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THE  
**FAMILY PRAYER BOOK,**  
OR  
THE BOOK OF COMMON PRAYER,  
AND ADMINISTRATION OF  
THE SACRAMENTS,  
AND OTHER  
RITES AND CEREMONIES OF THE CHURCH,  
ACCORDING TO THE USE OF  
THE PROTESTANT EPISCOPAL CHURCH  
IN THE  
**United States of America;**

ACCOMPANIED BY

A GENERAL COMMENTARY,  
HISTORICAL, EXPLANATORY, DOCTRINAL, AND PRACTICAL:

COMPILED FROM THE MOST APPROVED LITURGICAL WORKS, WITH ALTERATIONS AND ADDITIONS, AND  
ACCOMMODATED TO THE LITURGY OF THE PROTESTANT EPISCOPAL CHURCH IN THE  
UNITED STATES OF AMERICA.

*Stereotype Edition Revised.*

BY THOMAS CHURCH BROWNELL, D. D. LL. D.  
BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF CONNECTICUT.

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*Mia δέησις, εἰς τὸς ἑξῶ.—ST. IGNATIUS.*

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New-York:  
PUBLISHED BY STANFORD AND SWORDS,  
NO. 139, BROADWAY.  
MDCCCXLVI.

*Southern District of New-York, ss.*

BE IT REMEMBERED, That on the twenty-sixth day of September, 1846, STANFORD AND SWORDS, of the said District, hath deposited at this Office the title of a book, the title of which is in the words following, to wit :

“The Family Prayer Book, or the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America, accompanied by a General Commentary, historical, explanatory, doctrinal, and practical: compiled from the most approved Liturgical works, with alterations and additions, and accommodated to the Liturgy of the Protestant Episcopal Church in the United States of America. Stereotype Edition Revised. By Thomas Church Brownell, D. D. L. L. D., Bishop of the Protestant Episcopal Church in the State of Connecticut. *Μία δέησις εἰς τὸς ἔσω. St. Ignatius.*”

The right whereof he claims as Proprietor. In conformity with an Act of Congress, entitled “An Act to amend the several Acts respecting copy-rights.”

CHARLES D. BETTS,  
*Clerk of the Southern District of New York.*

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I do hereby certify that the edition of the Common Prayer Book, the Articles and Offices, to which this Commentary is attached, having been compared and corrected by the Standard Book, by a Presbyter appointed for the purpose, according to the Canon, is permitted to be published accordingly.

BENJAMIN T. ONDERDONK,  
*Bishop of the Diocese of New York.*

*New York, June 26, 1841.*

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## P R E F A C E .

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THE considerations which have led to the publication of the following work, were stated at large in the Prospectus of the Editor. Some of the leading ones may properly be recapitulated in this place. It is well known that the Scholars and Divines of the Church of England have expended much labour in the elucidation of her Book of Common Prayer. The history of its several Offices has been investigated, and their import fully explained; the system of doctrines it inculcates has been successfully defended and established; and the whole has been commended to the judgment, and enforced upon the conscience and the heart, by the most earnest practical appeals. But the works of these writers on the Liturgy are diffused through a great number of volumes. Some of them have become, in a measure, obsolete in their style, and some of the most valuable of them are hardly to be obtained, even in England; while no complete work on the Liturgy has yet been issued from any American Press. The result is, that those among us who wish to profit by such works, can only gratify their inclinations at great expense, and with much difficulty; while a very large portion of the members of our Church remain but imperfectly instructed in the full import of those services which constitute the formulary of her worship, and the ritual for the administration of her sacraments.

A judicious compilation from the works of the best English writers on the Liturgy; so comprehensive as to contain all that is most interesting and useful, and yet at so moderate a price that it may be brought into general use, seems greatly to be needed by our Church; and it has been the object and endeavour of the Editor to supply this *desideratum*.

In the prosecution of his work, he has thought it expedient to present the Commentary on the Morning and Evening Prayers of the Church, mostly in his own language, and somewhat at large; condensing what has been said by many writers into single articles, attached to each particular part of the service. As this portion of the work will probably be most frequently read in a devotional way, such an arrangement was thought convenient, to preserve the connexion, and to prevent those interruptions which must otherwise occur in passing from the observations of one writer to those of another. But in most other

parts of the work, the Comments selected from various authors have been inserted in their own words, with the name of the author subjoined to his remarks. And on all controverted doctrines, those writers have been resorted to, who have been most distinguished for their judgment, learning, and piety, and whose opinions have received the most unanimous sanction of the Church. The remarks for which the Editor may feel himself responsible, either as their author, or as having collected them from various sources with alterations, will be designated by having the initials of his name annexed to them. Great use has been made of the excellent Compilation of Dr. Mant, the present Bishop of Killaloe, which was printed at the Oxford press in the year 1820. Where the notes have been taken from this work, the names of the authors will be found printed in Italics.

It has been a leading object, in the following work, to notice all the principal alterations of the English Liturgy, which have been made by the compilers of our American Book; and to state, as far as practicable, the considerations on which they were founded. In this part of his labour, the Editor has been kindly assisted by the correspondence of the venerable Presiding Bishop, as well as by the valuable information contained in his "Memoirs of the Church."

In the use of the English Commentators, omissions, alterations, and additions have been made, for the purpose of accommodating their remarks to the state of the American branch of the Church; and on some subjects, illustrations have been sought in the writings of the American Bishops, and other Clergy.

The several parts of the Liturgy have afforded a wide range for comments and reflections. The history of each particular part, the ideas intended to be conveyed or excited, and the doctrines of faith and practice inculcated or recognised, have severally occupied the attention of the Compiler. But it has been his main design to give to the whole work a *practical* character, for the purpose of recommending it to the use of Families, and making it a help to their domestic devotions. He is persuaded that many who habitually use the Book of Common Prayer, have a very imperfect apprehension of the full import of its several Offices and catch but a faint inspiration from that spirit of piety which animates them.

If, by collecting together the lights which have been shed upon the Liturgy, he can afford a guide to its clearer comprehension, and a more pious use of it, his labours will not have been in vain.

*New-Haven, January, 1823.*

# INTRODUCTION.

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## I.—OF THE ADVANTAGES OF FORMS OF PRAYER FOR PUBLIC WORSHIP.

THE Protestant Episcopal Church in the United States of America, following *ancient, primitive*, and, until within these few centuries, *universal* usage, has prescribed a FORM OF PRAYER, OR LITURGY, for public worship. This form she has received, and with few and unessential alterations adopted, from the Church of England, “to whom she is indebted under God, for her first foundation, and for a long continuance of nursing care and protection.” (1.)

She conceives that forms of prayer are justified by many particular and important *advantages*, as well as by *Scripture, and ancient and primitive usage*.

Forms of prayer possess many *important advantages*. When public worship is conducted according to a prescribed form, the people are previously acquainted with the prayers in which they are to join, and are thus enabled to render unto God a *reasonable and enlightened* service. In forms of prayer, that *dignity and propriety of language*, so necessary in supplications addressed to the infinite Majesty of Heaven, may be preserved. They prevent the *particular opinions and dispositions* of the *minister* from *influencing* the devotions of the *congregation*. They serve as a *standard of faith and practice*, impressing on both minister and people, at every performance of public worship, the important doctrines and duties of the Gospel. And they render the service more *animating*, by *uniting* the *people* with the *minister* in the performance of public worship.

The peculiar advantages of forms of prayer are thus forcibly displayed by an eminent prelate of the Church of England. (2.) “A

prescribed form of worship is not subject to the same inconveniences with extemporary effusions. If there should be nothing *absurd* and *unbecoming* in them, yet the audience must first endeavour to understand the words; and then they must weigh and consider the sense and meaning; and then they must deliberate whether such requests are proper for persons in their condition, before they can lawfully join in them; and by that time the minister is passed on to some other subject, which requires the like attention and consideration; and so their *curiosity* may be raised, and they may exercise their *judgment*, but there can scarce be any room left for *devotion*.”

“A precomposed form of prayer—is so far from obstructing or quenching our devotion, as is pretended, that it *assists* and *inflames* it; the matter and the words are both prepared to our hands; we know before what is to follow, that we may lawfully join in it; and no other attention is required but to raise our affections. And let me ask, is not the spirit of the congregation equally stunted, whether the minister pray in an extemporary or in a composed regular form? And which is the more fit and proper for the people to receive, a form of prayer from the wisdom and authority of the whole Church, or to depend upon the discretion of every single minister?”

“But a precomposed form of prayer is not only liable to no just objection; but hath besides several advantages to recommend it. It is more for the *honor of Almighty God*, expresses more reverence and devotion, preserves greater propriety and decency of language.—It is likewise more for the *edifica-*

(1.) Preface to the Book of Common Prayer of the Prot. Epis. Church.

(2.) Bishop Newton, the learned author of the

Dissertations on the prophecies. See his sermon on forms of prayer in the 3d vol. of his works.

tion of men as well as for the honor of God. For who can question, which is likely to be most instructive and edifying, hasty conceptions, or studied compositions; the productions of an individual, or the wisdom of the Church, prepared and digested into form and order? It is better not only for the people, but for the *Ministers* too; for as it prevents any vain ostentation of their talents in the more learned, so it supplies the more ignorant with what, perhaps, they could ill compose of themselves. Moreover it better establishes and secures the *unity of faith and worship*; hinders the heterodox from infusing their particular notions in their prayers, which is, perhaps, the most artful and plausible way of infusing them; reduces all the Churches to an *uniformity*, prevents any disagreement or contradiction in their petitions, and instructs them, as they worship the same God, to worship him with the same mind and voice."

The use of precomposed forms of prayer for public worship is also justified by *Scripture* and the *practice of the primitive Church*. The public service of the Jews was conducted according to prescribed forms. The Levites who were appointed by David (3.) "to stand every morning to thank and praise the Lord, and also at even," must have performed this duty according to some set form, in which they could all join. The book of Psalms was indited by the Holy Ghost, with the view of supplying forms of prayer and praise for the joint use of the congregation. (4.) Our *Saviour*, by joining in communion with the Jewish Church, and particularly by giving to his disciples the form of prayer called the Lord's Prayer, testified, in the strongest manner, his approbation of *set forms*. The *Apostles* and *disciples* no doubt joined, until our Lord's ascension, in the Jewish worship, which was conducted according to a prescribed form. In the writings of the earliest Fathers, we find the expressions, *common prayers, constituted prayers*; from which it is evident that the primitive Christians had forms of prayers.

The pious Author of the Ecclesiastical polity, termed by way of eminence "The learned and judicious" HOOKER, thus delivers his judgment concerning forms of prayer: (5.) "No doubt from God it hath proceeded, and by us it must be acknowledged, as a work of singular care and providence, that the Church hath *evermore* held a *prescript form of prayer*; although not in all things every where the same, yet for the most part retaining still the same analogy. So that if the Liturgies of all ancient Churches throughout the world be compared among themselves, it may be easily perceived they had all one *original mould*, and that the public prayer of the people of God in Churches throughly settled, *did never use to be voluntary dictates proceeding from any men's extemporal wit*. To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold confusion which they fall into, where every man's *private spirit and gift*, as they term it, is the only Bishop that or daineth him to this ministry; the irksome deformities by which, through endless and senseless effusions of indigested prayers, they, who are subject to no certain order, but pray both *what and how they list*, oftentimes disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth duly all these things, the reasons cannot be obscure, why God doth in public prayer so much respect the *solemnity of places where, the authority and calling of persons by whom, and the precise appointment even with what words and sentences*, his name should be called on amongst his people." Bp. Hobart's Companion for the Book of Common Prayer.

It has been objected to forms of prayer, that they are "a hindrance to a zealous praying by the Spirit." To this objection the following reply of the learned and pious

(3.) 1 Chron. 23—30.

(4.) See Prideaux's Conn. B. 6. Part 1. Sec. 2.

(5.) See his Ecclesiastical Polity, Book V. Section 25.

*Dean Comber* may be considered a conclusive answer.

“Whoever makes this objection, and affirms we can not pray by the Spirit in the words of a form, must beware his ignorance betray him not into a dangerous uncharitableness, and perhaps blasphemy. For the saints of the *Old Testament* prayed by *forms*, and so did *Christ* himself in the *New*, and he taught his Apostles a *form* to pray by, and dare any say they prayed not by the Spirit? Have not all Churches since the Apostles’ times to our days, had their *forms* of prayer? And did not the devoutest men of all ages compose and use such? Was ever *extempore* prayer heard of in public (till of late) unless on special occasions; and do we think no Church nor persons prayed by the Spirit till now? To come nearer still: Have not *France* and *Geneva* their forms? And did not learned *Calvin* (and the best reformed divines) use a *form* before their sermons? And is not an un-studied prayer a form to the people, who are confined to pray in the speaker’s words? And will you say these all pray without the Spirit of God? But sure we hug the *phrase* of *praying by the spirit*, not attending the *sense*. For the meaning doubtless is, to be so assisted by the Holy Ghost, that (our thoughts being composed, and our souls calmed, and our hearts deeply affected with our wants, and the divine all-sufficiency) we can pray with a strong faith, and a fervent love. When we are so intent upon our requests that we duly weigh them, and pursue every petition with pressing importunity, ardent desires, and vigorous affections, this is the *spirit of prayer*. And thus we can better pray by the Spirit in the words of a *form*, than we can do when our mind is employed in inventing new expressions. For having a *form* (which custom hath made familiar) we have all things set down to our *hands*, which we or others want; and we are at leisure to improve the good motions of the Spirit; having no more to do but to join our souls and affections to every petition, and follow them up to heaven in most

passionate and zealous wishes that God would grant them. Whereas in *extempore* prayer, the petitions expire into air in a moment: for neither minister nor people knew them before, nor can remember them afterwards; the one being busy in inventing, the other in expecting a pleasing novelty. And methinks it argues more of the Spirit of God, when we can attend the old prayers with zeal and love, than when we need variety and novel expression, to screw us up into a devotion too much like artifice, and seeming rather to be moved by the pleasure of fancy, than the actings of desire. We may judge of the effects of God’s Spirit rather by disposing our hearts to join in a well-composed form, than by filling our heads with new prayers, or opening our mouths in fluent expressions; both which may be done without the help of the Spirit, but to be devout without it is most impossible. To which we shall only add, that many truly good men, and sound members of our Church, do daily use these prayers with as much spirit and life, with as serious and sincere devotion, as any in the world can do. And this they account a demonstration that the Spirit doth assist them in this form. And so it may assist these mistaken persons if they will lay down their groundless prejudice, and strive to serve God thus as well as they can. So would the good Spirit assist their prayers, and make up our differences, giving us one mind and one spirit, that with one heart and one mouth we might glorify one God.”

But it has been further urged, says Dean Comber, that “though these prayers may be good in themselves, they will grow flat and tiresome by daily use, and consequently become an impediment to devotion.”

In answer to this objection it may be replied, he says, that “we come not to the house of God for *recreation*, but for a supply of our wants; and therefore this might be a better reason for an *empty theatre* than a *thin congregation*. We come to God in public, to petition for the relief of our general necessities, and those of the whole Church;

viz. for pardon of sin, peace of conscience, and succours of divine grace, and a deliverance from sin and satan, death and hell : as also for food and raiment, health and strength, protection and success, in all our concerns ; and more generally for the peace of the kingdom, the prosperity of the Church, the propagation of the gospel, and the success of its ministers. Now these things are always needful, and always the same, to be prayed for every day alike.—Wherefore (unless we be so vain as to fancy God is delighted with *variety* and *change* as well as we) what need is there to alter the phrase every day, or what efficacy can a new model give to our old requests? Particular wants and single cases may be supplied by the closet devotions, for the public, whether by *form* or *extempore*, can never reach all those which are so numerous and variable. Wherefore one form may fit all that ought to be asked in the Church ; and why then should we desire a needless and infinite variety and alteration? If we do, it is out of curiosity, not necessity. The poor man is most healthful whose labour procures him both appetite and digestion : who seldom changeth his dish, yet finds a relish in it, and a new strength from it every day. And so it is with the sober and industrious Christian, who, busying himself in serving God, gets daily a new sense of his wants, and consequently a fresh appetite to these holy forms, which are never flat or dull to him that brings new affections to them every day. It is the *Epicure* and luxurious, or the *diseased* man that needs *quelques choses*, or *saucés*, to make his daily bread desirable. And if this be our temper, it is a sign of a diseased soul, and an effect of our surfeiting on holy things. In this we resemble those *murmurers* who despised the *bread of Heaven* because they had it *daily*, and loathed *manna* itself, calling it in scorn *dry meat*. This was sufficient to sustain their bodies, and satisfy their hunger, but they required *meat for their soul* ; that is, to feed their *fancies* and their *lusts* ; even as we do, for whom the Church hath provided prayers sufficient to express our needs, but not to satiate our

wanton fancies, nor gratify the lust of our curiosity ; and we complain they are insipid ; so perhaps they are such, for the *manna* had no taste to the *wicked* ; but it suited itself to the appetite and taste of every *good* man, as the Jews tell us in their traditions. Sure I am, it is true here : For if we be curious and proud, or carnal and profane, there is no gust in the *Common Prayers* ; but a truly pious man can every day here exercise repentance and faith, love and desire, and so use them as to obtain fresh hopes of mercy, peace of conscience, increase of grace, and expectations of glory ; and whoever finds not this, the fault is not in the prayers, but in the indisposition of his own heart.”

*Dean Comber.*

Thus, then, we see how excellent and superior in all respects is the liturgy of our Church ; and how admirably she has provided for the two important objects of the public service, *instruction* and *devotion*. The *lessons*, the *creeds*, the *commandments*, the *epistles* and *gospels*, contain the most important and impressive instruction on the doctrines and duties of religion : While the *confession*, the *collects* and *prayers*, the *litany* and *thanksgivings*, lead the understanding and the heart through all the sublime and affecting exercises of devotion. In this truly evangelical and excellent liturgy, the supreme Lord of the universe is invoked by the most appropriate, affecting, and sublime epithets : all the wants to which man, as a dependant and sinful being, is subject, are expressed in language at once simple, concise, and comprehensive ; these wants are urged by *confessions* the most *humble*, and *supplications* the most *reverential* and *ardent* ; the *all sufficient merits* of Jesus Christ, the Saviour of the world, are uniformly urged as the only *effectual plea*, the only *certain pledge* of divine *mercy* and *grace* ; and with the most *instructive lessons* from the sacred oracles, and the most profound *confessions* and *supplications*, is mingled the sublime *chorus* of *praise* begun by the Minister, and responded with one heart and voice from the assembled congregation. The mind, continually passing from



one exercise of worship to another, and, instead of one continued and uniform prayer, sending up its wishes and aspirations in short and varied collects of supplications, is never suffered to grow languid and weary. The affections of the worshipper ever kept alive by the tender and animating fervor which breathes through the service; he worships his God and Redeemer in spirit and in truth, with reverence and awe, with lively gratitude and love; the exalted joys of devotion are poured upon his soul; he feels that it is *good for him to draw near unto God, and that a day spent in his courts, is better than a thousand passed in the tents of the ungodly.*

Thus delightful and edifying will every person find the service who joins in it with sincerity; who unites his heart with his voice, in the parts of the service assigned to the people; and who accompanies the minister in thought and affection through the supplications and prayers, lifting up his heart in secret ejaculations corresponding to the public addresses of the minister to the throne of God. A person who thus sincerely offers his devotions according to the liturgy of the Church may be satisfied that he is worshipping God "with the spirit and with the understanding also." The more frequently and seriously he joins in the service, the more will he be impressed with its exquisite beauties, which tend at once to gratify his taste and to quicken his devotion. That *continual change of language* in prayer which some persons appear to consider as essential to spiritual devotion, it would be impossible to attain, even were every minister left to his own discretion in public worship. The same expressions would necessarily recur frequently in his prayers. They would soon sink into a form, destitute of that propriety and dignity of sentiment and language, of that variety, that simplicity, and affecting fervor which characterize the liturgy of the Church.

If the charge of dull uniformity may with propriety be urged against the prayers of the Church, it may with equal justice be urged against that exalted and inspired composition the Lord's prayer. And yet we can surely

offer no prayer more acceptable to God than the one prescribed by his blessed Son. A lively glow of the fancy and animal spirits may be excited where there is little of the spirit of true devotion, where the understanding and the feelings are not deeply and permanently interested. The *novelty* that is sought for in extempore effusions tends to occupy the imagination with the words that are employed, and thus diverts the mind from the proper business of devotion. He who with sincerity and humility makes it his regular business to worship God according to the solemn forms of the liturgy, may be assured that he renders unto God an acceptable service, even if he should not always feel those lively and ardent emotions which depend in no inconsiderable degree upon constitutional temperament, upon the state of health, and various external circumstances.

"It is the true and sincere devotion of the heart only that can make our prayers acceptable unto God. It is this only which gives life and vigor and true acceptance, to all our religious addresses unto him. Without this, how elegantly and moving soever the prayer may be composed, and with how much seeming fervor and zeal soever it may be poured out, all is as dead matter, and of no validity in the presence of our God. It is true, a new jingle of words, and a fervent delivery of them by the minister in prayer, may have some effect upon the auditors, and often raise in such of them as are affected this way, a devotion which otherwise they would not have. But this being wholly artificial, which all drops again, as soon as the engine is removed that raised it, it is none of that true habitual devotion, which alone can render our prayers acceptable unto God." (6.)

The *length* of the service has been sometimes a subject of complaint. Yet so excellent and appropriate is every part of it, that it would be difficult to determine where with propriety it could be curtailed. On this subject there would certainly be a great

(6.) Dean Prideaux, Com. of Old and New Testament, Book 6. Part 1.

diversity of opinion, and the Church would therefore probably lose much more than she would gain by any alteration of the service. In its present state it has become venerable from time, and has always served as an animating guide to the devotions of the pious. Let every person who objects to the length of the service seriously consider, whether this objection does not arise in a considerable degree from an indisposition to discharge the duties of public worship, and from laying too much stress on *preaching*, which, though an appointed mean of grace, ought certainly ever to be subordinate to the more important duty of worshipping God. It is worthy of remark also, that the service is not entirely occupied with prayer. The reading of portions of the Holy Scriptures and the reciting of the psalms constitute no inconsiderable part of it. The blending of instruction and devotion; the transition from prayer to praise, and from one short supplication to another; the mingling of the responses of the people with the addresses of the minister, afford an interesting variety in the service, which is one of its most excellent and valuable characteristics.

Long then may the Church preserve inviolate a form of service, which is calculated to cherish in her members a spirit of devotion equally remote from dull and unprofitable lukewarmness on the one hand, and from blind, extravagant, and indecent enthusiasm on the other—a form of service which has ever served to brighten the pious graces of her members; and in the season of declension and error, to preserve the pure flame of truth and the genuine spirit of evangelical piety. With such sacred and commendable caution, does the Episcopal Church in America guard this service, that she exacts from all her ministers, at their ordination, a solemn promise of conformity to it; and, in one of her canons, forbids the use of any other prayers than those contained in the liturgy.

Where indeed a form of prayer is provided, the introduction of extempore prayers, would appear liable to the charges of being unnecessary and presumptuous—unneces-

sary, because it is to be supposed that the Church has fully provided in her service for every subject of prayer; and presumptuous, because it carries the idea, that it is in the power of an individual to compose prayers for the congregation superior to those prepared by the united wisdom and piety of the Church. Equally presumptuous would be any attempt in an individual minister to alter the language of prayers universally admired for their correctness, and their simplicity—prayers in the language of which, the most eminent divines, and the first scholars in every age have esteemed it a privilege to express their devotions.

Were these wholesome restraints which confine the clergy to the prescribed form removed; were every minister allowed at pleasure to alter *the service*, to depart from the rubrics, and to introduce prayers not approved by the Church; that *uniformity* of worship which constitutes one peculiar excellence of the Episcopal Church would be destroyed. No limits could be set to a liberty peculiarly liable to abuse. There would be reason to apprehend, that the spirit of irregular enthusiasm, which experience proves is seldom satisfied with its encroachments, or soothed by indulgence, would fundamentally change, and perhaps finally subvert that liturgy, which is now at once the glory and safeguard of the Church, the nurse of evangelical truth, and of spiritual and sober devotion. (7.)

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(7.) A distinguished Bishop of our Church, in his late sermon at a consecration, thus bears his forcible testimony against all unlicensed alterations of the service. "We cannot, however, but have observed with the most poignant sorrow, that even our desire of extending the Kingdom of the Redeemer has been a door of admission to the ministry of persons who *disdain whatever restraints may be imposed by public reason on private fancy*. And, indeed, it gives us one of the most melancholy views, which can be taken of human nature, to find evils of this magnitude arising out of a combination of extraordinary apparent piety, with *a disregard of the most explicit promises which can be made, in one of the most solemn acts to which religion can give her sanction*." Bishop White in this last sentence alludes to the vows of

Against an event thus to be dreaded, let every friend of vital piety, of primitive order, of evangelical worship, most solicitously guard. Let him repress in himself and in others all tendency to innovation, all disposition to find fault with a service, which has been deemed, through a long course of time, in the judgment of some of the wisest and best of men, to be the most perfect of human compositions. Above all, since we enjoy "such an excellent form of prayer, let us reverence it accordingly; resort to it frequently; attend to it devoutly; accompany it not only with our lips, but with our hearts; repeat what we are to repeat; and answer what we are to answer; join in every prayer of the minister with our mind, and in every response and Amen with our voice; and in all respects behave like those who are in the more immediate presence of God. Then will "the words of our mouths and the meditations of our hearts be always acceptable in thy sight, O Lord, our strength and our Redeemer."

Let every one who has received authority to minister in the sanctuary, and to present the prayers of the people at the throne of God, let him consider it as his most sacred duty to perform the service with that dignity and correctness of manner, and above all, with that solemn and fervent spirit of piety, which proceeding unaffectedly from his own heart, will always find its way to the hearts of the people, and engage them with him in the sublime exercises of devotion.

"Let thy priests, O Lord, be clothed with salvation, that the people may rejoice."—Bp. Hobart's Companion to the book of Common Prayer.

To the above remarks, we add the following commendations of the Liturgy, which are not less distinguished for their justness, than for their eloquence. They are from the pens of Bishop Newton, Bishop Jeremy Taylor, and Dean Comber.

"Our Liturgy," says Bishop Newton,

ordination, which in the most solemn manner, bind every minister to conform to the doctrine, discipline, and worship of the Church

"was not the production of this or that man—the compilers of it were, not only the *best and wisest men* of that age in this nation, but they consulted likewise the most eminent of the divines abroad, and had their approbation of it, and approved it yet farther themselves, by dying in its defence.

It was composed principally out of *Scripture*, or out of ancient liturgies and fathers. Even where entire *parts and passages*, are not borrowed, and the very words of *Scripture* or of the fathers are not taken or applied, yet their *spirit and manner*, their style and character are still preserved; and perhaps there is scarce any collect in our liturgy, scarce any sentiment or expression that may not be justified by the authority of one or other of them. What a comfort and satisfaction should it be to us, that we are such a sound part of the Holy Catholic Church, that we thus maintain the communion of saints; that we worship God in the same manner as the Martyrs and the Confessors and best of Christians did in the purest ages; and the spirit of their Liturgies, like the *spirit* of Elijah upon Elisha, hath descended in "a double portion" upon ours.

Our prayers are addressed to the *proper object* through the *proper mediator*; to the one God, through the "one Mediator between God and man, the man Christ Jesus." Each collect begins with a solemn invocation of the one, and concludes with the prevailing merits and intercession of the other.

It is besides a great excellence of our service to have so many *short distinct* petitions. They are thus rendered more fit and easy to be remembered and repeated. Our Liturgy in this respect may be compared to a string of pearls, every one valuable, but altogether almost inestimable. If the whole was disposed in one continued prayer, though it might not be tedious, yet it would keep our minds upon the stretch too long together; whereas, these breaks and pauses give relief, our souls recover breath as it were, and we return to worship again with new spirit and vigour.

The variety of our service is another ex-

cellence in the composition of it, and contributes much to the keeping up of our attention and devotion. A sameness in any thing soon satiates and wearies us; and it is as difficult to keep the mind as it is the body long in one posture. But by the beautiful intermixture of *prayer* and *praise*, of *supplication* and *thanksgiving*, of *confession* and *absolution*, of *hymns* and *creeds*, of *psalms* and *lessons*, our weariness is relieved, our attention is renewed, and we are led on agreeably from one subject to another. The frame of our Liturgy is somewhat like the frame of the world; it is order in variety, and though all the parts are different, yet the whole is consistent and regular.

What renders it more excellent is its *comprehensiveness*. There is nothing that relates either to ourselves or others, nothing that concerns us either as men or members of society, nothing that conduces to our happiness in this world or in the world to come, but is comprehended in some or other of the petitions. It is easy while the minister is reading it, to appropriate and apply any passages to ourselves and our own case. A great deal is *expressed* but more is *implied*; and our devotions in our closets and in our families, we cannot better perhaps express than in the words of our Liturgy; it is so suited to all ranks and conditions, and adapted to all wants and occasions.

The *congregation* have particular reason to be pleased, as they have a *larger share* in our service than in any other whatever: and the *minister* and *people* mutually raise and inflame each others' devotions. It is a singular privilege, therefore, that our people enjoy of bearing so large a part in our service; and it is this that properly denominates ours, what really none else is, a book of *COMMON prayer*.

In a word, our Liturgy is in every respect excellently contrived, and fitted to promote *true devotion*. The *language* is so *plain* as to be level to the capacities of the *meanest*, and yet the *sense* is so *noble* as to raise the conceptions of the *greatest*. The *manner* too in which our service is

performed is worthy of the *matter*; our *vestments* are suitable and becoming, and the very emblem of holiness, for as St. John saith "the *fine linen* clean and white is the righteousness of the saints;" our *ceremonies* neither too many nor too few, such as may excite and cherish, and not such as may distract and dissipate our devotions. All things are done as the Apostle would have them done, "decently and in order," and if our piety is not eminent and conspicuous in proportion to our advantages, it is because we are wanting to ourselves, not because our church has been wanting in making proper provision for us." Bishop Newton.

"The Liturgy of the Church of England," says Bishop Jeremy Taylor, "hath advantages so many and considerable, as not only to raise itself above the devotions of other Churches, but to endear the affections of good people to be in love with Liturgies in general. To the Churches of the Roman Communion we can say that ours is Reformed: to the Reformed Churches we can say, that it is orderly and decent. For we were freed from the impositions and lasting errors of a tyrannical spirit, and yet from the extravagances of a popular spirit too. Our Reformation was done without tumult, and yet we saw it necessary to reform: we were zealous to cast away the old errors; but our zeal was balanced with consideration, and the results of authority. We were not like women and children when they are affrighted with fire on their clothes; we shook off the coal indeed, but not our garments; lest we should have exposed our Church to that nakedness, which the excellent men of our sister Churches complained to be among themselves. And indeed it is no small advantage to our Liturgy, that it was the offspring of all that authority, which was to prescribe in matters of religion. So that it was not only reasonable and sacred, but free both from the indiscretion, and, which is very considerable, even from the scandal of popularity. That only, in which the Church of Rome had prevaricated

against the word of God, or innovated against apostolic tradition, was pared away. Great part of it consisted of the very words of Scripture, as the Psalms, Lessons, Hymns, Epistles, and Gospels: and the rest was in every particular made agreeable to it, and drawn from the Liturgies of the ancient Church. The Rubrics of it were written in the blood of some of the compilers, men famous in their generations; whose reputation and glory of martyrdom hath made it immodest for the best of men now to compare themselves with them. And its composure is so admirable, that the most industrious wits of its enemies can scarce find out an objection, of value enough to make a doubt, or scarce a scruple, in a serious spirit. There is no part of religion, but is in the offices of the Church of England. For, if the soul desires to be humbled, she hath forms provided of confession to God before his Church: if she will rejoice and give God thanks for particular blessings, there are forms of thanksgiving for all the solemn occasions, which could be foreseen, and for which provision could by public order be made: if she will commend to God the public and private necessities of the Church and single persons, the whole body of collects and devotions supplies them abundantly: and if her devotions be high and pregnant, and prepared to fervency and importunity of congress with God, the Litany is an admirable pattern of devotion, full of circumstances proportionable to a quick and earnest spirit.—When the revolution of the anniversary calls on us, to perform our duty of special meditation on, and thankfulness to God for the glorious benefits of Christ's incarnation, nativity, passion, resurrection, and ascension, &c. then we have the offices of Christmas, the Annunciation, Good-Friday, Easter, and Ascension, &c.; and the offices are so ordered, that, if they be summed up, they will make an excellent creed, and the very design of the day teaches the meaning of an Article. The life and death of the saints, which are very precious in the sight of God, are so remembered, that, by giving thanks and praise, God may be honoured;

the Church instructed by the proposition of their examples; and we give testimony of the honour and love we pay to religion, by our pious veneration and esteem of those holy and beatified persons. To which if we add the advantages of the whole Psalter, which is an entire body of devotion by itself, and hath in it forms to exercise all graces, by way of internal act and spiritual intention; there is not any ghostly advantage, which the most religious can either need or fancy, but what the English Liturgy, in its entire constitution, will furnish us withal."

*Bishop Jeremy Taylor.*

Though all the Churches in the world have, and ever had, forms of prayer; yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours: which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion: and yet so plain, that the most ignorant may pray with understanding; so full that nothing is omitted which is fit to be asked in public; and so particular, that it compriseth most things which we would ask in private; and yet so short, as not to tire any that hath true devotion: its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them: its method is exact and natural; its language significant and perspicuous; most of the words and phrases being taken out of the holy Scriptures, and the rest are the expressions of the first and purest ages; so that whoever takes exception at these must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence: and in the opinion of the most impartial and excellent Grotius, (who was no member of, nor had any obligation to, this Church,) the English Liturgy comes so near to the primitive pattern, that none of the reformed Churches can compare with it.

And if any thing external be needful to recommend that which is so glorious within; we may add that the Compilers were [most of them] men of great piety and learning [and several of them] either martyrs or con-

fessors upon the restitution of Popery ; which as it declares their piety, so doth the judicious digesting of these prayers evidence their learning. For therein the scholar may discern close logic, pleasing rhetoric, pure divinity, and the very marrow of the ancient doctrine and discipline ; and yet all made so familiar, that the unlearned may safely say Amen. 1 Cor. xiv. 16.

Lastly, all these excellencies have obtained that universal reputation which these prayers enjoy in all the world : so that they are most deservedly admired by the eastern Churches, and had in great esteem by the most eminent Protestants beyond the sea, who are the most impartial judges that can be desired. In short, this Liturgy is honoured by all but the Romanist, whose interest it opposeth, and the Dissenters, whose prejudices will not let them see its lustre. Whence it is that they call that, which the Papists hate because it is Protestant, superstitious and popish. But when we consider that the best things in a bad world have the most enemies, as it doth not lessen its worth, so it must not abate our esteem, because it hath malicious and misguided adversaries.

How endless it is to dispute with these, the little success of the best arguments, managed by the wisest men, do too sadly testify : wherefore we shall endeavour to convince the enemies, by assisting the friends of our Church devotions : and by drawing the veil which the ignorance and indevotion of some, and the passion and prejudice of others, have cast over them, represent the Liturgy in its true and native lustre : which is so lovely and ravishing, that like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractions, and wins the affections of all but those who do not see it clearly. This will be sufficient to shew, that whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections ; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity ; that, uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord. Amen.

*Dean Comber.*

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## II.—OF THE ORIGIN AND PROGRESSIVE FORMATION OF THE LITURGY.

BEFORE the Reformation the Liturgy was only in Latin, being a collection of prayers, made up partly of some ancient forms used in the primitive Church, and partly of some others of a later original, accommodated to the superstitions which had by various means crept by degrees into the Church of Rome, and were from thence derived to other Churches in communion with it ; like what we may see in the present Roman Breviary and Missal. And these being established by the laws of the land, and the canons of the Church, no other could publicly be made use of : so that those of the laity, who had not the advantage of a learned education, could not join with them, or be any otherwise edified by them. And besides, they being mixed with addresses to the saints,

adoration of the host, images, &c. a great part of the worship was in itself idolatrous and profane.

But when the nation in King Henry VIII's time was disposed to a reformation, it was thought necessary to correct and amend these offices ; and not only have the service of the Church in the English or vulgar tongue (that men might "pray, not with the spirit only, but with the understanding also ;" and "that he, who occupied the room of the unlearned, might understand that unto which he was to say Amen ;" agreeably to the precept of St. Paul, 1 Cor. xiv. 15, 16,) but also to abolish and take away all that was idolatrous and superstitious, in order to restore the service of the Church to its primitive purity. For it was not the design of our

Reformers (nor indeed ought it to have been) to introduce a new form of worship into the Church, but to correct and amend the old one; and to purge it from those gross corruptions which had gradually crept into it; and so to render the divine service more agreeable to the Scriptures and to the doctrine and practice of the primitive Church in the best and purest ages of Christianity. In which reformation they proceeded gradually, according as they were able.

And first, the Convocation appointed a committee in the year of our Lord 1537, to compose a book, which was called, "The godly and pious institution of a Christen man:" containing a declaration of the Lord's Prayer, the Ave Maria, the Creed, the Ten Commandments, and the Seven Sacraments, &c., which book was again published in the year 1540, and 1543, with corrections and alterations, under the title of "A necessary doctrine and erudition for any Christen man:" and, as it is expressed in that preface, was "set furthe by the King, with the advyse of his Clergy; the Lordes both spirituall and temporall, with the nether house of Parliament, having both sene and lyked it very well."

Also in the year 1540, a committee of bishops and divines was appointed by King Henry VIII, at the petition of the Convocation, to reform the rituals and office of the Church. And what was done by this committee for reforming the offices was reconsidered by the Convocation itself two or three years afterwards, namely, in February 1542-3. And in the next year the King and his Clergy ordered the prayers for processions, and litanies, to be put into English, and to be publicly used. And finally, in the year 1545, the King's Primer came forth, wherein were contained, amongst other things, the Lord's Prayer, Creed, Ten Commandments, Venite, Te Deum, and other hymns and collects in English; and several of them in the same version in which we now use them. And this is all that appears to have been done in relation to liturgical matters in the reign of King Henry VIII.

In the year 1547, the first of King Edward VI, December the second, the Convocation declared the opinion, "nullo reclamante," that the Communion ought to be administered to all persons under "both kind." Whereupon an Act of Parliament was made, ordering the Communion to be so administered. And then a committee of bishops, and other learned divines, was appointed to compose "an uniform order of Communion, according to the rules of Scripture, and the use of the primitive Church." In order to this, the committee repaired to Windsor castle, and in that retirement, within a few days, drew up that form which is printed in Bishop Sparrow's collection. And this being immediately brought into use, the next year the same persons, being impowered by a new commission, prepared themselves to enter upon a yet nobler work; and in a few months' time finished the whole Liturgy, by drawing up public offices not only for sundays and Holidays, but for Baptism, Confirmation, Matrimony, Burial of the Dead, and other special occasions; in which the forementioned office for the holy Communion was inserted, with many alterations and amendments. And the whole book being so framed, was set forth "by the common agreement and full assent both of the Parliament and Convocations provincial;" that is the two Convocations of the provinces of Canterbury and York.

The committee appointed to compose this Liturgy were,

1. *Thomas Cranmer*, Archbishop of Canterbury; who was the chief promoter of our excellent Reformation; and had a principal hand, not only in compiling the Liturgy, but in all the steps made towards it. He died a martyr to the religion of the Reformation, which principally by his means had been established in the Church of England; being burnt at Oxford in the reign of Queen Mary, March 21, 1556.

2. *Thomas Goodrich*, Bishop of Ely.

3. *Henry Holbech*, alias *Randes*, Bishop of Lincoln.

4. *George Day*, Bishop of Chichester.

5. *John Skip*, Bishop of Hereford.

6. *Thomas Thirlby*, Bishop of Westminster.

7. *Nicholas Ridley*, Bishop of Rochester, and afterwards of London. He was esteemed the ablest man of all that advanced the Reformation, for piety, learning, and solidity of judgment. He died a martyr in Queen Mary's reign, being burnt at Oxford, October 16, 1555.

8. *Dr. William May*, Dean of St. Paul's, London, and afterwards also Master of Queen's College in Cambridge.

9. *Dr. John Taylor*, Dean, afterwards Bishop, of Lincoln. He was deprived in the beginning of Queen Mary's reign, and died soon after.

10. *Dr. Simon Heynes*, Dean of Exeter.

11. *Dr. John Redmayne*, Master of Trinity College in Cambridge, and Prebendary of Westminster.

12. *Dr. Richard Cox*, Dean of Christ Church in Oxford, Almoner and Privy Counsellor to King Edward VI. He was deprived of all his preferments in Queen Mary's reign, and fled to Frankfort; from whence returning in the reign of Queen Elizabeth, he was consecrated Bishop of Ely.

13. *Mr. Thomas Robertson*, Archdeacon of Leicester.

The commissioners met in May, 1548. Having agreed to change nothing for the sake of change, but merely to endeavour, as far as circumstances would admit, to bring every thing back to the standard of the purer ages of the Gospel, by abolishing the erroneous doctrines, and in particular the unnecessary ceremonies, which Popery had introduced, they proceeded to examine the Breviaries, Missals, and Rituals, together with the books of other offices at that time in use. These they compared with ancient Liturgies, and the writings of the fathers. Whatever they found consonant to the doctrine of Scripture, and the worship of early christian churches, they generally retained, and frequently improved. But they rejected the numerous corruptions, and

superstitious innovations that had been gradually brought in during the latter ages.

The compilers, it is generally said, began with the morning Prayer. I do not know that any one, either of our ritualists, or commentators on the Liturgy, has described the office of Mattins, or Morning Prayer, as this service was performed in the Church of England prior to the reformation. A general and summary account of it may therefore gratify curiosity, where easy access cannot be had to the books in which it is ordained. Such an account will illustrate the principles upon which the leaders of our reformation proceeded: and a comparison of ancient mattins, with the mattins in Edward's first book, will prove, that the object of the compilers of our Liturgy, was, according to their own account, "neither to please those who were so addicted to their old customs, that they thought it a great matter of conscience to depart from a piece of the least of their ceremonies;" nor, "on the other hand, those who would innovate all things, and liked nothing that was not new." They attempted "not so much to satisfy either of these parties, as to please God, and profit them both."

Mattins, at this time, began with the Lord's Prayer, Hail Mary, and the Creed, which were said with a low voice, or privately, by the priest and people, all kneeling. Then, all standing up, the four versicles, which in our office follow the Lord's Prayer, are said with a loud voice by the priest and people alternately. When the priest pronounces the first versicle, "O Lord, open thou my lips," he is directed by the rubric, with his thumb to sign his mouth with the sign of the cross; and at the third versicle, "O God, make speed to save me," he is, with his right hand, to cross himself from his forehead to his breast in one direction, and in a transverse line from the left shoulder to the right. After the versicles, follow Gloria Patri, and in general, Allelujah. Between Allelujah, and the invitatory psalm, or Venite exultemus, comes the Invitatory, which varies according to the season, or day. After Venite, follows a metrical hymn. Then psalms are recited, and les-



sons read. In this part of the service there is considerable variety on different days.

Thus was our excellent Liturgy compiled by martyrs and confessors, together with divers other learned bishops and divines; and being revised and approved by the archbishops, bishops, and clergy of both the provinces of Canterbury and York, was then confirmed by the King and the three Estates in Parliament, in the year 1548, who gave it this just encomium, namely, "which at this time BY THE AID OF THE HOLY GHOST with uniform agreement is of them concluded, set forth, &c." This Common Prayer Book is frequently called the first Book of Edward the Sixth; or the Book of the second year of Edward the Sixth.

But about the end of the year 1550, or the beginning of 1551, some exceptions were taken at some things in this book, which were thought to savour too much of superstition. To remove these objections therefore, Archbishop Cranmer proposed to review it: and to this end called in the assistance of Martin Bucer, and Peter Martyr, two foreigners, whom he had invited over from the troubles in Germany: who, not understanding the English tongue, had Latin versions prepared for them: one Allesse, a Scotch divine, translating it on purpose for the use of Bucer; and Martyr being furnished with the version of Sir John Cheke, who had also formerly translated it into Latin. The following were the most considerable additions and alterations that were then made; some of which must be allowed to be good: namely, the addition of the Sentences, Exhortation, Confession, and Absolution, at the beginning of the morning and evening services, which in the first Common Prayer Book began with the Lord's Prayer. The other changes were the removing of some rites and ceremonies retained in the former book; such as the use of "oil in baptism;" the "unction of the sick;" "prayers for souls departed;" both in the Communion office and in that for the Burial of the Dead; the leaving out of the "invocation of the Holy Ghost" in the consecration of the eucha-

rist, and the prayer of "oblation" that was used to follow it; the omitting of the rubric, that ordered "water" to be mixed with wine, with several other less material variations. The "habits" also, that were prescribed by the former book, were ordered by this to be laid aside; and, lastly, a rubric was added at the end of the Communion office to explain the reason of "kneeling;" at the Sacrament. The book thus revised and altered was again confirmed in Parliament in the year 1551. It is frequently called the second Book of Edward the Sixth, or the Book of the fifth year of Edward the Sixth; and is very near the same with that which we now use. But both this, and the former Act made in 1548, were repealed in the first year of Queen Mary, as not being agreeable to the Romish superstition, which she was resolved to restore.

When we consider the purity and excellence of this Liturgy, and its favourable reception, we are naturally led, to reflect upon the satisfaction and pleasure, with which its venerable authors must have contemplated the successful issue of their labours; and to indulge a secret wish that they had been permitted to enjoy upon earth a protracted sense of so sublime a gratification.—But scarce was this salutary work completed, when the premature death of Edward made way for the elevation of Mary to the throne, and the re-establishment of popery in this kingdom.

Though we must lament the fate of such men, as Cranmer, Ridley, and Latimer, and execrate the memory of Mary for bringing to the stake, prelates, to whom the reformation is so essentially indebted, yet we have reason to rejoice, that her reign was not of sufficient duration to destroy the fruits of their pious industry, and to restore the superstition, and tyranny of the church of Rome, which were now so justly dreaded and abhorred.

But upon the accession of Queen Elizabeth, the Act of repeal was reversed; and, in order to the restoring of the English service, several learned divines were appointed

to take another review of King Edward's Liturgies, and to frame from them both a book for the use of the Church of England. The names of those who, Mr. Cambden says, were employed, are these that follow :

*Dr. Matthew Parker*, afterwards Archbishop of Canterbury.

*Dr. Richard Cox*, afterwards Bishop of Ely.

*Dr. May*.

*Dr. Bill*.

*Dr. James Pilkington*, afterwards Bishop of Durham.

*Sir Thomas Smith*.

*Mr. David Whitehead*.

*Mr. Edmund Grindall*, afterwards Bishop of London, and then Archbishop of Canterbury.

To these, Mr. Strype says, were added *Dr. Edwin Sandys*, afterwards Bishop of Worcester, and *Mr. Edward Guest*, a very learned man, who was afterwards Archdeacon of Canterbury, Almoner to the Queen, and Bishop of Rochester, and afterwards of Salisbury. And this last person, Mr. Strype thinks, had the main care of the whole business; being as he supposes, recommended by Parker to supply his absence. It was debated at first, which of the two books of King Edward should be received; and Secretary Cecil sent several queries to Guest, concerning the reception of some particulars in the first book; as prayers for the dead, the prayer of consecration, the delivery of the sacrament into the mouth of the communicant, &c. But however, the second book of King Edward was pitched upon as the book to be proposed to the Parliament to be established, who accordingly passed and commanded it to be used, "with one alteration or addition of certain lessons to be used on every Sunday in the year, and the form of the Litany altered and corrected, and two sentences added in the delivery of the sacrament to the communicants, and none other, or otherwise."

The alteration in the Litany here mentioned was the leaving out of a rough expression, namely, "From the tyranny of the

bishop of Rome, and all his detestable enormities," which was a part of the last deprecation in both the books of King Edward; and the adding of those words to the first petition for the Queen, "strengthen in the true worshipping of thee, in righteousness and holiness of life," which were not in before. The two sentences added in the delivery of the Sacrament were these, "the body of our Lord Jesus Christ, which was given for thee;" or "the blood of our Lord Jesus Christ, which was shed for thee; preserve thy body and soul to everlasting life:" which were taken out of King Edward's first book, and were the whole forms then used: whereas in the second book of that King, these sentences were left out, and in the room of them were used, "take, eat," or "drink" this, with what follows; but now in Queen Elizabeth's book both these forms were united.

Though, besides these here mentioned, there are some other variations in this book from the second of King Edward: namely, the first rubric, concerning the situation of the chancel and the proper place of reading divine service, was altered; the habits enjoined by the first book of King Edward, and forbid by the second, were now restored. At the end of the Litany was added a prayer for the Queen, and another for the Clergy. And lastly, the rubric that was added at the end of the Communion office, in the second book of King Edward VI, against the notion of our Lord's "real" and "essential" presence in the holy Sacrament, was left out of this. For it being the Queen's design to unite the nation in one faith, it was recommended to the divines to see that there should be no definition made against the aforesaid notion, but that it should remain as a speculative opinion, in which every one was left to the freedom of his own mind.

And in this state the Liturgy continued without any farther alterations, till the first year of King James I; when the Puritans, who were now a numerous body, having petitioned for a reform of what they termed abuses, the King appointed a conference to

be held at Hampton Court, between a select number of bishops and divines of the Established Church on one side, and the principal leaders among the Dissenters on the other, before himself as president, to hear what could be alleged for their non-conformity, and to judge whether an accommodation between the parties would be practicable. The demands of the Puritans were far too unreasonable to be granted, and very soon set aside the hope of agreement:—but their objections may have contributed to produce some of the following improvements, which were soon after made in the Liturgy. In the Morning and Evening Prayers a collect, and in the Litany a particular intercession, were appointed for the royal family: the forms of thanksgiving upon several occasions were then added: the questions and answers concerning the Sacraments were subjoined to the Catechism, which before that time ended with the answer to the question immediately following the Lord's prayer: and the administration of private baptism was by the rubric expressly confined to a lawful "minister;" to prevent midwives or laymen from presuming to baptize. These and some other small additions and improvements were made by the authority of King James I, and universally adopted, although they were not ratified by Parliament. The following is a list of the bishops and other divines of the Church, appointed on this occasion:

- Dr. John Whitgift*, Archbishop of Canterbury.
- Dr. Richard Bancroft*, Bishop of London.
- Dr. Tobie Matthews*, Bishop of Durham.
- Dr. Thomas Bilson*, Bishop of Winchester.
- Dr. Gervase Babington*, Bishop of Worcester.
- Dr. Anthony Rudd*, Bishop of St. David's.
- Dr. Anthony Watson*, Bishop of Chester.
- Dr. Henry Robinson*, Bishop of Carlisle.

- Dr. Thomas Dove*, Bishop of Peterborough.
- Dr. James Mountague*, Dean of the Chapel.
- Dr. Thomas Ravis*, Dean of Christ Church.
- Dr. John Bridges*, Dean of Sarum.
- Dr. Lancelot Andrews*, Dean of Westminster.
- Dr. John Overall*, Dean of St. Paul's.
- Dr. William Barlow*, Dean of Chester.
- Dr. Giles Tompson*, Dean of Windsor.
- Dr. John King*, Archdeacon of Nottingham.
- Dr. Richard Field*, after Dean of Gloucester.

There was little done in the English Common Prayer Book in King Charles the First's time: but it may be noticed in passing, that in the Scotch Common Prayer Book there were several improvements made, some of which were taken into the last review, and more might have been so, but that the nation was not disposed to receive them, the distempers of the late times having prejudiced many against it. Some of the most remarkable alterations in this book are: the word "priest" in the rubrics is changed into "presbyter;" the Epistles and Gospels are set down according to the New Translation, as are also the Hymns and Psalms; "Glory be to thee, O Lord," is ordered to be said before the Gospel, and "Thanks be to thee, O Lord," after it.

We come now to a memorable period in the history of our Liturgy, when the descendants and disciples of the Puritans, who had been so clamorous for a reform of ceremonies, and what they termed abuses, in the beginning of James' reign, were but too successful in their schemes of innovation. It is generally known that, by their artful machinations, they contrived to inflame the nation into rebellion, to overturn the government both in church and state, and to erect upon its ruins a *Babel* of their own. Their triumph however, like that of their infatuated brethren, the builders of *confusion* on the plain of *Shinar*, was happily not of long duration.

So little reason had the nation at large to be satisfied with that novel form of government, to which it was subjected by the regicides, that upon the decease of the Protector, the presbyterians themselves were willing to accede to the re-establishment of the ancient monarchy.

When the restoration of Charles II. began to be concerted, he published at *Breda* a declaration concerning liberty of conscience in matters of religion. This was done with a view to soften the animosities that existed between the contending parties, and more especially to conciliate the presbyterians. The committee of nobles and commons appointed afterwards to wait upon the king at the *Hague*, was accompanied by eight or ten of the most eminent divines of the presbyterian communion. In a private conference with Charles, "they declared themselves no enemies to a moderate episcopacy." The king in return "assured them, that he had no intention to impose hard conditions, or embarrass their consciences: that he would refer the settling of the matters they mentioned to the two Houses of Parliament, who were the best judges of what indulgence or toleration was necessary for the repose of the kingdom."

At a subsequent private audience they represented to Charles, that "as the Common Prayer had been discontinued in England for several years, it might be impolitic for his majesty to revive the use of it in his own chapel immediately on his return. The people, they pretended, would be less shocked if some part of it only were used with other prayers." The king, with some degree of resentment, observed, that by the liberty he granted *them*, they were not authorised to infringe upon *his*. He hoped, he said, "to find the Liturgy regularly received in many places, and, that in his own chapel, he would suffer no other form of worship." The ministers, though disappointed by the king's firmness, proceeded to importune, "that his majesty's chaplains might discontinue the surplice, because the sight of the habit would give offence to the

people." The king said, "the surplice had always been reckoned a decent habit; that though for the present he might be obliged to connive at disorder, he would never abet irregularity by his own practice, nor discountenance the ancient and laudable customs of the church, in which he had been educated."

At the return of the king, the church revived with the monarchy: but its revival was not effected without some struggle and opposition. For more than fourteen years had the hierarchy been broken down, and the Liturgy laid aside. A very different form of ecclesiastical government, and of public worship, now prevailed. Various other circumstances concurred to form a prospect extremely favourable to the presbyterians. The nine bishops, however, that survived the usurpation, were speedily reinstated, six others were soon after consecrated, and in a short time all the sees were filled.

On the 25th of October, 1660, came forth the king's *Declaration* respecting ecclesiastical affairs, in which a promise was made, that the Liturgy should be reviewed by an equal number of divines of both persuasions. And on the 25th of March following, 42 commissioners, that is, 21 episcopalians, and 21 presbyterians, including the assistants on both sides, were constituted by letters patent. The commissioners were enjoined "to meet at the Master's lodging in the Savoy, and to take into consideration the several directions, rules, forms of prayer, and things in the Common Prayer contained, to review the same, comparing them with the most ancient Liturgies: to advise upon the exceptions and objections that might be made, and if occasion should require, to make such reasonable corrections and amendments as they might judge useful and expedient for giving satisfaction to tender consciences and restoring unity; but avoiding all unnecessary abbreviations of the forms and Liturgy, so long received in the Church of England."

The names of the commissioners are as follows:

On the Episcopalian side.	On the Presbyterian side.
PRINCIPALS.	PRINCIPALS.
<i>Dr. Fruen</i> , Archb. of York.	<i>Dr. Reynolds</i> , Bishop of Nor.
<i>Dr. Sheldon</i> , Bishop of Lond.	<i>Dr. Tuckney</i> .
<i>Dr. Cosin</i> , Bishop of Durham.	<i>Dr. Conant</i> .
<i>Dr. Warner</i> , Bp. of Roches.	<i>Dr. Spurston</i> .
<i>Dr. King</i> , Bp. of Chichester.	<i>Dr. Wallis</i> .
<i>Dr. Henchman</i> , Bp of Sarum.	<i>Dr. Manton</i> .
<i>Dr. Morley</i> , Bp. of Worcester.	<i>Mr. Calamy</i> .
<i>Dr. Sanderson</i> , Bp. of Lincoln.	<i>Mr. Baxter</i> .
<i>Dr. Laney</i> , Bp. of Peterboro.	<i>Mr. Jackson</i> .
<i>Dr. Walton</i> , Bp. of Chester.	<i>Mr. Case</i> .
<i>Dr. Stern</i> , Bishop of Carlisle.	<i>Mr. Clark</i> .
<i>Dr. Gauden</i> , Bishop of Exeter.	<i>Mr. Newcomen</i> .

On the Episcopalian side.	On the Presbyterian side.
COADJUTORS.	COADJUTORS.
<i>Dr. Earles</i> , Dean of West.	<i>Dr. Horton</i> .
<i>Dr. Heylin</i> .	<i>Dr. Jacob</i> .
<i>Dr. Hackett</i> .	<i>Mr. Butes</i> .
<i>Dr. Burwick</i> .	<i>Mr. Rawlinson</i> .
<i>Dr. Gunning</i> .	<i>Mr. Cooper</i> .
<i>Dr. Pearson</i> .	<i>Dr. Lightfoot</i> .
<i>Dr. Pierce</i> .	<i>Dr. Collins</i> .
<i>Dr. Sparrow</i> .	<i>Dr. Woodbridge</i> .
<i>Mr. Thorndike</i> .	<i>Mr. Drake</i> .

These commissioners had several meetings at the Savoy, but all to very little purpose ; the Presbyterians heaped together all the old scruples that the Puritans had for above a hundred years been raising against the Liturgy, and, as if they were not enough, swelling the number of them with many new ones of their own. To these, one and all, they demanded compliance on the Church side, and would hear of no contradiction even in the minutest circumstances. But the completest piece of assurance was the behaviour of Baxter, who (though the King's commission gave them no farther power, than "to compare the Common Prayer Book with the most ancient Liturgies that had been used in the Church, in the most primitive and purest times ;" requiring them "to avoid, as much as possible, all unnecessary alterations of the Forms and Liturgy, wherewith the people were altogether acquainted, and had so long received in the Church of England") would not so much as allow that our Liturgy was capable of amendment, but confidently pretended to compose a new one of his own, without any regard to any other Liturgy whatsoever, either modern or ancient ; which, together with the rest of the Commissioners on the Presbyterian side, he offered to the bishops, to be received and established in the room

of the Liturgy. Such usage as this, we may reasonably think, must draw the disdain and contempt of all that were concerned for the Church. So that the conference broke up, without any thing done, except that some particular alterations were proposed by the Episcopal divines, which, the May following, were considered and agreed to by the whole Clergy in Convocation. The principal of them were, that several Lessons in the Calendar were changed for others more proper for the days ; the "prayers for particular occasions" were disjoined from the Litany ; and the two prayers to be used in the Ember-weeks, the prayer for the parliament, and that for "all conditions of men," and the "general thanksgiving," were added : several of the Collects were altered ; the Epistles and Gospels were taken out of the last translation of the Bible, being read before according to the old translation : the office for "Baptism of those of riper years," the two psalms prefixed to the lessons in the Burial Service, and the "Forms of Prayer to be used at Sea," for "the Martyrdom of King Charles the First," and for "the Restoration of the Royal Family," were all added. There were also several other less material additions : and through the whole service, ambiguities were removed, and various improvements were made ; for a more particular account of which the reader is referred to the Preface to the Common Prayer Book. In a word, the whole Liturgy was then brought to that state in which it now stands ; and was unanimously subscribed by both houses of Convocation, of both provinces, on Friday the 20th of December, 1661. And being brought to the House of Lords the March following, both Houses very readily passed an Act for its establishment ; and the Earl of Clarendon, then High Chancellor of England, was ordered to return the thanks of the Lords to the Bishops and Clergy of both provinces, for the great care and industry shown in the review of it. Shepherd, *Wheatly*, *Dr. Nicholls*, *Bp. Tomline*.

To the foregoing historical account of

the origin and progressive formation of the English Liturgy, it may be proper to subjoin a brief notice of the alterations, that have been thought expedient, in accommodating it to the circumstances of the American branch of the Church.

In the progress of the revolutionary war, the Episcopal Church, in this country, was reduced to a melancholy state of depression and desolation. Her places of public worship were in ruins, her clergy greatly diminished in number, and her scattered Congregations without any regular organization, or bond of union.

The first measures towards the re-establishment of the Church, originated in Connecticut. In March, of the year 1783, there was a meeting of the Clergy, which resulted in recommending the Rev. Dr. Samuel Seabury to the English Bishops, for consecration to the Episcopate; as a preparatory step to the regular organization of the Church in this State.

On the 13th of August, in the same year, there was a Convention of the friends of the Church in the State of Maryland. The chief measure of this body, was the making of "A declaration of certain fundamental rights and liberties of the Protestant Episcopal Church of Maryland." In one of the articles of this instrument, it is declared that "it will be the duty of the said Church, when duly organized, and represented in Convention, to revise her Liturgy, forms of prayer, and public worship; in order to adapt the same to the late Revolution, and to other local circumstances of America; which, it is humbly conceived, will, and may be done, without any other or farther departure from the venerable order and beautiful forms of worship of the Church from which we sprung, than may be found expedient in the change of our situation from a daughter to a sister Church." At a subsequent Convention, in June 1784, the articles of this declaration were again approved, and certain fundamental principles of ecclesiastical government were framed and agreed to.

In Pennsylvania there was a Convention

of the Church, held at Philadelphia, in May 1784. Among other principles agreed on by this body, it was determined "That the doctrines of the Gospel be maintained, as now professed by the Church of England; and uniformity of worship continued, as near as may be, to the Liturgy of the said Church."

In September 1784, a meeting of the Clergy of Massachusetts was held in Boston, where measures were adopted of a similar nature with those agreed upon in Pennsylvania; and among others, a Resolution in the same words which have just been quoted.

The first step of a general nature, in relation to the organization of the Church in this country, was taken at a meeting of several of the Clergy convened at New-Brunswick, N. Jersey, on the 13th of May 1784, on the business of the society for the support of Widows and Children of deceased Clergymen. Here it was determined to procure a more general meeting from the several States in the Union, to be held at New-York, on the 5th of the ensuing October; not only in relation to the objects of the Society, but "to confer and agree on some general principles of an union of the Episcopal Church throughout the States." A meeting was held accordingly. And though the members were clothed with no legislative powers, they with great unanimity, agreed upon a few general principles, to be recommended to the several States, as the ground on which a future ecclesiastical government should be established. These principles contained an approbation of Episcopacy, and of the Book of Common Prayer, and provided for a representative body of the Church, consisting of clergy and laity. The fourth article provided, "That the said Church shall maintain the doctrines of the Gospel, as now held by the Church of England; and shall adhere to the Liturgy of the said Church, as far as shall be consistent with the American Revolution, and the Constitutions of the respective States."

Pursuant to the recommendations of this meeting a Convention assembled at Philadel-

phia on the 27th of September, 1786, consisting of clerical and lay deputies, from seven of the thirteen United States; viz. From New-York to Virginia, inclusive, with the addition of South Carolina. They applied themselves in the first place, to the making of such alterations in the Book of Common Prayer, as were necessary in order to accommodate it to the late changes in the State.

The alterations then adopted, were as follows: viz.

1. In the versicles after the Creed and Lord's Prayer, the words *O Lord, save the King*, were changed to *O Lord, bless and preserve these United States*.

2. The Prayers for the Royal Family, in the Morning and Evening Service, were omitted.

3. In the Litany, the 15, 16, 17, and 18th petitions were omitted; and instead of the 20, and 21st petitions, the following words were substituted:—*that it may please thee to endue the Congress of the United States, and all others in authority, legislative, executive, and judicial, with grace, wisdom and understanding, to execute justice and maintain truth*.

4. In cases when the Litany is not to be said, the *Prayer for the high courts of Parliament*, was altered to a *Prayer for Congress*, nearly in the words in which it now stands in our occasional prayers. And the *Prayer for the King's majesty*, was changed to a prayer for the civil rulers of the United States, of the same tenor as that now entitled a *Prayer for the President of the United States, and all in civil authority*.

5. In the Communion Service, the first collect for the King was omitted; and the second altered so as to apply to *the rulers of these States*.

6. In the answer, in the Catechism, to the question—"what is thy duty towards thy neighbour?" Instead of the words *to honour and obey the King*, was substituted *to honour and obey my civil rulers, &c.*

7. The observation of the 5th of Novem-

ber, the 30th of January, the 29th of May, and the 25th of October, were directed to be discontinued.

8. In the forms of Prayer to be used at sea, two of the collects were so altered that the words referring to the King and government of Great Britain, were made to apply to our own country.

Besides the foregoing alterations, the Convention went extensively into the further review of the Prayer Book, Offices, and Articles; and proposed the result of their deliberations to the consideration of the Church, to be acted upon at a future Convention. These alterations were printed, and acquired the name of *the proposed Book*.

The two next Conventions, the first of which met at Philadelphia the 20th of June, 1786, and the other at Wilmington, Delaware, the 10th of October in the same year, were chiefly occupied in measures to obtain the Episcopacy in this country. At the latter meeting, however, the Nicene Creed, which had been omitted in the proposed Book, was again restored by general consent, while the Athanasian Creed was rejected.

At a meeting of the General Convention at Philadelphia, commencing the 29th of September, 1789, the Liturgy underwent a general revision. It was now that a house of Bishops was for the first time formed, as a distinct branch of the Convention, although two of them only were present—Bishops White and Seabury.

"The principal act of this session," says Bishop White, in his *Memoirs of the Church*, "was the preparing of the book of Common Prayer, as now the established Liturgy of the Church. The Journal shows that some parts of it were drawn up by the house of clerical and lay deputies, and other parts of it, by the house of Bishops. In the latter, owing to the smallness of the number, and a disposition in both of them to accommodate, business was dispatched with great celerity; as must be seen by any one, who attends to the progress of the subjects recorded on the Journal. To this day, there are recollected with satisfaction, the hours which

were spent with Bishop Seabury, on the important objects which came before them; and especially the Christian temper which he manifested all along."

At the General Convention in 1792, the *Ordinal* was revised; and underwent a few alterations which seemed necessary to accommodate it to local circumstances. And at the Convention of 1795, a service was prescribed for the consecration of a Church or Chapel. It is substantially the same with a service composed by Bishop Andrews, in the reign of James the First; and since commonly used by the English Bishops in such consecrations; but without the authority of Convocation, or act of Parliament.

It was not till the Convention of 1801, that the subject of the Articles was definitively settled. "After repeated discussions and propositions, it had been found, that the doctrines of the Gospel, as they stand in the 39 Articles of the Church of England, with the exception of such matters as are local, were more likely to give general satisfaction, than the same doctrines in any new form that might be devised. The former were, therefore, adopted by the two houses of Convention, without the altering of even the obsolete diction of them; but with notices of such changes as change of situation had rendered necessary. Exclusive of such, there is one exception; that of adapting the article concerning the creeds to the former exclusion of the Athanasian." (8.)

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(8.) Bishop White's Memoirs, p. 28.

At the next triennial Convention in 1804, an Office of Institution was framed, to be used at the Induction of Ministers to the rectorship of Churches. And at the Convention of 1808, thirty Hymns were added to the Book of Psalms and Hymns. Since which time, no changes have been made in our Liturgy, except a farther revision of this part of the service, adopted by the General Convention of 1832.

With respect to the more considerable alterations, those which were made by the General Convention of 1789, it is not thought necessary to go into a detail of them in this place. The greater part of them were mere verbal emendations, or such only as were rendered necessary by the change of political relations. Those which are most deserving of notice, will be pointed out in the course of the subsequent *Commentary*, together with the considerations on which they were founded.

In all the deliberations of the several Conventions, the object kept in view, says Bishop White, "was the perpetuating of the Episcopal Church, on the general principles which she had inherited from the Church of England; and of not departing from them, except so far as local circumstances required, or some very important cause rendered proper. To those acquainted with the Church of England, it must be evident, that the object here stated was accomplished on the ratification of the Articles."

The foregoing summary is taken chiefly from Bp. White's valuable "Memoirs of the Protestant Episcopal Church." T. C. B



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(1.) In some Editions of the Book of Common Prayer, the Editors have framed the "Table of Contents," according to their respective judgments, and not according to the standard Edition, which ends with "The Psalter or Psalms of David," not including the Metre Psalms. It must be evident, that the comprehending of any document under the same cover with the Book of Common Prayer, does not constitute it a part thereof, although set forth under the same authority. As much misunderstanding and inconvenience may arise from the misnomers stated, the matter is noticed, with the hope of its being a caution against the like mistake in future.

THE RATIFICATION OF THE BOOK OF COMMON PRAYER.

BY THE BISHOPS, THE CLERGY, AND THE LAITY, OF THE PROTESTANT EPISCOPAL  
CHURCH IN THE UNITED STATES OF AMERICA, IN CONVENTION, THIS  
SIXTEENTH DAY OF OCTOBER, IN THE YEAR OF OUR LORD, ONE  
THOUSAND SEVEN HUNDRED AND EIGHTY-NINE.

THIS Convention, having in their present Session set forth "A BOOK OF COMMON PRAYER, AND ADMINISTRATION OF THE SACRAMENTS AND OTHER RITES AND CEREMONIES OF THE CHURCH," do hereby establish said Book: and they declare it to be the Liturgy of this Church; and require that it be received as such by all the Members of the same: And this Book shall be in use from and after the First Day of October, in the Year of our Lord, One Thousand Seven Hundred and Ninety.

## P R E F A C E.

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

The Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a Rule, that "The Particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that, upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in places of authority should, from time to time, seem either necessary or expedient." \*

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to "keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."

Her general aim in these different Reviews and alterations hath been, as she farther declares in her said Preface, "to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against the Liturgy." And although, according to her judgment, there be not "any thing in it contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience

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\* See the Prefaces to the English Liturgy, which are subjoined.—T. C. B.

use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction, as, in common equity, ought to be allowed to all human writings ;" yet upon the principles already laid down, it cannot but be supposed, that further alteration would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689 : But this great and good work miscarried at that time ; and the Civil Authority has not since thought proper to revive it by any new Commission.

But when, in the course of Divine Providence, these American States became independent with respect to Civil Government, their Ecclesiastical Independence was necessarily included, and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity ; consistently with the Constitution and Laws of their Country.

The attention of this Church was, in the first place, drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace, wisdom, and understanding, to execute justice, and to maintain truth ;" and that the People "may lead quiet and peaceable lives, in all Godliness and honesty."

But while these alterations were in review before the Convention, they could not but, with gratitude to God, embrace the happy occasion which was offered to them, (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear, that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship ; or farther than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind ; without prejudice or prepossessions ; seriously considering what Christianity is, and what the truths of the Gospel are ; and earnestly beseeching Almighty God, to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

# THE PREFACE<sup>(1.)</sup>

TO THE ENGLISH BOOK OF COMMON PRAYER, AS REVISED IN THE REIGN OF KING CHARLES II. IN THE YEAR 1661.

It hath been the wisdom of the Church of *England*, ever since the first compiling of her public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such a change: So on the other side, the particular Forms of Divine worship, and the Rights and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, (2.) and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as

in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the public.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majesty's happy Restoration, it seemed probable, that, among other things, the use of the Liturgy would also return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who, under the late usurped powers, had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published (3.) against the *Book of Common Prayer*, the old objections mus-

(1.) This Preface was written after the review of the Common Prayer in 1661; it is said to have been drawn up by Dr. Sanderson, then bishop of Lincoln; and it should seem by the style to be his. However no mention of his being the author of it is made in the Acts of the Upper House of Convocation. It is there only said, that, "on Monday the 2d of December, The Preface or Introduction to the Common Prayer Book was brought in and read." It was referred to a committee of the Upper House the same day to consider of it: who were Dr. Matthew Wrenn, bishop of Ely; Dr. Robert Skinner, bishop of Oxen; Dr. Humphrey Henchman, bishop of Sarum; and Dr. George Griffith, bishop of St. Asaph. On the 13th of that month the Acts say, some amendments were made to the Preface. *Dr. Nicholls.*

(2.) It is inconceivable what difficulties the bishops at that time had to contend with, about making the alterations. They were not only to conquer their own former resentments and the quick remembrance of their sufferings, together with the unreasonable demands of the Presbyterian

party; but they had the Court to deal with likewise, who pushed on to all acts of severity, but were willing to let the odium thereof remain with the clergy. And by the management of some great persons, then in power, the minds of the episcopal clergy and zealous conformists were so wrought up, upon the talk of these alterations, that the bishops, who were concerned in them, found it a difficult matter to manage the temper of their own friends. This was the occasion of this apologetical expression in the Preface, for the alterations they had made. And the assertion, that "ceremonies in their own nature are indifferent and alterable," is grounded on the doctrine of the 34th Article of our Church. *Dr. Nicholls.*

(3.) The pamphlets, here pointed at, seem to be "The exceptions against the Common Prayer," London, in 1661; and the "Reply to the Bishops' Answer to the Exceptions." *Dr. Nicholls.*

(4.) What these were, is to be seen in the two "Papers of Proposals, concerning the discipline and ceremonies of the Church of England, humbly presented to his Ma-

tered up, with the addition of some new ones, more than formerly had been made, to make the number swell.—In fine, great importunities were used to His Sacred Majesty, (4.) that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences : whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto : not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations : For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood before established by law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit to, or which is not fairly defensible against any that shall oppose the same ; if it shall be allowed such just and favourable construction as in common equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself. Our general aim therefore in this undertaking was, not to gratify this or that party in any of their unreasonable demands ; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church ; the procuring of Reverence, and exciting of Piety and Devotion in the public Worship of God ; and the cutting off occasion from them that seek occa-

esty, by the reverend ministers of the Presbyterian persuasion ;” London, printed in the year 1661. *Dr. Nicholls.*

(5.) Rubrics are the rules or orders, directing how, when, and where all things in divine service are to be performed ; which for distinction were formerly printed in a red character, as now in an Italic, and therefore called “Rubrics,” from Rubrica, which in Latin signifies a red colouring, vermillion, &c. *Dr. Bisse.*—The Rubrics of the Missal and other Romish offices are still printed in red characters. In our older Books of Common Prayer

of caviil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service ; which is chiefly done in the Calendars and Rubrics : (5.) or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction : or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy ; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation : and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places ; particularly for those at Sea, together with an office for the Baptism of such as are of riper years : which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former ; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men ; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all ; nor can expect that men of factious, peevish, and perverse spirits, should be satisfied with any thing that can be done in this kind by any other than themselves : (6.) Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and ap-

the Rubrics are distinguished from the text by appearing in a smaller type. In the books of the 17th century the Rubrics are generally printed in Roman letters, while the Liturgy itself remains in the old English or the black letter. In this manner are printed the Sealed Books, and the larger editions of 1662, &c ; but in all modern legitimate editions, the whole of the officè, except the responses, is, I believe, universally printed in the Roman character, and the Rubrics in the Italic. *Shepherd.*

(6.) This stricture seems to be levelled against the new

proved by all sober, peaceable, and truly conscientious Sons of the Church of *England*.

### CONCERNING THE SERVICE. (7.)

[*Being a Preface to the English Book of Common Prayer, as first set forth in the reign of K. Edward VI.*]

THERE was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been disputed: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof (8.) if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to confute them that were adversaries to the truth; and further, that the people (by

prayers drawn up by Mr. Baxter, by appointment of the Presbyterian commissioners, in the "Reformation of the Liturgy;" published together with the "Petition for Peace," London, 1661. *Dr. Nicholls.*

(7.) This preface was composed by the original compilers of the Common Prayer; only the two last paragraphs are not in the 1st Book of Ed. VI. *Dr. Nicholls.*

(8.) These words are to shew, that the Latin service, which had been of late years defiled by the mixture of a great many foul and popish errors, did however retain in it many ancient forms, received in the Church in the best times; and that some parts thereof are still to be found in the writings of the ancient Fathers, who mention many of these offices in their books. *Dr. Nicholls.*

(9.) The Scriptures are ordered to be read in the Roman service in so confused a method, that, if they were not read in an unknown tongue, the people could not receive any benefit therefrom. For there are not more than three or four verses to be read at one time; and then follows a response or short anthem to be sung; and then three or four verses of the same chapter again; and then another response: after this rate breaking the chapter into ten or twelve lessons; sometimes mixing parts of another chapter; and at other times some of Saint Austin's or Saint Ambrose's Homilies, or passages out of worse books. *Dr. Nicholls.*

(10.) These legendary stories are chiefly read upon the saints' days: but every day in the year being dedicated to some odd saint or other, there is hardly a day free from having some of these idle tales mixed in the service thereof. And indeed there is such an incongruous mixture of Scripture and monkish fiction together, as is calculated to

daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years past, this godly and decent order of the ancient Fathers hath been so altered, (9.) broken, and neglected, by planting in uncertain Stories, and Legends, (10.) with multitude of Responds, (11.) Verses, (12.) vain Repetitions, Commemorations, (13.) and Synodals, (14.) that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same: The Service in this Church of *England* these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit, and mind, have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof one was called a *Nocturn*: (15.) Now of late time a few of them have been daily

make all wise and conscientious Christians to nauseate and abominate their service. This is remarkable, not only in the lessons upon their modern saints' days, concerning whom one would expect nothing else but such stories; but even upon the festivals of the Apostles themselves. *Dr. Nicholls.*

(11.) A respond is a short anthem, brought into the middle of a chapter, which is interrupted by it: and, when the respond is done, the chapter proceeds. This is called the short response. The long responses are used at the close of a lesson. *Dr. Nicholls.*

(12.) Either the verses, which follow after the respond in the Roman Breviary: or else those hymns which are proper to every Sunday and holy-day; which are many of them a despicable parcel of monkish Latin verses, composed in the most illiterate ages of Christianity: only some few of them, being taken from parts of a better character, are pretty tolerable. *Dr. Nicholls.*

(13.) These were the recital of the names of famous martyrs and confessors, patriarchs, bishops, kings, great orthodox writers, munificent benefactors; which recitation at the altar took up much time: and these names were anciently wont to be read out of Diptychs, or folded tables; and tedious quarrels have been anciently, about dispunging some names out of the Diptychs, which have run into schisms. *Bp. Sparrow.*

(14.) These were synodical constitutions, or the canons made by provincial synods, which were wont to be read in the parish churches on Sundays, to the great waste of time. *Bp. Sparrow, Dr. Nicholls.*

(15.) So called from the ancient Christians rising in the night to perform them. *Dr. Burn.*

said, and the rest completely omitted. Moreover, the number and hardness of the Rules called the *Pie*, (16.) and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniencies therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of the Holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, (17.) and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity, there must be some Rules; therefore certain Rules are here set forth; which, as they are few in number, so they are plain and easy

(16.) "The Pie," is a table or rule in the old Roman offices, shewing in a technical way how to find out the service which is to be read upon each day: which consisting of numerous particulars, by the intermixing of the several offices, which sometimes fall in together to be read, makes it difficult to be understood. As to the meaning of the name; what was called "The Pie" by the Clergy before the Reformation, was called by the Greeks *Πίναξ*, or the index: for that word signifying metaphorically a painted table or picture; and the indexes, or tables of books, being formed into square figures resembling pictures, or painted tables, hung up in a frame; these likewise were called *Πίνακες*, (Pinakes;) or, being marked only with the first letter of the word, *Πί's*, or "Pies." This was probably the origin of the term. But these tables being generally made with initial letters of red, and likewise some other remarkable letters or words thereof being of the same colour, it was thought that table was called "Pie" from the party-coloured letters, whereof it did consist. But upon this account, when they put it into Latin, they called it *Pica*. Thus in former times some of the friars, from their party-coloured habits, were called "Pies." Afterwards, when printing came into use, those letters, which were of a moderate size, not so big as the large text hand in manuscripts, but were of the size only of those in the comments and tables, were called *Pica* letters.

*Nicholls.*

(17.) Some text of Scripture, adapted and chosen for the occasion of the day, and used before the "Venite," which also is called the invitatory psalm. *Dr. Burn.*

(18.) By the latter words are understood the Apocrypha; which books our Church elsewhere declares that she doth use, "for example of life, and instruction of manners, but yet doth not apply them to establish any doctrine." Article vi. And this practice of the Church of England is agreeable to that of the ancient Church.

*Dr. Nicholls.*

to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same; (18.) and that in such a Language and Order as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, (19.) some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly

(19.) No wonder the use of Sarum, York, Lincoln, Hereford, Bangor, is mention'd. For the Missals and Ereviaries of the Roman Church were of diverse models in several countries and several dioceses. The Tridentine Council first endeavoured to bring them all into one shape: yet that order was not obeyed till the year 1568, under Pope Pius the Fifth; yea, is not observed to this day: the Spaniards in some places keeping the Mozarabick form, the Præmonstratenses another, and sundry besides. Nay, that Church hath altered the Breviaries of Pius V: and new corrections have come forth under Clement VIII, in the year 1598: and what hath been done since, I know not. But why the use of those five churches? Perhaps that was accidental, that the diversities of them were more signal than others. Some historians mention Osmundus, the Bishop of Salisbury, and Chancellor, for the compiler of the use of Sarum, about 1070, or after; yet since we read of no use of Canterbury, Winton, Ely, perhaps those places observed the true Roman Breviaries, and the other five mentioned were discrepant dialects from the original Breviary. However, they are called uses and customs, not appointments from provincial Synods. *Bp. Sparrow.*

Lindwood, speaking of "the use of Sarum," says, that almost the whole province of Canterbury followeth this use: and adds, as one reason of it, that the Bishop of Sarum is precentor in the college of Bishops; and at those times, when the Archbishop of Canterbury solemnly performeth divine service in the presence of the college of Bishops, he ought to govern the quire by usage and ancient custom.

In the northern parts was generally observed, "the use of" the Archiepiscopal church of "York;" in South Wales, "the use of Hereford;" in North Wales, "the use of Bangor;" and in other places, the use of some of the principal sees, as particularly that of "Lincoln."

The rule, laid down for church music in England almost 1000 years ago, was that they should observe a plain



set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this book. (20.) And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

THOUGH it be appointed, that all things shall be read and sung in the Church in the

and devout melody, according to the custom of the Church. And the rule prescribed by Queen Elizabeth in her Injunctions was, that there should be a modest and distinct song, so used in all parts of the common prayer of the Church, that the same may be as plainly understood, as if it were read without singing. Of the want of which grave, serious, and intelligible way, the reformatio legum had complained before.—And whether some regulations may not now be necessary, to render church music truly useful to the ends of devotion, and to guard against indecent levities, seemeth, as Bishop Gibson says, to require some consideration. *Dr. Burn.*

(20.) It appears from this, that in all points, where the rubrics are plain and express, the ordinary has no authority to release any minister from that obedience which he owes the Church in what she commands in her Rubrics. For, though the ordinary is allowed to interpret and determine the sense of the Rubric in all doubtful cases; yet it is with this proviso, that he shall not order or determine any thing "that is contrary to what is contained in the service book:" that is, in points that are clearly expressed, the ordinary is as much prohibited from making innovations, as the meanest parochial minister.

*Archdeacon Sharp.*

(21.) See the 24th Article, and the note there. The pretence of the Papists to lock up the Scriptures, and to have the Common Prayer of the Church in an unknown tongue, are two of the most impudent crimes of all those many which that religion abounds with.—Therefore, that a stop might be put to this unreasonable tyranny of the Church of Rome over men's souls, Archbishop Cranmer

*English Tongue*, to the end that the congregation may be thereby edified; (21.) yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer either privately or openly, (22.) not being let by sickness or some other urgent cause.

And the Curate that ministereth in every Parish, Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chapel where he ministereth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him.

so dealt with Henry VIII, that first the Lord's Prayer, Creed, and Decalogue, should be published in English, in the year of our Lord, 1536; after this a translation of the Bible came out in 1540: the order of the Communion, in the beginning of King Edward the Sixth's reign, March 8, 1548: and the first Common Prayer Book, 1549.

*Dr. Nicholls.*

The Latin services, as they had been used in England before, continued in all King Henry the Eighth's reign without any alteration; save some rasures of collects for the Pope, and for the office of Thomas Becket, and of some other saints, whose days were by the King's Injunctions no more to be observed: but those rasures or deletions were so few, that the old mass books, breviaries, and other rituals, did still serve without new impression. *Dr. Burn.*

(22.) By the rules of the Roman Church, even before the Reformation and the Council of Trent, the clergy were obliged to recite the "canonical hours," or the offices of the several hours of day and night, which are in the breviary, either publicly in a Church or Chapel, or privately by themselves. Wherefore our reformers chose that the ministers of the Church should be as diligent in using the English Liturgy, as the papists were the Latin: and though they thought it right that the mumbling over of the prayers in private should be laid aside, they would not exonerate the clergy from the constant repetition of the public devotions; and therefore they changed the private recital of the Morning and Evening service, which was before performed by each clergyman alone by himself, into family prayer, when a congregation could not be procured at Church.

*Dr. Nicholls.*

## THE ORDER

### HOW THE PSALTER IS APPOINTED TO BE READ.<sup>(1.)</sup>

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the Twenty-eighth or Twenty-ninth day of the Month.

And whereas, *January, March, May, July, August, October, and December*, have One and Thirty Days a-piece; it is ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before; so that the Psalter may begin again the First day of the next Month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is over long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

The Minister, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, may read one of the Selections set out by this Church. (2.)

And, on Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that case, shall be used, and no other.

#### PROPER PSALMS ON CERTAIN DAYS.

	MORNING.	EVENING.		MORNING.	EVENING.
Christmas-Day,	<i>Psalms</i> 19	<i>Psalms</i> 89	Easter-Day,	<i>Psalms</i> 2	<i>Psalms</i> 113
	45	110		57	114
	85	132		111	118
Ash-Wednesday,	6	102	Ascension-Day,	8	24
	32	130		15	47
	38	143		21	103
Good-Friday,	22	64	Whitsunday,	48	104
	40—54	88		68	145

The Minister may use one of the Selections, instead of any one of the above Portions.

(1.) The Psalter follows the divisions of the original Hebrew, which differ from those of the Latin version which was in use at the time the translation was made. And instead of the common translation in our Bible, we use that of the great English Bible, which was translated by Tyndal and Coverdale, and revised by Archbishop Cranmer. It was made in a time of less learning indeed, and perhaps with less exactness than the latter; yet it has this advantage, that by rendering the Hebrew words with greater latitude, it gives the sense of them more intelligibly. And by frequent repetition it has become so familiar, that any change, unless it were greatly for the better, would be hardly desirable.

T. C. B.

(2.) It has been objected to the reading of the Psalter according to the daily course, that, as the Psalms are of a miscellaneous nature, we must sometimes bring together those of a joyful and those of a melancholy import, without a due discrimination: and farther that some of the Psalms are not of a character suited to the devotions of a christian congregation. The last of these objections will

be noticed at large, when we come to the Commentary on the Psalter. But in reply to them both, it may now be briefly remarked, that for the principal stated Fasts and Festivals of the Church, appropriate Psalms are appointed; that it is left to the discretion of the minister to choose appropriate ones for occasional Fasts and Thanksgivings, when they shall not have been appointed by ecclesiastical authority; and that the minister may at any time use one of the Selections set out by the Church, instead of the Psalms for the day. The writer of this note has never felt the force of these objections very strongly, and accordingly has seldom resorted to the Selections except for a third service, when the Psalms for the day have already been used, and sometimes on the evenings of the thirteenth and twenty-second days of the months, when some passages in the stated Psalms are most likely to be misapplied by those who do not fully understand their import. In relation to the *Selections* of Psalms, the following Note is taken from Bishop White's "Memoirs of the Church."

T. C. B.

## THE ORDER

### HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer; so that the most part thereof will be read every Year once, as in the Calendar is appointed. (1.)

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer.

And to know what Lessons shall be read every Day, look for the Day of the Month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons, both at Morning and Evening Prayer; except only the Moveable Feasts, which are not in the Calendar; and the Immoveable, where there is a Blank left in the Column of Lessons; the proper Lessons for all which Days are to be found in the Table of proper Lessons. (2.)

And, on days of Fasting and Thanksgiving, the same Rule is to obtain, as in reading the Psalms.

And the same discretion of choice is allowed, on occasions of Ecclesiastical Conventions, and those of charitable Collections.

*And note,* That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar, if they be different, shall be omitted for that Time.

*Note Also,* That the Collect, Epistle, and Gospel, appointed for the *Sunday*, (3.) shall serve all the Week after, where it is not in this Book otherwise ordered.

(1.) The two Offices of Morning and Evening Prayer, were formerly called "Matins and Evensong." The word Calendar is derived from *Calenda*, the first day of the Roman month. Our Calendar consists of seven columns. The first shews the days of the month in their numerical order: the second contains the letters of the Alphabet, affixed to the several days of every week: the four last contain the course of Lessons for Morning and Evening Prayer for ordinary days throughout the year: and the intermediate, or third column, contains the notice of those holy-days, the observance of which the revisers of our Liturgy have thought good for the Church. T. C. B.

(2.) It is well known to what uncertainties the Clergy are left in the use of this "Table of proper Lessons," and in the appointment of Epistles and Gospels, when Sundays and holy-days coincide. The consequence is, that they differ in their practice, and use the service appropriate to that festival, to which in their private opinion they give the preference. Some there are who choose to intermix them, using the collects appointed to each, and preferring the first Lesson that is taken out of a canonical book, if the other first Lesson happens to be appointed in Apocrypha.

Other rubrics might be specified, where the directions are defective, or not sufficiently clear and express. Upon all which it may be observed in general, that where the rubrics are defective, or capable of two senses, or of doubtful interpretation, there is no stating a minister's obligation to observe them: nor is uniformity in practice to be expected; because every minister must be allowed a liberty of judgment, and consequently of practice, in cases, not sufficiently clear, or capable of various constructions, so as he make no breach upon those rubrics that are plain and express. In this case, the clergy take differ-

ent ways: and they may safely and honestly do so, for there is no room to say that any of them do wrong, since there is not evidence enough, which of those ways are right. Something may perhaps be pleaded for all. But then, whatsoever is pleaded, as it is only upon the foot of private sentiments, we remain still at liberty to follow our own judgment and discretion in those points, till they, who have authority, do settle a rule for us concerning them. And if, in the meantime, any of us have real scruples upon those points, our proper recourse is to the Ordinary of the diocese for satisfaction: because his determination in all doubtful cases, as stated in the Preface, "concerning the service of the Church," is authoritative, safe, and legal; and is granted us as a supply for all the deficiencies we meet with in the letter of the rubric.

*Archdeacon Sharp.*

(3.) One day in seven seems from the very beginning to have been sanctified by God, Gen. ii. 3, and commanded to be set apart for the exercise of religious duties. All the mysteries of it perhaps are beyond our comprehension: but to be sure one design of it was, that men, by thus sanctifying the seventh day, after they had spent six in labour, might shew themselves to be worshippers of that God only, who rested the seventh day, after he had finished the heavens and the earth in six.

The reasons why the Jews were commanded to observe the seventh day, or Saturday, in particular for their sabbath, were peculiar and proper to themselves: it was on this day God had delivered them from their Egyptian bondage, and overwhelmed Pharaoh and his host in the red Sea: so that no day could be more properly set apart to celebrate the mercies and goodness of God, than that, on which he himself chose to confer upon them the greatest blessing they enjoy.

But the deliverance of Israel out of Egypt by the ministry of Moses was only intended for a type and pledge of a spiritual deliverance which was to come by Christ: their Canaan also was no more than a type of that heavenly Canaan, which the redeemed by Christ do look for. Since therefore the shadow is made void by the coming of the substance, the relation is changed; and God is no more to be worshipped and believed in, as a God foreshewing and assuring by types, but as a God who hath performed the substance of what he promised. The Christians indeed, as well as the Jews, are to observe the moral equity of the fourth commandment, and, after six days spent in their own works, are to sanctify the seventh: but in the designation of the particular day, they may and ought to differ. For if the Jews were to sanctify the seventh day, only because they had on that day a temporal deliverance as a pledge of a spiritual one; the Christians surely have much greater reasons to sanctify the first, since on that very day God redeemed us from this spiritual thralldom, by raising Jesus Christ our Lord from the dead, and begetting us, instead "of an earthly Canaan, to an inheritance incorruptible in the heavens." And accordingly we have the concurrent testimonies both of Scripture and antiquity, that the first day of the week, or Sunday, hath ever been the stated and solemn time of the Christians meeting for their public worship and service. Acts ii. 1; xx. 7; 1 Cor. xvi. 2; Rev. i. 10:

In the East indeed, where the Gospel chiefly prevailed among the Jews, who retained a great reverence for the Mosaic rites, the Church thought fit to indulge the humour of the Judaizing Christians so far, as to observe the Saturday as a festival day of devotions, and thereon to meet for the exercise of religious duties; as is plain from several passages of the ancients. But however, to prevent giving any offence to others, they openly declared, that they observed it in a Christian way, and not as a Jewish sabbath. And this custom was so far from being universal, that at the same time all over the West, except at Milan in Italy, Saturday was kept as a fast, (as being the day on which our Lord lay dead in the grave,) and is still, for the same reason, appointed for one of the fast days in the Ember-weeks by the Church of England; which, in imitation both of the Eastern and Western Churches, always reserves to the Sunday the more solemn acts of public worship and devotion.

But besides the weekly return of Sunday, (whereon we celebrate God's goodness and mercies set forth in our creation and redemption in general,) the Church has set apart some days yearly for the more particular remembrance of some special acts and passages of our Lord in the redemption of mankind; such as are his "Incarnation" and "Nativity, Circumcision, Manifestation to the Gentiles, Presentation in the Temple;" his "Fasting, Passion, Resurrection," and "Ascension;" the "sending of the Holy Ghost," and the "Manifestation of the Sacred Trinity." That the observations of such days is requisite, is evident from the practice both of Jews and Gentiles: nature taught the one, and God the other, that the celebration of solemn festivals was a part of the public exercise of religion. Besides the feasts of the Passover, of Weeks, and of Tabernacles, which were all of divine appointment, the Jews celebrated some of their own institution, namely,

the feast of "Purim," Esther ix, and the "Dedication of the Temple," 1 Macc. iv. 59, the latter of which even our blessed Saviour himself honoured with his presence John x. 22.

But these festivals being instituted in remembrance of some signal mercies granted in particular to the Jews; tho Christians, who were chiefly converted from the heathen world, were no more obliged to observe them, than they were concerned in the mercies thereon commemorated. And this is the reason that when the Judaizing Christians would have imposed upon the Galatians the observation of the Jewish festivals, as necessary to salvation; St. Paul looked upon it as a thing so criminal, that he was afraid the labour he had bestowed upon them to set them at liberty in the freedom of the Gospel had been "in vain," Gal. iv. 10, 11: not that he thought the observation of festivals was a thing in itself unlawful, but because they thought themselves still obliged by the Law to observe those days and times, which being only shadows of things to come, were made void by the coming of the substance.

As to the celebration of Christian festivals, they thought themselves as much obliged to observe them as the Jews were to observe theirs. They had received greater benefits, and therefore it would have been the highest degree of ingratitude to have been less zealous in commemorating them. And accordingly we find that in the very infancy of Christianity some certain days were yearly set apart, to commemorate the "Resurrection" and "Ascension" of Christ, "The coming of the Holy Ghost," &c. and to glorify God, by an humble and grateful acknowledgement of these mercies granted to them at those times. Which laudable and religious custom so soon prevailed over the universal church, that in five hundred years after our Saviour, we meet with them distinguished by the same names we now call them by; such as "Epiphany, Ascension-day, Whit-sunday," &c. and appointed to be observed on those days, on which the Church of England now observes them.

But besides the more solemn festivals, whereon they were wont to celebrate the mysteries of their redemption, the primitive Christians had their "Memoriæ Martyrum," or certain days set apart yearly in commemoration of the great heroes of the Christian religion, the blessed Apostles and Martyrs, who had attested the truth of these mysteries with their blood; at whose graves they constantly met once a year, to celebrate their virtues, and to bless God for their exemplary lives and glorious deaths; as well to the intent that others might be encouraged to the same patience and fortitude, as also that virtue, even in this world, might not wholly lose its reward: a practice doubtless very ancient, and probably founded on that exhortation to the Hebrews, "to remember those who had had the rule over them, and who had spoken unto them the word of God," and had sealed it with their blood. Heb. xiii. 7. In which place the author of that Epistle is thought chiefly to hint at the martyrdom of St. James, the first Bishop of Jerusalem, who, not long before, had laid down his life for the testimony of Jesus. And we find that those who were eye-witnesses of the sufferings of St. Ignatius, published the day of his martyrdom, that the Church of Antioch might meet together at that time to celebrate the memory of such a valiant combatant and

martyr of Christ. After this we read of the Church of Smyrna's giving an account of St. Polycarp's martyrdom, (which was in the year of our Lord 147,) and of the place where they had entombed his bones, and withal professing that they would assemble in that place, and celebrate the "birth-day of his martyrdom" with joy and gladness. (Where we may observe, by the way, that the days of the martyrs' deaths were called their birth-days; because they looked upon those as the days of their nativity, whereon they were freed from the pains and sorrows of a troublesome world, and born again to the joys and happiness of an endless life.) These solemnities, as we learn from Tertullian, were yearly celebrated, and were afterwards observed with so much care and strictness, that it was thought profaneness to be absent from the Christian assemblies upon those occasions.

The following ages were as forward as those we have already spoken of, in celebrating the festivals of the martyrs and holy men of their time. Insomuch that at the last the observation of holy-days became both superstitious and troublesome; a number of dead men's names, not over eminent in their lives either for sense or morals, crowding the Calendar, and jostling out the festivals of the first saints and martyrs. But at the reformation of the Church, all these modern martyrs, were thrown aside, and no festivals retained in the Calendar as days of obligation, but such as were dedicated to the honour of Christ, &c. or to the memory of those that were famous in the Gospels. Such as were, in the first place, the twelve apostles, who being constant attendants on our Lord, and advanced by him to that high order, have each of them a day assigned to their memory. St. John the Baptist and St. Stephen have the same honour done to them; the first because he was Christ's forerunner; the other upon account of his being the first martyr. St. Paul and St. Barnabas are commemorated upon account of their extraordinary call: St. Mark and St. Luke for the service they did Christianity by their Gospels; the Holy Innocents, because they are the first that suffered upon our Saviour's account, as also for the greater solemnity of Christians; the birth of Christ being the occasion of their deaths. The memory of all other pious persons is celebrated together upon the festival of All Saints; and that the people may know what benefits Christians receive by the ministry of Angels, the feast of St. Michael and all Angels is for that reason solemnly observed in the Church.

These days were constantly observed in the Church of England, from the time of the Reformation till the great Rebellion, when it could not be expected that any thing

that carried an air of religion or antiquity could bear up against such an irresistible inundation of impiety and confusion. But at the Restoration our holy-days were again revived, together with our ancient Liturgy, which appoints proper Collects, Epistles, and Gospels, for each of them: and orders the "curate to declare unto the people, on the Sunday before, what holy-days or fasting-days are in the week following to be observed." *Rubric after the Nicene Creed.* And the preface to the Act of Uniformity intimates it to be schismatical to refuse to come to Church on those days. And by the first of Elizabeth, which is declared by the Uniformity-Act to be in full force, "all persons, having no lawful or reasonable excuse to be absent, are obliged to resort to their parish-church on holy-days, as well as Sundays, and there to abide orderly and soberly during divine service, upon pain of punishment by the censures of the Church, and also upon pain of twelve pence for every offence, to be levied by distress."

In relation to the concurrence of two holy-days together, we have no directions either in the rubric or elsewhere, which must give place, or which of the two services must be used. According to what I can gather from the rubrics in the Roman Breviary and Missal, (which are very intricate and difficult,) it is the custom of that Church, when two holy-days come together, that the office for one only be read, and that the office for the other be transferred to the next day; excepting that some commemoration of the transferred holy-day be made upon the first day, by reading the hymns, verses, &c. which belong to the holy-day that is transferred. But our Liturgy has made no such provision. For this reason some ministers, when a holy-day happens upon a Sunday, take no notice of the holy-day, (except that sometimes they are forced to use the second Lesson for such holy-day, there being a gap in the column of second Lessons in the Calendar,) but use the service appointed for the Sunday; alledging that the holy-day, which is of human Institution, should give way to the Sunday, which is allowed to be of divine. But this is an argument which I think not satisfactory; for though the observation of Sunday be of divine institution, yet the service we use on it is of human appointment. And therefore I take this to be a case in which the Bishops ought to be consulted, they having a power vested in them to "appease all diversity, (if any arise,) and to resolve all doubt concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer." See the preface concerning the Service of the Church.

*Wheatly.*

† TABLES OF LESSONS OF HOLY SCRIPTURE, TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

A TABLE OF LESSONS FOR SUNDAYS.

SUNDAYS.	MORNING. 1 Less.	MORNING. 2 Less.	EVENING. 1 Less.	EVENING. 2 Less.
1 <i>Sund. in Advent.</i>	Isaiah 1	Luke 1 to v. 39	Isaiah 2	Romans 10
2	5	1 v. 39	24	12
3	25	3 to v. 19	28 to v. 23	14
4	30	Matthew 3 to v. 13	32	1 Cor. 1
1 <i>Sun. aft. Christ.</i>	36	Luke 2 v. 25	40	2
	41	Mark 1 to v. 16	42	Hebrews 2
1 <i>Sun. aft. Epiph.</i>	44	Matthew 2 v. 13	45	1 Cor. 3
2	51	John 1 v. 29	52 to v. 13	13
3	54	Matthew 4 v. 12	55	2 Cor. 4
4	57	Luke 4 v. 14 to 33	59	5
5	61	Matthew 5	62	Galatians 2
6	65	6	66	3
<i>Septuages. Sund.</i>	Jeremiah 5	7	Jer. 22	Ephes. 1
<i>Sexagesima Sun.</i>	35	Luke 7 v. 19	36	2
<i>Quinquages. Sun.</i>	Lament. 1	Mark 6 to v. 30	Lament. 3 to v. 37	3
1 <i>Sunday in Lent.</i>	Jeremiah 7	Matt. 10	Jer. 9	4
2	Ezekiel 14	Luke 10 to v. 25	Ezekiel 18	5
3	20 to v. 27	Mark 9 to v. 30	20 v. 27	6
4	Micah 6	Luke 19 v. 28	Habak. 3	Philippia. 1
5	Haggai 2 to v. 10	21	Zech. 13	3
6	Daniel 9	Matt. 26	Malachi 3 and 4	Hebrews 5 to v. 11
<i>Easter Day.</i>	Exodus 12 to v. 37	Romans 6	Exodus 12 v. 37	Acts 2 v. 22
1 <i>Sun. after East.</i>	Isaiah 43	Acts 1	Isaiah 48	1 Cor. 15
2	Hosea 13	3	Hosea 14	Coloss. 1
3	Joel 3 v. 9	5	Micah 4	3
4	Micah 5	6	Nahum 1	1 Thess. 3
5	Zech. 8	8 v. 5	Zech. 10	4
<i>Sun. after Ascen.</i>	Joel 2	John 17	Zeph. 3	2 Thess. 3 to v. 17
<i>Whitsunday.</i>	Deuter. 16 to v. 18	Acts 4 to v. 36	Isaiah 11	Acts 19 to v. 21
<i>Trinity Sunday.</i>	Genesis 1	Matthew 3	Genesis 2	1 John 5
1 <i>Sun. after Trin.</i>	3	Acts 9 to v. 32	6	1 Tim. 6
2	9 to v. 20	10	15 to v. 19	2 Tim. 2
3	37	11	42	3 & 4 to v. 9
4	43	14	45	Titus 2 & 3 to v. 10
5	49	15	50	Hebrews 10
6	Exodus 2	17	Exodus 5	11
7	9	20	10	12
8	14	24	15	13
9	Numb. 16	26	Numb. 22	James 1
10	23	28	24	2
11	Deuter. 4 to v. 41	Matt. 18	Deut. 5	3
12	6	20	7	4
13	8	23	9	5
14	33	25	34	1 Peter 1
15	Joshua 23	Mark 4	Joshua 24	2
16	Judges 4	13	Judges 5	3
17	1 Sam. 12	Luke 13	1 Sam. 17	4
18	2 Sam. 12	15	2 Sam. 19	5
19	1 Kings 8 to v. 22	20	1 Kings 8 v. 22 to 62	2 Peter 1
20	17	John 3	18	2
21	2 Kings 5	7	2 Kings 19	3
22	Daniel 6	8	Daniel 7	1 John 1
23	Proverbs 1	9	Proverbs 2	2
24	3	10	8	3
25	11	11	12	4
26	13	15	14	Jude
27	15	16	16	2 John

## A TABLE OF LESSONS FOR HOLY-DAYS.

HOLY-DAYS.	MORNING.	EVENING.	HOLY-DAYS.	MORNING.	EVENING.
<i>St. Andrew.</i>	Prov. 20	Prov. 21	<i>Easter-Even.</i>	Zec. 9	Exod. 13
<i>St. Thomas.</i>	— 23	— 24	1 Lesson.	Luke 23 v. 50	Heb. 4
<i>Nativity.</i>			2 Lesson.		
1 Lesson.	Isa. 9 to v. 8	Isa. 7 v. 10 to 17	<i>Mon. Easter-W.</i>	Exod. 16	Job 19
2 Lesson.	Luke 2 to v. 15	Tit. 3 v. 4 to 9	1 Lesson.	Matt. 28	Acts 3
			2 Lesson.		
<i>St. Stephen.</i>			<i>Tues. Easter-W</i>		
1 Lesson.	Prov. 28	Eccle. 4	1 Lesson.	Isa. 26 to v. 20	Isa. 12
2 Lesson.	Acts 6 v. 8 and c. [7 to v. 30]	Acts 7 v. 30 to 55	2 Lesson.	Luke 24 to v. 13	2 Cor. 5
<i>St. John.</i>			<i>St. Mark.</i>	Eccle. 4	Eccle. 5
1 Lesson.	Eccle. 5	Eccle. 6			
2 Lesson.	Rev. 1	Rev. 22	<i>S. Phil. &amp; S. Ja.</i>	— 7	— 9
<i>Innocents.</i>	Jer. 31 to v. 18	Wisd. 1	1 Lesson.	John 1 v. 43	
			2 Lesson.		
<i>Circumcision.</i>			<i>Ascension.</i>		
1 Lesson.	Gen. 17 to v. 15	Deut. 10 v. 12	1 Lesson.	2 Kin. 2	Deut. 10
2 Lesson.	Rom. 2	Col. 2	2 Lesson.	Luke 24 v. 44	Eph. 4 to v. 17
<i>Epiphany.</i>			<i>Mo. Whit-S. W.</i>		
1 Lesson.	Isaiah 60	Isa. 49	1 Lesson.	Gen. 11 to v. 10	Num. 11
2 Lesson.	Rom. 11	John 2 to v. 12	2 Lesson.	1 Cor. 12	1 Cor. 14 to v. 26
<i>Con. of St. Paul.</i>			<i>Tu. Whit-S. W.</i>		
1 Lesson.	Wis. 5	Wisd. 6	1 Lesson.	1 Sam. 19 v. 18	Deut. 30
2 Lesson.	Acts 22 to v. 22	Acts 26 to v. 24	2 Lesson.	1 The. 5	Gal. 5
<i>Pur. Vir. Mary.</i>	Wisd. 9	Wisd. 12	<i>St. Barnabas.</i>		
			1 Lesson.	Eccle. 10	Eccle. 12
<i>St. Matthias.</i>	— 19	Eccle. 1	2 Lesson.	Acts 14	Acts 15 to v. 36
<i>Ann. Vir. Mary.</i>	Eccle. 2	— 3	<i>St. John Baptist.</i>		
<i>Ash-Wednesday.</i>			1 Lesson.	Mala. 3	Mala. 4
1 Lesson.	Isa. 59	Jonah 3	2 Lesson.	Matt. 3	Matt. 14 to v. 13
2 Lesson.	Luke 6 v. 20	2 Pet. 3	<i>St. Peter.</i>		
<i>Mon. before Eas.</i>			1 Lesson.	Eccle. 15	Eccle. 19
1 Lesson.	Daniel 10	Hosea 11	2 Lesson.	Acts 3	Acts 4
2 Lesson.	John 14		<i>St. James.</i>	Eccle. 21	Eccle. 22
<i>Tues. before Eas.</i>			<i>St. Bartholomew</i>	— 24	— 29
1 Lesson.	Daniel 11 to v. 30	— 12	<i>St. Matthew.</i>	— 35	— 38
2 Lesson.	John 15		<i>St. Michael.</i>		
<i>Wed. before Eas.</i>			1 Lesson.	Gen. 32	Dan. 10 v. 5
1 Lesson.	Daniel 11 v. 30	— 13	2 Lesson.	Acts 12 to v. 20	Jude v. 5 to 16
2 Lesson.	John 11 v. 45		<i>St. Luke.</i>	Eccle. 51	Job 1
<i>Thur. before Eas.</i>			<i>S. Si. &amp; S. Jude.</i>	Job 24 and 25	— 42
1 Lesson.	Daniel 12	Jer. 31	<i>All Saints.</i>		
2 Lesson.	John 13		1 Lesson.	Wisd. 3 to v. 10	Wis. 5 to v. 17
<i>Good-Friday.</i>			2 Lesson.	Heb. 11 v. 32 and [12 to v. 7]	Rev. 19 to v. 17
1 Lesson.	Gen. 22 to v. 20	Isa. 52 v. 13 and [c. 53]			
2 Lesson.	John 18	Philip. 2			

# THE CALENDAR, WITH THE TABLE OF LESSONS.

JANUARY HATH XXXI DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	<i>Circumcis.</i>			
2	B	Gen. 1	Matt. 1	Gen. 2	Romans 1
3	C	3	2	4	2
4	D	5	3	6	3
5	E	7	4	8	4
6	F	<i>Epiphany.</i>			
7	G	9	5 to v. 21	11	5
8	A	12	5 v. 21	13	6
9	B	14	6 to v. 16	15	7
10	C	16	6 v. 16	17	8
11	D	18 to v. 17	7	18 v. 17	9
12	E	19 to v. 30	8 to v. 18	20	10
13	F	21 to v. 22	8 v. 18	21 v. 22	11
14	G	22	9 to v. 18	23	12
15	A	24 to v. 32	9 v. 18	24 v. 32	13
16	B	25 to v. 19	10	25 v. 19	14
17	C	26 to v. 17	11	26 v. 17	15
18	D	27 to v. 30	12 to v. 22	27 v. 30	16
19	E	28	12 v. 22	29 to v. 15	1 Cor. 1
20	F	29 v. 15	13 to v. 31	30 to v. 25	2
21	G	30 v. 25	13 v. 31	31 to v. 25	3
22	A	31 v. 25	14	32 to v. 24	4
23	B	32 v. 24	15 to v. 21	33	5
24	C	34	15 v. 21	35	6
25	D	<i>Con. St. Paul</i>			
26	E	37	16	39	7
27	F	40	17	41 to v. 37	8
28	G	41 v. 37	18 to v. 21	42 to v. 25	9
29	A	42 v. 25	18 v. 21	43 to v. 15	10
30	B	43 v. 15	19	44 to v. 14	11
31	C	44 v. 14	20 to v. 17	45 to v. 16	12



# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

FEBRUARY HATH XXVIII DAYS.\*

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	D	Gen. 45 v. 16	Mat. 20 v. 17	Gen. 46	1 Cor. 13
2	E	<i>Purification</i>		21 to v. 23	14
3	F	<i>Virgin Mary</i>		21 v. 23	15
4	G	47 to v. 13	22 to v. 23	47 v. 13	16
5	A	48	22 v. 23	49	17
6	B	50 to v. 15	22 v. 23	50 v. 15	2 Cor. 1
7	C	Exd. 1	23	Exd. 2	2
8	D	3	24	4 to v. 18	3
9	E	4 v. 18	25 to v. 31	5	4
10	F	6 to v. 14	25 v. 31	6 v. 14	5
11	G	7	26 to v. 36	8 to v. 16	6
12	A	8 v. 16	26 v. 36	9 to v. 13	7
13	B	9 v. 13	27	10 to v. 12	8
14	C	10 v. 12	28	11	9
15	D	12 to v. 37	M'k. 1	12 v. 37	10
16	E	13	2	14 to v. 15	11
17	F	14 v. 15	3	15	12
18	G	16	4 to v. 26	17	13
19	A	18	4 v. 26	19	Gal. 1
20	B	20	5 to v. 21	21 to v. 18	2
21	C	21 v. 18	5 v. 21	22 to v. 16	3
22	D	22 v. 16	6 to v. 30	23 to v. 20	4
23	E	23 v. 20	6 v. 30	24	5
24	F	32 to v. 15	7 to v. 24	32 v. 15	6
25	G	<i>St. Matthias.</i>		7 v. 24	Ephes. 1
26	A	33	8 to v. 27	34 to v. 27	2
27	B	34 v. 27	8 v. 27	40	3
28	C	Lev. 19 to v. 19	9 to v. 30	Lev. 19 v. 19	4
29	D	24	9 v. 30	25	5
		26 to v. 21	10 to v. 32	26 v. 21	Romans 12

\* Note, That except in every Leap Year, February hath 28 days only.

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

MARCH HATH XXXI DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	D	Num. 11 to v. 24	M'k 10 v. 32	Num 11 v. 24	Ephes. 6
2	E	12	11	13	Philipp. 1
3	F	14 to v. 26	12 to v. 28	14 v. 26	2
4	G	16 to v. 36	12 v. 28	16 v. 36	3
5	A	17	13	20	4
6	B	21	14 to v. 26	22	Coloss. 1
7	C	23	14 v. 26	24	2
8	D	25	15	27	3
9	E	30	16	31 to v. 25	4
10	F	31 v. 25	Luke 1 to v. 39	32	1 Thes. 1
11	G	35	1 v. 39	36	2
12	A	Deu. 1 to v. 19	2 to v. 40	Deu. 1 v. 19	3
13	B	2 to v. 26	2 v. 40	2 v. 26	4
14	C	3	3	4 to v. 25	5
15	D	4 v. 25	4	5 to v. 22	2 Thess. 1
16	E	5 v. 22	5	6	2
17	F	7	6 to v. 20	8	3
18	G	9	6 v. 20	10	1 Tim. 1
19	A	11	7 to v. 36	12	2, 3
20	B	13	7 v. 36	14	4
21	C	15	8 to v. 26	16	5
22	D	17	8 v. 26	18	6
23	E	19	9 to v. 37	20	2 Tim. 1
24	F	21	9 v. 37	22	2
25	G	<i>Ann. V. Mary</i>	10 to v. 25		3
26	A	24	10 v. 25	25	4
27	B	26	11 to v. 29	27	Titus 1
28	C	28 to v. 15	11 v. 29	28 v. 15	2, 3
29	D	29	12	30	Philem.
30	E	31	13	32	Heb. 1
31	F	33	14	34	2

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

APRIL HATH XXX DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	G	Josh. 1	Luk. 15	Josh. 2	Heb. 3
2	A	3	16	4	4
3	B	5	17 to v. 20	6 to v. 12	5
4	C	6 v. 12	17 v. 20	7 to v. 16	6
5	D	7 v. 16	18 to v. 31	8 to v. 14	7
6	E	8 v. 14	18 v. 31	9	8
7	F	10 to v. 15	19 to v. 28	10 v. 15 to 28	9
8	G	10 v. 28	19 v. 28	22 to v. 21	10
9	A	22 v. 21	20	23	11
10	B	24 to v. 19	21	24 v. 19	12
11	C	Judg. 1 to v. 22	22 to v. 31	Jud. 1 v. 22	13
12	D	2 to v. 11	22 v. 31	2 v. 11	James 1
13	E	3 to v. 12	23	3 v. 12	2
14	F	4	24	5	3
15	G	6 to v. 11	John 1 to v. 29	6 v. 11 to 25	4
16	A	6 v. 25	1 v. 29	7	5
17	B	8 to v. 22	2	8 v. 22	1 Pet. 1
18	C	9 to v. 22	3 to v. 22	9 v. 22 to 46	2
19	D	9 v. 46	3 v. 22	10	3
20	E	11 to v. 29	4	11 v. 29	4
21	F	12	5	13	5
22	G	14	6 to v. 22	15	2 Pet. 1
23	A	16 to v. 21	6 v. 22	16 v. 21	2
24	B	17	7 to v. 32	18	3
25	C	<i>St. Mark.</i>	7 v. 32		1 John 1
26	D	19 to v. 22	8 to v. 21	19 v. 22	2
27	E	20 to v. 26	8 v. 21	20 v. 26	3
28	F	21 to v. 16	9	21 v. 16	4
29	G	Ruth 1	10 to v. 22	Ruth 2	5
30	A	3	10 v. 22	4	2, 3 John

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

MAY HATH XXXI DAYS

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	B	<i>St. Philip &amp;</i>				Jude
2	C	<i>St. James.</i>	1 Sa. 1	John 11 to v. 30	1 Sa. 2 to v. 22	Romans 1
3	D		2 v. 22	11 v. 30	3	2
4	E		4	12 to v. 20	5	3
5	F		6	12 v. 20	7	4
6	G		8	13	9	5
7	A		10	14	11	6
8	B		12	15	13	7
9	C		14 to v. 24	16	14 v. 24	8
10	D		15	17	16	9
11	E		17 to v. 30	18	17 v. 30	10
12	F		18	19	19	11
13	G		20	20	21	12
14	A		22	21	23	13
15	B		24	Acts 1	25	14
16	C		26	2	27	15
17	D		28	3	29	16
18	E		30	4 to v. 23	31	1 Cor. 1
19	F		2 Sa. 1	4 v. 23	2 Sa. 2	2
20	G		3	5 to v. 17	4	3
21	A		5	5 v. 17	6	4
22	B		7	6	8	5
23	C		9	7 to v. 30	10	6
24	D		11	7 v. 30	12	7
25	E		13 to v. 23	8 to v. 26	13 v. 23	8
26	F		14	8 v. 26	15	9
27	G		16	9 to v. 23	17	10
28	A		18	9 v. 23	19 to v. 16	11
29	B		19 v. 16	10 to v. 34	20	12
30	C		21	10 v. 34	22	13
31	D		23	11 to v. 19	24	14

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

JUNE HATH XXX DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	E	1 Ki. 1 to v. 28	Acts 11 v. 19	1 Ki. 1 v. 28	1 Cor. 15
2	F	2 to v. 26	12	2 v. 26	16
3	G	3	13 to v. 14	4	2 Cor. 1
4	A	5	13 v. 14	6	2
5	B	7	14 to v. 19	8	3
6	C	9	14 v. 19	10	4
7	D	11 to v. 26	15	11 v. 26	5
8	E	12	16 to v. 14	13	6
9	F	14	16 v. 14	15	7
10	G	16	17 to v. 16	17	8
11	A	<i>St. Barnabas.</i>			
12	B	18	17 v. 16	19	9
13	C	20 to v. 22	18 to v. 18	20 v. 22	10
14	D	21	18 v. 18	22 to v. 29	11
15	E	22 v. 29	19 to v. 21	2 Ki. 1	12
16	F	2 Ki. 2	19 v. 21	3	13
17	G	4	20 to v. 17	5	Gal. 1
18	A	6	20 v. 17	7	2
19	B	8	21	9	3
20	C	10	22	11	4
21	D	12	23	13	5
22	E	14	24	15	6
23	F	16	25	17 to v. 24	Ephes. 1
24	G	<i>Nat. of St.</i>			
25	A	<i>John Baptist.</i>			
		17 v. 24	26	18	2
26	B	19 to v. 20	27 to v. 21	19 v. 20	3
27	C	20	27 v. 21	21	4
28	D	22	28 to v. 17	23	5
29	E	<i>St. Peter.</i>			
30	F	24	28 v. 17	25	6

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

JULY HATH XXXI DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	G	Ezra 1	Mat. 1	Ezra 3	Philipp. 1
2	A	4	2	5	2
3	B	6	3	7	3
4	C	8 v. 21	4 to v. 17	9	4
5	D	Neh. 1	4 v. 17	Neh. 2	Coloss. 1
6	E	4 to v. 13	5 to v. 21	4 v. 13	2
7	F	5	5 v. 21	6	3
8	G	8	6 to v. 16	9	4
9	A	10	6 v. 16	13 to v. 15	1 Thes. 1
10	B	13 v. 15	7	Esth. 1	2
11	C	Esth. 2	8 to v. 18	3	3
12	D	4	8 v. 18	5	4
13	E	6	9 to v. 18	7	5
14	F	8	9 v. 18	9 to v. 20	2 Thes. 1
15	G	9 v. 20	10	Job 1	2
16	A	Job 2	11	3	3
17	B	4	12 to v. 22	5	1 Tim. 1
18	C	6	12 v. 22	7	2, 3
19	D	8	13 to v. 31	9	4
20	E	10	13 v. 31	11	5
21	F	12	14 to v. 22	13	6
22	G	14	14 v. 22	15	2 Tim. 1
23	A	16	15 to v. 21	17	2
24	B	18	15 v. 21	19	3
25	C	<i>St. James.</i>	16		4
26	D	20	17	21	Titus 1
27	E	22	18 to v. 21	23	2, 3
28	F	24 and 25	18 v. 21	26	Philem.
29	G	27	19 to v. 16	28	Heb. 1
30	A	29	19 v. 16	30	2
31	B	31	20 to v. 17	32	3

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

AUGUST HATH XXXI DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	C	Job 33	Mat. 20 v. 17	Job 34	Heb. 4
2	D	35	21 to v. 23	36	5
3	E	37	21 v. 23	38	6
4	F	39	22 to v. 23	40	7
5	G	41	22 v. 23	42	8
6	A	Prov. 1 to v. 20	23 to v. 25	Prov. 1 v. 20	9
7	B	2	23 v. 25	3	10
8	C	4	24 to v. 29	5	11
9	D	6 to v. 20	24 v. 29	6 v. 20	12
10	E	7	25 to v. 31	8	13
11	F	9	25 v. 31	10	James 1
12	G	11	26 to v. 36	12	2
13	A	13	26 v. 36	14 to v. 16	3
14	B	14 v. 16	27	15 to v. 21	4
15	C	15 v. 21	28	16	5
16	D	17 to v. 15	Mark 1	17 v. 15	1 Peter 1
17	E	18	2	19	2
18	F	20	3	21 to v. 17	3
19	G	21 v. 17	4 to v. 26	22 to v. 17	4
20	A	22 v. 17	4 v. 26	23 to v. 22	5
21	B	23 v. 22	5 to v. 21	24	2 Peter 1
22	C	25	5 v. 21	26	2
23	D	27	6 to v. 30	28	3
24	E	<i>St. Barthol.</i>	6 v. 30		1 John 1
25	F	29	7 to v. 24	31	2
26	G	Eccel. 1	7 v. 24	Eccel. 2	3
27	A	3	8 to v. 27	4	4
28	B	5	8 v. 27	6	5
29	C	7	9 to v. 30	8	2, 3 John
30	D	9	9 v. 30	10	Jude
31	E	11	10 to v. 32	12	Romans 1

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

SEPTEMBER HATH XXX DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	F	Jer. 1	Mpk. 10 v. 32	Jer. 2 to v. 20	Rom. 2
2	G	2 v. 20	11	3	3
3	A	4 to v. 19	12 to v. 28	4 v. 19	4
4	B	5	12 v. 28	6	5
5	C	7 to v. 21	13	7 v. 21	6
6	D	8	14 to v. 26	9	7
7	E	10	14 v. 26	11	8
8	F	12	15	13	9
9	G	14	16	15	10
10	A	16	Luk. 1 to v. 39	17	11
11	B	18	1 v. 39	19	12
12	C	20	2 to v. 40	21	13
13	D	22	2 v. 40	23	14
14	E	24	3	25	15
15	F	26	4	27	16
16	G	28	5	29	1 Cor. 1
17	A	30	6 to v. 20	31	2
18	B	32	6 v. 20	33	3
19	C	34	7 to v. 36	35	4
20	D	36	7 v. 36	37	5
21	E	<i>St. Matthew.</i>	8 to v. 26		6
22	F	38	8 v. 26	39	7
23	G	40	9 to v. 37	41	8
24	A	42	9 v. 37	43	9
25	B	44	10 to v. 25	45 and 46	10
26	C	47	10 v. 25	48 to v. 25	11
27	D	48 v. 25	11 to v. 29	49 to v. 23	12
28	E	49 v. 23	11 v. 29	50 to v. 21	13
29	F	<i>St. Michael</i>			
30	G	<i>St. all Angels.</i>	50 v. 21	51 to v. 35	15



# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

OCTOBER HATH XXXI DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Jer. 51 v. 35	Luke 14	Jer. 52	1 Cor. 16
2	B	Lam. 1	15	Lam. 2	2 Cor. 1
3	C	3 to v. 37	16	3 v. 37	2
4	D	4	17 to v. 20	5	3
5	E	Ezek. 1	17 v. 20	Ezek. 2	4
6	F	3	18 to v. 31	6	5
7	G	7	18 v. 31	13	6
8	A	14	19 to v. 28	18 to v. 19	7
9	B	18 v. 17	19 v. 28	33 to v. 21	8
10	C	33 v. 21	20	34	9
11	D	Dan. 1	21	Dan. 2 to v. 24	10
12	E	2 v. 24	22 to v. 31	3	11
13	F	4	22 v. 31	5	12
14	G	6	23	7	13
15	A	8	24	9	Galatians 1
16	B	10	John 1 to v. 29	11	2
17	C	12	1 v. 29	Hos. 1	3
18	D	<i>St. Luke Ev.</i>	2		4
19	E	Hos. 2, 3	3 to v. 22	4	5
20	F	5	3 v. 22	6	6
21	G	7	4	8	Ephesians 1
22	A	9	5	10	2
23	B	11	6 to v. 22	12	3
24	C	13	6 v. 22	14	4
25	D	Joel 1	7 to v. 32	Joel 12 to v. 15	5
26	E	2 v. 15	7 v. 32	3	6
27	F	Amos 1	8 to v. 21	Amos 2	Philipp. 1
28	G	<i>St. Simon &amp; St. Jude.</i>	8 v. 21		2
29	A	3	9	4	3
30	B	<i>A. and M.</i>	10 to v. 22	6	4
31	C	7	10 v. 22	8	Coloss. 1

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

NOVEMBER HATH XXX DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	D	<i>All S'ts' Day.</i>			
2	E	Amos 9	John 11 to v. 30	Obadiah	Coloss. 2
3	F	Jonah 1	11 v. 30	Jon. 2	3
4	G	3	12 to v. 20	4	4
5	A	Micah 1	12 v. 20	Mic. 2	1 Thes. 1
6	B	3	13	4	2
7	C	5	14	6	3
8	D	7	15	Nah. 1	4
9	E	Nahu. 2	16	3	5
10	F	Hab. 1	17	Hab. 2	2 Thes. 1
11	G	3	18	Zeph. 1	2
12	A	Zeph. 2	19	3	3
13	B	Hag. 1	20	Hag. 2	1 Tim. 1
14	C	Zech. 1	21	Zec. 2	2, 3
15	D	3	Acts 1	4	4
16	E	5	2	6	5
17	F	7	3	8	6
18	G	9	4 to v. 23	10	2 Tim. 1
19	A	11	4 v. 23	12	2
20	B	13	5 to v. 17	14	3
21	C	Mal. 1	5 v. 17	Mal. 2	4
22	D	3	6	4	Titus 1
23	E	Isaiah 1	7 to v. 30	Isa. 2	2, 3
24	F	3	7 v. 30	4	Philemon
25	G	5	8 to v. 26	6	Heb. 1
26	A	7	8 v. 26	8	2
27	B	9	9 to v. 23	10 to v. 20	3
28	C	10 v. 20	9 v. 23	11	4
29	D	12	10 to v. 34	13	5
30	E	<i>St. Andrew.</i>	10 v. 34		6

# THE CALENDAR,

## WITH THE TABLE OF LESSONS.

DECEMBER HATH XXXI DAYS.

CALENDAR.		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	F	Isa. 14	Acts 11 to v. 19	Isa. 15	Heb's. 7
2	G	16	11 v. 19	17	8
3	A	18	12	19	9
4	B	20, 21	13 to v. 14	22	10
5	C	23	13 v. 14	24	11
6	D	25	14 to v. 19	26	12
7	E	27	14 v. 19	28	13
8	F	29	15	30	James 1
9	G	31	16 to v. 14	32	2
10	A	33	16 v. 14	34	3
11	B	35	17 to v. 16	36	4
12	C	37	17 v. 16	38	5
13	D	39	18 to v. 18	40	1 Peter 1
14	E	41	18 v. 18	42	2
15	F	43	19 to v. 21	44	3
16	G	45	19 v. 21	46	4
17	A	47	20 to v. 17	48	5
18	B	49	20 v. 17	50	2 Peter 1
19	C	51	21	52	2
20	D	53	22	54	3
21	E	<i>St. Thomas.</i>	23		1 John 1
22	F	55	24	56	2
23	G	57	25	58	3
24	A	59	26	60	4
25	B	<i>Christmas.</i>			
26	C	<i>St. Stephen.</i>			
27	D	<i>St. John Ev.</i>			
28	E	<i>Innocents.</i>	27 to v. 21		5
29	F	61	27 v. 21	62	2 John
30	G	63	28 to v. 17	64	3 John
31	A	65	28 v. 17	66	Jude

## TABLES AND RULES

FOR

### THE MOVEABLE AND IMMOVEABLE FEASTS;

TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE THROUGH THE WHOLE YEAR.

*Rules to know when the Moveable Feasts and Holy-Days begin.*

EASTER-DAY, (1.) on which the rest depend, is always the First Sunday after the Full Moon which happens upon, or next after, the Twenty-first Day of March; and if the Full Moon happen upon a Sunday, Easter-day is the Sunday after.

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

Septuagesima	} is	{	Nine	} Weeks be-	fore Easter.	Rogation-Sund.	} is	{	Five Weeks	} after
Sexagesima			Eight			Forty Days				
Quinquagesima			Seven			Seven Weeks				
Quadragesima			Six			Eight Weeks			East.	

(1.) To shew upon what occasion this rule was framed, it is to be observed, that in the first ages of Christianity there arose a great difference between the Churches of Asia, and other Churches, about the day, whereon Easter ought to be celebrated.

The Churches of Asia kept their Easter upon the same day on which the Jews celebrated their passover, namely, upon the fourteenth day of their first month Nisan, (which month began at the new moon next to the vernal equinox;) and this they did upon what day of the week soever it fell; and were from thence called "Quartodecimans," or such as kept Easter upon the fourteenth day after the *Phasis*, or appearance of the moon: whereas the other Churches, especially those of the West, did not follow this custom, but kept their Easter on the Sunday following the Jewish passover; partly the more to honour the day, and partly to distinguish between Jews and Christians. Both sides pleaded apostolical tradition: these latter pretending to derive their practice from St. Peter and St. Paul: whilst the others, namely, the Asiatics, said they imitated the example of St. John.

This difference for a considerable time continued with a great deal of Christian charity and forbearance; but at length became the occasion of great bustles in the Church; which grew to such a height at last, that Constantine thought it time to use his interest and authority to allay the heat of the opposite parties, and to bring them to a uniformity of practice. To which end he got a canon to be passed in the great general Council of Nice, "That every where the great feast of Easter should be observed upon one and the same day: and that not on the day of the Jewish passover, but, as had been generally observed, upon

the Sunday afterwards." And that this dispute might never arise again, these paschal canons were then also established, namely,

1. "That the twenty-first day of March shall be accounted the vernal equinox.

2. "That the full moon happening upon or next after the twenty-first day of March, shall be taken for the full moon of Nisan.

3. "That the Lord's day next following that full moon be Easter-day.

4. "But if the full moon happen upon a Sunday, Easter-day shall be the Sunday after."

Agreeable to these is the Rule for finding Easter, still appointed by the Church. *Wheatly*. It may be here convenient to observe, that our Church does not reckon the full moons according to the rules of modern almanacs, but that she governs herself therein by the ancient synodical determinations, and paschal cycles of the Church.

*Dr. Nicholls*. Also, that it was enacted by the 24th of George the Second, chap. 23, that "whereas a calendar, and also certain tables and rules for the fixing the true time of the celebration of the feast of Easter, and the finding the times of the full moons on which the same dependeth, so as the same shall agree as nearly as may be with the decree of the said general Council (of Nice,) and also with the practice of foreign countries, have been prepared, and are hereunto annexed:" therefore "the said feast of Easter, or any of the moveable feasts thereon depending, shall be no longer kept or observed according to the tables," which had been till then prefixed to the Common Prayer Book, but had been found considerably erroneous; but "that the said new calendar, tables, and rules hereunto annexed, shall be prefixed to all future editions of the said book in the room and stead" of the former: and that

## A TABLE OF FEASTS, TO BE OBSERVED IN THIS CHURCH, THROUGHOUT THE YEAR.<sup>(2)</sup>

---

All Sundays in the year.  
The Circumcision of our Lord *Jesus Christ*.  
The Epiphany.  
The Conversion of St. Paul.  
The Purification of the blessed Virgin.  
St. Matthias the Apostle.  
The Annunciation of the Blessed Virgin.  
St. Mark the Evangelist.  
St. Philip and St. James, the Apostles.  
The Ascension of our Lord *Jesus Christ*.  
St. Barnabas.  
The Nativity of St. John the Baptist.  
St. Peter the Apostle.

St. James the Apostle.  
St. Bartholomew the Apostle.  
St. Matthew the Apostle.  
St. Michael and All Angels.  
St. Luke the Evangelist.  
St. Simon and St. Jude, the Apostles.  
All Saints.  
St. Andrew the Apostle.  
St. Thomas the Apostle.  
The Nativity of our Lord *Jesus Christ*.  
St. Stephen the Martyr.  
St. John the Evangelist.  
The Holy Innocents.  
Monday and Tuesday in Easter Week.  
Monday and Tuesday in Whitsun-Week.

“the said feast of Easter, and all other moveable feasts thereon depending, shall be observed according to the said new calendar, tables, and rules hereunto annexed, in that part of Great Britain called England, and in all the dominions and countries aforesaid, wherein the Liturgy of the Church of England now is, or hereafter shall be used.” The tables and rules to find Easter and the other moveable feasts, which are now prefixed to the Common Prayer Book, as indeed they have been ever since the year 1752, are the tables and rules specified in the above extract; and, as such, are evidently part of the law of the land; by which, it will have been remarked, that provision is made, not only for “the celebration of the feast of Easter” on a day to be regulated by a certain full moon; but likewise “for finding the time of the full moon on which the same dependeth.”

BISHOP MANT.

(2.) By the fifth and sixth of Edward VI, chap. 3, it was enacted, that all the days therein mentioned should be kept holydays, and none other. This Act was repealed in the first year of Queen Mary: and in the first of Queen Elizabeth a bill to revive the same was brought into Parliament, but passed not; so that the repeal of Queen Mary remained upon this Act till the first year of King James the First, when this repeal was taken off. In the mean while, the Calendar before the Book of Common Prayer had directed what holydays should be observed; and in the

Articles published by Queen Elizabeth, in the seventh year of her reign, one was, that there be none other holydays observed, besides the Sundays, but only such as be set out for holydays as in the said statute of the fifth and sixth of Edward the Sixth, and in the new Calendar authorized by the Queen’s Majesty: who appears in other instances, as she did probably in this, to have greatly disliked the Parliament’s intermeddling in matters of religion, the ordering of which she reckoned one great branch of the royal supremacy.

In this table it is observable, that all the same days are repeated as “feasts,” which were enacted to be “holydays” by the aforesaid statute: and also these two were added, namely, “the Conversion of St. Paul,” and “St. Barnabas,” which perhaps were omitted out of the statute, because St. Paul and St. Barnabas were not accounted of the number of the twelve. But in the rubrick, which prescribeth the lessons proper for “holydays,” those two festivals are specified under the denomination also of “holydays.” But their eves are not appointed by the Calendar, as the eves of the others are, to be fasting days.

*Dr. Burn.*

For observations upon each of the feasts in this table, as also upon the different Sundays in the foregoing table, the reader is referred to the notes on them as they severally occur in the order of Collects.

T. C. B.

A TABLE OF FASTS.<sup>(3)</sup>

## ASH-WEDNESDAY. GOOD-FRIDAY.

Other days of Fasting; on which the Church requires such a measure of abstinence, as is most especially suited to extraordinary acts and exercises of devotion.

- 1st. The forty days of Lent. (4.)
- 2d. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday, after the first Sunday in Lent, the Feast of Pentecost, September 14, and December 13.
- 3d. The three Rogation-days, being the Monday, Tuesday, and Wednesday, before Holy Thursday. or the Ascension of our Lord.
- 4th. All the Fridays in the year, except Christmas Day. (5.)

In addition to the above, the first Thursday in November (or, if any other day be appointed by the civil authority, then such day) shall be observed as a day of thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of his merciful providence.

(3.) That fasting or abstinence from our usual sustenance is a proper means to express sorrow and grief, and a fit method to dispose our minds towards the consideration of any thing that is serious, nature seems to suggest: and therefore all nations, from ancient times, have used fasting as a part of repentance, and as a means to avert the anger of God. This is plain in the case of the Ninevites, Jonah iii. 5. whose notion of fasting, to appease the wrath of God, seems to have been common to them with the rest of mankind. In the Old Testament, besides the examples of private fasting by David, Psal. xlix. 10, and Daniel ix. 3, and others; we have instances of public fasts observed by the whole nation of the Jews at once upon solemn occasions. See Lev. xxiii. 26, &c.; 2 Chron. xx. 3; Ezra viii. 21; Jer. xxxvi. 9; Zach. viii. 19; Joel 1. 14. It is true indeed, in the New Testament we find no positive precept, that expressly requires and commands us to fast: but our Saviour mentions fasting with almsgiving and prayer, which are unquestionable duties; and the directions he gave concerning the performance of it sufficiently suppose its necessity. And he himself was pleased before he entered upon his ministry, to give us an extraordinary example in his own person, by fasting forty days and forty nights, Matt. iv. 2. He excused indeed his disciples from fasting, so long as He, "the Bridegroom, was with them;" because that being a time of joy and gladness, it would be an improper season for tokens of sorrow: but then he intimates at the same time, that though it was not fit for them then, it would yet be their duty hereafter: for "the days," says he, "will come, when the Bridegroom shall be taken from them, and then they shall fast," Matt. ix. 15. And accordingly we find, that after his ascension, the duty of fasting was not only recommended, 1 Cor. vii. 5; but practised by the apostles, as any one may see by the texts of Scripture here referred to, Acts xiii. 2, and xiv. 23; 1 Cor. ix. 27; 2 Cor. vi. 5, and xi. 27. After the apos-

tes, we find the primitive Christians very constant and regular in the observation both of their annual and weekly fasts. Their weekly fasts were kept on Wednesday and Fridays, because on the one our Lord was betrayed, on the other crucified. The chief of their annual fasts was that of Lent, which they observed by way of preparation for their feast of Easter.

In the Church of Rome, fasting and abstinence admit of a distinction, and different days are appointed for each of them. But I do not find that the Church of England makes any difference between them. It is true in the title of the Table of Vigils, &c. she mentions "fasts and days of abstinence" separately: but when she comes to enumerate the particulars, she calls them all "days of fasting or abstinence," without distinguishing the one from the other. The time she sets apart are such as she finds to have been observed by the earliest ages of the Church.

*Wheatly.*

(4.) In the "Table of Fasts" an error has been corrected, on the suggestion of Bishop White. Instead of "The forty days of Lent," all our books have erroneously had it "The Season of Lent" The corrected error, says the Bishop, "was not begun in Gaine's book, but may be found in that published by Hall & Sellers, in 1790, under the direction of a committee of the convention of 1789. In the proposed book, published by them, it was agreeable to the English editions. The error must have been an oversight of the committee, and makes an inconsistency of the table of fasts with that of feasts: the latter comprehending the sundays in lent, agreeably to the practice of the christian church in all ages. r. c. b.

(5.) Friday was, both in the Greek Churches and Latin, a Litany or humiliation day; in memory of Christ crucified; and so is kept in ours.

*Bp. Sparrow.*

For observations upon each of the Fasts, the reader is referred to the notes on them, as they occur in the order of Collects. r. c. b.

¶ TABLES FOR FINDING THE HOLY-DAYS.

A TABLE TO FIND EASTER DAY,

From the present time till the year 1899, inclusive.

Golden No.	Day of Mo.	Sun. Letter.
14	March 21	C
3	_____ 22	D
	_____ 23	E
11	_____ 24	F
	_____ 25	G
19	_____ 26	A
8	_____ 27	B
	_____ 28	C
16	_____ 29	D
5	_____ 30	E
	_____ 31	F
13	April 1	G
2	_____ 2	A
	_____ 3	B
10	_____ 4	C
	_____ 5	D
18	_____ 6	E
7	_____ 7	F
	_____ 8	G
15	_____ 9	A
4	_____ 10	B
	_____ 11	C
12	_____ 12	D
1	_____ 13	E
	_____ 14	F
9	_____ 15	G
	_____ 16	A
17	_____ 17	B
6	_____ 18	C
	_____ 19	D
	_____ 20	E
	_____ 21	F
	_____ 22	G
	_____ 23	A
	_____ 24	B
	_____ 25	C

This table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the golden number of the year in the first column of the table, against which stands the day of the paschal full moon; then look in the third column for the Sunday letter next after the day of the full moon; and the day of the month standing against that Sunday letter is *Easter-day*. If the full moon happen upon a Sunday, then (according to the first rule) the next Sunday after is *Easter-day*.

To find the golden number or prime, add one to the year of our Lord, and then divide by 19; the remainder, if any, is the golden number; but if nothing remain, then 19 is the golden number.

To find the Dominical or Sunday letter according to the Calendar, until the year 1899, inclusive, add to the year of our Lord its fourth part, omitting fractions, divide the sum by 7; and if there be no remainder, then A is the Sunday letter; but if any number remain, then the letter standing against that number in the small annexed table, is the Sunday letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

*Note*, That in all Bissextile or Leap-Years, the letter found as above will be the Sunday letter from the intercalated day exclusive, to the end of the year.

## ANOTHER TABLE TO FIND EASTER,

TILL THE YEAR 1899, INCLUSIVE.

## SUNDAY LETTERS.

Golden No.	A	B	C	D	E	F	G
I.	April 16	17	18	19	20	14	15
II.	April 9	3	4	5	6	7	8
III.	March 26	27	28	29	23	24	25
IV.	April 16	17	11	12	13	14	15
V.	April 2	3	4	5	6	March 31	April 1
VI.	April 23	24	25	19	20	21	22
VII.	April 9	10	11	12	13	14	8
VIII.	April 2	3	March 28	29	30	31	April 1
IX.	April 16	17	18	19	20	21	22
X.	April 9	10	11	5	6	7	8
XI.	March 26	27	28	29	30	31	25
XII.	April 16	17	18	19	13	14	15
XIII.	April 2	3	4	5	6	7	8
XIV.	March 26	27	28	22	23	24	25
XV.	April 16	10	11	12	13	14	15
XVI.	April 2	3	4	5	March 30	31	April 1
XVII.	April 23	24	18	19	20	21	22
XVIII.	April 9	10	11	12	13	7	8
XIX.	April 2	March 27	28	29	30	31	April 1

To make use of the preceding Table, find the Sunday Letter for the Year, in the uppermost line, and the Golden Number, or Prime, in the column of Golden Numbers, and against the Prime, in the same line, under the Sunday Letter, you have the day of the month on which EASTER falleth that year. But,

*Note,* That the name of the Month is set on the left hand, or just with the figure, and followeth not as in other Tables, by descent, but collaterally.

A TABLE of the DAYS on which EASTER will fall for 38 Years, being the Time of two Cycles of the Moon.

Year of our Lord.	Golden Number.	Epact.	Sunday Letter.	Easter Day.	Year of our Lord.	Golden Number.	Epact.	Sunday Letter.	Easter Day.
1824	1	0	DC	April 18	1843	1	0	A	April 16
5	2	11	B	3	4	2	11	GF	April 7
6	3	22	A	March 26	5	3	22	E	March 23
7	4	3	G	April 15	6	4	3	D	April 12
8	5	14	FE	6	7	5	14	C	4
9	6	25	D	19	8	6	25	BA	23
30	7	6	C	11	9	7	6	G	8
1	8	17	B	3	50	8	17	F	March 31
2	9	28	AG	22	1	9	28	E	April 20
3	10	9	F	7	2	10	9	DC	11
4	11	20	E	March 30	3	11	20	B	March 27
5	12	1	D	April 19	4	12	1	A	April 16
6	13	12	CB	3	5	13	12	G	8
7	14	23	A	March 26	6	14	23	FE	March 23
8	15	4	G	April 15	7	15	4	D	April 12
9	16	15	F	March 31	8	16	15	C	4
40	17	26	ED	April 19	9	17	26	B	24
1	18	7	C	11	60	18	7	AG	8
2	19	18	B	March 27	1	19	18	F	March 31



## A TABLE OF THE MOVEABLE FEASTS,

According to the several days that Easter can possibly fall upon.

	Easter-day.	Sunday after Epiphany.	Septuagesima Sunday.	First Day of Lent.	Ascension Day.	Whit-Sunday.	Sunday after Trinity.	Advent Sun-day.
March	22	1	January 18	February 4	April 30	May 10	27	November 29
	23	1	19	5	May 1	11	27	30
	24	1	20	6	2	12	27	December 1
	25	2	21	7	3	13	27	2
	26	2	22	8	4	14	27	3
	27	2	23	9	5	15	26	November 27
	28	2	24	10	6	16	26	28
	29	2	25	11	7	17	26	29
	30	2	26	12	8	18	26	30
	31	2	27	13	9	19	26	December 1
	April	1	3	28	14	10	20	26
2		3	29	15	11	21	26	3
3		3	30	16	12	22	25	November 27
4		3	31	17	13	23	25	28
5		3	February 1	18	14	24	25	29
6		3	2	19	15	25	25	30
7		3	3	20	16	26	25	December 1
8		4	4	21	17	27	25	2
9		4	5	22	18	28	25	3
10		4	6	23	19	29	24	November 27
11		4	7	24	20	30	24	28
12		4	8	25	21	31	24	29
13		4	9	26	22	June 1	24	30
14		4	10	27	23	2	24	December 1
15		5	11	28	24	3	24	2
16	5	12	March 1	25	4	24	3	
17	5	13	2	26	5	23	November 27	
18	5	14	3	27	6	23	28	
19	5	15	4	28	7	23	29	
20	5	16	5	29	8	23	30	
21	5	17	6	30	9	23	December 1	
22	6	18	7	31	10	23	2	
23	6	19	8	June 1	11	23	3	
24	6	20	9	2	12	22	November 27	
25	6	21	10	3	13	22	28	

*Note,* That in a Bissextile or Leap-Year, the number of Sundays after Epiphany will be the same as if Easter-day had fallen one day later than it really does. And, for the same reason, one day must, in every Leap-Year, be added to the day of the month given by the Table for Septuagesima Sunday, and for the first day of Lent; unless the Table gives some day in the month of March for it; for in that case, the day given by the Table is the right day.

# A TABLE TO FIND EASTER DAY,

From the Year 1900, to the year 2199, inclusive.

Golden No.	Day of Mo.	Sun. Letter.
14	March 22	D
3	23	E
	24	F
11	25	G
	26	A
19	27	B
8	28	C
	29	D
16	30	E
5	31	F
	April 1	G
13	2	A
2	3	B
	4	C
10	5	D
	6	E
18	7	F
7	8	G
	9	A
15	10	B
4	11	C
	12	D
12	13	E
1	14	F
	15	G
9	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the Days of the Paschal full Moons, till the year of our Lord 1900; (1.) at which Time, in order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal full Moons, and the Feast of *Easter*, from the Year 1900, to the Year 2199, inclusive. This Table is to be made use of, in all respects, as the First Table, before inserted, for finding *Easter* till the Year 1899.

(1.) In the English Book, there is a note underneath the months of March and April, in the Calendar, intended to show the use of the golden numbers, in a column attached to these months only. It is as follows. "The numbers here prefixed to the several days, between the 21st day of March, and the 18th day of April, both inclusive, denote the days upon which those full moons do fall, which happen upon or next after the 21st day of March, in those years, of which they are respectively the golden numbers: and the Sunday letter next following any such full moon points out *Easter Day* for that year. All which holds until the year of our Lord 1899 inclusive; after which year, the place of these golden numbers will be to be changed, as is hereafter expressed."

"On investigating this subject," says Bishop White, "we found that the note was wanting in the prayer books edited before the adoption of the Gregorian style in 1751, but was found in all the succeeding editions consulted. From these circumstances it seems probable, that in making out the calendar for the American church, there was taken a book prior to the said date. The column, with the golden numbers, may have been called for at the crisis of the change of style; but, as it is insufficient for the finding of Easter, from its not showing how the golden numbers are to be found; and as this, with the whole process for the finding of the festival, is provided for by a table appropriated to that object; it was thought proper to omit the column and the figures included in it." T. C. B.

## GENERAL TABLES,

For finding the DOMINICAL or SUNDAY LETTER, and the places of the  
GOLDEN NUMBERS in the Calendar.

TABLE I.\*

TABLE II.†

TABLE I.*							TABLE II.†					
6	5	4	3	2	1	0	1	2	3	1	2	3
								Years.			Years.	
B	C	D	E	F	G	A	B			B		
				1600	1700	1800		1600	0		5200	15
								1700	1		5300	16
								1800	1		5400	17
								1900	2		5500	17
1900			2300	2500	2600	2700	B	2000	2	B	5600	17
2000			2400			2800		2100	2		5700	18
								2200	3		5800	18
								2300	4		5900	19
							B	2400	3	B	6000	19
								2500	4		6100	19
2900	3000	3100	3300	3400	3500	3700		2600	5		6200	20
		3200			3600			2700	5		6300	21
							B	2800	5	B	6400	20
								2900	6		6500	21
3800	3900	4100	4200	4300	4500	4600		3000	6		6600	22
	4000			4400				3100	7		6700	23
							B	3200	7	B	6800	22
								3300	7		6900	23
4700	4900	5000	5100	5300	5400	5500		3400	8		7000	24
4800			5200			5600		3500	9		7100	24
							B	3600	8	B	7200	24
								3700	9		7300	25
								3800	10		7400	25
5700	5800	5900	6100	6200	6300	6500		3900	10		7500	26
		6000			6400		B	4000	10	B	7600	26
								4100	11		7700	26
								4200	12		7800	27
6600	6700	6900	7000	7100	7300	7400		4300	12		7900	28
	6800			7200			B	4400	12	B	8000	27
								4500	13		8100	28
								4600	13		8200	29
7500	7700	7800	7900	8100	8200	8300		4700	14		8300	29
7600			8000			8400	B	4800	14	B	8400	29
								4900	14		8500	0
								5000	15		&c.	
8500	&c.							5100	16			

\* To find the Dominical or Sunday Letter for any given Year of our Lord, add to the year its fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the top of the Column, wherein the Number of Hundreds, contained in that given Year is found; Divide the Sum by 7, and if there be no Remainder, then A is the Sunday Letter; but if any Number remain, then the Letter which standeth under that Number at the Top of the Table, is the Sunday Letter.

† To find the Month and Days of the Month to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years, betwixt that and the next Hundredth Year following,

look in the Second Column of Table II. for the given Year, consisting of entire Hundreds; and note the Number or Cypher which stands against it in the Third Column; then in Table III. look for the same Number, in the Column under any given Golden Number, which when you have found, guide your eyes sideways to the left hand, and in the First Column you will find the month and day to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years. The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap Years in the New Calendar; whereas all other Hundredth Years are to be accounted only common Years.

TABLE III.

Paschal Full Moon.		Sunday Letter.	THE GOLDEN NUMBERS.																		
			1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
March	21	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March	22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March	23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
March	24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March	25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March	26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
March	27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March	28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
March	29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March	30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March	31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April	1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April	2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April	3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April	4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April	5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April	6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April	7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April	8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April	9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April	10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April	11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April	12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April	13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April	14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April	15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April	16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April	17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April	17	B													7	18	29	10	21	2	13
April	18	C	6	17	28	9	20	1	12	23	4	15	26								
April	18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

## THE ORDER FOR DAILY MORNING PRAYER. (1.)

*The MINISTER shall begin the MORNING PRAYER, by reading one or more of the following Sentences of Scripture. (2.)*

THE Lord is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*  
From the rising of the sun even unto the go-

(1.) Under the Law, daily morning and evening devotions were enjoined by God, on all the Israelites.—“Thou shalt offer upon the altar two lambs of the first year day by day continually; the one lamb thou shalt offer in the morning, and the other lamb thou shalt offer at even.” This ordinance was constantly observed by the Jews, during the continuance of their city and polity. It was probably on this account that the primitive christians set apart these periods as times for solemn worship. And like all the divine ordinances their institution is most consonant to reason, and the fitness of things. Every morning when we awake, we receive, as it were anew, our life from God.—When we arise from our beds, to go forth amidst the cares and temptations of the world, and the dangers and business of the day, nothing can be more reasonable than that we should offer to our merciful Preserver our thanksgivings for his care over us during the unguarded moments of sleep, and for all the blessings he is constantly conferring on us; and that we should supplicate his guidance and protection through the day, as well as his favour and blessing on the work of our hands.—In the evening, too, the same reasons call us to a renewal of the same duties of devotion. Retiring from the labours and vanities of the day, and when our exhausted spirits dispose us to sink down upon our beds, in the attitude and image of death, reason requires of us, that as dying men, we should supplicate the pardon of God for our omissions of duty, as well as for our follies and positive transgressions; and that we should again commend ourselves to His protection who never slumbers nor sleeps.

But besides the public devotions of the morning and evening, many of the devout Jews were in the habit of retiring to their closets, in the middle of the day for the purpose of private worship. And we have reason to believe that this custom was adopted by the early Christians. We learn that St. Peter, “went upon the housetop to pray, about the sixth hour,” which corresponds with our noon.

ing down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a

And we find that this was a common period of christian worship, in the time of St. Cyprian, and Clement of Alexandria. It was not long after, that the Monks, who professed to be more devout than other Christians, added other hours of stated prayer. These stated periods of daily devotion had increased to seven, in the time of Pope Pelagius the Second, who established them by a decree, and provided offices of devotion for the several “Canonical hours.”—At the period of the Reformation, our parent Church of England brought back the periods of public worship to the primitive usage, and enjoined only “daily morning and evening prayer.”

But though the Church has appointed these two periods of public worship, she does not thereby excuse any of her children from the essential duty of private devotion. Stated periods for retirement to the closet are salutary for all men. We may worship God, indeed, at any period of the day, and in the midst of our business, by short mental ejaculations, but the use of stated times for private devotion cannot be too highly estimated. Such is the constitution of our nature, that a duty, which we think can be performed at any time, we are apt to defer altogether, unless we regulate our conduct by fixed rules.

In the Cathedral Churches, in England, the regular morning service is constantly performed. But the circumstances of country parishes will not admit of this daily public worship; nor is it practicable in the Parish Churches of this country. But though the dispersed residences, and the secular avocations of Christians, will not permit them to assemble daily for public worship, none can be excused for the neglect of Family Devotions. And the American branch of the Church, has set forth “Forms of Prayer to be used in Families,” well suited to their circumstances and their wants.—Those heads of Families, therefore, who live in the habitual neglect of these daily morning and evening devotions, frustrate the benevolent intentions of the Church, and lose one of the most interesting bands of the domestic state: while they are deficient in a

pure offering: for my name shall be great among the Heathen, saith the Lord of hosts. *Mal.* i. 11.

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O Lord, my strength and my Redeemer. *Ps.* xix. 14.

When the wicked man turneth away from

duty enjoined not less by the dictates of reason than the authority of Scripture. T. C. B.

(2.) Prayer is the elevation of the soul to a communion with God; and is commanded by him as a duty, through the pious and faithful performance of which we obtain all the especial blessings we enjoy. It is a high honour to us that we are permitted and assisted to hold this intercourse, and it is also a source of inestimable benefits to us. But it is a duty of difficult performance. Our attention should be wholly engrossed in the solemn act we are engaged in. The worldly objects which commonly occupy our thoughts must be excluded. Our souls must be suitably humbled under a sense of our unworthiness, and brought to a proper state of serenity by a contemplation of the paternal goodness of God, and the atonement and mediation of the Saviour. Hence it results that some preparation of the mind is necessary before we enter upon the sacred duties of devotion.—It is the custom of the Jews, when they enter their synagogues for worship, to stand silent for some time, to meditate on the presence and perfections of God. And in the early ages of Christianity, it was the custom of the Priest to prepare the people's hearts for worship, by the use of a suitable preface. In imitation of this primitive usage, the Church has prescribed the sentences of Scripture, the reading of which are enjoined by the foregoing *Rubrick*.

In the first reformed Book composed in the reign of King Edward, the offices of devotion began with the Lord's Prayer. The Romish Book began in the same way, and so does the Liturgy of the Greek Church. But when the next review of the Liturgy was made, this commencement was thought too abrupt. The sentences from scripture were then prefixed, together with the exhortation, confession, and absolution; as a proper introduction, and to prepare the congregation for the following devotions. And while the addition is calculated to serve these salutary purposes, it brings back the Liturgy nearer to the primitive model.

It should seem that nothing can have a stronger tendency to produce in us a pious frame of soul than the voice of God speaking to us. The Church in prescribing these sentences, expects us to regard them as the words of God, addressed to us by the mouth of his ambassador: and she hopes we will not dare to disobey them, since they come from the

his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions; and my sin is ever before me. *Ps.* li. 3.

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

The sacrifices of God are a broken spirit;

very Being to whom we are about to address our prayers, and who may justly refuse to regard our petitions if we neglect to observe his commandments.—“Before thou prayest, prepare thyself,” says the son of Sirach: And the scripture sentences are admirably selected to prepare us for the duty of devotion. They relate chiefly to repentance, and confession of sins. These should naturally stand first in the devotion of guilty creatures: For, till we feel a genuine sorrow for having offended God, and come in earnest to seek his pardon, we cannot expect that he will accept our prayers.

When the Minister begins to repeat the sentences, the congregation rises. This is a decent and proper custom. Its import is, to manifest our reverence for the word of God, now addressed to us, in order to awaken us to repentance.

During this part of the service, the Minister should bear in mind that he stands in the place of an Ambassador of Christ, as well as the solemn nature of the duties in which he is about to join with his congregation. He should read the sentences with suitable gravity, with a demeanor expressive of his inward devotion, with collected attention, and with that serious and affectionate tone of voice, that is best calculated to influence the minds and hearts of his people;—to quicken their zeal, and excite in them those heavenly affections which are requisite in prayer. And if such are the duties of the Minister, there are also corresponding obligations on the part of the hearer. During the reading of these sentences, no member of the congregation may stand idle, listless, and inattentive, as though he had nothing to do. Every one is in duty bound to pay a reverent attention to the admonitions of God, thus declared by his ambassador; and in this way to prepare himself to make his confessions to our “Almighty and most merciful Father,” in the form provided by the Church.

From this view of the design of the prefatory sentence, it will be perceived that every member of a congregation ought to be in Church in due season, that he may be present at the very beginning of the service, and have time to prepare for the more solemn offices of devotion. Many who appear in their seats previous to the commencement of public worship, are apt to spend the interval in gazing about the Church, to gratify an idle curiosity. But how much more profitably this time might be spent

a broken and a contrite heart, O God, thou wilt not despise. *Ps. li. 17.*

Rend your heart and not your garments, and turn unto the Lord your God; for he

in reading over the whole of the sentences, and such other scriptures as would tend to promote religious meditations: that they might thus bring themselves to such a devout frame of mind before the Minister begins, as to be able to follow him through the successive offices, in such a manner as the nature of the duty requires.

In fine, let every one who hears these divine sentences, be thankful to God for the instruction, the admonition, and the encouragement they afford; And may it be the earnest desire of all, so to use the ordinances of God's house, as not to abuse them: that they may derive from them that comfort through life which they are calculated to afford, and find them as waters of consolation in the day of adversity. T. C. B.

The two texts placed in front of the other initiatory sentences, were designed to give solemnity to the opening of the service; and yet I do not know whether they may not have had an unfavourable consequence not foreseen. The compilers evidently designed to begin with penitence and confession: but we have lived to witness an increasing propensity to begin with a psalm, without a special reference to those subjects. Such a thing never happened within my knowledge, before the said date: but whether it was the result of introducing these two texts, otherwise very proper, I will not determine. Perhaps it would have been better to have placed them after the other texts. BR. WHITE.

The first of these sentences makes a very impressive commencement of our service; the second is peculiarly adapted to the season of the Epiphany, and the third is an appropriate prayer at the commencement of any act of worship, but it is certain that neither of these are congruous with the *order* of our service. Perhaps it would be the best course, when the minister uses one of these sentences, that he should join with it one or two of the others, which are of a penitential character. T. C. B.

The full import of the sentences, it is to be feared, is not generally understood; neither is the recital of them, in all churches, always attended to, with the reverence they deserve. Hence it is possible, that the pious intentions of the composers of the Liturgy may, at the very outset of the service, in some degree, be frustrated. On these grounds, it is presumed, that a fuller illustration of the Introductory Sentences, than of some other parts of the service, may be required.

It may likewise be proper to arrange together such sentences as have a nearer affinity and relation to each other. This method will afford every man

is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and

an opportunity of employing his private meditations, before the service begins, upon such subjects as are best suited to his present frame of mind and spiritual circumstances. For every serious person best knows his own state, and will naturally be led to contemplate such subjects, as correspond with his present disposition. And these, of course, will be the best calculated to promote in him sincere repentance and true devotion.

In this view the sentences may be considered as addressed to persons of five different descriptions. They afford,

1. *Instruction* to the Ignorant and Erroneous. *1 John i. 8, 9. Ezek. xviii. 2.*

2. *Admonition* to the negligent and inconsiderate. *Psal. li. 3. Mat. iii. 2.*

3. *Models of Penitential Devotion* to those who are apprehensive of God's Judgments. *Psal. li. 9. Psal. cxliii. 2. Jer. x. 24.*

4. *Encouragement and Consolation* to the Diffident and Contrite. *Psal. li. 17. Dan. ix. 9. Luke xv. 18, 19.*

5. And *Caution* to the Ceremonious and Formal. *Joel ii. 13.*

*Sentences affording Instruction to the ignorant and erroneous.*

Many persons attend the public worship, who are grossly ignorant of their real state. Insensible of their guilt, and inapprehensive of their danger, they either think that they have no sin; or suppose that a slight confession of it will obtain them pardon. These surely stand in need of information, before they join in the public service. And we are here furnished with two striking passages from Holy Scripture, admirably adapted to instruct their ignorance, and rectify their errors.

The one more immediately proceeds from the mouth of God, and is delivered by his prophet. The other is addressed by St. John, the beloved Apostle and Evangelist, to the Catholic Church, that is, to the whole Christian world.

If any man be so ignorant, as to suppose, that a few slight petitions to heaven will obtain the pardon of his past offences, let him weigh the import of the following words:

*When the wicked man, &c.*—This passage is taken out of the 18th chapter of Ezekiel; a chapter, which I exhort every Christian, frequently to read, and attentively to consider. God here plainly declares, that if he, who had before led an habitual good life, unfortunately fall into sinful courses, he shall forfeit God's favour, and "his former righteousness shall not be mentioned."—"In his trespass

forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Ps. vi. 1.*

that he hath trespassed, and in his sin that he hath sinned; in them shall he die." On the other hand, Almighty God solemnly avows, that whenever, the sinner, by unfeigned repentance, turns to him, he will restore him to his favour. However wicked and abominable his former life may have been, yet if he see his errors, be heartily sorry for them, and forsake them; if he endeavour to do "what is lawful and right," walking in the statutes of God, and observing his judgments: and if this new state of life be sincere and permanent, then, he shall not die, "he shall save his soul alive."—He shall be delivered from the misery denounced upon final impenitence, and shall obtain everlasting happiness and glory.

But some are not sensible of their guilt.—Ignorance, or vanity, prompts them to fancy that they have no sin, and consequently, no need of repentance. To counteract the effects of so fatal a delusion, the following passage from St. John is introduced, to which the self-righteous, the presumptuous self-deceiver, will do well to attend:

*If we say, &c.*—In this state of imperfection the best men are liable to many frailties, and all of us offend God daily. The Apostle declares, that if we say, or think in our hearts, that we live without sin, we deceive, not God, who sees and will punish our guilt, but ourselves, by believing a most gross falsehood. He assures us, that the truth of God's word, which says, that "all have sinned," is not in us. Whereas, if we examine our hearts, acknowledge our sins, and repent of them, God has promised, and Christ has purchased us, pardon. His faithfulness and justice will fulfil his promise. He will forgive us our past sins, and by his grace, and the assistance of his holy spirit, he will, for the future, preserve us from "all deadly sin," and "confirm and stablish us in every good work."

*Admonition to the negligent and inconsiderate.*

Others are not ignorant, but negligent. They are ready to acknowledge their sin, and appear to be aware of their danger. But though they are convinced, that without repentance and amendment of life, neither their prayers nor persons will be accepted by God, yet they defer from day to day, from week to week, from month to month, from year to year, the practice of these duties. To excite such persons to repent in earnest, the church furnishes us with two striking passages. The former is ta-

ken from the 51st Psalm, in which the royal Psalmist, after the commission of a very grievous crime, makes confession of his sin before God:

*I acknowledge my transgressions, &c.*—Conscious that he has offended God, he does not, when reproved by the mouth of the Prophet, attempt to conceal, or extenuate his offence. He confesses it with all its aggravations; he avows that his conscience knows no rest, and that the sense of his sin haunts him day and night. Now if holy David, when, in one deplorable instance, he had been surprised into sin, entertained such dreadful apprehensions of God's anger, let the thoughtless, inconsiderate sinner reflect, what impressions the sense of his manifold offences should make upon his mind.

If he disregard the example of David, let him attend to the summons from God, delivered by the Baptist, commanding all men, especially the thoughtless and inconsiderate, to repent:

*Repent ye, &c.*—That is, by repentance and reformation make your peace with God, whilst the day of life, and the kingdom of grace last. If you live and die in your sins, you will, at the Day of Judgment, which precedes Christ's kingdom of glory, be excluded from heaven, and cast into hell.

*Models of penitential Devotion to those who are apprehensive of God's Judgments.*

By the preceding sentences we have been taught that men universally deserve the wrath of God, and that all should "fear before him." But when we observe, in the person of the humble penitent, how apt the excessive dread of God's righteous judgment is to deject the heart, oppress the spirits, and prevent the exercise of devotion, we discover with what propriety, the compilers of our Common Prayer, have in the three succeeding sentences, supplied us with models of penitential supplication.

*Hide thy face, &c.*—Let us suppose a sinner, awakened to a true sense of his deplorable situation, and looking around him for help and deliverance. Above, is an insulted, offended God, prepared to take vengeance: Below, the fiery gulph gapes ready to receive him. In this season of distress and dismay, the example of David will teach him not to turn away through fear from the Almighty but to approach him more speedily; and to pray to him more humbly, and earnestly, for the pardon of his sins. The royal penitent here reiterates his former requests, that God would cease to behold his



O Lord ; for in thy sight shall no man living be justified. *Ps. cxliii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us ; but if we confess our sins, God is faithful and just

iniquity, that he would blot it out, as a man blots out what he has written, so that it can never be read again.

*Enter not into judgment, &c.*—Here David urges the fallen, sinful, wretched state of human nature. Of all the sons of Adam, not one could be saved, should God enter into judgment with him, and instead of pardoning his offences by an act of grace, inflict the punishment due to them by the rigor of the law. The thought of such a trial, appals the soul of the best man living, makes his flesh to tremble, and all his bones to shake. To God's grace and mercy, through the merits of Christ alone, the most innocent man living must owe his justification and acquittal.

*O Lord, correct, &c.*—If the justice of Jehovah is determined to punish, and the penitent offender cannot be forgiven without some chastisement, the humble supplication of the prophet instructs us to pray, that it may be inflicted, not with the vindictive fury of an adversary, but with the moderation of a merciful judge. Should the Lord proceed with rigor proportionate to the sinner's demerit, he would be totally consumed ; reduced to a state worse than annihilation.

*Consolation to the diffident and contrite.*

That the heart of the penitent overwhelmed with grief may not despair of forgiveness, as if God were utterly irreconcilable, and no more to be intreated, and to prepare him to supplicate mercy through faith and repentance, the church has provided three sentences for the encouragement of those who are diffident of God's favour, and for the consolation of the contrite :

*The sacrifices of God, &c.*—The first shows, how well qualified such persons are to pray for pardon ; that with a penitent and a contrite heart God is well pleased ; that a broken spirit, a soul pierced with the many genuine sorrows, which always accompany true repentance, is a sacrifice, which he will most graciously accept.

*To the Lord, our God, belong, &c.*—In the former sentence, we saw how well qualified the penitent is to pray for forgiveness. This demonstrates God's readiness to forgive. Though we have violated his holy laws, taken up arms, and lived in a state of open rebellion against his divine majesty, yet he is the God of mercies. If we repent, he will pardon. Let his pity in sparing, and his goodness in restoring us, encourage us to draw near him, and make confession of our sins before him.

To enforce the former declarations, the third

to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

¶ *Then the Minister shall say. (3.)*

DEARLY beloved brethren, the Scripture

sentence under this head, *I will arise, &c.*, proves by the example of one, whose condition was as wretched, whose offences were as great, and whose forgiveness was as unlikely, as ours can possibly be, that every true penitent, who ventures to return to his heavenly Father, may have the fullest assurance of meeting with a kind reception ; and that those things, which the sense of our unworthiness makes us ashamed to ask, his voluntary bounty is ready to bestow.

*Caution to the Ceremonious and Formal.*

In the last place, should any, by the frequent use of these public offices, grow cold and careless, or ceremonious and formal, should they begin to rest solely, on established rites, and customary observances, repeating the confession and the prayers without any corresponding affections of devotion, to them the Church addresses that direction and reproof, which God himself addressed to the hypocritical Jews :

*Rend your hearts, &c.*—The Jews were forward enough to exhibit the exterior formalities of sorrow, and repentance, whilst their principles remained unaltered, and their hearts were devoid of true contrition. To the outward signs of mourning, the prophet exhorts them to add inward sorrow. God regards the disposition of our minds more than the posture of our bodies. When you come to confess your sins before God, rend your heart with grief for your offences, and fear of his displeasure. Turn your hearts unto the Lord, whom with your lips you call your God. The gracious mercy, long suffering, and benignity of God, are the greatest encouragements to expect his pardon. Though he has determined to punish, he is more desirous to spare. He will repent, and will not inflict the evil he has threatened, provided you repent of the evil you have committed. And shall we approach with frigid formality, when we come to confess our sins, and supplicate forgiveness of so good and gracious a God ? Let us not only bend the suppliant knee, but bow down the "humble, lowly, penitent, and obedient heart," whenever we assemble in the house of our God "to praise his holy name, to give him thanks, to hear his word, and to ask those things that are requisite and necessary both for our bodies and souls." SHEPHERD.

Before the service of the church begins, it is likewise proper that Christians should address themselves to God in private prayer. A form of prayer like the following, has been recommended for this

moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his

purpose by some respectable members of our community to be used at our entrance into the Church.

*O Lord, I am now in thine house. Assist, I pray thee, and accept my services. Enable me, and all that shall this day meet in thy name, to worship thee in spirit and in truth. Let thy holy spirit help our infirmities, and dispose our hearts to seriousness, attention, and devotion. And grant that we may improve this opportunity to the honour of thy holy name, and the benefit of our souls, through Jesus Christ our Lord. Amen.*

The prayer is so plain that it requires little explication. It petitions for acceptance and abilities to worship God properly; for seriousness, attention, and devotion, that by our solemn meeting we may promote his honour, and obtain his blessing. This form may easily be prolonged, or diversified, as each man's particular circumstances may require.

The prayer subjoined may be used with advantage when the service is ended.

*Blessed be thy name, O Lord, for this opportunity of attending thee in thy house and service. Pardon, I beseech thee, my wanderings and imperfections. Mercifully accept my services, and grant that I, and all Christians, may be doers of thy word and not hearers only, through our only mediator Jesus Christ. Amen.*

These two prayers are, with little variation, extracted from a Tract, entitled "Directions for a devout and decent behaviour in the public worship of God." SHEPHERD.

(3.) In the performance of the Service it is customary to pronounce only two or three of the sentences, and then to proceed to the exhortation; which is grounded on them, and is little more than a comment or paraphrase upon the several texts.

It is to be feared that there are many who regard this Exhortation as a mere matter of form, and give but little heed to it. But those who will attend to the instruction which it contains, cannot fail to perceive how admirably it is calculated to apply the preceding sentences, and direct us how we should perform the following confession.

hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying—

¶ *A general Confession (4.) to be said by the whole Congregation (5.) after the Minister, (6.) all kneeling. (7.)*

ALMIGHTY and most merciful Father;

The Minister begins his address with the Apostolic Salutation, "Dearly beloved Brethren."—These words are well adapted to express that tender regard which the Minister of God's word should have for their people. And the congregation should be careful to receive their exhortation with a ready mind, since they thus "speak to them the truth in love." After this affectionate address, the Minister proceeds to call his people to confession, by the admonition that "the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness." These words are grounded on the introductory sentences, and particularly on that from the 1 John i. 8, 9. But many other passages of Scripture might be cited to the same purpose; and to give weight to this admonition, the words import, that it is not merely the Minister, but God himself who by his holy word moves us to repentance and confession; so that he who refuses to obey, refuses not man but God.—We are further admonished not to "dissemble or cloke" our sins. For though we could conceal them so closely as to deceive all the world, yet we cannot hide them from that God, who "searcheth the heart," and who will condemn us for our hypocrisy as well as for the transgression. We are therefore admonished to "confess" our sins, with an "humble and lowly" heart, sensible of our unworthiness; with a "penitent" heart, filled with sorrow for having offended so good a God; and with an "obedient heart," fully resolved upon reformation and amendment of life.

The object of this confession of our sins, is then declared to be, "to the end that we may obtain forgiveness of the same," by the "infinite goodness and mercy" of God. "If we confess our sins," says St. John, "God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." Repentance and forgiveness are constantly connected, in the Scriptures; yet we must be careful to regard repentance rather as a *condition*, than as the meritorious *cause*, of our forgiveness; which is to be sought for only in the atonement and mediation of Jesus Christ.

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

We are then instructed that confession and repentance are "at all times" our duty, but "chiefly when we assemble and meet together" for the purposes of public worship. These purposes are declared to be "to render thanks for the great benefits that we have received at the hands of God;" which we accordingly do, in the form of thanksgiving prescribed by the Church: "To set forth his most worthy praise;" which is done in our Psalms, Hymns, Anthems, and Doxologies: "To hear his most holy word;" which we do in attending to the reading of the portions of Scripture, and to the sermons which are taken from the Scriptures: And lastly, "to ask those things which are requisite and necessary, as well for the body as the Soul;" which is done in the Collects, Supplications, and Intercessions. But unless true repentance precede these duties and devotions, none of the services will be acceptable to God, or profitable to ourselves.

Wherefore, that the people may not come to Church in vain, the Minister "prays and beseeches" them, "as many as are present," to accompany him in the solemn confession which immediately follows—a confession, which there are none so holy but they have need to make it; and none so sinful but they may be profited in using it with sincerity.

Such are the views we ought to take of this comprehensive exhortation. While, therefore, the minister is addressing it to us, let us apply our minds fully to its import, that we may be prepared to accompany him with contrite hearts in the "general Confession" to the Throne of Grace. T. C. B.

(4.) There is no subject in religion concerning which there is a more general agreement among Christians than that which here presents itself to our attention,—"the humble confession of our sins to Almighty God." This is a duty recommended by the example of holy men in all ages of the world, and by the positive precepts of Scripture. "We confessed our sins unto the Lord, and he forgave the iniquity of our sin." This has been the religious experience of Moses, Abraham, David, the Prophets, the Apostles, and the primitive Christians. In the Book of Numbers (v. 5, 6.) the Lord himself speaks, saying, "when a man or woman shall commit any sin, to trespass against the Lord, and that person be guilty; then shall they confess their sin which they have committed."

mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy name. Amen.\*

And in the Book of Ezra, where it is recorded that the *people* had wickedly violated the divine commandment, this is the injunction laid upon them, (x. ii.) "Now, therefore, make Confession unto the Lord God of your Fathers, and do his pleasure."

Wisely then has the Church ordered that when we meet together to present our united tribute of Prayer and Praise to the Father of mercies and God of all consolation, we should first deplore our unworthiness at his footstool, by making an open and sincere confession of our manifold sins and wickedness.

The first sentence in the General Confession, contains a solemn address to God, in language well calculated to inspire us with awe, and at the same time to encourage our devotions:—"Almighty and most merciful Father."—In the first words of this address, we make a public acknowledgment of the greatness of the Being against whom we have sinned. It denotes the absolute sovereignty and dominion of God, both in heaven and on earth, and his infinite power to do all his pleasure. This must be a fearful attribute of the Deity to the impenitent sinner. It effectually destroys all his expectation of escaping the punishment due to his transgressions. An attribute like this, is calculated to fill us with reverence and awe, but it should not drive us to despair; for to the penitent transgressor, the power of God is always tempered with mercy. The Church, therefore, teaches us to address him as our "most merciful Father." The idea of the almighty power of God, is calculated to excite in us a salutary fear of his anger, while the thought of his mercy tends to inspire us with confidence, and melt us to gratitude and love. The former reminds us of the danger of persevering in our disobedience; the latter fills us with a comfortable hope of being received into favour upon our sincere repentance. And though the omnipotence of God, might terrify us from his presence, yet his mercy invites us to return, and confess our sins with contrite hearts. We are also taught in this address to invoke God by the endearing appellation of "Father;" and we are encouraged to do so by the authority of the Saviour himself, in the form of Prayer dictated to his disciples. This part of the address leads us to consider God as the author and preserver of our being; and as our *Father* by Redemption, "having begotten us again unto a lively

hope, in Christ Jesus, and made us accepted in the beloved."

We may here remark, that in all her Prayers the Church has manifested her wisdom and piety by prefacing them with such titles and attributes of God, as are most proper for the petitions which follow them, and most likely to excite in us the affections which correspond with our addresses to the throne of grace.

After the solemn address which has been noticed, we proceed to an open confession of our unworthiness in the sight of God:—"We have erred and strayed from thy ways like lost sheep." It is not possible that our ignorance and wanderings could be described in more appropriate and expressive language than that which the church has here adopted. It is the true expression of our real state and character, and in the very language of the Holy Spirit. "I have gone astray like a lost sheep." (Psalm cxix. 176.) "All we, like sheep, have gone astray; we have turned every one to his own way." (Isa. liii. 6.)—The servants of God are often spoken of under this figure. Thus David says, (Ps. c. 2.) "We are his people, and the sheep of his pasture." And God is accordingly called their Shepherd. "The Lord is my shepherd." (Ps. xxiii. 2.)—The nature of our alienation from God is such, and such is our natural indisposition to return to him, that were not the Saviour to seek and recover us, by the ministry of his word, and the agency of the divine Spirit, we should continue to wander further and further from the path of duty, till we perished in our iniquity. We are justly compared, therefore, to lost sheep. No animal is more apt to stray than this, unless constantly under the Shepherd's eye: so we also while eagerly feeding on the vanities of the world, constantly stray onward regardless whether we be right or wrong; and easily fall into temptations and snares. But to understand the full force of this figure, it must be considered that sheep were peculiarly liable to stray, and peculiarly subject to danger, in the open countries of the East, which were full of wild beasts.

Such a "great and terrible wilderness" is this world; where the Devil, "as a roaring lion, goes about seeking whom he may devour." Alas! how frequently do we like erring sheep, forsake the safe fold, the pure streams, and the green pasture, which God hath provided for us, and wander into the dry and barren wilderness, where we want all true comfort, and are exposed to a thousand dangers! What abundant cause, then, have we to be humble, when we reflect on our vain and erring conduct, and come forward to make our confession at the divine footstool! But are we really humble? Are we truly sensible of the evils of our doings? Or do we adopt the words of this Confession as a

mere matter of form? Let us beware of imposing upon ourselves in so solemn a matter, as well as of the greater sin of hypocrisy; lest being hardened in our iniquity we perish, and that without remedy.

But why is it that we are compelled to make this humiliating confession? Why is it that we have left the green pastures "of God's word and promises, to feed on husks?" The Church points us to the cause, and instructs us to confess it before God: "We have followed too much the devices and desires of our own heart."

This sentence of the confession, when considered in relation to that which precedes it, intimates to us a very striking contrast. The *ways of God* from which we have strayed, lead to life eternal; and *our own way*, which we have followed, is the broad path which leadeth to destruction. If we attentively observe the workings of our minds, and survey the tenor of our past lives, we shall have the fullest reason to assent to that humiliating representation of the human heart which is given in the holy Scriptures: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." He who made this declaration knew what was in man: and it is under a full sense of the original depravity of our nature, as well as in consideration of our actual transgressions, that the Church has taught us to confess "we have followed too much the devices and desires of our own hearts." But merely to acknowledge this with our lips, will not be sufficient. It is necessary that we should feel what we say. We must be convinced that our nature is depraved, before we shall seek the aids of the blessed spirit; and that our conduct has been wrong, before we shall earnestly set about an amendment. Let us beseech God, then, in the excellent language of the Church, "that by his holy inspiration we may think those things that be good, and by his merciful guiding may perform the same."

It is by thus following our own wicked devices and desires that we fall into actual sin. This St. John defines to be the "transgression of the law of God." And accordingly we are taught to proceed to the acknowledgment of our positive guilt;—"We have offended against thy holy laws."

These words may be appropriated by all men, whatever may be their situation, or circumstances in life. "All have sinned and come short of the glory of God." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "There is no man that liveth and sinneth not." A consideration of the sovereign and righteous authority of the great Being whose laws we have violated, ought to fill us with deep humility and awe in his presence. But that a dread of his anger, and

his almighty power may not deter us from approaching him, he has revealed himself to us on a throne of grace; and, through the meritorious atonement and intercession of his Son, encourages us to draw near to him, as to our "most merciful Father."

Our offences against the laws of God, consist of sins of omission, and of commission. After the general acknowledgment of our transgressions, we are instructed to proceed in our Confession; "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."

These words contain a full acknowledgment of the manifold sins and wickedness with which we stand justly charged. We first confess our neglect of duty. Wilfully to omit the performance of what God has positively required of us, may be no less criminal in his sight than actually to do what he has expressly forbidden us. Thus saith the Lord, (Ps. lxxxix. 32.) "If they keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes." This consideration ought to lead us to a careful review of our past lives, that we may perceive in what respects we have neglected to perform our duty, and humbly confess and lament the same before God. And in doing this, let us not judge of our deficiencies by any rule which fashion may have prescribed, or by any standard which mere human wisdom may have recommended. For as the latter is certain to be fallible, so is the former sure to be flattering and false. Let us examine ourselves by the perfect law of God, and judge ourselves now, that we be not judged of the Lord, in the great day of account. In the following injunctions of scripture, both the objects and the measure of our religious affections are fully summed up and defined:—"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind: and thy neighbour as thyself." Alas! how widely have we departed from this perfect standard! Who of us have exercised that love to God which it requires? Have we not all often withheld our best affections from him who is most worthy of them, and lavished them upon base and inferior objects? Have we not suffered the world, its vanities, its pleasures, its riches, and honours, to entangle our minds and captivate our hearts? Neither have our feelings, nor our conduct towards our neighbours been always such as we would have wished them to have exercised towards us. Although the rule by which our conduct should be regulated, is lodged in our own bosoms, yet we must all be conscious to ourselves, that our corrupt passions and selfish feelings, have too often led us to violate its injunctions. But besides having come short of the duties which we owe to God and our

neighbour, we have also failed in our duty to ourselves. We are bound by the divine law, to keep our bodies in temperance, soberness, and chastity: To "crucify the flesh, with the affections and lusts." But have we always done so? Rather have not angry passions too often ruffled our breasts and disturbed those about us? And have not our minds been too often defiled with pride, or unbelief; with revengeful thoughts or unholy desires? If we could bring all our negligences and deficiencies into one point of view; if we could be sensible in how small a degree the love of God has had the pre-eminence in our souls; how seldom our regard to our neighbour has come up to the measure which the scriptures require; and how often we have neglected to restrain the impetuosity of our passions, and to chasten our unhalloved thoughts, we should be filled with self-abasement at the divine footstool, and unite in heart and voice in this confession; "we have left undone those things which we ought to have done."

The law of God, while it commands some things, forbids others. Indeed, the same law that commands any thing, implicitly forbids the contrary. We are, therefore, taught to confess our positive transgressions, as well as our sins of omission:—"We have done those things which we ought not to have done." When we measure our conduct by the bare letter of the law, we must all acknowledge ourselves to be transgressors. But when we come to test our internal thoughts and affections by the spirit of the law, "who can tell how oft he offendeth?" To violate God's holy sabbaths—to profane his hallowed name—to dishonour our parents—to cherish envy, malice, and revenge—to defraud—to slander our neighbour or pursue our private interests with a view to his injury; these are crimes of the blackest dye. We hope few men are guilty of them all. But we are constrained to fear that all of us have been chargeable with some of them. Let us not suppose, however, that these constitute the entire sum of our transgressions. Let us humbly confess the secret sins, which have been confined within our bosoms.—Let us examine ourselves, and test the inward thoughts and affections of our hearts by that spiritual exposition of the moral law, given by the Saviour, in his sermon on the mount; and while we humbly acknowledge and lament our outward transgressions before God, let us also add, "O cleanse thou me from my secret faults." And in order to determine whether our humiliations, and confessions at the divine footstool, be sincere or heartless, we must judge ourselves in a great measure, by our subsequent conduct. If we habitually strive to abstain from those sins which we are conscious that we have committed, and profess to deplore we may

be satisfied of the reality of our penitence; but if we return again to our former practices and indulgencies, we may well distrust our sincerity, and be alarmed at our state.

He who has proceeded thus far, in the general Confession, with a full and humbling sense of all his omissions of duty, as well as of his positive transgressions, by thought, word, and deed, will be ready to join with the Church in the following words: "And there is no health in us."

The Scriptures frequently set forth the disorders and distempers of the mind, by the maladies and diseases of the body. And consonant to this mode of expression, the words now under consideration, obviously refer to the state of the soul; to the state of our hearts and affections towards God, and in relation to spiritual things. They import that our souls are naturally depraved, and rendered still more diseased by our sinful practices; that we are "far gone from original righteousness," and that we have no power, independent of divine assistance, either to cure the mental diseases with which we are afflicted, or to prevent the attacks of future ones. Such a consideration should lead us to that spiritual Physician, who alone understands our case, and has power to heal all the maladies of the soul. With him there is a balm to cure the wounded spirit: with him there is mercy to pardon our guilt, grace to strengthen our weakness, and the influence of the holy spirit to inspire us with divine life, and to sanctify our hearts.

In this part of the general Confession, it is the design of the Church to excite in us a deep sense of our manifold transgressions; to inspire us with a sincere sorrow and contrition for them; and to lead us to an humble and penitential confession of our guilt. She then intimates to us that misery is the proper object of mercy, and that the forgiveness of the penitent is the peculiar prerogative of God, through the atonement and intercession of his Son. And after having touched our hearts with a lively sense of our guilt and misery, she now conducts us to him who is able to deliver us from its thralldom, and from the punishment which is due to it: "But thou, O Lord, have mercy upon us, miserable offenders."

In these words we deplore the divine wrath which we have deserved, and supplicate the divine mercy which we need. The motive which leads us to ask for mercy, is our own misery, but the only foundation upon which we can ground our hopes must be the sufficiency of Christ. The gospel Covenant guarantees a free pardon to all who put their trust in his atoning blood. "Whosoever believeth in him shall have remission of sins." (Acts x. 43.)

The following clause contains a further depre-

cation of the just judgments of God which our sins deserve: "Spare thou those, O God, who confess their faults."

These words express the apprehension and desires of a sinner fully convinced of his demerits; and the supplication is warranted by the sure guarantee of the divine Covenant; "If we confess our sins, God is faithful and just to forgive us our sins." (1 John i. 9.) "He that confesseth and forsaketh his sins shall find mercy." (Prov. xxviii. 13.) There is, however, an important difference between the mere confession of the lip, and the real humility of the heart. The reiterated confession is but a solemn mockery in the mouths of those who use it without thought, or as a mere matter of form. It is the language of a heart deeply sensible of the enormity of sin, fully aware of its awful consequences, and earnestly desirous of being delivered from its dominion and its punishment. Such a heart will earnestly seek to be recovered from its errors, and its wanderings, and to be reinstated in the divine favour; and with renewed ardor, will appropriate the additional supplication, "Restore thou those who are penitent."

In the former petition, we prayed to be delivered from the punishment of sin: In this we pray to be restored from its pollutions. It is as though we should say, "Restore us, gracious Lord, to the light that sin has deprived us of, and to thy favour which we have justly forfeited by our numberless transgressions: restore the faculties of our minds, our reason, our understanding, and our wills—from their present depraved state, to some degree of that perfection for which they were originally designed: restore both our souls and bodies from being instruments of sin, to be instruments of holiness, and means of promoting thy glory." We are not indeed to expect an entire renovation of our nature to its primitive purity while in his life; but we may expect, and humbly pray for, such a renovation as may "make us meet to be partakers of the inheritance of the Saints in light." In the former petition, we sought deliverance from the punishment of sin, on account of our sincere confession. In this we ask to be freed from its pollutions, on the ground of our penitence. But we are not to imagine that our confessions or our penitence gives us any meritorious claim to forgiveness and restoration to the favour of God. These are necessary conditions, on the faithful performance of which, God vouchsafes to extend his mercy to us, through the merits of his Son. It is through him alone that we have access to the Father, and all our petitions must be offered in his name. Accordingly, the Church directs us to the promises of God, in Christ, as the foundation of all our hopes and expectations of mercy, and directs us to ask

for pardon and renovation, as well as for every other blessing, solely on these grounds: "According to thy promises declared unto mankind, in Christ Jesus our Lord."

In this way, and according to these promises, the humblest penitent, in his daily supplications at the throne of grace, is taught to seek forgiveness of his sins, and the renovation of his nature; that being redeemed from all iniquity, he may be brought into the liberty of the children of God. In making these reiterated petitions for pardoning grace, the essential requisites on our part, are contrition and sincerity. It is to be feared that there are many who wish to be delivered from the dreadful consequences of sin in the world to come, who yet feel little real sorrow for it, and seldom manifest a sincere desire of being delivered from the guilt and power of it here. But it is necessary that we should feel sin to be a burthen; and be fully persuaded that the guilt of it unless pardoned here, will be ruinous to us hereafter. It is necessary that we should apply to the merits of Christ for pardon, and wait by faith for the blessings of his redemption. And though the best righteousness we can render may be compared to filthy rags, yet, we should be as anxious to maintain a life and conversation worthy of our high calling, as if our everlasting welfare depended solely upon our own merits. Hence it is, in addition to our supplications, for pardon, and a spiritual restoration to the divine favour through the Redeemer, we are taught to continue our petitions, in the following words: "And grant, O most merciful Father, for his sake, we may hereafter live a godly, righteous and sober life; to the glory of thy holy name. Amen."

The desire of reformation, and amendment of life, is the great criterion of a sincere confession, and an evangelical repentance. A loud and ostentatious profession of religion or an attachment to the most orthodox creeds, will avail us nothing, without a holy and consistent conduct. St. Paul has summed up all practical Christianity, in teaching us to live "a godly, righteous, and sober life:" *Godly*, exercising all piety and devotion in our services towards God! *righteously*, in all honesty, fidelity, and charity, with our neighbour; *soberly*, governing ourselves, with all temperance, modesty, and humility. It is with great propriety that the Church has introduced this form of speech into her Liturgy, at the conclusion of the general Confession. It is impossible that the sum of our duties could be expressed in fewer, better, or plainer words. And it is a main end of all our confessions, and supplications at the divine footstool, that we may be enabled to perform these duties with new and increased fidelity.

We have thus taken a minute view of this gen-

eral Confession which the piety of the Church has provided for us. We cannot help admiring its propriety and excellency; its exact conformity to the language and spirit of the Scriptures, and its suitableness to our condition as sinners, and supplicants at the throne of grace. May the examination which we have given it, lead us all to a fuller view of the import of the confessions and supplications which it contains, and dispose us to use it with an "humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of our sins, through the infinite mercy and goodness of God."

T. C. B.

(5.) This provision of the Church is made with good reason. For could there be any thing devised better, than that we *all*, at our first access unto God by prayer, should acknowledge meekly our sins, and that not *only* in heart but with the tongue; all that are present being made earnest witnesses, even of every man's distinct and deliberate assent to each particular branch of a common indictment drawn against ourselves? how were it possible that the Church should any way else, with such ease and certainty, provided, that none of her children may dissemble that wretchedness, the penitent confession whereof is so necessary a preamble especially to common prayer?

*Bp. Sparrow.*

The Confession is directed "to be said by the whole congregation after the minister." If this be done by each person, as is also directed, "with an humble voice," he will give no disturbance to others, and every one must experience, that what he saith, on this occasion, with his own mouth, is brought more home to his soul, becomes more personal and affecting, than if he had silently assented to it, when said for him. And as it is a very useful, so it is a very old custom; revived in our Church, after being laid aside by the Church of Rome; who begin their service with an act of humiliation by the priest alone, in which the people have no share.

*Abp. Secker.*

(6.) Because the Church has enjoined, that the general Confession shall be said by the whole of the congregation after the minister; therefore all ministers would do well to take care, that they do not begin a new portion thereof, before the people have had time enough to repeat the former with due deliberation. For nothing certainly can be more indecent, than the hurrying over of such an excellent form as this is; which ought to be so uttered, as that the souls of the people may go along with their words, that they may pass on leisurely from one thing to another, and the whole may be offered to God as a rational service.

The people also should remember, that when they are repeating the several portions of the Confession after the minister, they are speaking to God, and

¶ *The Declaration of Absolution, or Remission of Sins; (8.) to be made by the PRIEST alone, (9.) standing; (10.) the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death

transacting with him the grand affair of repentance, and reconciliation to his favour, upon which their everlasting happiness depends. Let them therefore not behave themselves after a careless and slovenly manner; let them not utter the words in such a tone as betokens irreverence, and proves that they do not mind what they say, or to whom they speak; but consider the vast importance of the duty of prayer, and the indispensable necessity of a due performance of it, and that confession of sins is the most solemn part of prayer. Let these considerations sink deep into them, and prevail upon them so to perform this duty, that it may obtain a remission, and not add to the number of their sins.

*Dr. Bennet.*

And especially they should remember, that, since none are fit to pray till they have confessed their sins, it is necessary for every one to come early to prayers, and always to be there so soon as to join in this Confession, which, if duly considered, will greatly assist and direct us in the exercise of our repentance.

*Dean Comber.*

(7.) There is nothing that we do in this world comparable to the public acts and exercises of religion; and therefore nothing deserves or requires a greater solemnity. For which reason the Church requires us, in all our prayers and confessions, to be on our knees: for which we have the example of our Saviour, and of all good men in all ages, who have always performed their public devotions with humble and lowly gestures, and most commonly in this particular posture of kneeling.

*Dr. Hole.*

And that posture in prayer, especially in this part, hath not only ancient authority but nature itself, on its side: and doth so strongly both express and excite inward humility, that it should never be omitted wilfully, or negligently, in favour of ease and indolence: considerations, very unworthy of notice at such a time. Still they, whose infirmities will not permit them to be on their knees without pain or hurt, may doubtless allowably stand, or even sit: for God "will have mercy, and not sacrifice." Matt. ix. 13; xii. 7. And farther; as in many full congregations this rule cannot be observed by every one without taking up more room than can with convenience be spared; certainly the superior rule, of doing "the things where-with one may edify another," Rom. xiv. 19, binds us rather to be content with standing though a

of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who

less eligible posture, than exclude numbers of our fellow Christians from being tolerably accommodated for joining in worship with us. For kneeling, though greatly preferable, is not prescribed as indispensably necessary. "The children of Israel," we read in the book of Nehemiah, "were assembled fasting," and, probably for the reason just mentioned, "stood and confessed their sins," Nehem. ix. 2. The penitent publican did not fail of being accepted, though he stood, when he said, "God be merciful to me a sinner." Luke xviii. 13. And on some days the early Christians did not kneel at all.

*Abp. Secker.*

Kneeling is the attitude prescribed to us in this solemn act of confession. This visible expression of humility will be adopted, so far as circumstances will permit, by every faithful worshipper. Undoubtedly every reasonable allowance will be made for age and bodily infirmity: but a wilful negligence, or a fashionable carelessness, in this part of our devotions must be unjustifiable, and therefore inexcusable.

*Rogers.*

\* At the General Convention of 1835, the House of Bishops, at the instance of the House of Clerical and Lay Deputies, expressed the following opinions, which have been adopted as the rule of the Church, viz:

It is the opinion of the Bishops, that a regard to uniformity with what is practised in other parts of the Liturgy, and also the avoiding a needless addition to the length of the service, and to its most decent performance, requires that in repeating the General Confession in the Morning and Evening Prayer, the people should unite with the minister in saying it after him in the same manner as is usually practised in saying the Creeds, the Lord's Prayer, and the Confession in the Communion Service. It is also their opinion that in those parts of the Liturgy in which the minister and people unite in saying the whole, as in the Confession, the Creeds, the Lord's Prayer, the Gloria in Excelsis, the Trisagion, and the Last Prayer for Ash-Wednesday, the word "Amen" should be printed in the Roman letters, and the minister unite with the people in saying it; and that in all cases where the word "Amen" is the response of the people to what the minister alone says, it should be printed in italics.

T. C. B.

(8.) Pardon of sin and reconciliation with God through the atoning sacrifice and righteousness of



truly repent, and unfeignedly believe his holy gospel. Wherefore, let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him

which we do at this present, and that the rest of our life hereafter may be pure and holy: so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

Christ, are the grand peculiarities of the Gospel. It is one of the distinguishing excellencies of the Church, and a characteristic which must greatly endear her services to all who worship within her courts, that she keeps these blessed peculiarities of the Gospel constantly in view. It appears to be her especial object to do so in the interesting part of the Liturgy which now comes under our consideration;—THE ABSOLUTION.

In the Rubrick which precedes the Absolution it is designated as follows:—"The declaration of Absolution, or remission of sins; to be made by the PRIEST alone, standing; the people still kneeling."

This Rubrick has been slightly altered from that in the English Book. It is there called "The Absolution, or remission of sins, to be pronounced, &c." The alteration was probably made in consequence of some objections which had been brought against the English Rubrick, and is calculated to remove all grounds of cavil. The objections could have been deserving of no great weight, for the form of the Absolution is clearly *déclaratory*, and must have sufficiently explained the Rubrick; and though the word "*pronounced*" is derived from the Latin *pronunció*, which sometimes signifies *to give sentence*, yet in its common acceptation, it signifies no more than *to make declaration*.

In the English Liturgy there are three several Forms of Absolution. The first is *declaratory*. It is used after the general Confession, in the Morning and Evening service; and is the same as that which stands first in order in our Liturgy. It is a solemn promulgation of pardon, by a person duly authorised and commissioned to publish it, to all who unfeignedly repent, and sincerely believe in the way of salvation unfolded in the Gospel. The second is *petitionary*, and stands after the Confession in the Communion Service. It is retained in the same place in our Liturgy, and is moreover authorised to be used after the general Confession in the morning and evening service, instead of the declaratory form. In this petitionary absolution, the Minister as an Ambassador of God, first lays down the divine promise of pardon, upon the conditions of faith and repentance, and then, upon this ground, in the same character, begs God to make the promise good.—The third Form, in the English Book, is more *authoritative* and *judicial*. It is used in the Office for the "Visitation of the Sick," after the penitent has made special confession of his sins; and only upon his "humble and hearty

desire" of it. The Minister here says "By the authority of our Lord Jesus Christ committed to me, I absolve thee from all thy sins," &c. The English commentators have generally considered this Form as relating only to the absolution and remission of *Ecclesiastical censures*, but the compilers of our Liturgy have prudently omitted it altogether, since it is susceptible of a different interpretation, which may be thought to savour too much of the abuses of absolution in the Romish Church. It has indeed been ably vindicated from any such imputation, but as it was not thought expedient to give it a place in our Liturgy, it is not necessary to give, in this place, any abstract of the arguments by which it has been defended.

Of the two Forms of Absolution used in our Liturgy, the first in order was composed for King Edward's second edition of the Book of Common Prayer. This edition was prepared with the assistance of several distinguished foreign Protestants of the Presbyterian Communion; and the Absolution, so far from countenancing any Romish superstition, was levelled directly against the doctrines of Popery. The Papish Absolutions were given in private, separately to each particular person, positively and without any reservation or condition, in the name of the Priest alone, and by his authority as derived solely from the chair of St. Peter. Our Absolution is given in public, to the whole congregation at once, on the condition that they are truly penitent, and solely in the name and by the authority of God.

The second form was used both in the Greek and Latin Churches, in their primitive state, and scarce any other form is to be found in their Rituals, or in Ecclesiastical History, till within the last four or five hundred years. It is borrowed immediately from the Liturgy of the Greek Church; where it is sometimes expressed with slight variations, as "Almighty God pardon you, by me, his unworthy servant," &c. Or, "Lord pardon them; for thou hast said, whose sins ye remit, they are remitted," &c.—Sometimes expressing, and always including, God's commission.

Concerning the special efficacy of the declaration of Absolution, there has been much diversity of sentiment. Some have considered the office as of no more import or efficacy than a mere declaration of the terms of pardon, which any private Christian might make, since these terms are plainly expressed in the Gospel. Others have gone to an opposite extreme, bordering on the Romish supersti-

¶ *The People shall answer here, and at the end of every Prayer, Amen.*

¶ *Or this.* (11.)

tions. The Church clearly considers it as a *ministerial* act, which the priest, as an Ambassador of Christ, has received "power and commandment" to perform, upon certain conditions; and when the conditions are sincerely complied with, she supposes that God will give validity to what is thus done by his authority and in his name. She considers it more than the declaration of a private Christian, and as a function pertaining to those in whom is committed "the ministry of reconciliation." (2 Cor. v. 18.) She finds its efficacy on the sacerdotal Commission; "Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost—And lo, I am with you alway, even unto the end of the world—As my Father hath sent me, even so send I you—Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (Matt. xxviii. 19, 20; and John xx. 21, 23.) This power of the remission of sins, the Church, therefore, supposes to be derived from the Apostles to their successors;—with this abatement, that the Apostles had the power of discerning the spirits and hearts of men, which their successors have not, and who can only pronounce conditionally.—It is most true indeed, that God alone can forgive sins, for he is the sole author of all blessings, both temporal and spiritual; but that he can declare his gracious assurances of pardon, and convey his blessings to us, by what means and instruments he thinks fit, is no less certain. In whatever way he vouchsafes to do it, it is our duty humbly and thankfully to receive them, and not to dispute his wisdom in the choice of those means and instruments. It is no absurdity to say that *God pardons*, when the declaration of Absolution is made by his Minister, in the way of his appointment, and upon the conditions of the Gospel: Nor is it an invasion of the prerogatives of God; any more than it tends to impair the privileges of a temporal Governor, when an Officer of his appointment delivers a sealed pardon to a condemned malefactor. And if, when the declaration is made by the Minister, according to the evangelical conditions, any present should not be truly pardoned, it will not be for want of authority in the Priest, but for want of real penitence in the person.

As this Rubrick originally stood in the second book of King Edward VI. the office was called "*The Absolution*," simply;—the words "*or remission of sins*," were added, by way of explication, by the authority of the conference at Hampton Court, in the reign of King James First, for

ALMIGHTY God, our heavenly Father, who of his great mercy, hath promised forgiveness of sins to all those who, with hearty

the satisfaction of those who took exception against the word, *Absolution*, as having too popish a sound. T. C. B.

(9.) The Rubrick prescribes that the "declaration of Absolution" shall be "*made by the Priest alone*." That is, by the *Priest*, not only in contradistinction to the people, but likewise to the inferior order of Deacons. The authority being derived from the Apostles to their successors (John xx. 23) is by the office of Ordination conferred on the order of Priests alone, and not on that of Deacons.—The word *Priest*, in the Rubrick, has been substituted in the place of Minister, which is in some respects equivocal. This was done by order of the Savoy Conference. The Presbyterian Divines who attended the Conference, required that the word Minister should be used throughout the Book of Common Prayer. But the Bishops replied that there were some offices which a Deacon might not perform, "particularly the Absolution and Consecration," and that it was necessary to preserve the word Priest, for the purpose of distinguishing the two orders. They therefore refused to make the alteration required, and even directed the word *Priest* to be inserted in this Rubrick instead of Minister, to prevent any misapprehension of its meaning. As a further guard against mistake, the word is printed in Roman Capitals, in the American Book, while the rest of the Rubrick is in Italics.

If it should be enquired what course the officiating Deacon is to pursue, when he comes to the declaration of Absolution? The answer seems to be obvious;—He should remain kneeling, and proceed with the Lord's Prayer. If it were admissible to interpolate any thing not expressly authorized, a preference might be given to the collect for Ash-Wednesday. This is a prayer for pardon and sanctification, and may be regarded as a precatory Absolution.

Since the declaration of Absolution is to be made by the *Priest alone*;—Since he does it in the character of an Ambassador of God—having received "power and commandment" so to do, it is the obvious duty of the people to listen to it with reverence and in *silence*.—Some persons fall into the impropriety of repeating the words with the Minister, in a low tone of voice, which not only mars the beauty of the service, but if it were done with any significancy would be an usurpation of the Priestly office. T. C. B.

(10.) The gesture of *standing* and turning to the congregation, indicates a message of God to

repentance and true faith, turn unto him ; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. *Amen.* (12.)

his people by the mouth of his Priest : While the attitude of *kneeling*, betokens, on the part of the people, the humility, contrition and reverence, with which they ought to receive the gracious message of pardon to the penitent.

The declaration of Absolution, which stands first in order in our service, consists of three parts : The general official promulgation of the pardoning mercy of God to the repentant sinner :—The special, conditional declaration of pardon, founded on it ;—and an exhortation to the people to unite with the Minister in imploring God to grant them true repentance and the assistance of his Holy Spirit, that they may be enabled to perform the conditions required of them, and thus render his pardon effectual to their everlasting salvation.

The Absolution commences, like some of the Epistles of the Apostles, by representing Almighty God, in the character of “ The Father of our Lord Jesus Christ ;” and in him, “ the Father of mercies, and the God of all comfort.” (2 Cor. i. 3.) And nothing surely can be more proper for humble penitents, after having confessed their sins to God, than to consider him as the fountain of all goodness, derived to them through the merits of his blessed Son.—For the confirmation of our faith, and in condescension of our infirmities, God has declared to us, and verified it to us by an oath, that he “ desireth not the death of a sinner, but rather that he should turn from his wickedness and live.” Such a declaration is calculated alike to prevent our presumption and our despair ; and shows us that if God desires our happiness as the end, he also wills our holiness as the means. He would have us live in his eternal glory, but his desires cannot be accomplished, unless we turn from our wickedness by repentance. It is upon this, and similar declarations of the mercy of God, and in virtue of the “ power and commandment” derived from him, through the ministerial Commission, that the Priest is authorized to say, “ He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.”—The minister does not presume to pardon or absolve in his own right, nor to publish absolution in his own name, but only in the name or power of God. “ *He* pardoneth and absolveth ;”—The word “ *He*” refers to *Almighty God*, at the commencement of the Absolution. Nor is the declaration absolute, and without condition or limitation : it is restricted to such only as “ truly repent and unfeignedly believe his Holy Gospel.” But as

¶ *Then the Minister shall kneel, and say the Lord's Prayer ; (13.) the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in Heaven, Hallowed

the minister pronounces pardon only to the penitent, he pronounces it effectually to all who are so ; nor will it be withheld from any who are qualified to receive it.—And here it is the duty of all, silently to pray to God that he will confirm and give efficacy to this declaration of his Minister, and enable them effectually to fulfil the conditions of faith and repentance required of them. These are by Christ and the Apostles, made the conditions of all the Gospel promises. (Mark i. 15 ; Acts xx. 21.) They who have these, no man may condemn ; and they who have them not, no man may absolve.—It should always be borne in mind, however, that while faith and repentance are essential conditions of forgiveness, they are by no means the meritorious cause of it. That is to be sought alone in the righteousness of Christ, who “ is exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.” The Absolution being thus declared for our comfort, the Church may well exhort us to “ beseech Almighty God to grant us true repentance and his Holy Spirit :” A continued and abiding repentance, that we may bring forth fruits worthy of it ; and the constant assistance of the Holy Spirit, “ that the things which we do at this present ;” that our penitence, our prayers, our praises, and our thanksgivings, “ may be pleasing in his sight ;” “ and that the rest of our life hereafter may be pure and holy ;” “ so that at the last” we may receive the reward of our faith and our obedience, even “ his eternal joy,” through the merits of our blessed Redeemer ;—who by his precious death has purchased for us pardon and absolution of all our sins ; who is now a prevailing intercessor with the Father for the blessings we implore ; and who will at his coming to judge the world, receive us into those heavenly mansions, which he has gone before us to prepare for every penitent and sincere believer. T. C. B.

(11.) The form of Absolution which stands second in order, in our service, is petitionary. But though, according to ancient usage, it be put in the form of a request, yet like the paternal benedictions recorded in Scripture, it may be considered in some way instrumental in conveying the blessing it invokes. Thus Isaac besought a blessing upon Jacob, (Gen. vii. 28.) thus Jacob blessed the sons of Joseph, (Gen. xlviii. 15, 16.) ; and God was pleased to ratify and fulfil their benedictions. And since this prayer for absolution is made by a commissioned Ambassador of Christ, and is ground-

ed on the divine promises, we need not doubt but God will mercifully pardon all those for whom it is offered up, if with "hearty repentance and true faith they turn unto him."

With respect to the contents of this Absolution, the Priest begins by reminding the people, that he who is "Almighty," and who only can forgive sins, is also their "heavenly father," and full of compassion towards them:—"Like as a Father pitieth his own children, even so is the Lord merciful unto them that fear him." (Ps. ciii. 13.) He then intimates that God is not only engaged by his paternal affection but also by his truth to forgive them, for he hath "promised" that he will freely pardon, and be fully reconciled to all such as unfeignedly repent of their sins, and cast themselves upon his mercy.—The latter part of the Absolution contains every encouragement of mercy, pardon, and deliverance, which the contrite heart can need or desire. Are we miserable? The "mercy" of God is invoked upon us. Are we sinful? There is "pardon" for us. Are we liable to punishment? The message of "deliverance" is proclaimed to us. Are we desirous, but unable to do good? There is "strength and confirmation" for us. Are we fearful of death and hell? The benediction of heaven and everlasting life is imprecated on us. All this is asked of God, by one whom he has commissioned to declare his mercy and dispense his blessings. It is therefore only necessary that our repentance should be sincere, and our faith unfeigned, and we may be assured that God will ratify in heaven, what is thus done by his authority on the earth.

T. C. B.

The introducing in this place of the second Absolution, the same as in the communion service, has been objected to on a ground not foreseen. My view of the subject, and I suppose that of others, was as follows. The words of the first Absolution, fall short of the precatory form which prevailed in the primitive church, and indeed seems below its name; for although it affirms a certain authority in the speaker, he is not made to exercise the authority on those before him, however possessed of necessary requisites. The other form used in the office for the "visitation of the sick," and properly discarded from ours, is in a tone not warranted by ancient usage. The unforeseen objection, has been grounded on a wish to restrict the precatory form to the time and to the recipients of the communion. I fear that this countenances the delusion of recourse to the holy ordinance, as a periodical sponge. Perhaps, a similar abuse may be incidental to Mr. Wheatley's notion of the passing of pardon at the instant of the minister's reading of the Absolution in the service. The correct doctrine, as apparent to me, is, that the

truth in the form applies at any time, and by whomsoever said, the proper conditions being found; and that the only difference between its being declared by a proper minister, or by another person, is, that the former is acting under commission, a circumstance the most likely to wing what he says with comfort.

BP. WHITE.

(12.) At the close of the Absolution, is the following Rubrick; "*The People shall answer here, and at the end of every Prayer, AMEN.*"

The word here enjoined to be used is originally Hebrew, and signifies the same in English as "So be it." As it is used in the Common Prayer, it bears somewhat different significations according to the different forms to which it is annexed. At the end of Prayers and Collects, it is addressed to God, and signifies "so be it, O Lord, as in our prayers we have expressed;" but at the end of exhortations, absolutions, and creeds, it is addressed to the Priest; and then the meaning of it is either, "so be it, this is our sense and meaning;" or "so be it, we entirely assent to and approve what has been said."

The practice of signifying assent by the word Amen, was common in the Jewish Church. So it was also in the Christian Church, in the Apostles' days: "How shall he, that occupieth the room of the unlearned, say Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. xiv. 15.) Ecclesiastical writers inform us that it used to be pronounced audibly and fervently; each one expressing his own faith or desire, and animating that of his fellow worshippers. We should therefore give this proof, among others, that we not only hear the service with attention, but join in it with earnestness.

In the English Book it may be observed that the Amen is sometimes printed in Italics, and sometimes in Roman letters. The reason is believed to be this:—At the end of the Collects and Prayers which the Priest is to repeat or say alone, it is printed in Italick, a different character from the prayers themselves, to denote that the minister is to stop at the end of the prayer, and to leave the Amen to be responded by the people. But at the end of the Lord's Prayer, Confessions, Creeds, and Doxologies, and wheresoever the people are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in the same character as the offices themselves, as an intimation to the Minister that he is still to go on, and by pronouncing the Amen himself, to direct the people to do the same, and so to set their zeal at last to what they had been before pronouncing. Though the American Printers have not preserved this typographical distinction, propriety seems to dictate that the Ministers should not neglect it.

But after all, it must be carefully borne in mind

that it is not the mere putting of the verbal Amen to the Confession and Absolution, that can prove us either true penitents or truly pardoned. Our hearts and lives must be in a growing state of conformity to the will of God, before we can draw any just and favourable conclusions respecting the safety of our condition. For God has clearly revealed it, and our Church invariably speaks the same language, that none will be admitted at last to his "eternal joy," but such as have confessed and forsaken their sins, and fled for refuge and pardon to the treasures of his love through Jesus Christ our Lord. And the more lively sense we have of the riches of his grace, the more careful shall we be in all holy conversation and godliness.

T. C. B.

(13.) PRAYER is the appointment of Heaven. God has designated it as the ordinary channel through which he is pleased to communicate the needful blessings of his providence and grace, to his intelligent creatures. And though he has promised to his faithful people deliverance from the guilt and dominion of their sins, independently of any merit of their own, yet he has commanded it to be written, "Thus saith the Lord, I will yet for this be enquired of by the house of Israel to do it for them." (Ezek. xxxvi. 37.) This is a duty which must be performed with unaffected devotion, with fervency, and with frequency. And that we may never be at a loss in what manner we ought to express our desires, and present our petitions at the throne of grace, the Saviour has kindly instructed us in that divine form called "*The Lord's Prayer*."

This Prayer stands unrivalled in every circumstance that can combine to constitute the excellency of Prayer. It is so concise, that the most ignorant may learn it; so plain, that the most humble capacity may comprehend it: and yet it is so full that 't comprehends all our wants, and intimates to us all our duty: it shews us not only what is fit to be asked, but what manner of persons we ought to be who ask it. Tertullian calls it "the epitome of the Gospel;" since it contains our persuasion of God's love, our desire of his honour, our subjection to his authority, our submission to his will, and our dependance on his providence; our need of his mercy to pardon former offences, and of his grace to keep us from future sin; and of both to deliver us from the punishment due to their guilt;—concluding with acts of faith, and praise, and adoration. And being drawn up by our glorious Advocate with the Father, who knew the treasures of mercy, as well as our guilt, it is complete in itself, acceptable to God, and exactly suited to our wants. It ought, therefore, to be united with all our religious offices, to make up for the defects, and recommend

them to our heavenly Father; who will not deny us when we speak the words which his Son taught us, if we use them with sincerity and devotion.

This Prayer was first dictated by the Saviour to his disciples, in his Sermon on the Mount, recorded by St. Matthew. It was set forth as a model for the composition of Prayers:—"After this manner, pray ye." It appears that the disciples did not then receive it as a set form, for about a year afterwards, as we are informed by St. Luke, they besought of him a special form of Prayer, such as the Jewish Doctors were accustomed to give to pupils. "Lord teach us to pray, as John also taught his disciples." (Luke xi. 1.) Upon this, he prescribes it to them as a *set form*. It is not only a repetition of the prayer which he had before taught, but almost all the words and phrases of it are taken from the forms of prayer then in use among the Jews. "So remote was the Saviour," says Grotius, "from all affectation of novelty in devotion." Having been prescribed in so authoritative a manner, it has never since ceased to be used in the Christian Church. St. Jerome says, "It is recited in the Liturgy by our Lord's command." St. Cyprian, and others of the ancient Fathers, call it "the daily Prayer." And St. Augustine informs us that it was "daily used at the Altar," and that it was "repeated by the whole congregation," as our present Rubrick requires.

The devout men to whom the composing, and the arrangement of the Liturgy of our parent Church were committed, have equally displayed their judgment and their piety, by assigning to this prayer the first and chief place in the petitionary part of public worship. The introductory sentences, the general Confession, and the Absolution, which precede it, are more properly preparations for prayer than prayer itself. This prefatory portion of the Liturgy was first composed in the reign of King Edward the VI. Before this period, the public worship of the English Church, as well as of the Greek, and Romish Churches, began with the Lord's Prayer. But the venerable Reformers thought it not becoming in us to approach God as "Our Father," before we repented of our disobedience against him, and besought the pardon of our sins. And since it is the form of prayer taught by our Lord to his *disciples*, it seems most proper for us to use it when we have approved ourselves his real disciples by repentance of our sins, and faith in his offers of mercy:—And since it thus becomes a badge of our discipleship, the rubrick has provided that it shall be repeated audibly by the whole congregation.

The Lord's prayer consists of three distinct parts:—First an address to God, containing a recognition of his goodness and his greatness. Then

follow six separate petitions;—The three first of which relate to the glory of God;—beseeching that his name may be honoured, his authority advanced, and his will accomplished: the three last concern our own good; being offered for temporal supplies, for remission of sins past, for prevention of future sins, and for deliverance from evils and miseries, temporal, spiritual, and eternal. It then closes with a doxology, ascribing to God dominion and might, mercy and praise.

If we have fulfilled the designs of the Church in the preparatory part of the Liturgy;—If we have listened with reverence to the sentences from the Scriptures, and to the exhortation, and if we have joined with sincerity and fervency in the general Confession, and heartily responded our Amen, to the declaration of Absolution, we may approach God as our reconciled Father, and with filial confidence, address him as we are instructed by our Saviour, saying, "*Our Father who art in Heaven.*"

God dwells in Heaven, by way of eminence: There he has fixed his throne; there he unveils his divine Majesty, and reigns in the brightness of his glory. In his celestial presence, there is "fulness of joy," and at his "right hand, pleasures forevermore." But, blessed be his name, though he is enthroned in the heavens, his goodness is not confined to the "ten thousand times ten thousand" who bow before him there; he graciously looks down upon his worshipping creatures on the earth, and notwithstanding all their frailties, their errors, and their miseries, encourages them to approach his footstool, calling him, "Abba Father!" God is the Father of all mankind by creation; and he is more especially the Father of all who belong to his spiritual household, having begotten them again by the "washing of regeneration and the renewing of the Holy Ghost." But no man may call God *his* Father, in the sense of the Saviour's words, without the faith of the Gospel; nor can he with any propriety address him as *Our* Father, without the most perfect charity to all men, and especially to his brethren of the "household of faith." When, therefore, we approach God, in the address of this divine prayer, let us lay aside all envy, malice, and unbelief. And as we do it with united voices, let us do it with united hearts; sweetly blending our filial piety with universal charity.

Having, with suitable feelings and dispositions, addressed ourselves to God as our heavenly Father, we are instructed to pray that his name may be revered and adored;—"Hallowed be thy name."

By his name, is meant himself;—His attributes, and perfections; and all that relates to his person and character,—his works, his worship, and his sabbaths. His name, therefore, will be hallowed by us when we love his goodness, trust in his

mercy, believe his promises, fear his threatenings, acknowledge his wisdom, adore his power, and live a godly life:—when we praise him for his works, worship him with humility and faith, with real affection, and fervent desires:—when we keep his sabbaths, respect his ministers, and love his people. The glory of God, being the principal end of our creation, ought to constitute the first and chief of our desires. And we are doubly bound to pray for the honour of his name, because he deserves it on account of the glory of his perfections, and because, approaching him as our Father, we owe him the more especial honour.

But since a great portion of the world lieth in wickedness, and is in subjection to vain idols; since even in Christian countries, the world, the flesh, and the Devil, exercise their dominion, we are taught to pray that the reign of God may be extended through the world, that the reign of his grace may be established in our hearts, and that the ultimate kingdom of his heavenly glory may be hastened on;—"Thy kingdom come."

In using these words aright, we pray that the religion of the Gospel may be spread over the whole world—that the power and riches of divine grace may be felt in every heart—that the spiritual kingdom of Christ may be erected on the ruins of the kingdom of darkness—that the nations of the world may learn righteousness, and that the name of the Lord may be the praise of the whole earth. We not only pray that the kingdom of God's grace may be extended where it has never yet been known, but that it may be more powerfully felt, and more clearly manifested where his dominion is already acknowledged. We therefore request that this kingdom may be established within us:—that by the energy of his grace in our hearts, our unruly passions may be restrained, and our sinful desires extinguished, till we unfeignedly submit to his authority, fear his displeasure, rejoice in his love, and obey his will. But besides desiring that the kingdom of grace may be established throughout the world, and in our own hearts, as true disciples, we should extend our thoughts, in this petition, to the coming of the kingdom of glory;—to that momentous period, and that wonderful exhibition of the dominion of Christ, when he shall descend from heaven with power and great glory, with the voice of the arch angel and the trump of God, to give his final blessing to his faithful people, and to admit them to the participation of his bliss. Let us regulate every action of our lives with a view to this great event, and let us manifest ourselves the faithful subjects of his kingdom of grace, that we may share the blessedness of his kingdom of glory!

The next petition in this divine prayer, is intimately connected with the two which precede it;

and has an immediate relation to the glory of God, as our spiritual and rightful sovereign :—“ *Thy will be done on earth, as it is in heaven.*”

In heaven his will is done unfeignedly, cheerfully, and universally. The Angels, and the spirits of just men made perfect, join in concord to exalt and magnify his name. Their white robes are emblematical of their innocence and integrity : their songs of praise and adoration are the animated language of their hearts : and the wings, with which they are described, fitly represent the readiness and alacrity with which they obey his will. They serve him day and night in his temple above ; and his service is their happiness and their glory. It is the purport of the petition now under consideration, that we may copy their example by the nearest imitation of which our present natures are capable ;—“ *Thy will be done on earth, as it is in heaven.*”—God has given us his written word, for the guide of our lives ;—for a lamp to our feet, and a light to our paths. If we act according to the import of this prayer, we shall obey all the precepts of his holy word with a willing mind. But are there not some who utter the petition in the house of God without any regard to its import ? Are there not others who are resolved on only a partial obedience ? And are there not some who are determined to pay no regard at all to the divine will ? Let us beware of mocking God in so solemn a manner ; since he requires of those who worship him, that they should do it in spirit and in truth. Besides a faithful, and willing obedience to the commands of God, the petition implies a cordial and cheerful submission to the dispensations of his providence. When he is heaping his tender mercies upon us, and crowning us with his goodness ;—when he is giving us health, and food, and raiment, and all things richly to enjoy, there is no virtue in our acquiescence with the will of Providence. But when, in his inscrutable wisdom, he takes away the blessings he had lent us ;—our health, our strength, or our possessions ; when he removes from us, at a stroke, the desire of our eyes ;—the friend of our bosom, an affectionate parent, a beloved wife, a tender husband, or a lovely child ; then it is that our submission is put to the test, and then it is that nothing but the power of divine grace in our hearts can enable us to say, with true Christian resignation, “ *thy will be done.*”

Having thus considered the three first of these petitions, which relate to God ; we proceed to the three following ones, which more immediately concern ourselves : The first of which is, “ *Give us this day our daily bread.*”

The Israelites in the wilderness were directed to gather Manna every day, that no day might pass without a memento of God’s Providence ;—so we

are instructed to ask of him each day our daily bread, that we may be constantly mindful of our dependance upon him. In this petition we ask for every kind of provision necessary for the support and comfort of body and soul. It is a prayer to be made by the wealthy, as well as by the indigent ; for barns full of plenty, and coffers full of gold, often disappoint their owners. Riches may take to themselves wings and fly away ; and all the real sweetness and comfort of our possessions, depend wholly upon the blessing of God. But the soul has its wants as well as the body ; and these are to be supplied, not out of the abundance of earthly possessions, but from that spiritual fulness which is treasured up in Christ Jesus. To have communion and fellowship with him, through the assistance of the Holy Spirit, is the bread of life which cometh down from above, and in asking God each day for our *daily bread*, the unsearchable riches of his grace should always occupy the first place in our thoughts.

After having thus humbly requested the blessings which are necessary for our bodies and our souls, we proceed, as repentant sinners, to implore an interest in the divine mercy ;—“ *And forgive us our trespasses, as we forgive those who trespass against us.*”

The particle *and* denotes the intimate connection of this petition with the preceding. For what real comfort can our *daily bread* afford us, if we are conscious we are living in the guilt of unforgiven sin. That we have all transgressed, and are daily transgressing, are truths which no one can presume to deny. The Saviour was well acquainted with our nature, and with our circumstances as sinners : He knew what would be the efficacy of his holy life, and his precious blood shedding ; and he therefore wisely taught us to make it one of our earnest and daily requests, when we approach the divine footstool, “ *forgive us our trespasses.*” And blessed be God, that in making this petition with sincerity and faith, we have in the promise of the Saviour, an animating ground of hope ; “ *Ask and ye shall receive.*” But in making the supplication, we must pay a particular regard to the state of our minds. We shall not receive if we ask amiss. We must ask “ *with an humble, lowly, penitent, and obedient heart :*” with a sincere desire and intention of reformation, and amendment of life, and with an unfeigned forgiveness of all those who have “ *trespassed against us.*” “ *If ye forgive not men their trespasses,*” said the Saviour, “ *neither will your heavenly Father forgive you your trespasses.*” Let us then guard our hearts, when we come into the divine presence, lest any root of bitterness springing up within us should poison our petitions, and render both us and our services, an abomination to the Lord.

be thy name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive those who trespass against us ; And lead us not into temptation ; But deliver us from evil : For

We are as much dependant on the Providence of God to guide our steps, as we are on his mercy to pardon our sins. We are therefore instructed, in the conclusion of this admirable form, to pray for deliverance from all temptations, and evils;—*“Lead us not into temptation, but deliver us from evil.”*

We are not to consider these words as implying that the Lord ever enticeth men to commit sin. For in this respect “God tempteth no man.” But such is his power and Providence in the world, that he is sometimes figuratively spoken of in scripture, as actually doing, what he merely permits his creatures to do, or suffers evil spirits to do to them. And when after a profession of devotedness to him, we renounce our allegiance, despise his grace, and withdraw ourselves from his service, he may justly permit us to become a prey to our spiritual enemies, the world, the flesh, and the devil, in order the more deeply to convince us that “the way of transgressors is hard.” But though God can not entice any man to commit sin, yet there is a sense in which he may be said to *tempt* mankind. For in scripture to *tempt* has sometimes the same signification as to *try*. Thus God is said to have tempted Abraham, that his faith might be more fully known both to himself, and to his posterity. And so he still tries the graces of his people, by disappointments and afflictions. But such trials are tempered with mercy, and are designed as fatherly chastisements, or necessary admonitions, in order to wean our affections from the world and draw us nearer to himself.

Lastly ;—as this divine prayer begins with a public acknowledgment of the paternal character of God, and a request that the attributes and perfections of his nature may be revered and adored ; so it concludes with ascribing unto him the honour and praise due to his name : *“For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”*

This doxology contains the reasons for putting up the foregoing petitions ; and it is added, as a becoming tribute of praise, and as a ground of hope and confidence, that we shall obtain the blessings which we have faithfully asked. Every word in it tends to add strength to our faith, and to confirm our reliance on the divine mercy. Praise and thanksgiving are so essential to real devotion, that prayer must ever be defective without them. Let

thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

¶ *Then likewise he shall say, (14.)*

O Lord, open thou our lips ;

*Ans.* And our mouth shall show forth thy praise.

us then, learn to model all our requests at the throne of grace, and perform all our religious exercises, according to this divine pattern which our Lord himself has given us ; and let us constantly join it with our other services, as containing the substance of our prayers, and well suited to give to all our devotions savour and efficacy in the sight of God. And let us not consider the frequent use of it a “vain repetition :” for how can we too often join our Lord’s most perfect prayer, with our’s that are so imperfect, since it is through him alone that both we and our prayers are made acceptable to God.—The hallowing of God’s sacred name, the spread of divine truth, and the reign of grace ; the daily supply of all our necessities, whether relating to this life, or that which is to come ; the forgiveness of our sins, our deliverance from present evils, and our enjoyment of future and everlasting blessedness ;—these are the subjects embraced in this comprehensive and divine prayer : And since these are all at the wise and gracious disposal of God, we may well conclude our petitions with the doxology which the Saviour hath taught us ; *“For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.”*

T. C. B.

(14.) Confession and prayer, thanksgiving and praise, and hearing the word of God, are the great objects of public worship. Our Church begins her daily services, by exhorting us to the right performance of these duties. After instructing us in the *general confession* of our sins, and by the *declaration of absolution*, encouraging us to address God as our *Heavenly Father* in the divine form taught us by his Son, she conducts us from penitence and prayer, to praise and thanksgiving. The versicles which follow the Lord’s Prayer, are designed to prepare the way for this transition :

*Min.* “O Lord, open thou our lips.”

*Ans.* “And our mouth shall shew forth thy praise.”

These versicles are called *Responses*, from their being repeated by the minister and people alternately ; the minister beginning, and the people answering, or *responding*.—This practice of alternate recitation was common in the Jewish Church, and we read in the Book of Ezra, (Chap. iii. v. 10.) that it was established by “the ordinance of David, king of Israel.” It was adopted in the primitive Christian Church ; with this advantage, that whereas among the Jews the service was perform-



¶ *Here, all standing up, the Minister shall say, (15.)*

ed by the Priests and Levites only, in the Christian Church every man is so far a Priest as to be permitted to join in this spiritual sacrifice.—Among the ancient Liturgies, there is not one to be found that does not contain these alternate recitations. In the Romish Church, indeed, Responses have been excluded, because the service is performed in an unknown tongue; and in some Protestant Churches they have been rejected, that the minister may expatiate in a long extempore prayer; but the Episcopal Church has restored to the people their primitive right of bearing their part in divine worship.

But besides the antiquity and primitive authority of this mode of public worship, it is recommended by many special advantages.

Those who assemble in the house of God for the purpose of divine worship, are equally interested with the minister, in confessing their sins, entreating the divine mercy, and shewing forth the praises of God.—This consideration alone might afford a sufficient reason why they should take their part in the daily sacrifices of supplication and thanksgiving; and not be debarred from expressing with their lips, what they really feel in their hearts. But in addition to this, the alternate prayers and praises of the minister and people are extremely well calculated to enliven the devotions of both; for the pious zeal and fervency of the one, will seldom fail to warm and animate those of the other. It is another advantage of this mode of worship that its grateful variety relieves the mind, while the consciousness that we are bearing a part in it, tends to fix our thoughts, and excite in us a more serious and religious attention to what we are engaged in. Every one who is acquainted with the frailty and fickleness of the human heart, must be convinced of the necessity of every possible assistance to arrest his wandering thoughts, and prevent that distraction or listlessness of the affections to which our nature is so much disposed.

In this alternate mode of worship, though the minister and congregation say their respective parts separately and distinctly, yet each should attend to what the other repeats, and join in heart, though not in voice.

What has now been said in relation to versicles, applies equally to the Psalms and hymns, and whatever is directed to be said alternately throughout the service. It only remains to be observed on this subject, that in this responsive part of worship, all the congregation should join, audibly, and earnestly. To hear the soft voices of female piety, and the lisping tones of infancy, joining in concord with the stronger sounds of manhood, must afford

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

delightful harmony to those who have any just sense of the "beauty of holiness." I know of nothing calculated to give us a more descriptive and affecting idea of the joys and blessedness of heaven, than to be present in a numerous congregation, thus devoutly engaged in celebrating the goodness and loving kindness of God. It is like the worship of the Seraphim, "crying one unto another, and saying, holy, holy, holy, is the Lord of hosts;" (Is. vi. 3.) But unless this duty be attended to by the congregation at large, the intention of the service is defeated, and its beauty and solemnity are lost. It is not enough that a few faint voices are heard; the whole congregation should, with one heart, and with one mouth, glorify God, and their united answers should resemble "the voice of many waters." (Rev. xiv. 2.)

Let, then, a regard for the honour of the Church, and for the glory of God, who delights in the order and beauty, as well as in the sincerity of his worship, awaken the zeal of every member of the Church. Let him preserve silence in the parts of the service performed by the minister, joining in them, not with his voice, but with sincerity of mind and heart. But let every one consider it a sacred duty to *repeat aloud*, the parts in the service assigned to the people. He will thus enjoy the satisfaction and the profit to be derived from performing his part of the important duty of worshipping God. His *confession* will be rendered more earnest, his *supplications* more lively, his *praises* more ardent; and while he imparts animation to the minister, by his hearty response, both will derive new energy from the mutual aid, and the worship of the sanctuary will ascend as acceptable incense to the Lord of Hosts.

The versicles under consideration are taken from the penitential Psalm of David, and are now introduced with great propriety, after we have confessed our sins, and humbled ourselves before God, and before we presume to utter his praises contained in the Doxology, or sing them in the Psalms which follow it. From the conduct and experience of David, we learn the important lesson, that we cannot praise God aright, or worship him acceptably, till our minds are brought to a holy and devout frame. Sin clogs our affections, stupifies our souls, and makes us dumb before him. It seals the lip, and fetters the tongue. It makes our privileges a burden, and our duty a task. A deep sense of this, led the Psalmist to make the petition, "O Lord, open thou my lips;" and the Church wisely instructs us, under similar circumstances, to do the same, that our "mouth may shew forth his praise."

The petition, and the response, form the connexion between the penitential and eucharistic parts of the service. Their meaning may be more fully expressed in the following paraphrase:—"O God, from whom the gift of utterance proceeds, assist us in our devotions. We are unworthy, and of ourselves unable, to offer unto thee any sacrifice; but thou, in thy holy word hast ordained, that even babes and sucklings should perfect thy praise. Open, therefore, O Lord, our lips, and by the inspiration of thy Holy Spirit, so dispose our hearts, that with our mouths we may worthily laud, and magnify thy holy name, through Jesus Christ our Lord."

In the English Liturgy two other versicles are added; viz.

*Min. O God make speed to save us.*

*Ans. O Lord, make haste to help us"*

These were left out, in our revision of the Liturgy;—probably as being but an amplification of what had already been repeated, and because the sense was complete without them. T. C. B.

(15.) Being thus prepared, by penitence and prayer, to praise God, and having a good hope in his pardoning mercy, we proceed, like David, to turn our petitions into praises, and give due glory to the Father, and to the Son, and to the Holy Ghost.

The Rubrick here directs the Congregation to *stand up*, and requires them to continue standing till the Psalms are ended. This is the proper attitude of praise. It indicates the elevation of our hearts, and denotes that we are actively engaged in the service.

The Hymn which is now used, is called the *Gloria Patri*, from the two initial words in Latin, which signify "Glory be to the Father." It is sometimes called the lesser Doxology, in contradistinction to the greater Doxology, or angelical Hymn, beginning with "Glory be to God on high;" which is appointed to be said in the office of the holy Communion, and which, in our service, may be said or sung at the close of the portion of Psalms, in the morning and evening service.

From the times of the Apostles, it has been the custom of all Churches to incorporate ascriptions of glory with prayer; and to conclude all Hymns, Psalms, and Sermons, with ascribing glory to the Father, to the Son, and to the Holy Ghost. St. Basil traces the first part of this Hymn or Doxology to the Apostolic age of the Church, and maintains that it was founded on the first Symbolum, or Creed, which was evidently taken from the Form used in the administration of Baptism. Hooker, adopting the argument of St. Basil, says, "Baptizing, we use the name of the Father, and of the Son, and of the Holy Ghost. Confessing the Christian Faith, we declare our belief in the Fa-

ther, and in the Son, and in the Holy Ghost. Ascribing glory to God, we give it to the Father, and to the Son, and to the Holy Ghost."

The earliest instance on record of the use of this hymn, is found in the Epistle of the Church of Smyrna, concerning the martyrdom of their beloved Bishop Polycarp; from which we learn that a Doxology, like our *Gloria Patri*, formed the conclusion of his dying prayer. Polycarp was conversant with the Apostles, was consecrated Bishop by St. John the Evangelist, and is designated in the Revelations, as "the angel of the Church of Smyrna." Having received the precepts and adopted the opinions of the Apostles, he may well be supposed, in this instance, to have imitated their practice. Towards the close of the second century, we find similar Doxologies in the writings of Clement and Dionisius of Alexandria; and St. Basil informs us that in his time, Doxologies to the Father, and to the Son, and to the Holy Ghost, constituted the test by which the orthodox Churches were distinguished from those that were corrupt.

In the primitive ages of the Church, these Doxologies often varied in the mode of expression, though they were in substance the same. But when the Arians began to wrest some of the general expressions in which they were couched, to countenance their own heresy, the forms which were most liable to this perversion gradually fell into disuse, and that which ascribes "glory to the Father, and to the Son, and to the Holy Ghost," became the standing order of the Church.

The latter clause of the Hymn, claims a less ancient date, and was probably added some little time after the council of Nice. The occasion of the addition must be attributed to the spreading of those heresies which denied the Son to be co-equal, and co-eternal with the Father. To evince the testimony of the orthodox Church against this error, and to declare what was the primitive sense of the Church in ascribing "glory to the Father, Son, and Holy Ghost," it was thought proper to add the clause, "As it was in the beginning, is now, and ever shall be, world without end."

But whatever may be said of the origin or the form of this doxology, if the exact words of it are not to be found in Scripture, the *subject* at least is divine. It is but a paraphrase of the song of the Seraphim, recorded by Isaiah (vi. 3:) "One cried unto another and said, Holy, holy holy, is the Lord of Hosts: the whole earth is full of his glory." And its theme is the same as the Hymn of glory, described by St. John in the Revelations:—"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory, and honor, and power." While, then, the Church above, "rests not day and night," but con-

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

*Min.* Praise ye the Lord. (16.)

*Ans.* The Lord's name be praised.

¶ *Then shall be said or sung the following ANTHEM; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.*

*Venite, exultemus Domino.* (17.)

O COME, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.

tinually cries, "Holy, holy, holy, Lord God of Hosts," we need seek no other warrant for the use, and frequent repetition of our Doxology; "*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.*"

But since we use these words so frequently, let us be careful not to use them as mere words without meaning. Let us be careful to form just ideas of the great and multiplied obligations we are under to praise the Almighty, and ascribe unto him the glory due unto his name. Let us ponder the special claims which the Father, the Son, and the Holy Ghost, each have to our most fervent and devout adorations. Let us reflect that we are indebted to God the Father, for our existence, as well as for our capacity of enjoying fellowship and communion with himself; and when our race was ruined by transgression, for not leaving us in misery and despair, but graciously devising a way for our recovery and salvation. Let us meditate on our obligations of love and gratitude to God the Son, who "gave himself for us, that he might redeem us from all iniquity;" who "suffered the just for the unjust, that he might bring us to God;" who was "wounded for our transgressions, and bruised for our iniquities;" who "knowing no sin, was made to be sin for us, that we might be made the righteousness of God in him;" and let us join in the praises of the saints above, saying, "Thou art worthy: for thou was slain and hast redeemed us to God by thy blood;" Let us bear in mind the inestimable benefits of God the Holy Ghost, by whose salutary influences we are made to be partakers of the blessings of redemption; who "takes of the things of God, and shews them unto us;" who by his mysterious but effectual agency, produces in our minds such convictions of the evil of sin, and of the excellency of the way of salvation revealed in the Gospel, as leads us to an unreserved dependence on the merits and intercession of Christ, as the only "way or name given under heaven

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

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

In his hand are all the corners of the earth; and the strength of the hills is his also.

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

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

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

O worship the Lord in the beauty of holi-

whereby we must be saved:" The "Spirit that giveth life:" to whom we are indebted for all the real comfort of religion, for the divine refreshments which are vouchsafed in the ordinances of grace, and for every advancement towards a meetness for the kingdom of heaven.

He who is accustomed to exercise himself in reflections like these, will not consider it a formal or unmeaning service, when he renders "glory to the Father, and to the Son, and to the Holy Ghost;" and if any one should imagine that the ascription occurs too frequently, let him reflect whether it be not from want of feeling and spirituality in his own heart, rather than from any impropriety in the service itself.

The latter clause of the Doxology, intimates to us the manner in which we are to give glory to God; "As it was in the beginning, is now, and ever shall be, world without end. *In the beginning* and before the creation, God had an essential glory that could neither admit of augmentation, nor suffer diminution. In the early ages of the world, his praises were sung and his glory declared by the Patriarchs and Prophets. At the first promulgation of the Gospel, his glory was manifested by the testimony and the lives of the Apostles and primitive Christians. *Now*, He is glorified in heaven, by angels and the spirits of just men made perfect; and it can be only by the sincerity and fervency of our devotions, if our feeble praises shall be heard in unison with their's. *World without end*, He will be glorified and praised by the redeemed above; saying, "unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, be glory and dominion forever and ever." Let us, therefore, unite our hearts and voices, and ascribe "Blessing, and honour, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever."

T. C. B.

(16.) After the Doxology, and before the "*Venite Exultemus*," the minister and people unite in

ness; let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

¶ *Then shall follow a PORTION of the Psalms, (18.) as they are appointed, (19.) or one of the Selections of Psalms set forth by this Church: and at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedic, Anima mea—MAY be said or sung the GLORIA PATRI; and at the end of the whole PORTION, or*

*Selection of Psalms for the day, SHALL be said or sung the GLORIA PATRI, or else the GLORIA IN EXCELSIS, as followeth: (20.)*

*Gloria in excelsis. (21.)*

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

O Lord, the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mer-

an impressive Alleluia. The minister addresses to them the exhortation, "Praise ye the Lord;" and the people show their readiness in the service by replying, "The Lord's name be praised." The versicle used by the minister, is a literal translation of the Hebrew *Alleluia*:—a form which is employed by St. John in the Revelations, and was frequently repeated by the members of the ancient Church, both in their public offices, and private devotions. It is used in this place with great propriety: for as we often employ the words, "let us pray," to excite attention to the prayer ensuing, or as an indication that we are passing from one kind of prayer to another; so we use the words, "Praise ye the Lord," to denote that we are to engage in the eucharistic part of the service, and to exhort the congregation to unite in praising God, not only mentally, but vocally and audibly, by repeating the responses allotted to them.

When we are thus exhorted, let us answer with the heart and voice, "The Lord's name be praised." And as *Alleluia* is the Chorus of the heavenly Host, while they sing, "Salvation, and glory, and honour, and power, unto the Lord our God," (Rev. xix. 1.) let us, when we ascribe glory to the Father, and to the Son, and to the Holy Ghost, rejoin *amen; praise ye the Lord; Alleluia*. May the Holy Spirit enable us to do this with fervency and sincerity; that praising and glorifying the triune God now, as he was glorified in the beginning, we may be admitted to the blessedness of praising and glorifying him in that world which shall be without end, through him that loved us, Jesus Christ the righteous.

T. C. B.

(17.) This psalm is entitled *Venite Exultemus* from its beginning with these two words in the Latin version, in which language they signify "O come, let us sing," &c. It occurs in the Liturgies ascribed to Basil and Chrysostom; and Austin says it was used in the western Church. It is employed by our Church as an introduction to the

psalms in general, having been originally composed for the public service, though on what particular occasion annotators are not agreed. By the author of the epistle to the Hebrews we are taught to consider it, as an address to believers under the Gospel dispensation. (Heb. iii. 15.)

In this psalm, we are first called upon to praise God, from the consideration of his infinite power, which extends to all places, and has dominion over all creatures.

We are then required to pray to him, with the most humble adoration, as being our Saviour and Protector, and exercising the same care over his people, as the shepherd exercises over his flock. We are lastly exhorted to hear his holy word, and not to harden our hearts against his reproofs, and calls to repentance; lest, after the example of the unbelieving Israelites, who provoked and tempted him by their disobedience in the wilderness, we be excluded from the everlasting rest of the heavenly Canaan, into which God has assured us with the solemnity of an oath, that none shall enter, but those who are obedient to his word.

Considering the subject of the psalm, and the motives to duty which it presents, we find it is a very proper introduction to the succeeding parts of the service, which consist of praise, prayer, and hearing of God's holy word. Its being placed here, is an additional proof of what has been already remarked, and may every where be observed, the pious and prudent care of the Church of England in the selection of her devotional offices.

SHEPHERD.

We left out the latter part of the "Venite," (as in the English book) as being limited to the condition of the Jews: but I wish we had ended with the 7th verse, as there is now an awkward repetition of the two added verses on the 19th day of the month.

EP. WHITE.

(18.) The Book of Psalms, is that collection of sacred hymns, which were composed by devout

cy 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.

members of the Jewish Church, for the purpose of praising God, both on public and private occasions.

They are usually called the Psalms of David, from his composing the greater part of them. The other authors, whose names are mentioned, are Asaph, Ethan, Heman, Moses, and Solomon, but to each of the four last is ascribed only a single psalm; except we suppose that Solomon wrote the seventy-second as well as the hundred and twenty-seventh. Of the 150, about 70 are expressly attributed to David; and there is internal evidence that others, which do not bear his name, are of his composition. From the number and excellence of David's psalms, he is, in the records of his own times, styled "the Sweet Psalmist of Israel."

Being not merely works of human ingenuity, but dictated by the Spirit of God, they are adapted to all states and conditions of the Church. They are found to be as useful to Christians of the present day, as they were formerly to the Jews, or even to the persons themselves by whom they were originally written. From this comprehensive character, and from the intrinsic merits of subject and composition, the psalms have always deservedly been held in the highest estimation. Whatever difference of opinion may have existed among the ancient Christians, either with regard to speculative points of theology, or external forms of worship, all agreed in the use of these hymns, as the most effectual instrument of devotion.

"The ancients, when they speak of the psalms," says Hooker, "use to fall into large discourses, shewing how this part, above the rest, doth of purpose set forth and celebrate all the considerations and operations, which belong to God: it magnifieth the holy meditations and actions of divine men: it is of things heavenly and universal declaration, working in them whose hearts God inspireth with a due consideration thereof, an habit or disposition of mind, whereby they are made fit vessels both for receipt, and for delivery of whatsoever spiritual perfection. What is there necessary for men to know, which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world

which is to come, all good necessarily to be either known, done, or had, this one celestial fountain yieldeth. Let there be any grief, or disease incident to the soul of man, any wound, or sickness named, for which there is not in this treasure house a present comfortable remedy at all times ready to be found. This is the very cause, why we iterate the Psalms oftener than any other part of Scripture besides; the cause wherefore we inure the people together with their minister, and not the minister alone, to read them, as other parts of Scripture he doth."

SHEPHERD.

It is certain the temple service consisted chiefly of forms taken out of this book of Psalms, 1 Chron. xvi. 1, 7—37; 1 Chron. xxv. 1, 2; and the prayers of the modern Jews are also most chiefly gathered from thence. The Christians undoubtedly used them in their public service in the Apostles' times. 1 Cor. xiv. 26; Col. iii. 16; and in the following ages it is plain, that they sang the Psalms in the Church by turns, each side answering the other: indeed it appears the Psalms were placed about the beginning of the prayers, soon after the Confession; and that they were so often repeated at Church, that the poorest Christians could say them by heart, and used to sing them at their labours, in their houses, and in their fields. The author of them, holy David, first set them to vocal and instrumental music; and pious antiquity did use them in their assemblies with music also; and so we may very fitly do, where we have convenience, for this makes our Churches the very emblem of the heavenly choir, which is always represented as praising God in this manner: and experience shews, that music works very much on the affections of well tempered men; it calms their minds; composes their thoughts; excites their devotion; and fills their soul with a mighty pleasure, while they thus set forth his praise.

The Church having thus fitted the Psalms for daily use, it is our duty to say or sing them with great devotion; and if we have performed the foregoing parts of the Liturgy as we ought, nothing can fit us better to sing David's Psalms with David's spirit; for all that hath been done hitherto was to tune our hearts, that we may say, "O God, my heart is ready," or fixed: "I will sing and give praise," Ps. cviii. 1. And, as St. Basil notes, this frame of spirit is more necessary in the use of the Psalms, than of any other part of Scripture, the rest being only read to us, but every man is to repeat these as his own words.

Dean Comber.

¶ *Then shall be read the first Lesson, (22,) according to the Table or Calendar ;*

As it is so primitive and useful an order to have the Psalms thus read ; and as this "Psalter" is an entire body of devotion, having different forms, to exercise several graces, by way of internal act and spiritual intentions, containing in it, confessions, thanksgivings, prayers, praises, and intercessions ; let every one be sure to do it standing, sitting being only allowed whilst the Lessons or the Epistle is reading.

*Collis.*

(19.) The Christian Church has uniformly appointed the Psalms to be repeated oftener than any other part of Scripture, excepting only that divine form of prayer, which was taught by our Lord himself, and in our Church makes a part of every service.

"Christians," says Chrysostom, "exercise themselves in David's Psalms oftener than in any part of the Old, or New Testament.—Moses the great Law-giver, who saw God face to face, and wrote of the creation of the world, is scarcely read through once a year. The Holy Gospels, where Christ's miracles are preached, where God converses with man, where devils are cast out, lepers are cleansed, and the blind restored to sight, where death is destroyed, where is the food for immortality, the holy sacraments, the words of life, holy precepts, precious promises ; these we read over once or twice a week. What shall I say of blessed Paul, the preacher of Christ ? His epistles we read twice in the week. We get them not by heart, but attend to them while they are reading.—But as to David's Psalms, the grace of the Holy Spirit has so ordered it, that they are repeated night and day. In the vigils of the church, the first, the midst, the last, are David's Psalms. In the morning, David's Psalms are sought for, and the first, the midst, and the last, is David. At funeral solemnities, the first, the midst, and the last, is David. In private houses the first, the midst, and the last, is David.—Many that know not a letter can say David's Psalms by heart."

Jerome tells us, that "in the morning, at the third, sixth, and ninth hour, in the evening, and at midnight, David's Psalms are sung over in order, and no man is suffered to be ignorant of David's Psalms."

From the times of the Apostles, the recitation of Psalms has every where formed one principal part of the service of the Church. Some of the early Christians, in particular those of the East, rehearsed sometimes twenty, sometimes sixty psalms in a day. About the year 350, in the Churches of Egypt, twelve were repeated in the morning, and the same number in the evening. This practice made its way into the western Church ; for from Jerome we learn, that the whole book of Psalms

*after which shall be said or sung the following Hymn.*

was read over once in seven days. If twenty-four were read every day, the whole would be read in somewhat less than a week.

With us the Psalms are recited much oftener than any other part of Scripture, and thus far our established practice corresponds with the usage of the ancient Church. At the same time, that all the Psalms may be read in course, and that our Morning and Evening Prayer may not tire or disgust by its prolixity, we assign, for this purpose, the term of thirty days.

*SHEPHERD.*

Standing has usually been considered as the most proper attitude for praise and thanksgiving. Accordingly we find that, in the ancient Church, the Psalms were almost universally recited in this posture. *ib.*

The alternate recitation of the Psalms is not, as far as I at present recollect, enjoined by any Rubrick, nor by any other injunction of our Church. But we uniformly adopt it, and in defence of our practice, we have to allege, that it is perfectly congenial to the usage of antiquity, is sanctioned by the recommendation of the wisest and best among the fathers, has been ratified by respectable councils, and the most approved ecclesiastical laws, and is obviously calculated to keep up the attention, and assist the devotion of the people. *ib.*

(20.) In some parts of the eastern Church Gloria Patri was formerly repeated at the end of the last psalm, which was called Alleluja, because they always selected for the concluding psalm one of those which had the title Alleluja prefixed. The concluding psalm was likewise called Antiphona, or the Antiphonal Psalm, from its being recited in alternate portions, that is, nearly in the same manner in which we repeat all the Psalms.

The ancient practice, however, of all the western Churches, (that of Rome alone excepted) was to repeat Gloria Patri at the end of every psalm. There is a peculiar propriety in this. The Doxology serves for a general application to each psalm. And as a penitential psalm may be followed by a psalm of thanksgiving, and that succeeded by one of adoration or prophecy, if they were not separated by this Doxology, or something of the like nature, subjects very distant and distinct might be strangely and improperly united.

*SHEPHERD.*

(21.) For remarks on the *Gloria in excelsis*, see the Commentary on the Communion Service.

*T. C. B.*

(22.) From the Exhortation, at the opening of the service, we learn that one principal end of our meeting together in the house of God, is, "to hear his most holy word." After reciting a portion of the psalms there is a peculiar propriety in reading other parts of Holy Scripture. Our minds being

elevated, and our affections warmed, by celebrating the praises of God, we are prepared to listen with attention and reverence to the history of his providence, the dispensation of his grace, and the rules of our duty. Here therefore follow, with the intervention only of a hymn, two lessons, the first taken from the Old Testament, the second from the New. The course pursued by the Church points out the order and disposition of the two covenants, and shews the harmony and connexion that exists between them.

SHEPHERD.

After the Psalms follow the Lessons. For having, according to the Exhortation, "set forth God's most worthy praise," we proceed to "hear his most holy word." And then a respite is given to the bent of the mind: for, whereas in the work of praising it was active, in hearing it is only attentive. Besides, a different faculty of the soul is now called into employment. In the Psalms the will and affections were employed; but now in the Lessons chiefly the understanding. And, as with the members of the body, so with the faculties of the mind, a change of employment prevents weariness, and affords relief. *Dr. Bisse, Dr. Bennet.* He, which prayeth in due sort, is thereby made the more attentive to hear; and he, which heareth, the more earnest to pray.

Hooker.

That they, who are blessed with a revelation from God, should read and hear it with reverence, when they assemble to worship him, is a plain dictate of reason and religion. Accordingly the Jews "read Moses and the Prophets in their synagogues of old time," as the book of Acts informs us, Acts xiii. 27, xv. 21; and so indeed do writers of their own, in the same age with it: who boast of the practice as a most useful and honourable distinction peculiar to their nation, that the laws of life were thus published to all the people. The primitive Christians, as one of the earliest apologists for them, Justin Martyr, tells us, read at their meeting, both the Jewish prophets, and the writings of the apostles, in proper portions. And when the Church of Rome had broken them into small fragments, interrupted with other things; and had continued to read even these in Latin, after it was no longer understood; our Church rectified both errors; and hath taken care that the Old Testament should be gone through once a year and the New thrice. Only we omit some parts of the former; which are repetitions of what is related in other parts, or bare lists of genealogies and families, or too mystical and abstruse to be edifying in publick; on which last account we omit also the book of Revelation, excepting two or three chapters; matters of such difficulty being wisely thought fitter for the private meditation and study of those, who are qualified to engage in them.

The order, in which the books of both Testaments are read, is that in which they stand. Only in the Old, the Prophet Isaiah, containing the fullest predictions of Christ's coming and kingdom, is placed at the approach of his nativity: and in the New, the Gospels and Acts are the Lessons for the morning, and the Epistles for the afternoon. In this manner we make provision for every day in the year: and hence one great recommendation of daily attendance on public prayers, where there are opportunities for it, is, that by means of it we shall proceed regularly through the sacred writings, and preserve the due connection of the several discoveries, made in them to man. But for the first Lessons on Sundays, those chapters of the Old Testament are selected, which appear to be most useful. The second Lessons being from the New, there was no necessity, and little room for choice. And to Holydays such portions of both are adapted, as best agree with the occasion. *Abp. Secker.*

Whilst the Scriptures are reading, the people should reverently attend to what is read, considering that it is the Word of God, which is the rule of their duty, and by which they shall be judged at the last day. And whensoever any thing applies to their own case, whether it be instruction or correction, comfort or reproof, let them take particular care thereof, and treasure it up in honest hearts, and endeavour to conduct themselves according to it in the whole course of their conversation. Thus the publick reading of God's word will become truly profitable, and they will have reason to return God special thanks for every opportunity of hearing it: whereas otherwise it will only aggravate their sins, and increase their condemnation.

*Dr. Bennet.*

With respect to the Apocryphal books it may be observed, that they are read in the congregation, not as divine, but as venerable for their antiquity and for the spirit of religion that breathes in them. that the doctrine of them in the main is excellent, and the narrations instructive; that they were quoted with respect in the first ages of Christianity; that they were read in publick from very early ages; that it would have given great and needless offence at the Reformation to have left them out entirely; and that they are never appointed for the Lord's day. At least the second Lessons are at all times canonical Scripture: of which a great deal more is read, besides the Psalms, even in those of our Churches which have not week-day prayers, than in any one congregation not of the Church of England.

*Abp. Secker.*

Upon Saints'-days another order is observed: for upon them the Church appoints Lessons out of the moral books, such as the Proverbs, Ecclesiastes, Ecclesiasticus, and Wisdom, which containing ex-

¶ Note, *That before every Lesson, the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of*

cellent instructions of life and conversation, are fit to be read upon days of saints, whose exemplary lives and deaths are the causes of the Church's solemn commemoration of them, and commendation of them to us.

Other holydays, such as Christmas-day, the Circumcision, the Epiphany, &c. have proper Lessons appointed suitable to the occasions.

And, as for the second Lessons, though generally the Church observes the same course on Sundays as on week-days, yet on some particular holydays and saints'-days such Lessons are appointed, as either explain the mystery, relate the event commemorated, or apply the example.

*Wheatley.*

The proper Lessons are very well chosen, especially those for particular occasions: some of which, particularly Gen. xxii. for Good-Friday, are the same which the Church used in St. Augustin's time.

*Dean Comber.*

There being in the English Book, select Lessons from the Old Testament, for Sundays, was thought useful; and the reasons for it seemed to justify the taking of select Lessons from the New. Whether it has been done with judgment, and whether the same may be said of the moderate changes made in the columns of Lessons from the Old, must be left to every man's opinion.

*BP. WHITE.*

The arrangement of lessons from the Old Testament appointed for Sundays in the American Church, is different from that observed in the English. From Advent to Septuagesima nearly the same order is observed in both; but from Septuagesima to Easter, in the American service, passages from the prophets of a penitential character, or exhorting to repentance, are read; from Easter to Whitsunday, chapters from the prophets adapted to the seasons; and from Trinity Sunday to the 22d Sunday after Trinity, selections from the Historical Books. The remainder of the year, the lessons from the book of Proverbs coincides nearly with those in the English service. The lessons from the New Testament in the English Prayer Book, are those appointed for the day of the month. In the American, there are lessons specially appointed for all the Sundays in the year. The principal part of these alterations were made in what is now called "the proposed Book," or the Liturgy set forth under the authority of the Convention of 1785; and the following reasons are given for them in the preface. "The same reasons which occasioned a table of first lessons for Sundays and other holy-days seemed to require the making of a

such a Book: *And after every Lesson, Here endeth the first, or the second Lesson.* (23.)

table of second lessons also, which is accordingly done. Those for the morning are intended to suit the several seasons, without any material repetition of the epistles and gospels for the same season; and those for the evening are selected in the order of the sacred books. Besides this the table of first lessons has been reviewed; and some new chapters are introduced on the supposition of their being more edifying; and some transpositions of lessons have been made, the better to suit the seasons." The committee who were empowered by the convention of 1785 to form the Calendar, were the Rev. Dr. White, the present venerable Bishop of Pennsylvania, the Rev. Dr. Smith, and the Rev. Dr. Wharton. The committee appointed by the convention of 1789, to prepare a Calendar and Table of Lessons for morning and evening prayer throughout the year, were the Rev. Dr. Parker, (afterwards Bishop of Massachusetts,) the Rev. Dr. Moore, (afterwards Bishop of New-York,) the Rev. Mr. Bond, Dr. Clarkson, and the Rev. Mr. Jarvis, (afterwards Bishop of Connecticut.) Their report having been amended by the house of Bishops, was ratified by the Convention, and is now the order used in the American Church.

*Note to the American edition of Wheatley.*

(23.) Before every Lesson the minister is directed to give notice to the people what chapter he reads, by saying, *Here beginneth such a chapter, or verse of such a chapter, of such a book:* that so the people, if they have their Bibles with them, may, by looking over them, be the more attentive. The care of the primitive Church in this case was very remarkable. Before the Lesson began, the Deacon first stood up, calling out aloud, *Let us listen, my brethren;* and then he that read invited his audience to attention, by introducing the Lesson with these words, *Thus saith the Lord.* After every Lesson the minister with us is also directed to give notice that it is finished, by saying, *Here endeth the first or second Lesson;* which is the form now prescribed instead of the old one, *Here endeth such a chapter of such a book,* which were the words enjoined by all our former Liturgies.

As for the people, there is no posture prescribed for them; but in former times they always stood, to shew their reverence. It is recorded of the Jews in the book of Nehemiah, that *when Ezra opened the book of the law, in the sight of the people, all the people stood up.* And in the first ages of Christianity those only were permitted to sit, who by reason of old age, or some other infirmity, were not able to stand throughout the whole time of divine service.

*WHEATLEY.*



*Te Deum laudamus.* (24.)

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the Powers therein.

To thee, Cherubim and Seraphim continually do cry.

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious company of the Apostles praise thee.

(24.) In the circle of Christian duties, there is none more delightful, none more generally necessary, than that of praise. As God in every thing shews mercy, so must we "in every thing give thanks, (1 Thess. v. 18.) teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts unto the Lord." (Col. iii. 16.) Hymns of praise are peculiarly becoming in the house of God: and from the days of our Saviour and his Apostles to the present times, the recitation of songs of thanksgiving has ever constituted one principal part of the public worship.

Besides the Psalms, and the sacred writings, hymns of human composition were admitted into the public service. Such, in all probability, was the hymn, which a Roman historian and inquisitor informs us, the Christians of the first ages, "in their antelucan assemblies, addressed to Christ as God."

From ancient canons and authentic records it appears, that hymns were intermingled with the other parts of the service, and in particular, that after the reading of a portion of the Old and New Testament, a psalm or hymn was usually sung. Now this is the very order which the Church of England observes in her service. Both in her Morning and Evening Prayer, she appoints a hymn to be used after the first Lesson, and another after the second.

By this grateful variety the mind of the devout worshipper is secured against distraction, relieved from languor, and enabled to proceed with attention and fervour.

SHEPHERD.

This ancient and excellent Hymn is said to have been composed by St. Ambrose and first sung at the baptism of St. Augustin: though afterward the people, as St. Ambrose himself saith, daily repeated it with great devotion and delight. It contains three particulars. First, an act of praise offered to God by us, and by all creatures as well in earth as in heaven; particularly the angels, and the saints which are there, join with us. Secondly, a con-

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church, throughout all the world, doth acknowledge thee:

The Father, of an infinite majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a virgin.

fession of faith; declaring the general consent unto it, and the particulars of it; namely, concerning every Person in the Trinity, the Father, Son, and Holy Ghost; and more largely concerning the Son, as to his divinity, his humanity, and particularly his incarnation; his death; his present glory; and his return to judgment. Thirdly, a supplication grounded upon it; 1. for all his people, that they may be preserved here, and saved hereafter; 2. for ourselves, who daily praise him, that we may be kept from future sin, and be pardoned for what is past, because we trust in him. *Dean Comber.*

It appears certain, that this hymn was used generally by the Church in her public devotions before the middle of the sixth century, at which time St. Bennet instituted his order, and prescribed the singing of this hymn as one of his rules. *Dr. Nicholls.* The author however was probably not St. Ambrose, but Nicetius, a Bishop who lived at that time. But be he the author, or be he not, the frame is so excellently modelled, that the Church could not injoin a better of human structure: and indeed it is the structure only that is human, the materials being divine, and of sacred derivation.

*L'Estrange.*

Whoever was the author of the *Te Deum*, its excellence is surpassed by no human composition. Indeed the composition alone is human, the materials are of divine original. Ever since its introduction into the offices of the Church, which took place in the sixth century, it has deservedly been held in the highest estimation. And the venerable compilers of our Liturgy have with great propriety retained this hymn in the daily Morning service.

It was the complaint of Dr. Bennet, and is still to be lamented, that in the use of this hymn many are exceedingly careless. Some repeat it with so little attention and zeal, that they seem neither to regard what they say, nor to consider to whom the hymn is addressed. The language, he observes, is wonderfully sublime and affectionate, and we cannot

utter any thing more pious and heavenly. Let our souls be warmed with correspondent affections. Let us mentally speak the versicles, which we do not pronounce with our lips, and make the whole hymn one continued act of ardent and intense devotion.

Of the various excellencies of *Te Deum*, its methodical composition is not the least considerable. It is divided into three parts, each in its original form, composed of ten versicles. In its present state it is observable, that there is an odd versicle, and that the first part consists only of nine; for the versicles which were formerly the first and second, have since been united into one.

The first part is an act of praise, or an amplified Doxology.

The second, a confession of the leading articles of the Christian Faith.

The third contains intercessions for the whole Church, and supplications for ourselves.

The nine introductory versicles, which anciently were ten, are entirely eucharistical, consisting of praise. Having heard the promises, or threats of the Almighty, and persuaded by the precepts, or warned by the examples, contained in the first Lesson, we begin this hymn with praising the inspirer of the sacred volume from which the Lesson is extracted.

1. We first express our gratitude to God, and acknowledge his supreme authority over all his creatures. 2. To heighten our devotion, we turn our eyes towards the rational part of his creation upon earth, who in general we presume, as well as ourselves, daily perform this duty. 3. We then direct our attention to the inhabitants of Heaven, one principal part of whose employment, and one chief source of whose happiness, we are taught to believe, is to glorify God's holy name.

4. This hymn not only opens to us a view of Heaven, but with the evangelical prophet (Isa. vi. 3.) and beloved disciple (Rev. iv. 8.) it carries us thither, to behold the various order of angels, cherubim, seraphim, and all the heavenly powers. 5. In honour of the glorious trinity, they continually sing, "Holy, Holy, Holy, Lord God of Hosts, the whole earth is full of thy glory:" In which divine hymn they acknowledge God to be Jehovah-Sabaoth, [*SABAOOTH is the plural number of a Hebrew word, and signifies armies, or hosts, as it is commonly rendered in the translation of the Bible.*] or the original author and absolute governor of all powers both in heaven and earth—6, 7, 8, 9. The hymn proceeds to invite us to join with the angelic Hosts, with the prophets, apostles, and martyrs, in praises to God now, as we expect to be united with them in glory hereafter.

The ten following versicles, which compose the second part of the hymn, are a confession of faith,

each article of which contains an additional motive to praise God.

The Angels and glorified spirits see God face to face. As we behold his glory only by the eye of faith, we cannot better set forth his praise, than by giving our unfeigned assent to his revelation, and by professing our faith in him, whom the Host of Heaven worship and adore. 10. As members of the holy Catholic Church, we acknowledge the ever-blessed Trinity, 11. the infinite majesty of the Father, 12. the honor due to his only begotten Son, our Lord and Saviour, 13. and the divinity and personality of the Holy Ghost, our advocate in Heaven, our comforter on earth. 14. More especially we address ourselves to our Redeemer, and as he is very God of very God, we acknowledge him to be the King of glory, a title appropriated to the Lord of Hosts alone. 15. We declare, that he is the everlasting Son of the Father, not created as angels, nor adopted as men, but by eternal generation begotten of the Father, with whom he is co-eternal and co-equal. 16. The hymn proceeds to celebrate his mercies, and with joy and thankfulness declares that, when he undertook to deliver us from death eternal, and to accomplish our redemption, he disdain'd not to be conceived in the womb of the Virgin Mary, to partake of the same nature, and to become subject to the same infirmities with ourselves. 17. Being thus God and man, he submitted to the cruel death of the cross, and by dying for us overcame death, and disarmed it of the sharpness of its sting. By his meritorious sufferings he has procured for all true believers, admission into the kingdom of Heaven, from which they were excluded by their own sins, as well as through the transgression of their primitive father. 18. Our blessed Redeemer, as the reward of his obedience, sits on the right hand of God. He has already, in his human nature, taken possession of the kingdom of glory in the name of all his faithful followers, and dispenses it to all that believe in him. 19. From this height of glory, we believe, that he, the man Jesus Christ, will come to be our judge; and if we honestly endeavour to conform our lives to his Gospel, our very judge, who is now our mediator and intercessor, will be our advocate and friend.

20. Here our thanksgiving and confession of faith are naturally turned into prayer.—Having contemplated the Saviour of the world, in his eternal glory, and in his state of humiliation and exaltation, we intercede for all the people of God, imploring internal assistance, and everlasting salvation: We beseech him to help them with his grace, and to enable them to perform their duty upon earth, and, 21. finally by his infinite mercy, to admit them to be numbered with those departed

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.

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 ;

Saints whom he has already received into his rest and will reward with his glory. 22. That we may be assured of obtaining this heavenly inheritance, we entreat him to save his people from all evil, and bless his peculiar heritage, the Christian Church. 23. We beseech the shepherd of our souls to guide and direct us, whenever we err and stray, and when we stumble, and are liable to fall, to lift us up, to strengthen and support us against our spiritual adversaries. 24. This protection and support for ourselves and others, we solicit with humble confidence, because agreeably to God's will and our duty, we daily magnify his name in hymns, and, 25. worship him constantly in our prayers. 26. Sensible of our own infirmities, and assured that praise is not acceptable from the lips of sinners, we pray that we may be kept this day from committing sin ; that temptation may neither deprive us of the benefit of our present devotions, nor indispose us for the return of duty on the following morn. 27. We know, that our transgressions are numerous and grievous. We therefore beseech Christ not only to preserve us from falling into sin, but also to forgive our past offences. We beseech him to look on our frailty and strengthen us ; on our guilt and pardon us. We therefore reiterate our fervent petition, have mercy upon us. 28. Unless we find mercy for our past sins, we must be condemned, and except we obtain the grace of future assistance, we shall be overcome by our spiritual adversaries : we therefore pray the third time, that his mercy may lighten or fall upon us, and that it may comfort and invigorate us. Here we plead not our merits but our distress. On ourselves and all sublunary power we renounce dependance. Our confidence and trust we place only in his mercy and truth. 29. He who is faithful and just has promised, that he will save those who put their trust in him. We therefore conclude this hymn in the words of the Psalmist, expressing our hope, that we are in the number of those that trust in

And we worship thy name ever, world without end.

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

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

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

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

¶ *Or this Canticle. (24.)*

*Benedicite, omnia opera Domini.*

O ALL ye Works of the Lord, bless ye the Lord ; praise him, and magnify him for ever.

him, and our confidence that we shall not eventually be ashamed, confounded, or disappointed of his hope.

SHEPHERD.

If it should be asked why the Doxology, is not to be used at the end of this hymn, it may be replied that the hymn itself is but an enlarged Doxology. It is also to be further observed, that there is no authority for responding *Amen*, at the close of it.

T. C. B.

(24.) The Song of the Three Children is sometimes used, instead of the "Te Deum," after the first lesson : which, though it be not canonical Scripture, is an exact paraphrase of the 148th Psalm, being an elegant summons to all God's works to praise him, intimating that they all set forth his glory, and inviting us, who have the benefit of them, to praise and magnify his name with them. It begins with the whole creation, even "all the works of the Lord," and then particularizes the several parts of it with their inhabitants.

*Dean Comber.*

This was an ancient hymn in the Jewish Church, and adopted into the Christian worship in public devotion from very early times : being used, as St. Augustin affirms, in his time, on the solemn festivals of the Church. Indeed our Church doth not accept it for canonical Scripture, because it is not found in the Hebrew, nor was allowed in the Jewish canon. But, by whomsoever and upon whatever occasion it was composed or uttered, it is not only very ancient, but is a pious form of praise, and fit to excite a spirit of devotion in the reader.

*Dr. Nicholls, Dean Comber.*

St. Cyprian quotes it as a part of the holy Scriptures : in which opinion he is seconded by Ruffinus, who very severely inveighs against St. Jerome for doubting of its divine authority ; and informs us, that it was used in the Church long before his time, who himself lived A. D. 390. And when afterwards it was left out by some that performed divine service, the fourth council of Toledo, in the

O ye Angels of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord; praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord; praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord; praise him, and magnify him for ever.

O ye Stars of heaven, bless ye the Lord; praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord; praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord; praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord; praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord; praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord; praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord; praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord; praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord; praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord; praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord; praise him, and magnify him for ever.

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year 663, commanded it to be used, and excommunicated the Priests that omitted it. Our Church indeed does not receive it for canonical Scripture, because it is not to be found in the Hebrew, nor was allowed in the Jewish canon: but it is notwithstanding an exact paraphrase of the 148th Psalm, and so like it in words and sense, that whoever despiseth this, reproacheth that part of the canonical writings.

As to the subject of it, it is an elegant summons to all God's works to praise him: intimating that they all set out his glory, and invite us, who have the benefit of them, to join with these *three children* (to whom so great, and wonderful a deliverance was given) in *praising and magnifying the Lord for ever*.

So that when we would glorify God for his works, which is one main end of the Lord's day; when the lesson treats of the creation, or sets

O let the Earth bless the Lord; yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord; praise him, and magnify him for ever.

O all ye green Things upon earth, bless ye the Lord; praise him, and magnify him for ever.

O ye Wells, bless ye the Lord; praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord; praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord; praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord; praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord; praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord; praise him, and magnify him for ever.

O let Israel bless the Lord; praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord; praise him, and magnify him for ever.

O ye Spirits and Souls of the righteous, bless ye the Lord; praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord; praise him, and magnify him for ever.

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before us the wonderful works of God in any of his creatures, or the use he makes of them either ordinary or miraculous for the good of the Church; this hymn may very seasonably be used. Though in the first Common Prayer Book of King Edward VI. *Te Deum* was appointed daily throughout the year, except in Lent, all the which time in the place of *Te Deum*, *Benedicite* was to be used. So that, as I have already observed, they were not originally inserted for choice: but to be used at different parts of the year. But when the second book came out with double Hymns for the other Lesson; these also were left indifferent at the discretion of the minister, and the words, *Or this Canticle* inserted before the Hymn we are now speaking of.

WHEATLEY.

This and the *Te Deum* are the only hymns used in our service, that are of man's composing. Our Church being careful, even beyond all the ancient

¶ Then shall be read, in like manner, the second Lesson, (25.) taken out of the New Testament, according to the Table or Calendar; and after that, the following Psalm.

*Jubilate Deo.* Psalm c. (26.)

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.

Churches, in singing to God, to sing in the words of God.

*Dr. Bisse.*

(25.) The cause of reading first the Old Testament, then the New, and always somewhat out of both, is most likely to have been that which Justin Martyr and St. Augustin observe in comparing the two Testaments; "The Apostles," saith the one, "have taught us, as themselves did learn, first the precepts of the Law, and then the Gospels. For what else is the Law, but the Gospel foreshewed? What other the Gospel, than the Law fulfilled?" In like sort the other, "What the Old Testament hath, the very same the New containeth; but that which lieth there as under a shadow, is here brought forth into the open sun. Things there prefigured are here performed." Again, "In the Old Testament there is a close comprehension of the New; in the New, an open discovery of the Old. To be short, this method of publick reading either purposely did tend, or at the leastwise doth fitly serve, that from smaller things the minds of the hearers may go forward to the knowledge of greater, and by degrees climb up from the lowest to the highest things.

*Hooker.*

As by this harmony of the lessons the faith of the hearers is established; so by the order, wherein they are read, the understanding is enlightened. Whilst therefore the lessons, whether out of the Old or New Testament, are read in our ears, we should not let them pass away as a vulgar history, or an idle legend, or as the word of man: but reverently listen to it, as it is in truth the word of God. For the minister in reading the Scriptures is, even as Aaron was, the mouth of God to the people: for which cause he is directed to turn his face to them as speaking to them from God, and to read standing, to signify his authority. When therefore he standeth up in order to read the lesson, let every devout hearer take that advice, which Eli gave to Samuel, waiting likewise in the sanctuary, saying within himself: "Speak, Lord; for thy ser-

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

¶ Or this Hymn. (27.)

*Benedictus.* St. Luke i. 68.

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

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

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

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

vant heareth." 1 Sam. iii. 9. And let us not only hearken, but apply what we hear; if examples, let these lead us; if precepts, let these teach us; if commands, let these bind us; if promises, let these encourage us; if threats, let these warn us; if mercies, let these comfort us; if judgments, let these awaken us. In whatsoever way the Lesson brings us instruction in righteousness, which it always does in some way, let us at the close answer with the congregation of Israel, saying in our hearts, "all that the Lord hath spoken, we will do." Exod. xix. 8.

*Dr. Bisse.*

(26.) This Psalm is called *Jubilate Deo*, from its initial words in the Latin version, or in English, "O be joyful in the Lord." Its Hebrew title is, *A Song of Praise*. It is said to have been composed by David upon occasion of a publick thanksgiving, and was sung by the Jewish Church at the oblation of the peace-offering, as the priest was entering into the temple. And immediately after hearing the Gospel of peace, it is a form of praise perfectly suitable to every Christian assembly. For the divine attributes here celebrated, gracious goodness, everlasting mercy, never-failing truth, and parental care, are in the Gospel most fully displayed.

This hymn was first added to our Morning Prayer in the Second Book of Edward VI.

SHEPHERD.

(27.) Having expressed our thankfulness to God in one of the abovementioned Hymns for the light and instruction we have received from the first Lesson; we are fitly disposed to hear the clearer revelations exhibited to us in the second.

I. As to the second Lesson in the Morning, it is always taken out either of the Gospels or the Acts; which contain an historical account of the great work of our redemption: and therefore as the angel, that first published the glad tidings of salvation, was joined by a multitude of the heavenly hosts, who all break forth in praises to God; so when the

¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing: And any Churches may omit the words, He descended into Hell, or may, instead of them, use the words, He went into the place of departed Spirits, which are considered as words of the same meaning in the Creed. (28.)*

same tidings are rehearsed by the Priest, both he and the people immediately join their mutual gratulations, praising God, and saying, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up a mighty salvation for us in the house of his servant David, &c.* Being the Hymn that was composed by good old Zacharias, at the circumcision of his son, St. John the Baptist, and containing a thanksgiving to God for the incarnation of our Saviour, and for those unspeakable mercies, which (though they were not then fully completed) were quickly afterwards the subject of the whole Church's praises.

WHEATLEY.

When the Gospel was first published to the world, the angels sang praise; and all holy men to whom it was revealed, entertained these "good tidings" with great joy. And since it is our duty also, whenever we hear the Gospel read, to give glory to God, therefore the Church appoints this hymn, which was composed by holy Zacharias upon the first notice that God had sent a Saviour to mankind, and is one of the first Evangelical hymns indited by God's Spirit upon this occasion. Its original therefore is divine, its matter unexceptionable, and its fitness for this place unquestionable.

Dean Comber.

The *Benedictus*, as it stands in the English Book, comprehends the entire prophecy of Zacharias; but on account of its length, and the particular application of the latter part of it, the English Clergy generally give the preference to the Hundredth Psalm. In the American Book, the last ten verses are judiciously omitted. "This omission from the *Benedictus*," says Bishop White, "was on the same principle with that from the 'Venite,' but I wish it had ended with the 3d verse."

T. C. B.

(28.) A sound faith is essentially necessary to a correct practice. It lies at the foundation of all true religion, and without it, no man can worship God aright. "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." The holy Scriptures constantly urge the necessity of a correct and living faith, and describe it as an instrument or medium, appointed of God, through which we are made partakers of the various and important blessings of salvation. These scriptures themselves since they

I BELIEVE in God, the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose from the dead; He

are the only revelation of divine truth, and contain every thing necessary for a Christian to believe, must constitute, in the largest sense, our Creed, or rule of faith. But since the scriptures, besides the fundamental doctrines of Christianity, comprehend also a great variety of truths of less importance, it became expedient for the Church to frame a summary of the articles of indispensable belief, which might be readily learned, and easily understood by all her members.

To these articles of our belief we give the name of *Creed*—a term derived from the Latin word *Credo*, which signifies, *I believe*. In the Eastern Churches, it was commonly called *Symbolon*, from the word *Sumballo*, to put together.

The Creed which stands first in order, in our Liturgy, is called the Apostles' Creed. This Creed is, properly speaking, a profession of faith in the holy and undivided Trinity. In this point of view, it corresponds with the Doxology, which is a very compendious catholic creed; and they both derive their origin principally from the form of Baptism delivered by our Lord. There is an ancient, though fabulous, tradition, that this Creed was the joint work of the Apostles:—each one furnishing an article till the whole was completed. But it was termed the Apostles' Creed, not because it was composed by the Apostles themselves, in the very form of words in which it is now expressed, but partly because its doctrines are the doctrines taught by the Apostles, and partly because it is derived from Churches which were termed Apostolic.—It was an ancient custom to call those Churches, in which any person had personally taught, especially if he had resided there any considerable time, or had died there, *Apostolic Churches*. Such were the Churches of Jerusalem, Corinth, Ephesus, and Antioch, in the East. Such too was Rome, in the west, where St. Paul and St. Peter had lived, and had been martyred. When any one in the western world, spoke of the Apostolic Church, Rome was supposed to be understood, because no other could be thus designated. Hence, their Bishop came to be called the Apostolic Bishop; their see, the Apostolic see; their faith, the Apostolic faith; and among the rest, the Creed they used, *the Apostolic Creed*.

It is not without propriety, therefore, that this Creed takes its name from the Apostles. It con-

ascended into heaven, And sitteth on the right hand of God the Father Almighty ;

tains an excellent epitome of the doctrines which they taught—expressed, as nearly as possible, in their own words: And though some of its articles were added in latter times, the greater part of it is probably derived from the usage of the Apostles.

That Creeds, not unlike that now under consideration, were used by the Apostles, we have the fullest reason to believe. Irenæus, the scholar of Polycarp, the disciple of St. John, repeats a Creed similar to ours, and assures us that “the Church, dispersed throughout the whole world, had received this faith from the Apostles and their disciples.” And Tertullian gives us a Creed of similar import, declaring that it had been current “as a rule of faith in the Church, from the beginning of the Gospel.” We do find, indeed, some diversity in the *forms* of the ancient Creeds, but their substance is so completely the same, as to afford proof that from the very first promulgation of Christianity, a compendious system of faith was established by its founders. Originally, the Creed was only used at the administration of the sacrament of Baptism, and in private devotions. It made no part of any public Liturgy, till near the close of the fourth century, when it was first introduced by the Bishop of Antioch. About a century after, it was ordered to be recited before the Lord’s Prayer, in the Churches throughout Spain; and it was not established as a part of the Romish daily service, till more than four centuries after this period. At the Reformation, the Church of England thought fit to continue it in her order of daily service, because we cannot be too often reminded of the fundamental articles of that faith once delivered to the saints, and on which we build all our offices of public worship.

The place which the Creed holds in our morning and evening Prayer, is the most proper that could have been chosen; whether considered in reference to what goes before it, or in regard to what follows it. It is preceded by the lessons taken out of the Holy Scriptures.

“Faith cometh by hearing; and after we have listened to the word of God, it is very fitting that we should make a public profession of our belief in what it contains. The word preached did not profit the Jews, for want of faith in them that heard it. That this may not be the case with us, we call our faith into a more vigorous exercise by a public declaration of it.—After the Creed, follow the Collects and Prayers. Our belief is the basis of our supplications. “Faith is the fountain of Prayer,” says St. Austin; and “how shall they call on him

From thence he shall come to judge the quick and the dead.

in whom they have not believed?” asks an inspired Apostle. That we may call upon God properly and effectually, we first declare our belief, by reciting the Creed. With admirable fitness then, have the compilers of our liturgy directed us to repeat the Creed, *after* we have heard God’s “holy word,” and *before* we proceed to “ask those things which are requisite and necessary as well for the body as the soul.”

The Rubric directs that the Creed be said “by the minister and the people.” It is the confession of the whole congregation, and every person present ought personally to pronounce it with the minister. As “with the heart man believeth unto righteousness,” so “with the mouth confession is made unto salvation:” And though in scripture we are instructed to pray for one another, yet every one must believe for himself, and ought to make the profession of his belief with his own mouth.

The Rubric farther directs that the Creed shall be said *standing*. This was the attitude in which the Catechumens in the ancient Church always repeated it. The Creed is not so immediately and specially addressed to God, as our prayers are. It is rather a declaration made by every individual, to the whole congregation in the presence of God. Standing is therefore, the attitude which propriety would suggest. The attitude further imports that we are determined to defend and maintain the faith which we profess: And some of the more warlike nations of Europe, were anciently accustomed to repeat it with their drawn swords in their hands; to intimate that they were determined to support the doctrines which it contains, at the hazard of their lives.

It was also an ancient custom, which still prevails in some places, to turn towards the East during the recital of the Creed. Most of the places of public worship were so constructed that the congregations should face towards the East; and under the East window was placed the Chancel and holy table. The Jews were accustomed to worship with their faces turned towards the Mercy seat and the Cherubim where the Ark of God was placed; And this arrangement of Churches was designed to indicate that Christians should worship with their thoughts directed to the Sun of Righteousness, and that they should look for his most gracious presence at his holy table.

There is a general practice in our Church, founded also on ancient usage, of bowing at the name of Jesus, in the Creed. This practice, though common, and proper in itself, is not *enjoined* by the Church in this country. In the early ages of the

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.

Church the practice was universal, and it is prescribed by the eighteenth Canon of the English Church, as a testimonial of "inward humility, and a due acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world; in whom alone all the mercies, graces, and promises of God to mankind, for this life, and the life to come, are fully and wholly comprised."

In considering the Creed itself, we shall find it to be a compendious system of the Doctrines of the Gospel. It begins with the fundamental article of all true religion, the unity of the Godhead;—"I believe in God the Father, almighty, maker of heaven and earth."—The faith here professed, imports something more than a mere speculative belief of the existence of a Creator. It imports a deep and constant impression of the omnipresence, and ceaseless inspection, of the God "in whom we live, and move, and have our being." We must regard him as our *Father* by creation, and adoption, and in a peculiar manner, as the "God and Father of our Lord Jesus Christ:"—as the fountain of all power and might, and as the Creator of all things, visible and invisible. After acknowledging our belief in "God the Father," we proceed to profess our faith in the second person in the Godhead;—"In Jesus Christ, his only Son, our Lord."

He is called *Jesus*, by the direction of the Angel before his birth, and on account of his being the *Saviour* of the world; and *Christ*, from his being *anointed*, or appointed of the Father, to bear the several offices of Prophet, Priest, and King, to which men had been consecrated by being anointed with oil. He "was anointed with the Holy Ghost, and with power." He is called the *only Son* of God, because he is of the same nature with the Father, being "God himself, blessed forever;" and on account of his miraculous conception by the Holy Ghost. So that whether we consider him with respect to his divine or human nature, he is, in either sense, strictly and properly, the *Son of God*. And he is called *our Lord*, because he is so, in a peculiar sense, by redemption; having bought us with a price, and purchased us to himself with his own blood. "For to this end Christ both died, and rose, and revived, that he might be *Lord*, both of the dead and the living."

As he *was born of the Virgin Mary*, he became a perfect man, as well as perfect God;—taking our nature upon him, and being "made in all things like unto us," only "without sin." And "being found in fashion as a man, he humbled himself" still further, and "became obedient unto death, even the death upon the Cross." "*He suffered*

*under Pontius Pilate,*" the Roman Governor:—"was crucified, dead, and buried." Thus was he "made to be sin for us, who knew no sin, that we might be made the righteousness of God in him:"—He who was perfectly holy, and free from sin himself, was made a sin-offering for us, being substituted in the place of sinners, to suffer the punishment of sin, and satisfy the divine justice; that we, through his merits, might be accounted righteous before God, and obtain the reward of righteousness, purchased for us by the precious blood of his dear Son.

After mentioning our Lord's death and burial, the Creed goes on to say, "He descended into Hell." By this expression we are to understand that his soul, immediately on its separation from the body, went into the invisible place of departed spirits, and there remained till it was reunited to it at his resurrection. The Rubric, in our American book, provides that "any Churches may omit the words, *He descended into Hell*, or may, instead of them use the words, *He went into the place of departed spirits*, which are considered as words of the same meaning in the Creed." The expression is used on the authority of the passage in the Psalms, (xvi. 10.) "Thou wilt not leave my soul in Hell." The word which is here translated *hell*, as well as that in the Acts of the Apostles, where the passage is quoted, signifies the *invisible state*, or the state of souls when parted from the body; and not the place of final punishment, which the word is now more commonly used to denote. This interpretation seems further to be justified by the expression of the Saviour to the penitent thief on the Cross;—"To-day shalt thou be with me in *paradise*:" An expression which implies that our Lord himself was that day to be in the happy state here called *paradise*, and where the "dead, which die in the Lord, rest from their labours."

We are next taught to profess our faith in the Saviour's resurrection;—"The third day he rose again from the dead." By this great act of omnipotence, he was "declared to be the Son of God with power;" the sufficiency of his atonement was demonstrated, and our ground of justification was opened to us. For as "he was delivered for our offences," so he was "raised again for our justification."

Having finished the great work of our redemption; having, by his resurrection from the dead, given us an assurance of his divine character, and a pledge of our own resurrection; and having instructed his disciples "in the things pertaining to his kingdom," "He ascended into heaven; and



sitteth on the right hand of God the Father Almighty."—There he is invested with all power and dominion, both in heaven and earth, reigning in his mediatorial character, as God incarnate, "till he hath put all his enemies under his feet." "From thence he shall come to judge the quick and dead."

The next article in the Creed relates to the third person in the ever blessed Trinity: "I believe in the Holy Ghost." Christians are called the temple of God, because the spirit of God dwelleth in them; and Annanias was charged with *lying unto God*, when he lied to the *Holy Ghost*. The peculiar office of the Holy Spirit, in the work of our salvation, is to renew and cleanse us from our original pollution at our baptism, and to sanctify, support, and guide us in the performance of our duty, by his divine influences.

Here ends the principal part of the Creed: And having thus expressed our faith in the Holy Trinity, in whose name we are baptized, we should make a momentary pause before we proceed to the remaining articles. They embrace, indeed, some of the most important doctrines of our religion, and we are required firmly to believe them, because they are revealed to us in the word of God. Thus we believe there is a "holy Catholic Church;" a general society of Christian people dispersed throughout the world; not confined to any particular age or nation, but *Catholic*, or *Universal*.—This is that *Body* of which Christ is the *head*; the *Bride*, of which he is the *Husband*; the *Branches*, of him who is the true *Vine*. Thus, too, we believe in "the communion of saints:" That there is a fellowship subsisting between the several members of this Church; "who being many, are one body in Christ, and every one members one of another;" All being servants of the same God, redeemed by the same atoning blood, sanctified by the same Spirit, governed by the same laws, partakers of the same sacraments, and heirs of the same promises. And having thus acknowledged the goodness of God in purchasing to himself an universal Church, by the blood of Christ, and uniting the members of it in one body under Him, we are ready to profess our faith in the great privileges conferred on us in the new Covenant; "the forgiveness of sins, the resurrection of the body, and the life everlasting."

"Examine yourselves whether ye be in the faith," was the injunction of an Apostle. It will not be our repetition of the Creed, nor of any other form of sound words, that will justify us in the divine presence, and save our souls, if our hearts remain unaffected, and our lives unreformed. "Faith without works is dead."—But have we not reason to fear that there are many who rehearse the Creed, and yet mean nothing by the words

which they repeat? Let us beware of thoughtlessness, or mockery, in so solemn an act. It can only aggravate our condemnation, for we are not "liars unto men, but unto God." Let us carefully examine ourselves, therefore, whether we be in the faith.

When we profess our faith in "God the Father," let us see that we realize his omnipresence and constant inspection, reverence his almighty power, and submit ourselves to his paternal authority. When we acknowledge "his only Son our Lord," let us gladly and cordially embrace the way of salvation by his blood. Let us renounce all idea of personal merits, on account of our confessions, our prayers, or our charities, and rely on him alone, as "the Lord our righteousness." And when we profess our faith in "the Holy Ghost," let us submit our souls to his heavenly influences. Let us be careful not to "resist" or "quench" them, and let us be earnest in our supplications to the throne of grace, that they may "guide us into all truth," and assist us in every "time of need."

Nothing can be more salutary to us, than the frequent repetition of the Creed, if it be done with sincerity, and taken as the ground-work of our practice. It tends firmly to fix in our minds the great truths of the Gospel. It is a renewed pledge to Almighty God of our allegiance to him: And it is calculated to foster in us sentiments of brotherly love, and universal charity. Let us be grateful to the Supreme Being, for the revelation of himself to us, and for all the doctrines of his holy Gospel: Let us give our particular consideration, and positive assent to every article of faith which we repeat: And let us make our faith the ground-work of our prayers, and the great rule of our lives. The main design of the Gospel, and the chief end for which the Church has selected from it the great truths contained in the Creed, and commanded us to profess our faith in them, is that we should thereby learn to cultivate more pious affections, and greater holiness of living. Let us constantly devote ourselves to these great objects. Let us deeply ponder how those should live who believe that God the Father is their Creator, God the Son their Redeemer, God the Holy Ghost their sanctifier; who believe that they are members of that Holy Catholic Church, in which there is a communion of saints, and remission of sins, and where there shall be a resurrection of the body, and a life everlasting. And let us be careful so to frame our hearts and lives, that we may find in God, a reconciled Father; in Jesus Christ, a friend and Saviour; and in the Holy Spirit, a guide and sanctifier; Then will our day of grace terminate in an eternity of Glory—Which may God of his infinite mercy grant, for Christ's sake!

The following is the Paraphrase of the Apostles' Creed, by Dr. Nicholls.

"I make this confession of my faith, relating to those truths, which upon the testimony of God himself are revealed unto me. 1st. I believe, that there is only one God, Deut. iv. 35; 1 Cor. viii. 6; that He is Father to all men by creation, Mal. ii. 10; by redemption, Deut. xxxii. 6; adoption, 1 John iii. 1; but in a peculiar manner the Father of our blessed Lord by eternal generations, Heb. i. 1, 2; John vi. 57. I believe farther, that this one God is "Almighty," and is vested with an infinite power of doing all things, Is. xlv. 12; Rev. xix. 6; and governing all things at his pleasure, 1 Chron. xxix. 11; Jer. xvi. 21; that he was the Maker of heaven and earth," that is, the whole world and every thing contained therein, Exod. xx. 11; John i. 10; Col. 1. 16.

II. I believe likewise "in Jesus Christ," being verily persuaded, that he is what his name, "Jesus" signifies, the Saviour of the world, Luke i. 31; Matt. i. 21; Acts xiii. 23. That he is "Christ" or the Messiah, which was so long before his coming promised under the Old Testament, Gen. xxi. 12, and xlix. 10; Mal. iii. 1. That he is the "only Son" of God, begotten from all eternity, partly as being said to come down from heaven, John vi. 38; partly, because he is recorded in Scripture to have made the worlds, Heb. i. 2; Col. i. 16; partly by reason he is frequently called God, John i. 1; Phil. ii. 6, 7; 1 Tim. iii. 16; Rom. ix. 5: but chiefly, because of the divine essence being communicated to him, John xvi. 15, and v. 26; 2 Cor. iv. 4; and that, in a manner different from all created beings, Heb. i. 13. Who is likewise "our Lord" by being the true Jehovah or Lord, Hos. i. 7; Matt. iii. 3; by having all things put under his dominion, Ps. cx. 5; by redeeming us from the power of the devil, who before had got the mastery over us, Heb. ii. 14; Col. ii. 15; by purchasing us by his blood, Acts xx. 28; Eph. i. 7; by our voluntarily becoming his servants and scholars by baptism, Rom. vi. 6, 13. I believe further, that though Christ was true man, Heb. iv. 15, yet he was not produced after the ordinary manner of human conception, but by the overshadowing "of the Holy Ghost," Luke i. 35; was "born of Mary," a poor maid of the lineage of David, who continued a "virgin" notwithstanding that miraculous birth, Luke i. 27; that he suffered an ignominious death as was foretold, Is. liii. 9; Mark ix. 12: and this at the time when "Pontius Pilate" was governor under the Romans in Judea, Matt. xxvii. 2: was nailed to a cross, a terrible and scandalous punishment, by which the Romans used to put their wicked slaves to death: that under this grievous torture he became really "dead," Luke xxiii. 46; Mark xv. 37:

and after that by a kind disciple was "buried," John xix. 38: and "descended into hell," or hades, the repository or place of separate souls, Is. v. 14; Ps. xvi. 10: on "the third day" after his crucifixion he "rose again," Matt. xvi. 21; Mark ix. 31: as he had before foretold, Matt. xxvii. 63: after that in the sight of a great many credible witnesses, he in a most glorious manner "ascended up into heaven," Luke xxiv. 50, 51; Acts i. 9, 10: as the prophets had long before predicted, Ps. lxxviii. 18; Micah ii. 13: and was shortly after advanced to a most especial honour, which was never vouchsafed to any person before, Heb. i. 13: to "sit on the right hand of God," Luke xxii. 69; 1 Pet. iii. 22: which is a place of the greatest dignity in heaven, 1 Kings ii. 19; Heb. viii. 1: where he has begun his spiritual kingdom, and treads upon the necks of the great enemies of his jurisdiction; sin, Rom. vi. 14; satan, Heb. ii. 14; and death, 1 Cor. xv. 26: who, at the end of the world, shall come in a triumphant and glorious procession attended with the angels, 2 Thess. i. 7; Matt. xxv. 31; and shall have all power committed to him, John v. 22, 27; Acts xvii. 31; to judge those who shall then be alive, 1 Thess. iv. 15; 1 Cor. xv. 51; and those who shall be raised up from their graves, Matt. xxv. 32.

III. I believe "the Holy Ghost" to be very God, and the third Person of the blessed Trinity; that he is not a virtue or grace, as some fondly imagine, but a person, Eph. iv. 30; Rom. viii. 26; Acts x. 19: who is called frequently "the Comforter," John xiv. 26; xv. 26; xvi. 7: and is expressly named God, Acts v. 3, 4. I further believe, that there is a number of men, sequestered from the rest of the world by faith in Christ, and governed by his laws; who have continued throughout all ages from the apostles' time, and shall do so to the coming of Christ, which I call the "Catholic Church," which is "holy," 2 Tim. ii. 19; by reason of the holy profession, which they are called to; though all the particular members are not so, Matt. xiii. 24, 47. It is likewise "Catholic" or universal, because of its diffusiveness throughout the world, Matt. xxviii. 19; Luke xxiv. 47. I believe that there is a "communion of saints" and elect people of God, 1 Cor. vi. 11; Eph. i. 13; with God the Father, 1 John i. 3; with God the Son, John xvii. 21; 1 Cor. i. 9; with the Holy Ghost, Phil. ii. 1; Rom. viii. 9; and with all the saints in all the Churches now upon earth, 1 John i. 7; as also with all the saints departed, Heb. xii. 22, 23. I believe further, that whereas by our sins we are become debtors to God's justice, 1 John iii. 4; Matt. v. 22; so through the blood of Christ, who has made satisfaction for them, Matt. xx. 28; 2 Cor. v. 18; Rom. v. 10; Col. i. 20; we may obtain

¶ *Or this.* (29.)

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds; God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father; By whom all things were made; Who, for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried; And the third

day he rose again, according to the Scriptures; And ascended into heaven, And sitteth on the right hand of the Father; And he shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. Amen.

forgiveness," of them, not only in baptism, Acts ii. 38; Acts xxii. 16; Eph. v. 26; but afterwards, if we truly repent of them, 1 John iv. 10; 1 John ii. 1. I believe likewise "the resurrection of the body," not only as a thing possible to be done by an almighty agent, Luke i. 37; Acts xxvi. 8; Matt. x. 28; but as a thing generally expected by the Jews, Job xix. 25; Dan. xii. 2: that this is clearly promised under the Gospel, Rom. xiv. 9; viii. 11; 1 Cor. xv. 21: and moreover that the self-same body shall rise again, 1 Cor. xv. 23; Rom. viii. 11; 2 Cor. v. 10: and lastly, that the resurrection shall extend to bad as well as good men, 1 Cor. xv. 22; John v. 28. Finally, I believe the "everlasting" duration of all bad men in misery, Matt. xxv. 41, 46; x. 28; Luke iii. 17; Rev. xx. 10; and of all good men in a state of glory, which doth arise from a vacancy from all sorrow, Rev. xxi. iv; from the vision of God, 1 Cor. xiii. 12; 1 John iii. 2; as also from the unspeakable pleasures, which they shall then partake of, 1 Cor. ii. 9. Amen."

*Dr. Nicholls.*

In closing this Commentary and Paraphrase of the Creed, it may be proper to notice, that on the revision of the Liturgy subsequent to the Revolution, considerable discussion took place concerning the propriety of retaining the phrase "He descended into Hell." For an account of this matter, and also some very judicious remarks upon it, see Bishop White's *Memoirs of the Church*, p. 189. The difference of sentiment was happily compromised by leaving it discretionary with the Minister to omit, or retain it, or to use a different form of words with a similar import, according to the provision of the Rubrick.

T. C. B.

(29.) In the English Book, the Nicene Creed is used only in the Communion Service. There seems no good reason why it should not be used in the daily Service, as well as that termed the Apostles' Creed; and the revisers of the Liturgy have accordingly left it optional with the minister to

use either the one or the other.—The Athanasian Creed, which by the English Rubrick is directed to be used on certain days instead of the Apostles' Creed, is excluded from our Liturgy altogether. It appears that one of the Bishops, and a few of the Clergy, were desirous of retaining it as a safeguard from the errors against which it was framed; but these seem to be sufficiently guarded against by the Apostles' and Nicene Creeds, and other parts of the Liturgy, and it perhaps contains sufficient reasons in itself to warrant its rejection.—For a particular Commentary on the Nicene Creed, see the Evening Service. The following paraphrase by Dr. Nicholls, is subjoined in this place.

T. C. B.

I sincerely believe, that there is one and but one God, though differentiated by three Persons, the first whereof is the Almighty Father, the Creator of the whole World, not only of those gross Bodies, which are the Object of our Sight, but of invisible Angels and Spirits.

I also steadfastly believe in the second Person of the Trinity, who is not the adopted, but the true natural and only begotten Son of God, who was begotten by his eternal Father before all time, God the Son of God, in as true a Manner as one Man is the Son of another, though after a spiritual Manner, and purely propagated as one Light is generated of another, without Diminution of Substance, generated from the eternal Essence, and not made as Creatures are; being of the same Essence with the eternal Father, who made the World; who for the Deliverance of the Souls of us Men, which were forfeited, and made forever subject to the eternal Wrath, left his Throne of Glory in Heaven, and came to take upon him our Nature here upon Earth, and, by the overshadowing of the Holy Ghost, was born of the Body of *Mary*, a pure Virgin, and became a true Man, and suffered the Death of the Cross, under the Presidentship, and by the unjust Sentence of *Pontius Pilate*, then

¶ *And after that, these Prayers following, (30.) all devoutly kneeling; the Minister first pronouncing,*  
 The Lord be with you;  
*Ans.* And with thy spirit.  
 ¶ *Min.* Let us pray.

Governor of *Judea*. He lay buried Part of three Days in the Grave, and on the third Day arose from the Dead, as the Scriptures had foretold, and after that in the Presence of many credible Witnesses, ascended up into Heaven, where he now sits in the most exalted Station of that glorious Place, making Intercession for us; who shall come again with Millions of Saints and Angels, to judge the then Living, and those which are already Dead.

I firmly believe likewise in the third Person of the Trinity, God the Holy Ghost, the Spring and Conveyer of Grace and Spiritual Life to us, who is not generated, in like Manner as the Son, of the Father; but, in the Scriptural Phrase, proceedeth both from Father and Son, whom in our Praises and Prayers, and all our devout Addresses, we jointly honour with the Father and the Son; by whose Inspirations the holy Scriptures were indited.

I believe there is one, and but one, Catholic or Universal Church, which is built upon the Foundation of the Apostles, and maintain the Doctrine which they taught. I acknowledge a Baptism, instituted by Christ for the Remission of Sin, to be administered in one Form of Words, and not to be repeated. I expect that all the Dead shall arise; and that good Men shall then inherit an everlasting State of Glory. *Amen.* DR. NICHOLLS.

(30.) The Church, in the order and variety of her worship, exhibits an admirable picture of the "beauty of holiness." She begins by exhorting us to acknowledge our sins before God, in the general Confession. After which she teaches us to "set forth his most worthy praise," in the Psalms; Then to "hear his most holy word," in the Lessons; and with one heart and one mouth, to profess our faith in the great doctrines of the Gospel, by the recital of the Creed. After this, when our consciences are absolved from sin, our affections warmed by our praises and thanksgivings, our understandings enlightened by the word of truth, and our faith strengthened by the public profession of it, she deems us fitted to enter upon the solemn duty of prayer to God, and teaches us to "ask those things that are requisite and necessary, as well for the body, as the soul."

The duty of prayer results from the dependant and probationary state in which we are placed. It is commanded by the Almighty, and we are encouraged to the performance of the duty, by the most precious promises. This part of our public services commences with a few short and pious

O Lord, show thy mercy upon us;  
*Ans.* And grant us thy salvation.  
*Min.* O God, make clean our hearts within us;  
*Ans.* And take not thy Holy Spirit from us.

ejaculations. The minister begins with the salutation, "The Lord be with you." To which the people respond, "And with thy spirit." These versicles are probably derived from the simple salutation between Boaz and the Reapers;—"The Lord be with you," and "The Lord bless you," (Ruth ii. 4.) Or from the salutations of St. Paul to the Thessalonians, "The Lord be with you all," (2. Thess. iii. 16.) And again in the second Epistle to Timothy, "The Lord Jesus Christ be with your spirit," (iv. 22.)

This solemn and pious salutation between the Minister and People was in frequent use, in the ancient Churches, both Jewish and Christian. The versicles here recited, are said to have been used by the Apostles themselves, in their public worship. They are found in the western Liturgy, ascribed to St. Peter, and in all the ancient Liturgies of the East.

Having manifested our harmony and consent in the same faith, by the recital of the Creed, and being about to draw near to God by prayer, the Minister, by this salutation, expresses his charity to the people, and at the same time reminds them, that without God's assistance their services cannot be profitably performed. In effect, he prays that the Lord would graciously assist them in their supplications and prayers; that he would mercifully accept of their devotions, and give them an answer of peace.

To this salutation of the Minister—"The Lord be with you," the people are directed to answer, "And with thy spirit." This is to be considered as a token of mutual kindness and affection;—blessing and wishing well to each other, that they may unite more cordially in their petitions to the throne of grace. The people consider that the minister is about to present his supplications, and to offer up spiritual sacrifices on their behalf; and pray in their response, that the Lord may be with his spirit at all times, and especially in the performance of the duties on which they are entering; that he may be enabled to perform them aright—with singleness of heart to the glory of God, and the edification of his Church. And where the Minister and people, with sincerity of heart, thus acknowledge their own insufficiency, declare their mutual love and charity, and reciprocally pray for each other, they may look with confidence, for the blessing of God on their devotions.

After these mutual salutations, the Minister is

¶ *Then shall follow the Collect (31.) for the day, except when the Communion Ser-*

*vice is read; and then the Collect for the day shall be omitted here (32.)*

instructed to say, "*Let us pray.*"—This exhortation, which is frequently repeated in ancient Liturgies, may be considered as an invitation to prayer, in general, or to ardent and intense prayer, and it frequently, as in the Litany, denotes a transition from one kind of prayer to another. It is an exhortation to the faithful performance of the most solemn and interesting duty in which a human being can engage: It is an invitation to draw near to God—to cast ourselves at his footstool—to lift up our voices at the throne of his grace;—to deprecate those judgments which our sins have deserved, and to supplicate that mercy without which we must perish. It is a call to summon our attention, and to fix our minds on the duties in which we are engaged, and is designed to put us on our guard, that our devotions be not interrupted by the wandering of our thoughts or any improper desires.

At this part of divine service, the Rubrick requires that the Minister and people should put themselves in the humble attitude of kneeling. When we confess our faith, we stand, to denote our constancy and firmness of purpose; but when we acknowledge our sins, or implore the mercy and blessings of God, we should throw ourselves on our knees, as guilty and unworthy supplicants at the throne of grace.—This practice was so universally adopted in the first ages of the Christian Church, that the zealous and holy Fathers did not hesitate to reprove those who presumed to stand on their feet, during prayer. But if standing was considered an improper posture, how much more inappropriate is the practice of *sitting*, which has become so common in many congregations! It is to be regretted that many of our Churches are constructed in such a way as to render the posture of kneeling either extremely inconvenient, or altogether impracticable. But where this is not the case, and where neither age nor infirmities can be plead as an excuse, it is the duty of all to comply with the injunction of the Rubrick. It is true, indeed, that religion does not consist in the observance of mere external forms; yet those forms which the scriptures themselves prescribe for general use, ought to be generally adopted: and kneeling in prayer is one of these.

Before the Minister begins to pray alone for the people they are instructed to join with him, according to the primitive way of praying, in some short versicles and responses, which are taken from the Psalms of David. (Ps. lxxxv. 7, and li. 10, 11.) And since mercy and salvation are the great objects of our petitions to the throne of grace, the Minister begins with the supplication, "O Lord, show thy mercy upon us:" which the people adopt, while

they respond, "And grant us thy salvation."—These words contain a summary of all the prayers that are to follow. And that our prayers may be presented in an acceptable manner, the minister continues, "O God, make clean our hearts within us;" To which the people add, "And take not thy Holy Spirit from us."

Every one who is duly sensible of his own natural depravity, his weakness, and his inability to serve and please God, will estimate the propriety of these petitions, and will fervently join in these supplications for divine grace; without which, our best efforts would be but vain and ineffectual.

In the English Book, there are several other interlocutory petitions, in the course of which the Lord's Prayer is repeated. The Compilers of our Liturgy seem to have been judicious in their abridgment, as nearly all that has been omitted occurs in the Litany.

After the alternate Versicles, the Minister proceeds with the Collects for Morning Prayer; which he addresses to the throne of grace, as the commissioned organ of the whole Congregation. T. C. B.

(31.) A *Collect*, is any short comprehensive prayer. The term *Collect*, is of great antiquity and is found in writers of the third Century. Concerning its origin, Ritualists have given various, and sometimes contradictory accounts. According to some, the "*Collects*" are so called, because they are collected out of the Scriptures: According to others, because they contain a brief collection of all things necessary to be prayed for: And according to the opinion of some very ancient writers, because they were repeated when the people were *collected*, or assembled together.

The *Collects*, or Prayers are for the most part addressed directly to the Father, agreeable to the precept of the Saviour, "when ye pray, say, Our Father, who art in heaven," &c. And they are concluded in the name of Christ, in pursuance of his gracious promise, "Whatsoever ye shall ask the Father in my name, he will give it you." Sometimes, however, *Collects* are addressed to the Son, and occasionally, in the conclusion, we commemorate each person in the blessed Trinity.

There are sufficient reasons for dividing our supplications into short and separate *Collects*, in preference to a continual prayer. The practice accords with that of the Jews, whose prescribed devotions consist of a certain number of brief prayers. And such short forms are conformable to the example of our Lord, who had a perfect knowledge concerning the kind of prayers which were fitted for our use. Indeed, our own experience must convince us how difficult it is to keep our

¶ *A Collect for Peace.* (33.)

O GOD, who art the author of peace and lover of concord, in knowledge of whom

minds intent upon our devotions. To prevent the wandering and distraction to which we are so liable, it seems salutary to give a moment's respite to the mind, at frequent intervals, that it may the more readily be fixed on every new subject to which it is directed. And the hearty concurrence which we are to express at the close of each Collect by our *Amen*, renders it necessary that we should use every effort to banish coldness and distraction of thought, and to keep our minds erect, earnest, and intent upon our duty, while we are actually addressing our prayers to the Sovereign Dispenser of all mercies.

Most of the collects are of great antiquity, and are taken from forms existing in the Greek and Latin Churches. Some are borrowed from the *Sacramentary* of St. Gregory, some from the pious works of St. Ambrose and Gelasius, and those which are of a more modern date are composed in such a spirit of piety, and with such correctness of language, as to be models both for public and private devotion. The original Compilers, and the subsequent Reviewers and improvers of our Liturgy, were desirous to preserve, not only the spirit, but as far as possible the very form and substance of the devotions of the earliest and purest ages of the Church. It is an animating reflection—It must give energy to our faith, and add wings to our petitions, when we consider that we are offering up those consecrated devotions, which from the lips and hearts of holy men, have, from age to age, ascended like incense up to heaven, and have been a more pleasing and acceptable sacrifice to the Almighty, than “thousands of rams, and ten thousands of rivers of oil.”

Each Collect begins with an acknowledgment of the adorable perfection and goodness of God, under some attribute or relation which is appropriate to the petitions it contains. Thus, while the Church teaches us what to pray for, she encourages our hopes and enlivens our devotions, by directing our thoughts to the treasures of mercy and grace stored up in the divine fulness. And when the Minister proceeds from the alternate supplications, to these prayers, which he is to pronounce by himself, the people should keep their minds intent upon the divine attributes which are addressed, and join with their hearts in the petitions which are offered, that at the close of each Collect they may be ready to accord their hearty amen.

T. C. B.

(32.) As on every day or season there is something more particularly recommended to our meditations by the Church; so the first Collect reflects chiefly upon that, though sometimes more general-

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

ly upon the whole matter of the Epistle and Gospel, desiring inspiration, strength, and protection from God Almighty in the practice and pursuance of what is set before us.

*Bp. Sparrow.*

Besides the Lord's day, which is the weekly memorial of all God's goodness to us and our duty to Him, we have annual ones, to celebrate, not only the principal parts of the history of Christ, but also the holy lives and deaths of his chief followers, who are mentioned in the New Testament. For, as “the righteous are to be had in everlasting remembrance,” Ps. cxii. 6; and the Epistle to the Hebrews particularly directed the first Christians to “remember them, which had had the rule over them, who had spoken unto them the word of God,” Heb. xiii. 7; as they did accordingly pay distinguished honours to the memories of the apostles, evangelists, and martyrs; and as the Church of Rome, which had gone much too far in this matter, would notwithstanding have had a great advantage against us, if we had neglected it entirely: we do therefore on the days, which bear their names, read portions of holy writ relating to them; return thanks to God for their labours and example; and beg, that we may profit suitably by them. This then makes a considerable portion of the variable Collects. The rest are appointed, one for each Sunday and week in the year. And the intention, however imperfectly executed, must have been, that sometimes praying more explicitly for this grace or mercy, sometimes for that, we may be likelier to obtain, through God's goodness, all that are needful for us.

The objection, that our service is taken from the Popish, affects chiefly the Collects. But those of our's which are the same with their's, are mostly derived from Prayer Books, brought over in the days of that Pope, by whose means our Saxon ancestors were converted to Christianity, above 1100 years ago: and they were old ones then; much older than the main errors of popery. However, partly at, and partly since, the Reformation, such of the Collects in those books, as wanted and deserved it, have been carefully corrected; many, that were thought improper, quite removed; and new ones framed in their stead. But why should those be changed, which are both faultless in themselves, and recommended by venerable antiquity?

*Abp. Secker.*

Concerning the particular Collects, see below, in connection with the Epistles and Gospels. T. C. B.

(33.) The Collect for peace is taken from the *Sacramentary* of St. Gregory, and is distinguished

power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *A Collect for Grace.* (34.)

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ; defend us in

for its piety, not less than for its comprehensive brevity. It may be expanded and illustrated by the following Paraphrase:—"O God from whom proceed the blessings of peace, (Is. xlv. 7.) who exhorte thy servants to live in unity and godly love, (2 Cor. xiii. 11.) in knowledge of whom everlasting life and happiness consist, (John xvii. 3.) and whose service is pleasant as well as profitable, because it is perfect freedom from the slavery of Satan and sin ; (1 Cor. vii. 22. and John viii. 36.) graciously defend us, who humbly commit ourselves to thy protection, from all the attempts of our adversaries both spiritual and temporal ; and grant that we, who put our whole trust and confidence in thy mercy, may be delivered from the fear of those evils, which the craft and subtlety of the Devil or man worketh against us. These blessings we implore through the merits and mediation of Jesus Christ, who has despoiled the powers of darkness, (Col. ii. 15.) who is able to deliver us from every evil work, (2 Tim. iv. 18.) and whom we acknowledge to be our only Saviour, and Redeemer. *Amen.*"

Peace, in the language of the sacred Scriptures, is represented as the greatest of all earthly blessings.—All the good things of this world are nothing without it, and in it all heavenly blessings are comprehended.—Peace was the first legacy bequeathed to the world, through the blessed Redeemer ;—"Peace on earth, and good will towards men : " And Peace was the last bequest of our dying Lord to his disciples ;—"peace I leave with you ; my peace, I give unto you." That the world might be in peace, was part of the daily prayer of the primitive Christians ; and in imitation of their example, we are directed by our Church to implore this blessing both in our morning and evening services.

Our petitions are founded on the gracious declarations of our heavenly Father. "The steps of a good man are ordered by the Lord : though he fall he shall not be utterly cast down ; for the Lord upholdeth him with his hand." "Great peace have they that love the law of God." "Thou wilt keep him in perfect peace, whose mind is stayed on thee."—Having him for our defence, we shall have nothing to fear from the assaults of our enemies ;—from the temptations and snares of the world, from the suggestions of our evil lusts and passions, or from the wiles of the great enemy of our souls. He will be "a wall of fire round about us."—He

the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger ; but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord. *Amen.*

will arm, and strengthen us for the combat ;—He will cover our heads with his shield in the day of battle, and enable us to come off more than conquerors.

When we address our prayers to God, then, beseeching him "to defend us, in all assaults of our enemies," let us remember that all our strength is in him, and that of ourselves we can do nothing. If, after our prayers in the Church, we think no more of the protection we have asked, but heedlessly expose ourselves again to the assaults of our spiritual adversaries, we may be assured that though we have offered to God the service of our lips, we are withholding from him the affections of our hearts. Let us call upon him then, in sincerity, and with humble, lowly, penitent, and obedient hearts. Let our lives be conformable to our prayers, and to his most holy laws, and while we supplicate his peace upon ourselves, let us endeavour, as much as in us lieth, to live peaceably with all men.

T. C. B.

(34.) Next to the Collect for peace, follows the "Collect for grace." For since Grace and Peace are joined together in the holy scriptures, the Church has not thought good to separate them in her daily devotions. She knows that without Grace, there can be no lasting or real peace ; and that peace without grace would prove no blessing. Peace, in the language of Scripture, includes all temporal goods ; plenty, prosperity, health, and happiness. But the enjoyment of these has a tendency to lead men into forgetfulness of God, and exposes them to numerous dangers and temptations. It is *grace* alone that can secure the comforts of genuine peace ; and by petitioning for grace, we enlarge and improve our former request.

This prayer was taken from the Greek service, (Euchologion ; ) and, at the beginning of the day, when we are about to issue forth amidst the dangers and temptations of the world, nothing can be more proper than the acknowledgment of past mercies with which it begins, and, the supplications for protection and guidance which it contains. The Collect is so plain and simple that it needs no Commentary, and in subjoining a Paraphrase, it is not so much for explanation, as to reiterate the impression it should make on our minds, by presenting it under a different view : "O heavenly Father, who hast all the paternal tenderness to incline, and all the eternal power to enable thee to assist us ; who,

¶ *A Prayer for the PRESIDENT of the United States, and all in Civil Authority.* (35.)

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favour to behold and bless thy servant,

after many favours, hast given us a fresh instance of thy goodness, in preserving us from the dangers of the past night, and hast preserved us in safety to this morning; we beseech thee to continue thy kindness to us this day, in defending us by thy almighty power, that we be not overcome by any temptation which may assault us, and that we be secured from all unhappy accidents which might befall us; begging of thee, that thou wouldst be pleased to direct all our actions by thy infinite foresight and wisdom, and that all we do, may be agreeable to thy will, and may be approved by thy unerring judgment: all this we humbly pray, for the sake of Jesus Christ our Lord."

These Collects for peace and grace were plainly intended by the Church for our daily use: and though few of us have the opportunity of doing this in public, we may all do it in private; and no form of words can be more pertinent, as a part of our daily secret devotions. Only let us bear in mind, that in these, as in all our prayers, we should address the throne of Grace with sincerity and fervency, since God, who searcheth the heart, requires of all who worship him, that they do it in spirit and in truth.

T. C. B.

(35.) In the daily morning and evening prayers, the Collect for the day, which stands first in order, is generally adapted to the particular season. The Collects for Peace and Grace, which succeed it, comprehend all the blessings which our own necessities require. The former of these, (the Collect for peace) comprises all temporal goods—such as are "necessary for the body," and the latter, (the Collect for Grace) includes all spiritual blessings—such as are "requisite for the soul." In this comprehensive sense they were understood by the compilers of the English Prayer Book, and from its first appearance in 1549, to its last review in 1661, here ended the daily morning and evening service, the prayer of St. Chrysostom, and the blessing only being added. The occasional prayers were included in the Litany, which is used only on Sunday, Wednesday, and Friday mornings. At the last review referred to, these occasional prayers were made a part of the daily morning and evening service, and indeed they were, probably, before that time, read in the place in which they are now appointed.

*The PRESIDENT of the United States, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.*

In the Collects for peace, and grace, we confine our petitions to the seeking of blessings for ourselves: In the Collects which now fall under our consideration, we conform to the exhortation of St. Paul, by making "supplications, prayers, and intercessions, for all men;" "for the President of the United States, and all in civil authority;" "for the Clergy and People;" and "for all Conditions of Men."

The Prayer for the President of the United States, and all in civil authority, is taken from "The Prayer for the King's Majesty," in the English Book; with such alterations as were rendered necessary by the difference of political institutions. The substance of it may be found in the Sacramentary of St. Gregory, from which it was incorporated into the English Service, with considerable amendments, in the reign of Queen Elizabeth; and it has been still further improved by the compilers of our American Liturgy.

The Christian Church, in all ages and places, has, in her public devotions, uniformly made prayers and supplications for the rulers of the state, and all others in authority. This she did when the civil rulers were enemies to her faith, and the persecutors of its professors;—with how much more cordiality should we do it when our rulers are the nursing fathers and protectors of our religion.

The Prayer under consideration consists of two parts; the introduction, and the petitions.—The introduction, expressed in sublime and appropriate titles, is a noble confession of our faith, that God is the supreme governor of the world, and that his providence extends over all the inhabitants of the earth. It, at the same time, contains the grounds of our confidence that we shall obtain our requests. We address God as "our Lord and heavenly Father, the high and mighty ruler of the universe, who from his throne beholds all the dwellers upon earth:" and we beseech him to behold with the eyes of mercy and compassion, his "servant, the President of the United States, and all others in authority;" especially that he would "replenish them with the grace of his Holy Spirit, endue them plenteously with heavenly gifts, give them a long life of health and prosperity, and finally bestow upon them everlasting joy and felicity." The ultimate object of these intercessions is, that



¶ *The following Prayers are to be omitted here, when the Litany is read.*

¶ *A Prayer for the Clergy and People.* (36.)

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops and other

protected by the authority of our rulers, and reposing on the wisdom and justice of their counsels, we may "lead a quiet and peaceable life, in all godliness and honesty."

Those who have been accustomed to observe the course of the world, will readily appreciate the influence which the *example*, as well as the counsel, of the chief rulers must produce on the character of the people. Their piety and devotion will give great encouragement to religion, and their deportment, if wicked and profane, will contribute much to the growth of vice and infidelity. These considerations render it of vast importance, both to the temporal and spiritual welfare of the people, that their Rulers should not only be endued with the "heavenly gifts" of a quick apprehension and a sound understanding, but that they should also be richly "replenished with the grace of the Holy Spirit." When we approach God, then, in the ordinances of public worship, let us bear those upon our hearts, whom he hath appointed to rule over us, and let us be sincere and earnest in the use of the prayer which the Church has provided on their behalf: "that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations." T. C. B.

(36.) After praying for our civil rulers, the Church instructs us, in her "Prayer for the Clergy and People," to make intercession for the whole Christian world. It is a matter of high importance to the cause of religion, that those who are lawfully appointed to labour in the word and doctrine of Christ, should have an interest in the prayers of their people; and the people themselves should be fervent in their intercessions for each other. The Holy Scriptures are full of prayers for the Church of God, and especially for its governors and pastors; and all the ancient Liturgies have peculiar petitions for the Bishops and Clergy, as well as for the Congregations committed to their charge.

The Bishops are constituted the guides and governors of the Church of Christ. By their elevation, they incur the weightier charge, and become the servants of all. They are intrusted with the ordaining of suitable ministers: They stand solemnly pledged, by their vows of Ordination and Consecration, to preach the word, and minister god-

Clergy, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

ly discipline, and as far as in them lies, to banish all erroneous and strange doctrines from the Church. It is their duty to promote peace among men; and on them in their respective Diocesses, lies the daily care of all the Churches.—If we duly consider the qualifications, and the exertions, which are requisite for the performance of the duties of their high station, and for the faithful discharge of the great and sacred trust reposed in them, we shall naturally exclaim, with the Apostle, "Who is sufficient for these things?" And in our daily prayers we shall most earnestly and devoutly implore upon them the continual dew of God's blessing, and the salutary spirit of the divine grace.

The other Clergy, too, stand in need of the same aids of the Holy Spirit. It is their duty to imbue the minds of the youth with virtue and religion; To instruct the ignorant, to encourage the good, to reprove the wicked, to help the weak-hearted, to comfort the afflicted, to visit the sick, to present the prayers of their Congregations, to preach the word of God, and to administer his holy sacraments. But without the grace of God to assist their labours, the best endeavours of the ablest ministers, will be vain and unprofitable. Even St. Paul himself, was so sensible of his own insufficiency, that we find him beseeching the Churches to whom he addresses his Epistles, to pray for him:—"to pray that an utterance might be given unto him, to make known the mystery of the Gospel." If, then, with the planting of Paul, and the watering of Apollos, it is God that gives the increase, how zealously should the people pray for the divine blessing on the labours and ministry of their Pastors.

It is the especial duty of the people, in relation to their Ministers, that they keep their minds open to instruction;—willing to learn God's word, desirous to practice it, and well disposed to do their duty in their respective stations and callings. For the people, then, not less than for their clergy, it is reasonable and necessary that in our daily prayers we supplicate the especial blessing of God; beseeching him that he would send down the gracious influences of his spirit, like dew, into the hearts of all.

The necessity of this prayer for the aids of divine grace, is founded in the depravity, and natural insufficiency of man. By nature, we are, "dead in trespasses and sins," and "there is no health in us."

† A Prayer for all Conditions of Men. (37.)

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into

It is the province of the divine spirit to resuscitate us from this spiritual death: to renovate our natures, and to sanctify our souls. By it we acquire a right understanding of divine things; by it our souls are prepared for fellowship with the Father, and with his Son Jesus Christ; and by it we are enabled to realize the blessings contained in the divine promises, and to grow in conformity to the mind and will of God in all things. It is common in scripture to denote the plenitude of divine blessings, by the dew of heaven. Hence the fulness of divine grace and knowledge, is here signified by the *dew* of God's heavenly blessing. It is this only which enables us truly to please him.—Without it we decay like the branch that is severed from the vine; but nourished by its genial influence, we grow in grace from day to day—flourishing like “the tree planted by the water side, whose leaf withers not, and which bringeth forth its fruit in due season.” If then we would see the Church of Christ flourish in our day; if we would see Jerusalem in prosperity all our life long, let us devoutly unite in using the means which infinite wisdom has appointed for its advancement. And let us fervently pray to the great head of the Church, that he would “send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of his grace,—the continual dew of his blessing.”

But let us be careful not to seek those blessings for our own glory. While we use the language of the Church, let us adopt the spirit which it breathes, and say, “Grant this, O Lord, for the honour of our Advocate, and Mediator, Jesus Christ.”—It is he who procures for us, by his efficacious intercession, both the Spirit and the blessing. To him then be the honour of all the good that is dispensed;—of every blessing we have received, and of all the hope, and joy, and comfort, we have ever experienced. And as nothing can tend more effectually to promote his glory and interest in the world, than that his Church should be governed by wise and pious rulers, his ordinances conducted by zealous and holy Ministers, and his houses of worship filled with humble, docile, and devout Congregations, may the Lord give grace to all Bish-

the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

ops and Pastors of his Church, that they may diligently preach his word, and duly administer the godly discipline thereof; and may he grant to the people, that they may obediently follow the same, and all may receive the crown of everlasting glory, through Jesus Christ our Lord.

The model from which this excellent “Prayer for the Clergy and People,” is taken, may be found in Gregory's Sacramentary. It is found in the Breviary of Sarum, and in some of King Henry's Primers, though it does not appear in either of the Books of King Edward. It was inserted in the English Book in the first year of Queen Elizabeth, and forms one of the most comprehensive and devout prayers in our Liturgy. T. C. B.

(37.) It has already been observed that St. Paul exhorts us to make Prayers and Supplications for all men; and the duty enjoined by the Apostle was faithfully observed by the ancient Christians, in their daily devotions. In the English book of Common Prayer, however, till the last review in 1661, there was no special form of general intercession, excepting when the *Litany*, or the *prayer for the Church militant* was said. The want of such a form being thought a defect, the *Prayer for all Conditions of Men* was then first composed, and appointed to be used whenever the Litany was not.—The form of it is said to have been drawn up by Bishop Sanderson, though there is a tradition in St. John's College, Cambridge, that it was composed by Bishop Gunning, formerly a Master in that institution. The original draught is said to have been much longer than the present form, and the throwing out of parts of it which were supposed to have been included in other Collects, is probably the occasion why the word “finally” comes so soon, in so short a Prayer. It has been thought that the composer might have designed to include all the intercessional Collects in one, but that the others who were commissioned for the same business, judged it better to retain the old forms, and only take so much of this as was not comprehended in the rest.

The Prayer is introduced with an address to the Deity, and like the other Collects in our Liturgy, ascribes to him the titles and attributes which are

¶ *A General Thanksgiving.* (38.)

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life ; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and

most appropriate to the purport of the prayer itself. As it is offered up for *all conditions of men*, we address God as the *Creator and Preserver of all mankind*.—The first petition is a paraphrase of the first part of the Lord's Prayer, and the words are taken from the 67th Psalm. We pray that God's name, "may be hallowed" among the heathen, where it is not yet known ; and that "his kingdom" of grace may "come," where it has not yet been preached. We beseech God that the general dispensations of his Providence, and particularly the Gospel, in Scripture emphatically called *his saving health*, may be known unto all nations. In other words, we here pray for the conversion of "Jews, Turks, Infidels, and Heretics, that all ignorance, hardness of heart, and contempt of God's word, being taken away, they may be saved among the remnant of the true Israelites."

In ancient Liturgies, the Church prayed not only for the illumination of those that sat in darkness, for the instruction of the ignorant, and conversion of the wicked, but likewise for the improvement of the good. And we here pray "more especially for the holy Church universal." Not so much for the external prosperity of any particular portion of it, but that the *whole*—the Oriental, the Greek, the Latin, the Reformed, with every denomination of Christians, "*may be led into the way of truth* ;" —neither embracing the fanciful innovations of the moderns, nor reviving the heretical opinions of the ancients ; but that all may "*hold the faith*" once delivered to the saints, "*in unity of spirit, in the bond of peace, and in righteousness of life.*"

We further intercede for all that are afflicted ; whether by sorrow, sickness, or penury ; commending them to the fatherly goodness of God, and beseeching him to "*comfort and relieve them according to their several necessities* ;" to mitigate their sorrow of mind, assuage their bodily pain, and relieve their distressed estate. In particular we pray that, during their sufferings, He will enable them to bear his visitation patiently ;—trusting that if they are restored to health and prosperity, they will lead the residue of their lives to his glory ; and assured, that if their sufferings terminate in death, to which as to the only complete deliverance from the

for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives ; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord ; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

pressure of human woe, the good man must, in the gloom of adversity, look forward with secret delight ; the issue will, to him at least, be equally fortunate and happy.

But let us not think that in praying for the afflicted and the miserable, we have fulfilled all the duties which we owe them. We must regard ourselves as instruments in the hands of the Almighty, to help and relieve them : we must exercise towards them every office of kindness and benevolence in our power ; assisting them with our alms, our counsel, and our attendance, as their several necessities may demand. And while we are praying for others, or exercising towards them the offices of charity, let us not forget to practise ourselves, the great duty of patience and resignation to the divine will, under whatever trials it may please God to send us ; that so we may have a well grounded hope of obtaining, in the end, a happy issue out of all our misery, and of entering into the joy of our Lord.

T. C. E.

(38.) PRAISE is one of the most essential parts of the worship of God. It seems indeed to be one of the first dictates of natural religion, as well as the indispensable requirement of Revelation. The worship of the Jews consisted chiefly in peace-offerings and praises. The Psalms were their forms ; and the sons of Asaph, with all sorts of Musick, united in giving thanks unto the Most High. The very Heathens have constructed temples, and erected altars, for the sacrifices of praise, and thanksgiving. Well then does the Exhortation, at the beginning of our service, admonish us as Christians, that one of the principal ends of our assembling in the house of God is "*to render thanks for the great benefits that we have received at his hands.*"

The ancient requirement of oblations and sacrifices was tedious and burthensome ; but no time is too short, no place too narrow, and no fortune too mean for the duty of Christian thanksgiving. They who have not leisure or convenience for more formal returns of gratitude for the divine blessings, may at least say, as was the custom of the primitive Christians, "*The Lord be praised.*"

To reflect upon our sins, as in repentance—to

consider our wants, as in prayer—or, to meditate upon our duty, as in hearing the word of God—all these are attended with solicitude and pain: But to contemplate the goodness and mercy of our heavenly Father—to recount the innumerable favours he has conferred on us, and to breathe a prayer for their continuance and increase—all this can be nothing but unmixed delight. “It is a good thing to sing praises to our God; yea, a joyful and pleasant thing it is to be thankful.” They who can take no pleasure in such devotion, are strangers to the joys of blessed souls, and unfit to be received to their heavenly habitations.—The frequent exercise of this duty, has a tendency to increase our relish for it. It inflames our love to God, confirms our faith in his mercy, expels our fears, and revives our hopes; so that, at length, the thankful heart finds its best reward for praising God, in the very pleasure of the duty. And when we consider that we are poor, frail, indigent, and helpless creatures—that we are nothing but what God has made us, have nothing but what he has given us, and are constantly dependant upon his bounty; we cannot fail to perceive our obligations of gratitude for the innumerable blessings we enjoy, and adopting the language of our Communion Service, to confess, that “*It is very meet, right, and our bounden duty, at all times and in all places, to give thanks unto the Lord our God.*”

For the performance of the duty of praise and thanksgiving, the early compilers of our Liturgy had provided the *Halleluia*, the *Gloria Patri*, and the daily *Psalms* and *Hymns*. In the time of King James I. particular thanksgivings were added for deliverance from *Drought*, *Rain*, *Famine*, *War*, *Tumults*, and *Pestilence*. Afterwards, at the Restoration of King Charles II., that there might be no defect in our expressions of gratitude, the form of “*General Thanksgiving*” which is now under consideration, was added for daily use.

This form of General Thanksgiving is thought to have been composed by the venerable Bishop Sanderson, and it is very properly placed in the order of the service immediately after the *General Intercession*. It is a more methodical summary of the several mercies of God, “to us and to all men,” than we have before used. And, as we cannot be too thankful to God, the acknowledgments, which we offered up at the beginning of the service, may be very properly repeated so near the close.

The *General Thanksgiving* begins with an acknowledgment of the “goodness and loving-kindness” of God, “to us, and to all men.” And while we address him as the “Father of all mercies,” we profess ourselves (as we truly are) his “unworthy servants.” We then proceed to enumerate our obligations to him, as our Creator and

Preserver, and the giver of all temporal and earthly blessings.—The enjoyments of his life, however mean in comparison with those of a future state, still possess their proper value. The all-wise Author of our being knows what is fitting for us in every state, and dispenses his favours accordingly. We are therefore to accept the good things of this world with gratitude, and use them with moderation and cheerfulness. But, “above all,” we must be grateful to God for the spiritual mercies which he dispenses to us.—Among these we particularize the blessings of *redemption*, *sanctification*, and *salvation*.

When we consider our sinfulness and wretchedness, and the abundant treasures of the divine mercy and goodness; when we consider the misery from which we are delivered, and the everlasting happiness and glory which are proffered to us, we are lost in admiration of the loving kindness of God, and can never sufficiently praise and adore him for his “inestimable love in the redemption of the world by our Lord Jesus Christ.”—“*Lord! what is man, that thou hast such respect unto him; or the son of man, that thou so regardest him?*” But we further bless God for our sanctification and salvation. The former we designate by “the means of grace,” and the latter by “the hope of glory.” The principal means of grace, or ways by which we may obtain the gracious aids of the Holy Spirit, are prayer, the reading of the word of God, and the participation of the holy Sacraments of Baptism, and the Lord’s Supper. They who refuse, or neglect the use of these means, must not presume to expect the end to be obtained by them—the sanctification and salvation of their souls. But, alas! how fatally do men deceive themselves on this subject! How many there are, who call themselves Christians, and yet live in the habitual neglect of these essential duties of Christianity! especially of that which is the most important of all, the receiving of the Lord’s Supper. Strange infatuation! To thank God for our Redemption, and at the same time to refuse to commemorate it in the way which the Redeemer has commanded! To thank him for the *means of grace*, and yet never to use the chiefest of those means! for the *hope of glory*, and yet never to receive the pledge and earnest of that glory, tendered to us in the Holy Communion! Let those who attend the common service of the Church, and never approach the Lord’s Table, consider what an inconsistency and absurdity they are guilty of; and what an insult it is to the divine majesty, to thank God for mercies, which they obstinately refuse to receive, and to pray to him for blessings, the means of obtaining which they wilfully reject.

When we meditate on all the blessings of Crea-

¶ *A Prayer of St. Chrysostom.* (39.)

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

tion, Preservation, and Redemption, which we have enumerated, and consider them in all their extent and effects, our souls are filled with wonder at the treasures of the divine goodness. And since we find ourselves unable to render an adequate return of gratitude, we change our thanksgivings into supplications, and pray our heavenly Father to grant us one favour more, in addition to all the rest—even to “*give us a due sense of all his mercies,*” and to make us “*unfeignedly thankful*” for them. In order to produce in our minds “a due sense” of the mercies of God, we should give ourselves to frequent meditation on them. We should contemplate them separately, and endeavour to sum up the amount of them; and especially we should pray for the influence of divine grace, to enable us justly to estimate them. Then shall we be “unfeignedly thankful,” and the gratitude of our hearts will burst forth at our lips. “Out of the abundance of the heart the mouth speaketh,” and the Psalmist of Israel, who has supplied us with language for every expression of gratitude, says, “I will always give thanks unto the Lord; his praise shall ever be in my mouth.” The mercies of God are bestowed upon us openly, so that all the world may see them. We must not think, therefore, to conceal his praise in the secret corners of our hearts, or pretend to thank him privately in our thoughts. We should “show forth his praises” with our “lips,” and our gratitude should have as many witnesses, if it were possible, as his mercies. Thus shall we proclaim his glory, and excite others to join with us, and assist us.

But when we have thus praised God with our lips, our duty is not ended. We must glorify him “in our lives.”—The most pompous and solemn thanksgivings, from the habitual evil liver, are but profane mockery, and are odious in the sight of God. It is when we “give ourselves up to his service, and walk before him in holiness and righteousness,” that we verify our gratitude. This is the best and most genuine thanksgiving, and without this demonstration of our gratitude, all our professions will be inconsistent, and in vain.—“Praise is not seemly in the mouth of a sinner,” but “it becometh well the just to be thankful.”

These thanksgivings and petitions, like all others, we present in the name and mediation of Jesus Christ; and we conclude the whole with a doxology, in which we ascribe to the Son, with the Father, and the Holy Ghost, all honour and glory, world without end. Amen.

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.

The General Thanksgiving, and the “Prayer for all conditions of men, which precedes it, were placed among the “occasional Prayers and Thanksgivings,” in the English Book; but our American reviewers of the Liturgy have judiciously transferred them to the daily Morning and Evening Prayer. “Their station in the English Service,” says Bishop White, “must have been owing to their having been of later origin than the Compilation. This did not apply to a new arranging of the Service.”

T. C. B.

(39.) After this general Thanksgiving, and when we are about to conclude our devotions, it is proper that we should reflect on all the great and necessary requests that we have made; renewing our desires that God would grant our petitions, and animating our hearts by the hope that he will do so. For this purpose, the Compilers of our Liturgy have furnished us with the admirable *Prayer of St. Chrysostom.*

Neither this, nor the following benedictory prayer, were placed at the close of the daily morning and evening service, in the English Common Prayer Book, till the last review; being found before that, at the end of the Litany. There also stood the Prayers for the King and Royal Family, and that for the Clergy and People, though Mr. Wheatley supposes they were always used in the places where they now stand.

The Prayer under consideration is taken from the middle of St. Chrysostom’s Liturgy; But it is much more judiciously placed in the close of our’s. It first thankfully confesses the great goodness of our blessed Redeemer, in disposing our minds, of themselves so variously and wrongly inclined, to ask unanimously of him such things as we ought, and in encouraging our applications by such explicit assurances of his hearing us. Then, it submits entirely to his wisdom, in what manner, and how far, he will think it for our good to grant us any of our particular requests. For two things, however, we positively and importunately pray, because he has absolutely engaged to bestow them on our prayers and endeavours; namely, the knowledge of all necessary religious truth in this world; and when we shall pass out of it into the world to come, life everlasting: Being fully assured that if these two points, the knowledge of God here, and the enjoyment of him hereafter, be secured, every thing else is comparatively of little value.

It is a general rule in our Liturgy, (the Litany

2 Cor. xiii. 14. (40.)

THE grace of our Lord Jesus Christ, and

and a few Collects only being excepted,) to address all our Prayers to the Father, in the name, and through the mediation, of his Son. But this prayer of St. Chrysostom is directed immediately to the Son; as appears from the *promise* referred to in the introductory part, which our Saviour made in his own person, while he dwelt on the earth; and also from the omission of the usual words, "through Jesus Christ our Lord," at the end. Not that when we address ourselves to one person only in the blessed Trinity, we are to exclude the others from our thoughts; since they are one undivided nature, and jointly constitute the object of our worship. It is justly expressed, therefore, in the Nicene Creed, that "the Holy Ghost, *with the Father and the Son together*, is worshipped and glorified."

T. C. B.

(40.) After we have presented our prayers and praises to Almighty God in his sanctuary, the service is concluded with the Apostolic *Benediction*;—"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore." Though this form of Benediction, is not literally copied from the Benediction ordained by God, under the law: (Numb. vi. 23.) yet it virtually agrees with it. "*On this wise* shalt thou bless the children of Israel, saying unto them,

"The Lord bless thee, and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace."

And this ancient form of benediction, in which the name of Jehovah is repeated three times, and in the Masoretic copies with a different accent each time, is, by the Jews themselves, supposed to contain a divine mystery. The pious and intelligent Christian will perceive that it contains a direct allusion to the three persons of the ever blessed Trinity; To the Father, that he may bless and keep us; to the Son, that he may make his face to shine upon us, and be gracious unto us; and to the Holy Ghost, that he may lift up the light of his countenance upon us, and give us peace both now and evermore.

The Apostolic Benediction, as it is used in our Liturgy, is rather a benedictory prayer; the word *you*, being changed into *us*, and the Priest imploring a blessing for himself, as well as for the Congregation. It is a prayer for three things essentially necessary to our happiness and salvation.—First, that "the grace of our Lord Jesus Christ be with us all."

By "The grace of our Lord Jesus Christ," are

the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

HERE ENDETH THE ORDER OF MORNING PRAYER.

meant those peculiar acts of favour and mercy which are ascribed to him in the gospel; namely, the redemption, and salvation of our souls." "Ye know the grace of our Lord Jesus Christ," says St. Paul, "that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." To pray for this grace, therefore, is to supplicate an interest in all the advantages of his sufferings, his death and intercession; that our transgressions may be pardoned through his blood, that we may be justified by his righteousness, renewed by the Holy Spirit, and at last received into his eternal kingdom and glory.

But because the blessings which Christ has purchased for us are conferred upon us by the Father, we therefore request, secondly, that "the Love of God may be with us all evermore."

To comprehend the length and breadth, and depth and height of the love of God, is impossible: it passeth all understanding. The ideas which we have of it, are derived from the manifestations of his good will towards us, in the dispensations of his providence and grace. We are assured that his love was the moving cause of all the blessings and comforts which we enjoy in this life, and above all, of the redemption of the world by our Lord Jesus Christ, of the means of grace, and the hope of glory. He is the "Father of mercies, and the God of all comfort," and he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

To pray for this love to abide with us continually, is to desire that perfection of happiness for ourselves and our fellow-worshippers, which God only can bestow:—a love which is immutable, and which will abide from everlasting to everlasting upon them that fear him, and keep his covenant. These his love engraves upon the palms of his hands; he sets them as a seal upon his arm; he keeps them as the apple of his eye: he will guide them here by his counsel; and after that receive them to glory.

We come, thirdly, to the conclusion of this Apostolic blessing; "The fellowship of the Holy Ghost be with us all evermore."

Though God the Father counseled, and God the Son effected the work of our Redemption; yet it is God the Holy Ghost that applies all the benefit of it to our souls.

The efficacy of all the means of grace is so fully ascribed to the Holy Spirit, that he is said "to work all in all." The fellowship of the Holy Ghost is manifested in his accompanying us, in the read-

ing of the word of God; and concurring with us, in its holy ordinances;—communicating to us his gifts and graces in and by them, and instructing us by the one, while he sanctifies us by the other. When this is truly our experience, we are said to be born again of water and of the Spirit. St. Paul reminds the Corinthians that they were washed from the guilt and pollution of their former sins by the Spirit of God. And, in his Epistle to Titus, he ascribes our salvation, not to any works of righteousness that we have done, but to the washing of regeneration, and the renewing of the Holy Ghost.

It only remains that we seriously ask ourselves

whether we sufficiently realize the blessings included in this benediction of the Apostle.—Do we wish for the pardon of our sins, and acceptance with God? These are to be found in “The grace of our Lord Jesus Christ.” Do we seek protection from our enemies, and strength to persevere in the ways of holiness? These are to be obtained through “the love of God.” Are we anxious to be sanctified in body, soul, and spirit? “The fellowship of the Holy Ghost” must be with us as our sanctifier, which alone can enable us to adorn our Christian profession, and make us meet for the kingdom of heaven.

T. C. B.

## THE ORDER FOR DAILY EVENING PRAYER.

¶ *The MINISTER shall begin the EVENING PRAYER, by reading one or more of the following Sentences of Scripture. (1.)*

**THE LORD** is in his holy temple; let all the earth keep silence before him. *Hab. ii. 20.*

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith the Lord of hosts. *Mal. i. 11.*

Let the words of my mouth, and the medi-

(1.) A great portion of the Evening Service is the same with that used in the Morning. For the elucidation of such parts of it, the reader is referred to the Commentary on the Morning Service. But as the Sentences are calculated to have an important influence in regulating our frame of mind preparatory to our devotions, it may not be amiss, in this place, to subjoin (in addition to the copious remarks already made) a paraphrase of each particular verse, and a condensed summary of the whole, as they stand in the English book, from the works of Dr. Nicholls, and Arch. Bishop Secker.

T. C. B.

(2.) At whatsoever time the sinner by his unfeigned repentance shall turn to God, he will be acceptable unto him, although his former course of life has been very vicious. For (as that whole

tation of my heart, be alway acceptable in thy sight, O Lord, my strength and my Redeemer. *Ps. xix. 14.*

(2.) 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.*

(3.) I acknowledge my transgressions; and my sin is ever before me. *Ps. li. 3.*

(4.) Hide thy face from my sins; and blot out all mine iniquities. *Ps. li. 9.*

chapter of Ezekiel, from whence this verse is taken, shews) as those who have formerly led an habitual good life, if they fall into a sinful course, shall forfeit God's favour, and run their souls, notwithstanding their former goodness: So shall an evil man, if he amends his life, and turns to God, be restored to his kindness, and shall deliver his soul from those miseries which attend a final impenitence.

(3.) I do not extenuate my guilt, or deny it; but do with grief acknowledge it; letting it make that deep impression upon me, as to be always present in my mind, and as it were, continually set *before my eyes.*

(4.) O Lord, out of thy proneness to pardon sin, do thou, as it were, *overlook my offence:* And upon my true repentance, which I beseech thee to

(5.) The sacrifices of God are a broken spirit ; a broken and a contrite heart, O God, thou wilt not despise. *Ps. li. 17.*

(6.) Rend your heart and not your garments, and turn unto the Lord your God ; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

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

(8.) O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Ps. vi. 1.*

(9.) Repent ye ; for the kingdom of heaven is at hand. *St. Matt. iii. 2.*

(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. *St. Luke xv. 18, 19.*

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

grant me, blot out my iniquities, and expunge them out of thy book, where they stand recorded against me.

(5.) God is better pleased with a penitent soul which is truly sorry for, and is willing to forsake its former sins, than with the most pompous sacrifices which could be offered according to the legal institutions. For a *broken heart* (i. e. a heart cast down by extreme grief, *Isa. lxi. 1.* and which does always accompany true repentance) is a sacrifice which will be always accepted by God, and which he will not despise, as he does the formal sacrifices of wicked men.

(6.) Ye must be heartily and unfeignedly sorry for your sins, rather than to acquiesce in the theatrical expression of sorrow by outward signs and gestures, such as the renting the garments were, of which custom we have many instances in Scripture, (*Gen. xxxvii. 34. Jos. vii. 6.*) for the *Graciousness*, the *Mercy*, the *Long-suffering* and *Benignity* of God, are the greatest encouragement to sinners, upon their return to God, to expect his pardon : And moreover, he does, as it were, repent him of the evil or punishment he inflicts on men, when upon their repentance he is resolved to withdraw it.

(7.) God is a God of that merciful and forgiving nature, that he is inclined to pardon us, though we have never so highly offended him ; and though we have, as it were, been up in arms and in open rebellion against him, by a notorious violation of his

(12.) If we say that we have no sin, we deceive ourselves, and the truth is not in us ; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 8, 9.*

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart ; to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God, yet ought we chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore, I pray and beseech you, as many

laws, which we ought to have obeyed, yet he still is ready to forgive us.

(8.) O Lord, I beseech thee, do not chastise me with the *anger* of an enemy, but with the moderation of a *merciful judge* ; for I should be totally consumed, if thou shouldest proceed with me according to rigour, and as my sins have deserved.

(9.) Repent of your sins and make your peace with God before Christ's kingdom of glory begins ; which the universal judgment is to precede ; whither, if ye are summoned with your sins about you unrepented of, you are undone forever.

(10.) I will (like the prodigal son,) pressed down with the guilt and misery which my sins have brought upon me, return to my heavenly Father, and acknowledge the grievousness of my offences, whereby I have deservedly forfeited that relation which he bore to me.

(11.) O Lord, do not call me to an account for my actions, with a too rigid severity, or, as it is in the original Hebrew, do not go to law with me, or carry me before the judgment seat ; for if thou viewest all things through the rigour of thy *justice*, the most innocent man's life cannot stand the trial ; nay, every man living must be beholden to thy *mercy* to be acquitted.

(12.) This life being a state of so many imperfections, that we are all liable to great failures ; to say we are in a state of perfection, and that we live without sin, is a most notorious falsity, and is a thing unbecoming the truth and simplicity of our



as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying—

¶ *A general Confession, to be said by the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father ; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done ; And we have done those things which we ought not to have done : And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou these, O God, who confess their faults. Restore thou those who are penitent ; According to thy promises declared unto mankind, in Christ Jesus our Lord. And grant, O most merciful Father, for his sake ; That we may hereafter live a godly, righteous, and sober life ; To the glory of thy holy name. Amen.

¶ *The Declaration of Absolution, or Remission of Sins ; to be made by the PRIEST alone, standing ; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy gospel. Wherefore, let us beseech him to grant

religion : But if we acknowledge our sins before God, and truly repent us of them, God out of his *faithfulness* and *justice*, will, upon our performing these conditions, make good his promise to us, on that behalf, in pardoning them : And will keep us clean for the future from any gross sin, by granting us the assistance of his Holy Spirit, which will *confirm and establish us in every good work.* Rom. xvi. 20. 1 Thess. iii. 13. 1 Pet. xv. 10.

DR. NICHOLLS.

In these texts we are plainly taught the nature of true penitence : that the “wicked must” both “turn away from his wickedness, and do that” which the law enjoins as “right, to save his soul alive.” that we must not only “acknowledge our transgressions” with our tongues, but have them “ever before” the eyes of our minds, to keep us humble and cautious : on which we may pray, in

us true repentance, and his Holy Spirit ; that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy ; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer, Amen.*

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him ; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer ; the People still kneeling, and 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 those who trespass against us ; And lead us not into temptation ; But deliver us from evil : For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord open thou our lips ;

*Ans.* And our mouth shall show forth thy praise.

faith of being heard, that God will treat us with the same kindness, as if he “hid his face from” seeing “our sins,” or “blotted” them “out” from his memory : that he requires from us, neither the fanciful “sacrifices” of superstition, nor the expensive ones of the “Mosaick” dispensation ; but that of “a spirit contrite,” with filial sorrow, and “broken” to universal obedience : not outward expression of vehement passion, as “rending the garments,” but a “heart” rent and penetrated with a just sense of what we have done amiss : that on such a change within we shall find him, not only “slow to anger” for what is past, and “ready to repent him of the evil” which he was bringing upon us, but bountiful and gracious for the time to come ; “though we have” deliberately “rebelled against him” heretofore, and still too often inconsiderately neglected to “obey his voice, and walk in his laws ;”

¶ *Here, all standing up, the Minister shall say,*

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

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

*Min.* Praise ye the Lord.

*Ans.* The Lord's name be praised.

¶ *Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections, as they are set forth by this Church, with the Doxology, as in the Morning Service. Then shall be read the first Lesson, according to the Table or Calendar; after which shall be said or sung the following Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

*Cantate Domino. Ps. xcvi. (13.)*

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

that we have cause to be willing and even desirous, that he should "correct us when he sees it expedient;" but to beg he would do it "with" that mild and merciful "judgment," which he exercises towards his children, "not with anger," as his enemies, which would "bring us" to final destruction: that repentance is absolutely and immediately necessary for us; for "the kingdom of heaven is at hand;" the hour, when we shall, each of us, be admitted into it, or excluded out of it forever, draws very near, and how near we know not: that therefore we must resolve to "arise and go to our heavenly Father" without delay, and acknowledge our unworthiness "to be called his sons:" that whatever we may be in our own eyes, or the opinion of our fellow creatures, were we to undergo a human trial only; yet if God "enter into judgment with us, in his sight shall no man living be justified:" that therefore to extenuate our faults, and "say" or imagine, "that we have no sin," or but little, would be a fatal "self-deceit," and a proof against us, that we know not, or own not, the "truth" of our case; but if we honestly recall to ourselves, and confess to God the errors of our past life, not only his mercy, but his "faithfulness and justice" to his promises will induce him both to "forgive us" the guilt of "our sins," and "to cleanse us from" the defilement, and deliver us from the dominion, of "all unrighteousness."

*Archbishop Secker.*

(13.) This Psalm, though probably composed in consequence of some victory obtained by David, is a form of praise and thanksgiving perfectly suitable

to a Christian assembly. Viewing it, as referring to the times of the Messiah, we behold the psalmist extolling the miraculous salvation which God has wrought for his church; and celebrating in the most animated strains, the righteousness, mercy, and truth of our redeemer. He calls upon all the earth, and even the inanimate parts of the creation, to break forth into joy, and to sing praises unto their creator. The subject of this general joy is the coming of our Saviour "to judge the world with righteousness, and the people with equity."

SHEPHERD.

In the 98th psalm, we exhort one another to "sing unto the Lord a new song;" words, denoting in the book of Revelation, v. 9; xiv. 3; Gospel praises: and we foretell that "all lands" shall join in it, "with trumpets and shawms," another instrument of wind music, which in our Bible is called a cornet; whence we may conclude, if it needed proof, that musical instruments are lawful in Christian worship. This future time of universal thanksgiving is described to be, when God shall "remember," that is, shall give evidence that he hath never forgot, "his mercy and truth towards the house of Israel," according to the flesh; and not only they, but "all the ends of the world shall see his salvation." No wonder, that even the irrational and inanimate parts of nature are called upon, by a lofty figure of speech, to celebrate that glorious day: "the sea" to "make a noise, and all that therein is; the floods" to "clap their hands, and the hills to be joyful together before the Lord;" partly for the present happiness of that period, in which possibly

¶ *Or this.* (14.)

*Bonum est confiteri.* Ps. xcii.

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most Highest ;

To tell of thy loving-kindness early in the morning, and of thy truth in the night season ;

Upon an instrument of ten strings, and upon the lute ; upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy works ; and I will rejoice in giving praise for the operations of thy hands.

the lowest of God's works may share ; but chiefly for the approach of the next and concluding scene of Providence, when he shall "come" finally, "with righteousness to judge the world, and the people with equity." *Abp. Secker.*

When the first lesson treats of some great and temporal deliverance granted to the peculiar people of God, we have the ninety-eighth psalm for variety ; which, though made on occasion of some of David's victories, may yet be very properly applied to ourselves, who, being God's adopted children, are a "spiritual Israel," and therefore have all imaginable reason to bless God for the same, and to call upon the whole creation to join with us in thanksgiving. *Wheatley.*

(14.) The "Magnificat, or the Song of the Blessed Virgin," which is taken from the first chapter of St. Luke's Gospel, and stands first in order after the Lesson, in the English Book, has been omitted by our American reviewers of the Liturgy ; and to supply the deficiency, this song of thanksgiving has been taken from the beginning of the 92d Psalm.

The whole Psalm is entitled, "A Psalm or Song for the Sabbath-day." The four first verses, which have been here selected, teach the duty, the time, and the manner, of giving thanks for the works and dispensations of God.—The following Paraphrase of these four verses, by Bishop Patrick, and the subsequent remarks by Bishop Horne, will serve to illustrate their import, and apply them to our benefit. *T. C. E.*

1. Now is the proper time to give thanks unto the Lord, for all the benefits we have received from him ; and it is no less delightful than it is profitable, to sing hymns, in the praise of the divine perfections, which infinitely transcend all that can be said or thought of them.

2. This is the sweetest employment, in the morning, and no entertainment is equal to it at night ; to commemorate and declare unto all, how bountiful thou art, and how faithful in performing thy

¶ *Then a Lesson of the New Testament, as it is appointed : And after that, shall be sung or said this Psalm, except on the twelfth day of the month.*

*Deus misereatur.* Ps. lxxvii. (15.)

GOD be merciful unto us and bless us, and show us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth, thy saving health among all nations.

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

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

promises to those who depend on thy almighty goodness :

3. Which ought to be celebrated with a full concert, not only of our cheerful voices, but of all the instruments of musick.

4. For all are too little, O Lord, to express the joy I have in the acts of thy Providence ; by whom as the world was made, so it is still governed : It ravishes my spirit, and makes me shout for joy, to think how excellently thou orderest and disposest all things. *BR. PATRICK.*

*Thanksgiving* is the duty, and ought to be the delight of a Christian. It is his duty, as being the best return he can make to his great benefactor : it ought to be his delight, for it is that of angels, and will be that of every grateful heart, whether in heaven or on earth. The "loving-kindness" of God in promising salvation, and his faithfulness and "truth" in accomplishing it, are inexhaustible subjects of praise, both for the "morning," and the "night season." Every instrument should be strung, and every voice tuned, to celebrate them, until day and night come to an end. But more especially should this be done on the "sabbath-day ;" which, when so employed, affords a lively resemblance of that eternal sabbath, to be hereafter kept by the redeemed, in the kingdom of God.

A prospect of Creation, in the vernal season, marred as the world is by the fall, inspires the mind with joy, which no words can express. But how doth the regenerate soul exult and triumph at beholding that "work" of God's "hand," whereby he hath created all things anew in Christ Jesus ! If we can be pleased with such a world as this, where sin and death have fixed their habitation ; shall we not much rather admire those other heavens, and that other earth, wherein dwell righteousness and life ? What are we to think of the palace, since even the prison is not without its charms !

*BR. HORNE.*

(15.) This Psalm is a prophetic prayer, that through the "light of God's countenance," his gra-

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.

cious illumination, "the way" of his providence and man's duty to him "may be known upon earth, his saving health," the means by which he heals and saves men's souls, "to all nations : " who are invited to "rejoice and be glad," because "he shall judge the folk righteously," shall govern and reward the people of the world, (for so the word "folk" signifies, and was not a low expression formerly,) by the equitable and merciful rules of Christianity. For "then," on our doing this, "the earth shall bring forth her increase" more plentifully ; "and God, even our own God, shall give us his blessing," temporal and spiritual : for "godliness hath promise of the life that now is, and of that which is to come." *Abp. Secker.*

This Psalm is sometimes called "*Deus miseratur,*" because in the Latin version it begins with these words. And it is very properly used after the second Lesson, which is always taken out of the New Testament ; because therein we may conveniently express our desires of the farther propagation of the Gospel. This Psalm is also a prayer to God, and therefore it must not be barely repeated, but addressed to our Maker in the most solemn manner. *Dr. Bennet.*

This Psalm, and the *Cantate Domino*, were first introduced in the second Liturgy of King Edward. *Wheatley.*

In this evangelical Psalm, the Israelitish Church is introduced, as partly praying for, and partly foretelling the advent of Christ, and the conversion of the nations, with the joy and gladness that should be consequent thereupon. The Christian Church now uses, and will continue to use the Psalm, with propriety, until the fulness of the Gentiles shall be come in, the conversion of the Jews effected, and Christ shall appear the second time, finally to accomplish the salvation of his chosen.

1. The Israelitish Church, by the mouth of the prophet, expresseth her ardent desire after Messiah's advent, and appearance in the flesh ; she prayeth that God would be "merciful unto her," as he had promised ; that, by so doing, he would "bless" her with the blessings of pardon and peace, of grace and glory ; and in one word, that he would "cause his face to shine upon her," by the rising of the sun of righteousness, making her to behold the glory of God in the face of Jesus Christ ; re-  
 viving her with the glad tidings of the Gospel ;

¶ *Or this.*

*Benedic, Anima mea. Ps. ciii. (16.)*

PRAISE the Lord, O my soul, and all that is within me praise his holy name.

Praise the Lord, O my soul ; and forget not all his benefits ;

and enlightening her with the light of salvation.

2. Nor was she studious, as her degenerate children have been, to confine the favour of heaven within her own pale. If she had a good wish for herself, she had one likewise for others ; and therefore prayed, that the "way" to life eternal might be "known," not in Jewry alone, but over all the "earth ;" and that the virtues of that salutary medicine, which was able to restore "health" and vigour to the diseased and languishing spirits of men, might be published "among all nations."

3. As if she had said—Hitherto, indeed, blessed Lord, thou hast thought fit to make me the guardian and keeper of that great deposit, thy true religion, from which the nations revolted, and fell : but the time is coming, when, by the Gospel of thy dear Son, they shall again be called to the knowledge of thee. Thy glory, impatient, as it were, of any longer restraint, and demanding a larger sphere, shall diffuse itself like the light of heaven, to the ends of the world. Hasten, then, O Hasten the dawning of that happy day, when congregations of converted Gentiles shall every where lift up their voices, and, perhaps in the words of this very Psalm, sing to thy praise and glory !

4. And a very sufficient cause, surely, is here assigned, why the "nations" should "be glad, and sing for joy," upon the erection of Messiah's kingdom in the midst of them ; namely, because he would "judge the people righteously ;" breaking the yoke of the oppressor, and the iron rod of the prince of this world ; becoming himself an advocate in the cause of his Church ; introducing her into the glorious liberty of the children of God, whose service is perfect freedom ; and, with a sceptre, around which justice and mercy are wreathed together, "governing the nations upon earth."

5. Chorus repeated as above, v. 3.

6. Then, when that long expected time shall arrive, "the earth shall yield her increase ;" the nations of the world shall be converted to the faith, and become fruitful in every good word and work, through the benediction of heaven upon them.

7. The evangelical "blessings," predicted in this Psalm, have been long since poured out upon "the ends of the earth," by the bountiful hand of God in Christ. Let us beseech him to add yet this to all his other mercies, that in return for such un-

Who forgiveth all thy sin, and healeth all thine infirmities ;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O praise the Lord, ye Angels of his, ye that excel in strength ; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts ; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion. Praise thou the Lord, O my soul.

merited favours, the redeemed may have grace evermore to pay him the tribute of fear and obedience, of duty and love. BP. HORNE.

(16.) 1. The Psalmist, about to utter a song of praise, first endeavours to awaken and stir up his "soul" to the joyful task. He calleth forth all his powers and faculties, "all that is within him," that every part of his frame may glorify its Saviour ; that the understanding may know him, the will choose him, the affections delight in him, the heart believe in him, and the tongue confess him. "Praise the Lord, O my soul, and all that is within me praise his holy name."

2. Thanksgiving cannot be sincere and hearty, unless a man bear impressed upon his mind, at the time, a quick sense of "benefits" received ; and "benefits" we are most of us apt to forget ; those, especially, which are conferred upon us by God. Therefore David repeateth his self-awakening call, and summoneth all his powers of recollection, that none of the divine favours might continue unnoticed and unacknowledged. A catalogue of such particular mercies, temporal and spiritual, as each individual hath experienced through life, might be of service, to refresh the memory, upon this important head.

3. At the head of God's mercies must for ever stand "remission of sin," or that full and free pardon purchased for us by Jesus Christ, whereby, if we truly repent and believe in him, our transgressions, though ever so many, and ever so great, are done away, and become as if they had never been ; from a state of guilt we pass into one of justification, from a state of enmity into one of reconciliation, from a state of servitude into one of liberty and sonship. Next to the pardon of sin, considered as a crime, we are to commemorate the cure of it, considered as a disease, or indeed as a complication of diseases—"Who healeth all thine infirmities." The body experienceth the melancholy consequences of Adam's offence, and is subject to many "infirmities ;" but the soul is subject to as many. What is pride, but lunacy ; what is anger, but a

¶ *Then shall be said the Apostles' Creed, by the Minister and the People, standing : And any Churches may omit the words, He descended into Hell, or may, instead of them, use the words, He went into the place of departed Spirits, which are considered as words of the same meaning in the Creed.*

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

fever ; what is avarice, but a drosy ; what is lust, but a leprosy ; what is sloth, but a dead palsy ? Perhaps there are spiritual maladies similar to all corporeal ones. When Jesus Christ was upon earth, he proved himself the physician of men's souls, by the cures which he wrought upon their bodies. It is he alone who "forgiveth all our iniquities ;" it is he alone who "healeth all our infirmities." And the person who findeth his sin "cured," hath a well grounded assurance that it is "forgiven."

4. Man hath two "lives ;" he is therefore subject to a double "destruction ;" and, consequently, capable of a twofold redemption. He who is recovered from sickness, and thereby redeemed from that destruction which natural death bringeth upon the body, will undoubtedly sing this strain in transports of gratitude ; and he ought so to do. But what will be the sensations of him who celebrates, in the same words, the spiritual redemption of his soul from death and destruction everlasting ? How is he "crowned" with the "loving kindness" of Jehovah ; how is he encircled by the arms of "mercy ?" BP. HORNE.

5. Let the angels, therefore, who know his greatness, power, and gracious providence, better than I, bless and praise his holy name : let those mighty ones, whose strength surpasses all the powers on earth, and yet never dispute his sacred commands, give praise unto him with all their might, and with the same cheerfulness wherewith they obey his word.

6. Let the whole company of heaven, all the several hosts of those glorious creatures who have been employed by his majesty so many ways for our good, and understand how much we are beholden to his love, speak good of his name, and praise his mercy, both to themselves, and unto us.

7. Yea, let every creature, throughout the wide world, proclaim as well as it is able, the loving kindness of the Lord : let none of them be silent, but all with one consent bless his holy name : and thou, O my soul, be sure thou never forget to make

under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholic Church; The communion of saints; The forgiveness of sins; The re-

one; O fail not to bear thy part in this joyful quire, that daily sing his praise. ·

BP. PATRICK.

This Psalm was introduced, at the American revision of the Prayer Book, instead of the "*Nunc dimittis, or Song of Simeon*," which in the English Book stood first in order after the second lesson. The four first, and three last verses of the Psalm were selected, and being intimately connected, they form a delightful song of praise.

T. C. B.

(17.) The word "one" is not in the Apostles' Creed, but it is properly inserted here, not only in opposition to the error of the Gentiles, who held that there were more than one God; but also to meet the calumny of the heretics, who called the Catholics worshippers not of one God, but of three Gods. The consubstantiality of the three Persons constitutes the unity of the Godhead.

Bp. Cosins.

(18.) We make this profession of our belief, because some had spoken of the human and divine nature of our Saviour, which they called Jesus and Christ, as two Persons not united. The words "light of light" intimating that his divine nature is from the Father, as light is from the sun, or as one light without diminution of itself kindles another, were intended for some imperfect illustration, and doubtless a very imperfect one it is, and any other must be, of his mysterious generation.

Abp. Secker.

This Creed is somewhat more full and explicit than that of the apostles. That grand article of our faith, the divinity of our blessed Saviour, is here strongly asserted: that he is "God of God, Light of Light, very God of very God," really, truly, and properly God; "begotten, not made," or created; "being of the same substance," that is, of the same nature, or essence, "with the Father;" and that "by Him," namely, by the Son, (see below,) "all things were made." After speaking of his incarnation, birth, suffering, resurrection, and coming to judgment "with glory," which are noticed in the other Creeds, these words follow, "of whose kingdom there shall be no end;" which are part of the angel's address to the Virgin Mary, Luke i. 33. For though his mediatorial kingdom shall cease,

resurrection of the body, And the life everlasting. Amen.

¶ Or this.

I BELIEVE in one God, (17.) the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, (18.) the only begotten Son of God, Begotten of his Father before all worlds; God of God, (19.)

and be delivered up to the Father, yet, as God, he shall reign with him and the Holy Spirit, for ever and ever.

Waldo.

The articles, in which this Creed particularly differs from the Apostles', were introduced into it, not because the Church believed more in the year 300 than in the year 50, but because the Arians believed less. Particular attention is due to this point, because the enlargement of the Creed seems to present an appearance, as if the Church had enlarged her faith: and great stress has been laid upon this, without the least shadow of truth, in modern publications. The reverse was fact. The Arians explained away what before was not doubted, and the Church only asserted her former belief in plainer terms.

Dean Vincent.

(19.) That is, true God of true God. All these expressions were introduced into the Creed, to express, if possible, what is meant by styling Christ; God. That is, we declare that he is God the Son from God the Father, truly and verily God, as we conceive the Father to be; and the addition of light derived from light was intended to exemplify a communication of the divine attributes, without detracting any thing from the prerogative of the Father. These are not articles of faith, but an endeavor to express our meaning. We are accused of turning a similitude or comparison into an article of faith. God forbid! But it was the language of Scripture and of the fathers, to express the communication of the Godhead to the Son, by the comparison of light from light; because light communicated detracts nothing from the original light; fire communicated diminishes not the fire from which it is derived. This is the explanation meant to be delivered. It marks the sameness of the substance in the two Persons. In a word, we profess nothing more in this part of the Nicene Creed, than we professed in the Apostles', that we "believe in Jesus Christ, his only Son, our Lord."

As all the explanations of this Creed arise from the circumstance of Christ being called God in Scripture, and described with the attributes of God, let us first establish the proof of this, and then leave the consequence to the authority of Scripture.

He is styled God by St. John, who says in direct

Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father ; By whom all things were made ; (20.) Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried ; And the third day he rose

terms, "The Word was with God, and the Word was God," John i. 1. It is in consequence of this passage, that the Catholic Church maintained the distinction of persons and the unity of substance : if the Word was with God, the Word and God were two : if the Word was God, they were as manifestly one.

St. Matthew says, "They shall call his name, Emmanuel ; which, being interpreted, is, God with us," Matt. i. 23. St. Luke declares, that John the Baptist should "turn many to the Lord their God, and he shall go before Him," Luke i. 16, 17. St. Paul asserts, that "Christ came, who is over all, God blessed for ever," Rom. ix. 5. And lastly the Epistle to the Hebrews applies the words of David to Christ, "unto the Son he saith, Thy Throne, O God, is for ever and ever." Heb. i. 8.

Now if all these Scriptures declare Christ to be God, what accusation can lie against the Church, for professing to believe that he is God ? The Jew, the heathen, or the deist, may use these passages as a reason, why he rejects the Gospel : but the Arian, who allows the Gospel, can have no ground to stand on, but by explaining away the meaning of the word "God ;" by pretending that it has two meanings ; and in short by calling the Father and the Son two Gods, whom the Gospel and the Church never call two Gods, but two Persons.

We say also, that, as Scripture gives Christ the title of God, so likewise does it give him the divine attributes of eternity, omniscience, and omnipresence. The language of Scripture is, "In the beginning was the Word. He is before all things. Thy throne, O God, is for ever. Thou, Lord, in the beginning hast laid the foundation of the earth. Thou, Lord, knowest the hearts of men." And, finally, our Saviour himself says, "Where two or three are gathered together in my name, there am I in the midst of them."

Again, the work of creation is attributed to both the Father and the Son. For, as the Old Testament declares, "In the beginning God created the heaven and the earth," so the Gospel asserts, "all things were made by the Word, (the Son) and without him, was not any thing made that was made," John i. 3. And St. Paul adds, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, all things were

again, according to the Scriptures ; And ascended into heaven, And sitteth on the right hand of the Father ; And he shall come again, with glory, to judge both the quick and the dead ; Whose kingdom shall have no end. (21.)

And I believe in the Holy Ghost, (22.) The Lord and giver of life ; Who proceedeth from the Father and the Son ; Who

created by him and for him, and by him all things consist," Col. i. 16, 17.

Other prerogatives ascribed to the Son, are, that "he is the image of the invisible God, Col. i. 15 ; the brightness of the glory of the Father, the express image of his Person, Heb. i. 3 ; that in him dwelleth all the fulness of the Godhead bodily," Col. ii. 9.

And, finally, the Scripture declares, that he is equal with the Father, and that worship is due to him as God. St. Paul, in the Epistle to the Philippians, says, "being in the form of God he thought it not robbery to be equal with God," Phil. ii. 6. And Christ himself declares, that "all men should honour the Son, even as they honour the Father : he, that honoureth not the Son, honoureth not the Father that sent him," John v. 23. Lastly, the Epistle to the Hebrews proclaims, "Let all the angels of God worship him," Heb. i. 6. This worship his disciples actually did pay to him after his resurrection : and from the Revelation we learn, that "the saints in heaven shall worship him for ever and ever."

Having all these texts before us, what must we think of the Arian teachers, who are forced to explain away the clear and obvious sense of every passage, and apply a meaning of their own, which they can only deduce by figurative, metaphorical, or metaphysical interpretation : The Church abides by the written word ; and, without seeking to be wise above that which is written, adores in pious reverence a mystery, which she pretends not to comprehend, but which she receives from the word of God, and acknowledges as an article of faith.

*Dean Vincent.*

(20.) These words from their position in the Creed, may seem to refer to the Father ; and the improper manner of reading them, sometimes may countenance this mistake. But it is very plain, that they are here applied to the Son ; the Father being spoken of in the first part, as "the Maker of heaven and earth," &c.

*Waldo.*

(21.) Lest we should imagine, that Christ should ever cease to be King ; the ancient fathers at Constantinople, in the year 381, added these words to the Nicene Creed, against the heresy which then newly arose, denying the eternity of the kingdom of Christ.

*Bp. Pearson.*

(22.) The next article of the Creed, relating to

with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholic and Apostolic Church. (23.) I acknowledge one Baptism for the remission of sins; And I look for the resurrection of the dead, And the life of the world to come. Amen.

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

The Lord be with you;

*Ans.* And with thy spirit.

the Holy Ghost, describes him, in the language of Scripture, as "the Lord and Giver of life." He is expressly called "the Lord;" 2 Cor. iii. 17, 18. "The Lord is that Spirit;" and, at the end of the last verse, "even as by the Spirit of the Lord," which should be rather translated, as it is in the margin, "by the Lord, the Spirit." In the same chapter, verse 6, it is said "The Spirit giveth life." And still more strongly, Rom. viii. 2. he is called "the Spirit of life;" the Fountain, the Author, the Giver of spiritual life; without whose divine influence and assistance we are "dead in trespasses and sins." He is farther spoken of, as "proceeding from the Father and the Son," with respect to his mode of existence, which the compilers of the Creed most probably had in view in this article; or in the sense of being sent by them, with respect to the economy of grace, and the office he sustains in the work of man's redemption; which, his official procession, is more frequently taken notice of in Scripture, and therefore more material for us to be instructed in. *Waldo.*

These words, "Lord and Giver of life," ascribed to the Spirit, are not to be joined, as one single attribute; but are taken from two different texts of Scripture; in one of which he is called, according to the marginal reading, "the Lord, the Spirit," 2 Cor. iii. 18; and said in the other "to give life," verse 6; that is, the spiritual life of grace. The phrase "who proceedeth from the Father and the Son," may signify either his deriving from the latter, as well as the former, his eternal subsistence; or, since that has been disputed between the Latin and Greek Church, his being sent by both into the breasts of men, as the Scriptures plainly affirm he is. John xiv. 26; xv. 26; xvi. 7. *Abp. Secker.*

This one expression was added to the Creed after the alterations made in it at the Council of Constantinople in 381; the Constantinopolitan Creed having only "who proceedeth from the Father." Different accounts are given of the insertion of the clause "and the Son." It probably came in first by a private hand in the middle of the 5th century, after the procession from the Son was denied

¶ *Min.* Let us pray.

O Lord, show thy mercy upon us;

*Ans.* And grant us thy salvation.

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

*Ans.* And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect for the day, (24.) and after that the Collects and Prayers following.*

¶ *A Collect for Peace. (25.)*

O GOD, from whom all holy desires, all

by some of the Greek writers—However, this was the occasion of a schism between the Greek and Latin Churches. *Dr. Nicholls.*

(23.) The Church is called Apostolic, because it was planted by the Apostles, in subordination to our blessed Saviour. *Dr. Bennet.* This article implies, that there is an unity in the Church, or perhaps only that there is but one true profession of the faith; and *one baptism* implies that this Sacrament is not to be repeated. *Dean Vincent.*

This article, concerning baptism, is very properly inserted, to remind us of the efficacy and necessity of that divine ordinance; whereby we are admitted into the new covenant, and are entitled to all the benefits of it, which are here comprised under that most important one, "the remission of sins," provided we do not forfeit our title to them by our infidelity or disobedience. *Waldo.*

(24.) The first Collect at Evening Prayer is the same with that of the Morning, being invariably in both, the Collect for the Day. T. C. B.

(25.) This Collect hath the same title, and seems to have the same subject with that in the Morning Office. And indeed peace is so desirable a blessing, that we cannot pray for it too often; especially for different kinds of peace, as it is in the present case, if we well observe it. In the morning we pray for external, in the evening for internal peace. In the beginning of the day, being to dispatch various affairs, and converse with the world, we desire to be preserved from the injurious affronts and designs of evil men; In the close thereof we request that tranquillity of mind that springs from the testimony of a good conscience, that when our hearts lie as easy as our heads, our sleep may be sweet and quiet. The first kind of peace sometimes the best of men cannot obtain, for the wicked will do wickedly; but then this inward peace will support them, and make a calm within when the waves beat most furiously from without. So that this is the most necessary and advantageous. Wherefore we are taught to ask this, (which is called the peace of God) from the God of peace, who is here described to us as the author and finisher of all



good counsels, and all just works do proceed ; give unto thy servants that peace, which the world cannot give ; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *A Collect for Aid against Perils. (26.)*

O LORD, our heavenly Father, by whose Almighty power we have been preserved this day ; by thy great mercy defend us

holiness and righteousness, which are the surest and only foundations for a true and lasting peace. From which we may learn, that there is an inseparable union between righteousness and true peace, and that we cannot have this peace, unless it spring from holy desires, good counsels, and just works. If the grace of God work these in us, it is not all the slanders, the scorn, nor injustice of the world, can hinder the serene reflections and inward peace of a good conscience. He that doth not deserve reproach can nobly despise it, and he that hath not provoked his neighbour to wrong him by any evil doing, can easily bear the greatest of injuries. Whereas if all the world be quiet, and none disturb the wicked man, he makes himself restless, because there is an enemy within, that upbraids him more loudly, and wounds him more deeply, than he can do the holy man. Whoever therefore enquires for true peace, let them behold him, in and from whom are all the causes of it, with love and admiration. And let them acknowledge to his glory and their own comfort, that he is the author and finisher of every good work. He excites our affections to desire that which is good, engageth our will to choose it, and strengtheneth our hands to perform it. There are no holy thoughts in our minds, no good purposes in our hearts, nor any righteous actions in our lives, but it is in, and by, and through him. To him then let us make our supplications, that he will fill our hearts with the motions of the Holy Spirit, the first seeds of all virtue ; and by the continuing increase of the same grace make these holy desires spring up into prudent and religious counsels and determinations ; and by favourable circumstances, and additions of strength, ripen them into pious and just works ; and the fruit thereof will be peace. We may cheerfully hope and pray, that he that planted the root, and sowed the seed, will give us the pleasure of the fruit and comfort of the harvest : and let us beware, since we confess this to be the fruit of righteousness, that when we seem most earnest in our prayers for this peace, we do not wilfully deprive ourselves of it, and hinder our own wishes,

from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *A prayer for the PRESIDENT of the United States, and all in Civil Authority.*

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth ; most heartily we beseech thee, with thy favour to behold and bless thy servant, *The PRESIDENT of the United States*, and all others in authority ; and so replenish them

by stifling holy thoughts, and breaking pious resolutions, and neglecting good works. For he that cuts the root and lops off the branches, must not expect ever to eat of this fruit ; and if he complains, deserves to be silenced as the author of his own misery.

DEAN COMBER.

The former of the two Collects, peculiar to evening prayers, is taken from a Latin form, at least 1100 years old. It begs for the greatest of blessings here below, that joyful peace of mind, which our Saviour promised his disciples : "Peace I leave with you : my peace I give unto you : not as the world giveth, give I unto you," John xiv. 27. And since it cannot be obtained, but by "holy desires, good" and prudent "counsels" for the execution of them, "and just actions," done in consequence of both ; so we petition him, "from whom all" these "proceed," to grant it us by means of them ; that "our hearts being set" by his grace "to keep his commandments," and our ways "defended" by his providence "from the fear of our enemies," we may find "the work of righteousness, peace ; and its effects, quietness and assurance for ever," Is. xxxii. 17.

*Abp. Secker.*

(26.) Though their titles are different, the third collects at Morning and Evening Prayer bear a considerable resemblance to each other ; and both of them are peculiarly well adapted for the situations they respectively hold. That for the morning, appears to be more immediately directed against the dangers and temptations, to which we may be exposed in the course of the day. In this for the evening, towards the approach of natural darkness, we beseech God to "enlighten the eyes of our understandings, that we sleep not in our sins unto death ;" and to defend us from all the dangers and perils that may ensue in the night. We commit ourselves to the protection of him, *who neither slumbers nor sleeps, and to whom darkness and light are both alike.*

SHEPHERD.

This is peculiar to and proper for the evening. We are always indeed environed with danger ; but none are more dismal, sudden, and unavoida-

with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way: Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift, send down upon our Bishops and other Clergy, and upon the Congregations committed to their charge, the healthful spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer for all Conditions of Men.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings; and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

ble, than those of the night, when darkness adds to the terror, and sleep deprives us of all possibility of foresight or defence; so that he must be an atheist, and worse than heathen, who doth not then by a special prayer commit himself to God's providence, the knowledge of which doth enlighten our minds, and makes us full of inward peace and

¶ *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for thy creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *A Prayer of St. Chrysostom.*

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

2 Cor. xiii. 14.

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

HERE ENDETH THE ORDER OF EVENING PRAYER.

comfort when we are in the darkest shades of night.

*Dean Comber.*

This latter Collect, taken in part from an office of the Greek Church, prays more particularly for the safety of the ensuing night: that God's power may protect us, while we are unable to help ourselves, or even to know our danger. *Abp. Secker.*

## THE LITANY, <sup>(1.)</sup>

*Or GENERAL SUPPLICATION, to be used after Morning Service, on Sundays, Wednesdays, and Fridays. (2.)*

O GOD, the Father of Heaven; have mercy upon us miserable sinners. (3.)

(1.) There is no part of the public service of the Church, in which the congregation bears so large a share, or which breathes so ardent a devotion, as the *Litany*. It contains the united requests of the whole congregation; and its import should be deeply considered, that it may be used with understanding, and felt devoutly in the heart.

The word *Litany*, as it is explained by the Rubric which precedes the service, signifies a *general supplication*. It is used in a similar sense by the ancients, both of Greece and Rome;—importing, an earnest supplication made to the Gods, in time of adverse fortune. A judicious writer, of our Church, defines the word *Litany*, as denoting a *public supplication, whereby the mercy of God is more ardently and solemnly invoked*. The penitential supplications of David, recorded in the li. Psalm, are of the nature of a *Litany*, and so are the earnest intercessions of Daniel, contained in the ix. chapter of his Prophecies;—from both of which, passages have been transcribed into our *Litany*. But a still more striking instance of a public and solemn *Litany* was appointed by God himself, for the Jewish nation in a time of general calamity; the burthen of which was, “*Spare thy people, O Lord.*” (Joel ii. 17.) And still more striking and solemn was that *Litany* of our Saviour, which he thrice repeated “with strong crying and tears.” Luke xxii. 44, and Heb. v. 7.

Compositions of this nature have been used in the Christian Church from the earliest ages. Tertullian speaks of such forms of prayer, which had been in use before his time. St. Ambrose has left us the form of a *Litany*, which commonly bears his name, and which agrees in many things with our’s. About the close of the fourth century, *Litanies* began to be used in processions, the people walking barefoot, and repeating them with great devotion. In the year 600, Gregory, the Great, revised all the ancient forms, and out of them compiled the famous seven-fold *Litany*, which became a model to all the western Churches. To this *Litany* our’s bears a much nearer resemblance than it does to that of the Romish Church; the latter containing invocations of the Saints, which our reformers have justly expunged.—The processions being an innovation

*O God, the Father of Heaven; have mercy upon us miserable sinners.*

upon the early practice of the Church, and having been the cause of much scandal, were prohibited; but the supplications, which were of primitive appointment, have been continued to the present day.

T. C. B.

(2.) The *Litany* is directed to be used on Sundays, Wednesdays, and Fridays.—Wednesdays and Fridays were established as days of Fasting by the primitive Church; which thought it not fit to shew less devotion than the Pharisees, who fasted twice a week, and which selected these particular days because the Saviour was betrayed on the one, and crucified on the other. And the *Litany* is repeated on Sunday, partly because there is then the greatest assembly to join in its earnest supplications, and partly that no day may seem to have a more solemn service than the Lord’s day.

Anciently, the Morning Prayer, the *Litany*, and the Communion Office, were three distinct services; which were used at different hours. In the time of King Edward, and Queen Elizabeth, the *Litany* was used as a preparatory to the Communion service, a Psalm or Hymn only, intervening between them. The present arrangement was established at the last review of the English Prayer Book, in the year 1661.

The *Litany*, as it stands in our service, is the same as that in the English Book, with the exception of some slight verbal amendments, and an alteration and abridgement of the intercessions for those in civil authority. It differs but very little from the *Litany* of the Lutheran Churches of Germany and Denmark, but varies considerably from that of any other Church; being more full than the *Litany* of the Greek Church, and shorter than that of the Romish, one half of which is occupied with invocation of saints.

The most of our Prayers are offered up solely by the minister, the people only saying Amen, at the close of each: But the *Litany* is the joint supplication of the whole Congregation, and every member is to take an audible part in it. The greater portion indeed, is to be repeated by the Minister singly, but the people utter a response, to every sentence.—This way of diversifying our devotions is admirably calculated to keep alive our attention,

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,*

and to prevent fatigue. In long Prayers, and where we have nothing to do but listen, our thoughts are extremely apt to wander, unless we are very careful and devout ; but here our minds are so actively engaged by the part we have to perform, that any want of attention would be wholly inexcusable.

The Litany may be divided into these four parts :  
1. The Invocation. 2. The Deprecations. 3. The Intercessions. 4. The Supplications. T. C. B.

(3.) THE INVOCATION.

The Litany begins with a solemn and humble address, and a fervent petition to the ever blessed Trinity. We first address each person in the Godhead distinctly, and then all of them jointly ; acknowledging our sinfulness and misery, and imploring the divine mercy and pardon. First, we invoke the Father, as the source of Deity, and fountain of mercy. We prostrate ourselves at his footstool, and implore his grace ; saying, "O God, the Father of Heaven, have mercy upon us miserable sinners."—We call upon him under this appellation, because he created the heaven as well as the earth, and because heaven is his throne, while the earth is his footstool. In heaven he manifests the peculiar glories of his nature ; and though the angels and spirits of just men made perfect rejoice in his presence, yet they veil their faces when they approach his throne, because of his excellent glory. But though he dwells in light inaccessible, and full of glory, his goodness is not confined to the celestial mansions, for his tender mercies are over all his works, and he has revealed himself to us, as abundant in goodness and truth, pardoning iniquity, transgression, and sin. This manifestation of himself is exactly suited to our condition. We have been constantly prone to transgression. In all things we have come short of our duty, and in many things we have offended altogether. We have wandered from God, and devoted ourselves to the world ; and were he to be extreme to mark what we have done amiss, we could not abide his justice. We therefore invoke his compassion, and beseech him to "have mercy upon us, miserable sinners." Whenever we do this, then, let us devote a passing thought to our numerous transgressions, and their multiplied aggravations, that we may be penetrated with humility and contrition, and that the feelings of our hearts may be in unison with the words which we utter with our lips.

In the next place, we invoke "God the Son," as "Redeemer of the world ;" who *loved us, and gave himself for us, and hath redeemed us to God by his blood.* The divinity and atonement of Christ constitute the entire foundation of this address. We invoke the Redeemer not merely as the Son of God, but as "God the Son ;" and this language is perfectly consonant with that of Scripture. St. Paul calls him "God blessed for ever," and tells us that he "thought it no robbery," or usurpation "to be equal with God." And, in his Epistle to the Hebrews, he introduces the Father as saying to him, "Thy throne, O God, is for ever and ever ; the sceptre of righteousness is the sceptre of thy kingdom :"—"And again, when he bringeth in the first begotten into the world, he saith, *And let all the Angels of God worship him.*" Not only the divine name, therefore, but the divine nature, and divine honours and worship are ascribed to him.

That we have sinned against the Son, is no less certain than that we have sinned against the Father. We have neglected the tenders of salvation which he has made to us. We have crucified him afresh, by doing things which he has expressly forbidden ; and have put him to an open shame, by being ourselves ashamed to stand up for his cause, to defend his Church, and to maintain the truth as it is contained in his gospel. We have made light of his holy Ordinances, slighted his Word, neglected his Sacraments, been unmindful of his example, and unthankful for his sufferings and death. Let us humble ourselves then, when we approach his footstool ; and let us call upon him in the devout and animated language of our Church, "O God the Son, Redeemer of the world, have mercy upon us miserable sinners."

Next, we are directed to address the third person in the Godhead, with the same view, and from the same motive, that led us to invoke the Father and the Son. "O God the Holy Ghost, proceeding from the Father and Son, have mercy upon us miserable sinners."

The Scriptures not only appropriate to the Holy Ghost the name of God, but they ascribe to him all the distinguishing attributes of divinity. They direct us to bless, and to baptize, in his name ; and they inform us, in express terms, that "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost ;" and that "these three are one." And though we address him as

"proceeding from the Father and the Son," yet still, by virtue of his divine nature, as well as office, he acts with full and supreme authority; *dividing*, and distributing to every man his blessed gifts and graces, *severally* AS HE WILL. (1 Cor. xii. 11.)—Thus "proceeding from the Father and the Son," according to the economy of the Gospel Covenant, and to accomplish the purposes of divine grace, it is his prerogative to awaken the conscience, to sanctify the heart, to give a right and spiritual direction to our understanding, and to co-operate with our moral powers, which sin has paralyzed, in perfecting the great work of our salvation. But how often have we sinned against the Holy Ghost, and grieved the blessed Spirit, by stifling his heavenly monitions, by resisting his calls, by neglecting his gifts, by contemning his graces, and by slighting those Ordinances which have been appointed as the means by which he may convert us from sin, sanctify and renew our natures, and confirm us in the way of our duty. Let us entreat him, then, to pardon what is past, and not withdraw his presence from us; and let us prostrate ourselves before him, and beseech him to have mercy upon us, miserable sinners."

But in order to express our importunity more strongly, we not only invoke separately the three persons in the Godhead, but in concluding the invocation, we address them jointly. "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners."

This form of address is agreeable to the ancient practice of the primitive Church; which after the solemn Invocation of each person in the Godhead, united them all together, in one and the same request for mercy. Every sin which we commit against any one person in the Trinity, is committed against the rest: the mercy and pardon which we implore, must come from the whole; and the misery from which we seek to be relieved, must be the grace, not of any single person, but must flow from the joint and undivided concurrence of the whole Trinity.

We have a divine command to call upon God for mercy, in time of trouble. "Call upon me in the day of trouble, and I will deliver thee." (Ps. l. 15.) And the precept of St. James is, "Is any afflicted, let him pray." (v. 13.) David begins his great penitential Psalm with a supplication for mercy; "Have mercy upon me, O God." Mercy is the great remedy for misery. We need it both because we are miserable, and because we are sinners; and all the Litanies extant, as well as our own, have begun with the supplication, "Lord have mercy upon us, miserable sinners."

The design of the people's repeating the whole verses after the minister is, that every one may first implore to be heard in his own words; which

when they have obtained, they may leave it to the Priest to set forth all their necessities to Almighty God, they themselves declaring their assent to every petition as he delivers it.

After having thus reflected on the importance of this solemn invocation, it remains that we further consider what are our views of our ourselves, and what are our feelings when we offer its reiterated petitions for mercy.

Do we really feel ourselves to be miserable sinners? And has our prayer for mercy proceeded from unfeigned lips? To know these things, is of much greater importance than many persons seem to be aware of. If sincerity and uprightness of heart are necessary in our dealings with men, much more must they be requisite in our intercourse with God. His eye penetrates the inmost recesses of the heart. He sees through every disguise. All things are naked and open to his view; and he has solemnly engaged to reward every man according to his works. Let us not mock him, then, by using these solemn words without meaning. Let us beware how we dissemble with him, or act the part of the hypocrite before one who searcheth the heart and trieth the reins. Let us humble ourselves under a deep sense of our misery and our guilt, and with sincerity, with contrition, and with the most anxious solicitude, implore him to "have mercy upon us miserable sinners."

On the other hand, if we have come into his presence with a due sense of our unworthiness, with our hearts in unison with our words, and have felt the spirit while we adopted the sentiment of the poor publican, "God be merciful to me a sinner:" if we have had those views of ourselves as transgressors against God, which have taught us to walk humbly with him, and to build all our hopes of pardon on the stability of that covenant, which is ordered in all things and sure; then we have reason to believe that our petitions will be heard; that we have an interest in the divine mercy; that our sins will be blotted out, and that our iniquities will be forgiven. If this be our case, we may go on our way rejoicing—praising God from day to day for the blessings of redemption, the dispensations of his grace, and the treasures of his mercy, till we are conducted in safety to his everlasting kingdom.

But if we have never served God with our heart; and feel no anxiety, no painful apprehensions with regard to the event, it is high time that we should be roused from our stupid indifference. Let us reflect on the awful situation of those who die in their sins. Having wasted their time and abused their talents; having neglected or despised the means of grace, and filled up the measure of their iniquities, they abide under the displeasure of the Almighty, and there is nothing revealed to them

*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

in the world to come, but indignation and wrath, tribulation and anguish. But, who can bear the thought of never-ending misery? Who can dwell with everlasting burnings? To say that we intend to awake, and take the matter into consideration, will not be sufficient. We have, perhaps, been intending this for years past. "Now is the accepted time; now is the day of salvation." "To day if ye will hear his voice, harden not your hearts." Let us acknowledge our guilt, and lament it before God. And may this be the language of our hearts, as well as our mouths, "O holy, blessed, and glorious Trinity, three persons and one God, have mercy upon us miserable sinners." T. C. E.

(4.) THE DEPRECATIONS.

When we have opened our way to the throne of Grace, by the preceding Invocation, we next proceed to make our more particular requests. And because we are more affected by the fear of impending evils, than we are by the desire of future good, we seek to be delivered from threatened punishments, before we can ask, with a serene mind, for the blessings which we need. Those supplications in our Litany, by which we seek deliverance from evils, are called *deprecations*; and are a paraphrase and enlargement of the petition in the *Lord's Prayer*—"Deliver us from evil."

The Deprecations are all addressed to the second person of the Trinity, the Son of God; whom we are directed to *honour, even as we honour the Father*, and whom *all the Angels of God* are commanded to *worship*.—In what admirable expressions of lowliness and humility, in what affecting and devout language do we open our suit for mercy and forgiveness! "Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins." To *remember sin*, is to punish, or take vengeance for it; consequently not to remember it, is to forbear punishment, or to pardon it. The expression is figurative, like many others; but the meaning is plain, and is illustrated by many passages in the sacred writings. "I will forgive their iniquity," says the Lord, speaking of the new Covenant, "and I will remember their sin no more." (Jer. xxxi. 34.) When we say "Remember not Lord our offences," it is in effect to pray, "Forgive us our trespasses;" and the petition should never be offered up without a sincere resolution and promise of *forgiving those that have trespassed against us*.—We not only seek the forgiveness of our own sins, but we further beseech God that he would not visit upon us "the offences of our forefathers." In the second com-

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: (4.)

mandment, the Almighty speaks of himself, as "visiting the iniquity of the fathers upon the children, unto the third and fourth generation," and there are many other expressions in the Scriptures of a similar import. Yet we are told elsewhere, that "the soul that sinneth, it shall die:—and that the son shall not bear the iniquity of the father." (Ezek. xviii. 20.) These seemingly contradictory passages are not in reality inconsistent with each other. For, by a careful examination, we shall find that whenever God denounces any punishment upon a people for the sins of others, whether it be for the "offences of their forefathers" or their contemporaries, we are always to understand by it some *temporal punishment, or national calamity*; in which the righteous and the wicked, are commonly alike involved. But when he declares that every man shall bear the consequences of his own iniquity, and die for his own sin, as in the passage just quoted, we are to understand the threatening as referring chiefly to the future and eternal punishment of sin in the life to come; when none shall suffer for the offences of others, but God "will render to every man according to his deeds." When, therefore, we pray that God will "not remember the offences of our forefathers," we are to confine our thoughts to temporal evils and judgments; which we beseech him not to send upon us for their sins, any more than for our own.

But the most material part of this deprecation is where we beseech God not to "take vengeance of our sins." When vengeance is ascribed to God, as it sometimes is in Scripture, we are not to suppose that the all-perfect Being is actuated by anger or revenge, as we frail mortals are. It is only a way of speaking accommodated to our capacities, and intended to denote the justice and certainty of his punishment for sins unrepented of. And since no repentance of ours can merit, or give us any claim to forgiveness, we beseech our God and Saviour to "spare us," not for our own sakes, but as having been "redeemed with his most precious blood;" and on that account we pray that he will not "be angry with us forever;" and that whatever punishments he may be pleased to inflict upon us in this life, he will "not deliver us into the bitter pains of eternal death." And let the whole Congregation humbly and devoutly say, "Spare us, good Lord."

The Deprecations which follow are made for deliverance from two general kinds of evil; the evil of sin, and the evil of punishment; and we begin the next petition with two general words which

*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;

comprehend both: for *evil and mischief* signify wickedness and misery. And as the first is caused by the *crafts and assaults of the Devil*, so the second is brought upon us by the just *wrath of God* here, and completed, by *everlasting damnation* hereafter.—Therefore we desire to be delivered both from sin and the punishment of it; as well from the causes that lead to it, as from the consequences that follow it.

After we have thus prayed against sin and misery in general, we proceed to deprecate those particular sins to which our corrupt nature is most inclined. Of these some have their seat more especially in the mind, while others are more particularly manifested in the body. As all sins have their origin in the heart, we begin with those that are especially of this class; enumerating first those which concern ourselves, and secondly those which concern our neighbours. Of the former class, are *blindness of heart, pride, vain-glory, and hypocrisy*; which are united together in this deprecation because they are nearly related in the heart.

“Blindness of heart,” is rather a general bad disposition and depravity of the mind, than any particular species of sin, and it is placed at the head of this catalogue of vices because it is the source and fountain from whence the others flow. As “the light of the body is the eye,” so the divine Spirit is the light of the soul; and since Christ gives us that spirit, he is therefore called “the true light, which lighteth every man that cometh into the world.” But if we will not be guided by this light, if we will “quench the Spirit,” and put out this “candle of the Lord,” how great will be our darkness! The blindness which is at first wilful, may, if persisted in, become judicial: And if God should “give us over to a reprobate mind,” it would be the just and proper punishment of having “loved darkness rather than light.”

In the list of sins which follow, *pride* holds the first place. In the language of scripture, this does not import merely a haughty, insolent carriage of ourselves towards one another, but a proud disposition of the heart towards God. It is said of Nebuchadnezzar, that “his heart was lifted up, and his mind hardened in pride,” (Dan. v. 20.) And we have a striking instance of this vice in the famous parable of the Pharisee; who “trusted in

*Good Lord, deliver us.*

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil;

*Good Lord, deliver us.*

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

himself that he was righteous,” and daringly boasted of his righteousness to God. The conclusion which our blessed Lord derives from this parable well deserves our attention: “Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.” (Luke xviii. 14.)

After pride, follows *vain-glory*, its usual attendant. Boasting, which is one species of vain-glory, is declared in scripture to be directly opposite to the spirit of Christianity. “Where is boasting?” says St. Paul; “It is excluded.” (Rom. iii. 27.)—But this phrase is sometimes used to signify an immoderate desire of the applause of others; and in this sense it indicates a temper no less unlike the spirit of the Gospel than boasting. “Let us not be desirous of vain-glory,” says St. Paul: or to render the passage more literally, “Let us not be vain-glorious.” (Gal. v. 26.) And again, “Let nothing be done through strife, or vain-glory.” (Phil. ii. 3.) Under proper restrictions, indeed, a desire of praise (that is, a desire that our conduct should be approved by the wise and the good) is blameless. It is when the feeling is carried to excess that it becomes criminal: It is when we “love the praise of men more than the praise of God”—When we “receive honour one of another, and seek not the honour that cometh from God only.”

*Hypocrisy* is a sin that we may well pray to be delivered from. It carries with it the idea, not only of self-deceit, and the intention of imposing on the world, but also the profane design of mocking God; and it is a most daring affront to his omniscience:—As if he who formed the heart, should not see into its recesses: As if he who knoweth the thoughts of man, should not punish their deceitful imaginings. No man is loaded with more reproach and scorn in this world than the detected hypocrite: “What then shall be his hope,” says the pious Job, “when God taketh away his soul?”

From those sins of our hearts, which are in a peculiar manner offences against God, we pass on to those which more directly respect our neighbour; such as “envy, hatred, and malice, and all uncharitableness.” But though these sins more especially affect our neighbours, they are no less offences against God than the others. And when we pray to be delivered from them, it is not a mere deprecation of the effects of these passions as they

*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.*

exist in others, but a prayer that we may be delivered from the dominion of them in our own bosoms. It is in effect, to pray God "to pour into our hearts that most excellent gift of *Charity*, the very bond of peace and of all virtues;" and to which the sins here enumerated are directly opposed. For "charity *envieth* not—rejoiceth not in iniquity, but rejoiceth in the truth." St. Paul ranks *envyings* with murders, and includes them in the list of those heinous sins, which he informs us are "the works of the flesh;" and of which he tells us, that they who are guilty of them "shall not inherit the kingdom of God." (Galatians, v. 21.)

In the same catalogue of sins we find *hatred*, which in the Litany follows envy, as its inseparable companion. This sin is no less contrary to the love of God, than it is to the love of our neighbour. "If a man say, I love God, and hateth his brother, he is a liar:" (1 John iv. 20.) And again, "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him:" (chap. iii. 15.)

After hatred, comes *malice*; by which we may understand, a settled, confirmed, inveterate hatred; as distinguished from the sudden effusions of anger or passion. This sin, too, is condemned by the Apostle, and ranked by him among crimes of the deepest dye; such as *wrath, blasphemy, envy, and the like*. (Col. iii. 8, &c.) It is more dangerous than hatred, because it shrouds itself in secrecy and subtlety. It unites the craft of the fox with the cruelty of the tiger. It poisons the soul that cherishes it, and drives all serenity and happiness from the bosom. The malicious are said to "devise iniquity and work evil upon their beds;" and "they sleep not," says Solomon, "except they have done mischief."

The last sin we deprecate in this petition is *uncharitableness*. This sin is of as comprehensive a nature as its opposite virtue; for it includes not only the grosser sins of "envy, hatred, and malice," but also every lessér violation of that *love*, which is "the fulfilling of the law." That notion of uncharitableness, which limits its signification to a want of liberality, or to censoriousness, is far too narrow and imperfect. The scriptures use the word *charity*, to denote the whole of our duty to one another; and whatever is contrary to this, may properly be called *uncharitableness*. All unkind-

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

ness, therefore, whether in thought, word, or deed; all quick resentment and lasting anger; all harsh judgment, and evil-surmisings; all arrogance, and insolence; all contemptuous and reproachful language; all calumny and detraction; all excessive wrath, even when we are justly provoked; all selfishness, and want of compassion to the poor, the afflicted, and the miserable; all these, are transgressions against the great law of *Charity*, and are to be deprecated in this petition. "From all blindness of heart," then, "from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness;

*Good Lord, deliver us."*

In the next place:—Although all wickedness begins in the heart, yet it does not always end there. And as it spreads further into the actions of our lives, our supplications must pursue it, and seek deliverance from its defilements. Accordingly, our next petition begins with a prayer for deliverance "from all inordinate and sinful affections." The phraseology is here altered from the English book, but we evidently refer to those sins which St. Paul places first, among the "works of the flesh;" (Gal. v. 10:) sins which are condemned by the light of reason; and which are positively forbidden by the laws of God, and threatened with his severest judgments.

But that we may include all sorts of sins, both small and great, we further pray that God would deliver us from all the temptations which lead to them—"all the deceits of the world, the flesh, and the devil."—All wickedness is *deceit*; for it promises more than it ever performs, and holds out to us hopes of happiness which it never realizes. "The world, the flesh, and the devil," are the great disturbers of our peace, the authors of our misery, and the great enemies of our salvation; and to their allurements and suggestions, all our sins may be traced. Though we solemnly renounce them at our baptism, yet they still follow us, and seek to deceive us. The world presents its objects of allurements without; the flesh meets them with its desires within; and the great enemy of our souls takes advantage of the propensities of both. Since then, these are the great enemies which war against our souls, we must fight manfully against them.

By the *world*, we are to understand the wicked men, the base principles, the vile practices, and the



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

evil examples of the world. These constitute what the scriptures style, "The wicked world," and "This wicked world." By these, the unwary are seduced into sin. By these, they are led into present guilt, and future destruction. Among these "deceits of the world," are the deceitfulness of riches, the allurements of power, of fame, and of pleasure. These the world presents in all the charms of attraction, and would have us consider them as our chief good; while it conceals the cares, the anxieties, and troubles which are their inseparable attendants. And as the world deceives us by its allurements, so likewise it often deters us by its favours from the performance of our duty. With great reason, then, do we pray to be delivered from its influence.

By "the deceits of the flesh," we are to understand the corrupt passions and appetites of our nature. Had man preserved his innocence, we might have safely followed their dictates. But in our fallen state, they are dangerous and deceitful guides, and if not checked and overruled by religion, they will lead us to our ruin. Well, therefore, does St. Peter exhort us to "abstain from fleshly lusts which war against the soul."

But we wrestle not only against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We are therefore taught to deprecate those *deceits of the devil*, by which he is continually endeavouring to seduce us from our allegiance to God, and to allure us to our destruction. The world and the flesh are indeed the most common instruments which he uses to effect our ruin, but there are certain devices which are his more immediate suggestions. Thus he tempts the humble Christian to despair; and him that is strong in faith to presumption. He tempts those who are prosperous in the world, to pride and arrogance; and those who are in needy circumstances, to murmuring and impatience. He persuades the gay and the dissipated, to consider the religion of the gospel as a mere fable; and the final judgment and the torments of hell, as the cunning devices of priestcraft. Let us then guard carefully against all his snares, and when we present ourselves at the throne of grace, let us present this request with all possible earnestness and sincerity,—  
"From all inordinate and sinful affections, and from all the deceits of the world, the flesh, and the devil;

*Good Lord, deliver us."*

of our prosperity; in the hour of death, and in the day of judgment;

*Good Lord, deliver us.*

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

But it is in vain for us to pray for deliverance from evil, unless we ourselves earnestly strive to avoid it. If we are living in the habitual indulgence of those sins which we profess to deprecate, without using any efforts, any exertions, or any sincere prayers to be delivered from their dominion, our profession of religion is a mere formality, our faith is vain, we are yet in our sins, and our heartless petitions are a mockery against heaven. We may comfort ourselves with the reflection that our evil thoughts and secret crimes are unknown to those around us; but God knoweth the heart. And the time is fast approaching, when every secret work shall be brought to light, and when the impenitent workers of iniquity shall perish. Let us, then, be watchful against the subtle attacks of our spiritual enemies; let us be diligent to co-operate with the assistance vouchsafed to us from above; and let us fervently and devoutly beseech God, "mercifully to look upon our infirmities, and in all our dangers and necessities, to stretch forth his right hand to help and defend us, through Jesus Christ our Lord. Amen."

But while we thus humbly implore our merciful Saviour to deliver us from the guilt of our transgressions, and to preserve us from the violation of his divine precepts, we cannot but be conscious that we have no merits or worthiness of our own to plead in our behalf. We therefore appeal to the all-sufficient merits of the Redeemer himself, and urge our supplications by pleading all that he has done and suffered for us. We entreat him "by the mystery of his holy incarnation and nativity"—the amazing instance of his love and goodness, when he divested himself of his divine bliss and glory, and submitted to be born of a virgin, and to become man for our sakes: "by his circumcision and baptism,"—whereby he fulfilled all righteousness, and exhibited a pattern of perfect obedience to all the laws and ordinances of God: "by his fasting,"—in which he endured the misery of extreme hunger and thirst, denying himself the use of the good things of God, to expiate our abuse of them; and "by his temptation," or conflict with Satan,—to which he graciously condescended, that he might teach us how to resist temptation, and that he might be able to succour them that are tempted, being touched with the feeling of our infirmities. We entreat him "by his agony and bloody sweat,"—when in the garden of Gethsemane, he underwent the most excruciating pains of body, and anguish of

rule and govern thy holy Church universal in the right way; (5.)

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth;

soul for our sins: "by his cross and passion," whereby he has redeemed us from the curse of the law, being made a curse for us, and suffering the torments which we deserved: "by his precious death,"—which was a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world: "by his burial,"—which was a further evidence of his great humility, in stooping to the grave, that he might redeem us from the power of it: "by his glorious resurrection,"—whereby he has given us a pledge of our own resurrection, and restoration to everlasting life: "by his ascension" to heaven,—where he has gone to prepare a place for us: and "by the coming of the Holy Ghost,"—which he dispenses, to comfort and support us, to guide us into all truth, and to direct us in the way of our duty, until his second coming to judgment.

Solemn obsecrations of this kind, often occur in the holy scriptures; and the compilers of our Litany seem to have had a particular view to them in the passages now under consideration. We find the Apostles urging the primitive Christians to the performance of religious duties, by motives taken from all that was esteemed most dear and sacred. St. Paul beseeches the Romans, "by the mercies of God." He entreats the Corinthians, "By the meekness and gentleness of Christ." He urges the Philippians, "By the bowels and consolations of Christ;" and solicits the Thessalonians, "By the coming of our Lord Jesus Christ." And there seems to be no reason why the same considerations may not be humbly urged in prayer, which are made the ground of importunate address.

Accordingly the Church instructs us to seek "deliverance from evil" by all those powerful and prevailing motives which have been recited; that through the efficacy of the Saviour's intercession, and the assistance of his spirit, we may reap the benefits of all that he has done and suffered for us. And so careful is our Church, on every occasion, to direct our thoughts to the merits of Christ, as the sole foundation of our hope and confidence:—inestimable merits! which are not confined merely to his death and passion on the cross, but extended to, and include, the whole mystery of his love, from his conception by the Holy Ghost, to his ascension to the right hand of God, and the mission of the

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

Comforter from heaven! With what feelings of gratitude and joy, must the devout soul meditate on all the instances of divine love, which are here enumerated? And with what full assurance of faith may we offer up the succeeding and last petition for deliverance from evil? where we implore our merciful Saviour to "deliver us" "in all time of our tribulation," when we most need his aid; "in all time of our prosperity," when we are least inclined to seek it; "in the hour of death," when we shall experience the last of the evils of the present state; and undergo our last struggle with the powers of darkness; and above all, "in the day of judgment," that then we may be delivered from everlasting misery, hear the absolving sentence of our Judge and Saviour, and be received into the heavenly mansions of bliss and glory. T. C. B.

#### (5.) THE INTERCESSIONS.

These are petitions for good; in which we implore the divine blessing on ourselves, on our Church and country, on the whole Church of Christ, and on all mankind.—The first intercession commences with an humble petition for audience of God, and contains a prayer for the universal Church. "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."—When it is written that "God heareth not sinners," we are to understand *impenitent* sinners; but the humble and contrite sinner, who approaches God with a penitent heart and a sincere faith in the merits of his Son, will ever find audience and acceptance with him. Such the Church supposes us to be, when she supplies us with this petition. In the second part of the intercession, where she instructs us to pray that the divine guidance and protection may be extended to the universal Church, we are to implore that it may be preserved in the profession of true and sound doctrine, in union with itself and in continual holiness. But, neither the sentence, nor the sense of intercession is completed, till the people add their response, "We beseech thee to hear us, good Lord;" and the pauses and tones of the reading, throughout the intercessions, should be in conformity with this construction.

We next implore the divine blessing and grace upon our civil rulers, that they may be disposed and enabled, "to execute justice and to maintain truth;"

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments ;

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

or, as it is more fully expressed in the prayer for the Church militant, "to maintain God's true religion and virtue." And how much the promotion of these great ends depends upon the faithfulness of our rulers and magistrates, is too obvious to require a comment.

The ministers of the sanctuary next become the subject of our prayers. We beg of God, that they may be so enlightened in the knowledge of divine things, that the whole body of the Church may be edified by the spirituality of their instructions, and the holiness of their lives. This is agreeable to the injunctions of the Apostles ; "Brethren, pray for us, that the word of the Lord may have free course, and be glorified !" and it is also in conformity with the practice of the Christian Church, in every age. As a watchman, who is set for the defence of the gospel, and a steward of the manifold grace of God, the station of the Christian minister is awfully responsible. It is responsible as it respects himself, as it respects the people of his charge, and as it respects the great cause which he is commissioned to advance. Nothing, but the assistance of divine grace, can enable him to fulfil its duties with faithfulness and usefulness : and this is to be sought and obtained, only by his own prayers, and the intercessions of the people in his behalf. All, therefore, who have any regard for the success of the Gospel, or any concern for their own spiritual welfare, should unite fervently in the petition to the Almighty, "That he would illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of his word ; and that both by their preaching and living, they may set it forth, and show it accordingly."

After having prayed for our civil rulers and spiritual guides, we offer up a petition for all the people, recommending them to the divine blessing and protection. And we moreover pray God to "give to all nations, unity, peace, and concord ;" that, in the language of the prophet, "they may beat their

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all who travel by land or by water, all women

swords into plough-shares, and their spears into pruning-hooks ; that nation may not lift up sword against nation, nor learn war any more."—And while we thus pray for universal peace and concord, how diligent and careful should we be in promoting it ourselves ! in suppressing and preventing, as far as we are able, all strife and animosity, and whatever may tend to destroy private harmony or disturb the public peace.

The four succeeding petitions are for spiritual blessings. They are very pertinently expressed, and afford us ample matter for meditation. The first in order, leads our thoughts to the source of all our evils, the corruption of the heart ; and directs us to apply to the fountain of all holiness, to cleanse and sanctify it ; "to give us an heart to love and fear God, and diligently to live after his commandments." This is equivalent to the expression of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me." The love and the fear of God are every where set forth in scripture, as the true principles of Christian obedience ; and they are so far from being inconsistent with each other, that they are really inseparable ; the one deterring us from sin, and the other, exciting us to virtue and righteousness.

But we must not rest here. For however well disposed our hearts may be for the present, we shall soon relapse into our former sins, without the constant assistance of the Holy Spirit. We therefore proceed to ask of our Heavenly Father, and that not for ourselves only, but for "all his people, increase of grace, to hear meekly his word, and to receive it with pure affection ;" esteeming it infinitely superior to all that is taught in the fallible systems of human moralists, and cherishing a hearty desire of being enlightened by its revelations, and improved by its instructions : and that, making it the constant and only rule of our actions, we may be enabled "to bring forth the fruits of the spirit." Here, as in other parts of our Liturgy, we cannot

in the perils of child-birth, all sick persons and young children, and to show thy pity upon all prisoners and captives ;

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

help admiring the correctness with which the rule of our duty is delineated. Equally avoiding the errors of deism, and the delusions of fanaticism, it teaches us nothing about the "moral fitness of things," nor does it refer us to imaginary impulses and extraordinary inspirations. It directs us to the *Word of God*, as the only rule of faith and practice ; and while it inculcates the necessity and the efficacy of divine grace, it still refers us to this *written word*, admonishing us to hear it meekly, and to receive it affectionately, that we may be fruitful in every good work.

Our next petition is, "that it may please God to bring into the way of truth, all such as have erred and are deceived;" an intercession of the same import with that contained in the last Collect for Good Friday, where we pray for the conversion of "all Jews, Turks, Infidels, and Heretics." For these then, and for all who are unhappily misled by the spirit of error, and delusion, let us offer up our fervent prayers to the common Lord and Father of all men, that it may please him to have mercy upon them, to pity their ignorance and hardness of heart, to bring them into the light of his truth, and to guide them in the way of holiness and salvation.

The Scriptures sometimes represent our present condition as a state of warfare. They describe us as contending under Christ, the great Captain of our salvation, against our three grand enemies, the world, the flesh, and the devil. It is in allusion to this state of warfare, that the succeeding petition is framed. We implore the aid and protection of God, in behalf of the several members of his Church militant ; beseeching him "to strengthen such as do stand," such as remain firm in the principles of their faith, and constant in the practice of their duty : "to comfort and help the weak-hearted," who are weary and fearful, despairing of victory, and almost ready to yield to their spiritual enemies : "to raise up those who fall ;" those who are overthrown, but not vanquished ; who have yielded to many temptations, but are not hardened in iniquity : and finally "to beat down Satan under our feet," that whatever difficulties it may be our lot to encounter, or whatever temporary advantages the

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true re-

adversary may gain over us, the strength of God may be made perfect in our weakness, and that all our spiritual enemies being overcome, we may come off more than conquerors, through him that hath loved us. The scriptures every where teach us, that "in God alone is our salvation ; that he is the rock of our strength ; and that our refuge is in God." The most firmly established Christian has no security, except he is protected by the shield of the Lord, and supported by his arm : the weary and faint-hearted, have no real consolation, and no effectual assistance, but what is communicated to them from the God of all comfort : the backslider can have no hope of being recovered from his apostacy, but through the aid of the quickening influences of the Holy Spirit ; nor have those who are harassed and led captive by the evil one, any prospect of finally triumphing over their spiritual enemies, but by the assistance of him who hath bruised Satan under his feet. Frail and dependant as we are, let us then seek for aid where all sufficiency resides ; then may we say, "The Lord is my light and my salvation ; whom shall I fear ? The Lord is the strength of my life ; of whom shall I be afraid ?"

In the preceding Intercessions, we have made supplications for the supply of our spiritual wants. We now turn our prayers to those which relate more immediately to the body ; beseeching God, who alone is our refuge and strength, and is a very present help in trouble, "to succour, help and comfort, all who are in danger, necessity, and tribulation." In a more particular manner, we pray for the preservation of all "travellers," "all women in the perils of child-birth," "all sick persons, and young children." We pray for the "prisoner," and the "captive ;" for the "orphan," and the "widow ;" and in general, for "all that are desolate and oppressed."—While, then, we recommend these to the care and mercy of God, let us ever be mindful to accompany our prayers with our good deeds : Let us remember that to visit the fatherless and widows in their affliction, and to assist and relieve the distressed, is a principal part of true religion, and a peculiar and indispensable duty of a disciple of Christ.

penitance, 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.*

The next petition is one of the shortest, but the most comprehensive of all ; " that it may please God to have mercy upon all men." This prayer, which is the dictate of reason and humanity, is in perfect accordance with the scriptures. These teach us that the God and Father of all men, is good to all ; that his tender mercies are over all his works ; and that his blessed Son has tasted death for every man. Our prayers, therefore, should not be limited by any imaginary decree of absolute reprobation, but our charity should be co-extensive with the mercy and goodness of God.

In the same spirit of true Christian benevolence, and in conformity with the practice as well as the precepts of our divine Redeemer, we proceed to pray even for our " enemies, persecutors, and slanderers ;" that it may please God " to forgive them, and to turn their hearts." And this petition we offer, not so much for our own sakes, and our own relief, as on their account ; that, their hearts being changed, they may be restored into a state of salvation ; which no man can be in who lives in hatred and enmity, or who persecutes or slanders his neighbour : for " he that loveth not his brother, abideth in death."

The intercession which follows, seems to be taken from a petition in the Lord's Prayer : for when we beseech our heavenly Father " to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them," it is in effect to say, " Give us this day our daily bread." This pious supplication acknowledges God as the giver and preserver of all good things ; which were first created by his word, before there were any second causes to produce them, and which are still preserved and continued to us by his all-powerful and bounteous hand. He visiteth the earth and watereth it, and bringeth forth food out of it : He prepareth the corn to cover the valleys, he clotheth the pastures with flocks, and crowneth the year with his goodness ; filling our hearts with food and gladness. But let us remember that he can, with equal ease, turn the rivers into a wilderness, and the water-springs into a dry ground ; that he can change a fruitful land into barrenness, for the wickedness of them that dwell therein, and that except the Lord bless the earth, their labour is but vain that cultivate it.

The next Intercession, is the most important in

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

*Grant us thy peace.*

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

*Have mercy upon us.*

¶ *The Minister may, at his discretion,*

the Litany. In it we beseech God " to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of his Holy Spirit, to amend our lives according to his holy word."—True repentance is a primary condition of the forgiveness of our sins, and in the scripture sense of this duty, it is no light or transient work. It imports a sincere change of mind ; a turning from sin, with an abhorrence of its evil nature, and dreadful tendency. It is attended with deep humility and sorrow of heart, and it terminates in the reformation both of the heart and life.—In that part of the intercession which relates to our forgiveness, we notice a threefold distinction : " sins, negligences, and ignorances." By the first may be understood our more gross and deliberate transgressions, which should fill us with the deepest sorrow and remorse. By the second, those lesser sins into which we daily fall, through inadvertency, carelessness or surprise ; and which should be sincerely repented of, that we may be daily renewed in the spirit and temper of our minds. And by the third, those ignorances which are only so far criminal as they are voluntary, or attributable to a neglect of the proper means of obtaining knowledge. For all our various and multiplied offences, we must daily ask forgiveness ; beseeching God that he would " endue us with the grace of his Holy Spirit, that we may amend our lives according to his Holy Word." Without the help of this grace we can do nothing. Our mind is naturally blinded by sin, our judgment is corrupt, and our will perverse. It is the Holy Spirit only that can enlighten our minds, and renew and sanctify our hearts ; and without his renovating influences we shall remain dead in trespasses and sins. But, thanks be to God ! we have a sure word of promise that this assistance of the Spirit shall be given to all who ask it. With what sincerity and fervency ought we then to pray for the graces of the Holy Spirit, to guide us into all truth necessary to our salvation, and to enable us to regulate our lives according to the dictates of God's holy word.

After we have gone through the preceding deprecations and intercessions, the Church endeavours to raise our desires of audience and acceptance to the highest possible fervency. For this purpose she has furnished us with a few earnest and affectionate petitions, to be uttered, with a

omit all that follows, to the Prayer,  
"We humbly beseech thee, O Father,"  
&c. (6.)

[ O Christ, hear us. (7.)

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

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

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

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

*Ans.* Neither reward us according to our iniquities.

¶ *Let us pray.*

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the

pious sort of emulation, alternately by the Minister and people. In the importunity of our devotions, we implore the Redeemer, by his *divinity*, as the "Son of God," to hear our prayers. And we invoke him by his *humanity* and sufferings, as the "Lamb of God that taketh away the sins of the world," to "grant us his peace, and to have mercy upon us."

T. C. B.

(6.) Here the Rubrick in our American Service permits us to pause, and to pass over a part of the Litany which is commonly called the *Supplications*, till we come to the last prayer. But the discretionary part is so excellent and so fervent, that it will seldom be omitted, unless there is some imperious necessity for abridging the service. And in those Congregations where it is thought expedient generally to omit it, propriety would seem to dictate the use of it, on all the more solemn seasons of the Church.

T. C. B.

(7.) THE SUPPLICATIONS.

The part of the Litany which is termed *The Supplications*, was compiled from more ancient services about six hundred years after Christ, when the barbarian nations began to overrun the Christian countries; but if we consider the troubles of the Church militant in every age, and the enemies

desire of such as are sorrowful; mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence be brought to naught; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

*O Lord, arise, help us, and deliver us, for thy name's sake.*

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

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

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

*Ans.* As it was in the beginning, is now, and ever shall be, world without end. Amen. From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

With pity behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

with whom the good man is constantly environed, we shall perceive that this part of the service is proper and pertinent at all times.

The supplications commence, like the beginning of the Litany, with an invocation to the glorious Trinity for "mercy." For the repetition and reiteration of the petition is supposed to be addressed, first to the Father, secondly to the Son, and thirdly to the Holy Ghost. If we reflect how constantly we stand in need of mercy, we shall be convinced that we cannot ask it too often. It is a request which the greatest sinner may make successfully, if he makes it with true penitence; and it is one which the greatest saint has daily need to make, under a sense of his continual infirmities.

The main object of the supplications is to enforce the foregoing deprecations and intercessions, with the greatest possible importunity: only adding a few petitions in reference to our preservation. But such was the pious humility of the ancient Christians, and so high was their veneration for the Lord's Prayer, that they thought no office of their own complete without it; and that it could not, therefore, be omitted in the Litany. It is introduced in this place, to supply whatever defects there may be in the preceding parts; and to intro-

*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.*

*Min.* O Lord, let thy mercy be showed upon us.

*Ans.* As we do put our trust in thee.

duce and sanctify all that follows; which is only a larger paraphrase of the two last petitions of this divine form.

After the Lord's Prayer, two short petitions are added. They are taken from the words of the Psalmist, and are to be repeated alternately by the Minister and people. "O Lord, deal not with us according to our sins." "Neither reward us according to our iniquities."

Before proceeding to the subsequent Collect, which is commonly called "a prayer against persecution," the Minister is instructed to say, "Let us pray." This admonition is sometimes used to denote the change from one kind of prayer to another; and the repetition of it here, towards the close of the service, is happily calculated to remind any who may be growing languid or inattentive, in what an important work they are engaged.

Though the prayer against persecution, was first introduced during a calamitous state of the Church, it will be too seasonable in every age, till one of truer piety shall come than any that has yet been known, or is likely soon to take place. In our present state, we are at all times liable to many "troubles and adversities," and exposed to many evils from the "craft and subtilty of the devil," as well as the machinations of wicked men; and from all these we should pray to our merciful Father to save and deliver us.—In the introduction to our requests, we are taught to profess our reliance on the divine mercy, which is ever ready to extend itself to the truly contrite heart. Our first petition is, that God would "mercifully assist our prayers," by his Holy Spirit, which is designed to help our infirmities, and to make intercession for us.—We then pray, that he would graciously prevent the evils which threaten us, and remove those we labour under; that "being hurt by no persecutions," we may evermore celebrate his goodness, and give thanks to our Almighty Deliverer, "in his holy Church, through Jesus Christ our Lord."—Here, instead of the usual "Amen," the people offer up a short prayer for help and deliverance, borrowed from the Psalms;—"O Lord, arise, help us, and deliver us, for thy name's sake." To this response, the Minister replies with a sentence taken from the forty-fourth Psalm; pleading with God, and suggesting to us, "the noble works" done by him for his

¶ *Let us pray.* ]

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most justly have deserved; and grant that, in all our troubles, we may put our whole trust and confidence in thy mercy; and evermore serve thee in holiness

Church; which, if we have not seen with our eyes, we "have heard with our ears" from the holy scriptures; "our fathers having declared them to us," partly as performed "in their days," and partly "in the old time before them."

And since the arm of the Almighty is not shortened that it cannot save; nor his ear become heavy, that it cannot hear, the Congregation again respond in the same words as before, only changing one of them for another still more significant; beseeching help and deliverance, for the "honour" of God:—not for any merit of our own, but for his own glorious perfections, and the instruction of his creatures, that we and all men may learn to love, to praise, and serve him. And to this we are indispensably bound, even while the most painful view of our sorrows and wants is present to our minds; and, therefore, in the midst of these supplications, we are taught to ascribe that glory to the sacred Trinity, which ever has been, and now is, and ever will be, its due, whether infinite wisdom averts to us prosperity or adversity.

The doxology is followed by a few other alternate supplications, which we finally sum up in the words of the Psalmist; "O Lord, let thy mercy be shewed upon us;" "as we do put our trust in thee."

After these short petitions and responses, we are furnished with an admirable prayer for grace to sanctify our troubles. In this we address ourselves to our heavenly Father, and beseech him to "look mercifully upon our infirmities," and to "turn from us all those evils that we most justly have deserved." But if it does not seem good to infinite wisdom to preserve us from trouble, the next thing that we should desire is, that we may have faith and strength to bear it. We are therefore taught to pray, "that in all our troubles we may put our whole trust and confidence in God's mercy."

There is indeed nothing more consoling in the day of affliction than a firm trust in the divine mercy; but if our faith be not well grounded, there is no state more dangerous. We therefore add to our former petitions this last request, that we may "evermore serve God in holiness and pureness of living, to his honour and glory, through our only Mediator and advocate, Jesus Christ our Lord." They only have just cause to trust in the

and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

† *A General Thanksgiving.* (8.)

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through

mercy of God, who obey his laws and do his will. Let us then be careful that our holiness be equal to our faith, in the time of affliction. It is comparatively easy to serve God in the season of prosperity, but adversity is the furnace that tries our piety. The hypocrite and the self-deceiver fall off as their temporal comforts vanish. But he who desires and determines "evermore to serve God in holiness and pureness of living," evinces that he does this out of choice and from a sense of duty, and that he delights in such a course of life. Such a man will maintain his integrity under the heaviest chastisements. Considering his afflictions as sent for

Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

† *A Prayer of St. Chrysostom.*

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

2 Cor. xiii. 14.

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

HERE ENDETH THE LITANY.

his correction and amendment, they will but draw him nearer to his God; and appropriating the language which the Psalmist ascribes to his ancient people, he will say, "My heart is not turned back, nor my steps gone out of the way; no, not when thou hast smitten me into the place of Dragons, and covered me with the shadow of death."

T. C. B.

(8.) The General Thanksgiving, the Prayer of St. Chrysostom, and the Benediction, which stand at the close of the Litany, have already been noticed in our comments on the Morning Service.

T. C. B.



# PRAYERS AND THANKSGIVINGS (1)

*Upon several Occasions, to be used before the two final Prayers of MORNING and EVENING SERVICE.*

## PRAYERS. (2.)

¶ *A Prayer for CONGRESS, to be used during their Session.* (3.)  
 MOST gracious God, we humbly be-

(1.) It was not from accident, but from design, that these occasional Prayers and Thanksgivings, were directed to be used before the two final Prayers of the Morning and Evening Service. [viz. immediately before the Prayer of St. Chrysostom, and the benedictory Prayer.] What though they come after the General Thanksgiving? The two species of devotion are not kept so entirely separate in other places, as to make this a consideration. In many of our Churches, the practice is antirubrical in this particular.

BP. WHITE.

It is to be hoped, that we added some useful Prayers and Thanksgivings, to those contained in the English Book. They were selected from Bishop Taylor.—The Prayer “in time of War and Tumults,” was thought improved by the omission of some rough passages.—The concluding Prayer of this department in the English Book, was omitted, as being too much a play upon words, from which the service is in general so free.

BP. WHITE.

(2.) Though the various miseries of mankind are exactly enumerated in the Litany, yet they are but barely mentioned there, and at some times some particular evils lie so heavy upon us, and some great mercies are so necessary for us, that it is requisite we should have solemn forms upon such occasions to annex to this office, that so it may fully suit all our necessities. Solomon supposes there will be special prayers made in the temple in times of war, drought, pestilence, and famine, (1 Kings viii. 33, 35, 37;) and Lactantius observes, that the very Gentiles, addressed themselves to the gods, in times of war, plague, and drought. Tertullian also notes that the Christians did make extraordinary prayers on such occasions. And both the Greek and Latin Church have their several offices for such times, out of which these prayers are taken, which are not designed for a complete office; because when any judgment continues long, and

seech thee, as for the People of these United States in general, so especially for their Senate and Representatives in Congress as-

grows general, our governors draw up a peculiar office, and enjoin it to be observed with solemn fasting: only these prayers are continually to be said with the Litany upon such occasions, that so, “In time of famine, plague, and war, the mercy of God may be immediately implored.”

*Dean Comber.*

Only the two prayers, for rain, and for fair weather, were in the first book of Edw. VI. and there placed at the end of the Communion Service. But in the second book of Edw. VI. these two with the three following, namely, in time of dearth, war, and plague, were all five inserted in the place, where they now stand. But their respective thanksgivings were added by order of King James the First.

Note also, that the five foregoing prayers are deprecations; whereas the three following, namely, for ember-weeks, for the parliament, for all conditions of men, are intercessions; these were added at the last review, 1661.

*Dr. Bisse.*

Drought, deluge, or excessive rain, famine, rebellion, war, tumult, plague, and pestilence, are among the most dreadful visitations of the Almighty. These judgments He sometimes sends upon the earth, that the inhabitants of the world may learn righteousness. But so much have we of these realms been indebted to the mercy of providence, that within the remembrance of more than the present generation, some of these forms have not been found necessary. The forms themselves, however, for the credit of the compilers of our Liturgy, are so plain and perspicuous, that no particular elucidation of them can be required. It may, therefore, be enough to observe, that similar prayers occur in ancient Liturgies, from which some of these appear to be chiefly taken: and that each is well suited to the emergency to which it is appropriated by our Church.

SHEPHERD.

(3.) This “Prayer for Congress,” is taken from

sembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of thy People; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These, and all other necessities for them, for us, and thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

¶ *For Rain.* (4.)

O GOD, heavenly Father, who by thy Son Jesus Christ, hast promised to all those who seek thy kingdom and the righteousness thereof, all things necessary to their

the "Prayer for the high Court of Parliament," in the English Book, with such slight alterations as circumstances rendered necessary; and the following remarks upon it are collected chiefly from *Waldo*, and *Comber*.

The Prayer for Congress is not only an admirable form of devotion for general use, but affords the most excellent instruction to the members of that assembly; who should learn from hence to make "the advancement of God's glory, the good of his Church, and the safety, honour, and welfare of his people," the constant and invariable object of their deliberations. To this end they should banish from their breasts all considerations of private interest, and local or party attachment, and should always remember that "peace and happiness," which we daily pray for, can never be obtained or preserved, without the establishment of "truth and justice, religion and piety;" for *righteousness alone exalthe a nation, but sin is a reproach*, and will in the end bring ruin and destruction to *any people*. (Prov. xiv. 34.) But whether our Governors and Legislators do *their* duty or not, we must be careful not to neglect *ours*; which is, to speak of them with respect, to submit to the laws they enact, and, to pray fervently to Almighty God, that he will direct their councils according to his will, and *teach our Senators wisdom.* T. C. B.

(4.) Want of Rain is one of the severest judgments of God; and as such it was often inflicted on the Israelites for their disobedience. Nothing can afford us a more striking manifestation of the divine displeasure, than to behold the heavens as iron over our heads, and the earth as brass under our feet;—to behold the parched ground gaping for thirst, the glory of the vegetable world withered by the scorching sun, and the labour of the husband-

bodily sustenance; send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.* (5.)

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us: And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. And give us grace, that we may learn, by thy punishments, to amend our lives, and for thy clemency to give thee thanks and praise, through Jesus Christ our Lord. *Amen.*

man destroyed.—He alone who sends the judgment can afford the needed relief. "It is the Lord who covereth the Heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains." Accordingly all nations, Pagans, Jews, and Christians, have, by their various rites and supplications, resorted to Heaven under this calamity. We are especially encouraged by the holy scriptures to do so under all calamities. This prayer, therefore, teaches us to look beyond the elements, to our Father in Heaven, who commands the clouds and the rain at his pleasure. T. C. B.

(5.) The want, and the excess of rain, are alike productive of dearth and famine, and are, therefore, equally to be deprecated. Some parts of the world, indeed, are more liable to the one than to the other. The equatorial regions of the East, are more commonly oppressed with drought; and this may be a reason why the Eastern Church has a prayer for Rain, while it has none for Fair weather. But in the more northern and westerly countries, it is otherwise; and accordingly the western Church has an office *pro serenitate*, which the Church of England has taken as the model of her "Prayer for Fair weather."

An excess of rain, was the means which God once took to express the highest displeasure that he ever manifested against the sons of men; for by this he destroyed the old world. And though he has promised no more to inundate the earth with a deluge, yet the labours of seed-time are often frustrated, and the abundance of harvest often destroyed by excess of rain.—It is only the Creator of the elements, that can rule them. God alone can make the rain to cease, as he causes it to begin. It were as vain for us to call upon the clouds to drop no more, as to command the waves to stay their

¶ *In Time of Dearth and Famine.* (6.)

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty, for the love of Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

¶ *In Time of War and Tumults.* (7.)

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with

course. Both are alike deaf to us; but they both equally know their Maker's and their Master's voice. It is to the Almighty Father, then, who made the Red Sea to divide itself, and caused Jordan to roll back to its fountain;—to the Son of God, who walked upon the waters, and made the winds and the sea obey him;—to the Spirit of God, that first moved upon the face of the waters, and afterwards brought the waters of the Deluge into their own place again, that we are to look in the calamity of excessive rain; and the wisdom of the Church has provided us an admirable prayer for the purpose. T. C. E.

(6.) This prayer is very properly placed next after those concerning the want and the excess of rain, because famine generally follows one of these two; and the fear of this, is what makes those to be so dismal. It may also proceed from other causes, but it is most certain that God is the appointer of it, whatsoever be the means to bring it. For he makes bread to grow out of the earth, and he can hinder it when he pleaseth. He it is therefore who threatens it to obstinate sinners, and he is said to "call for a dearth upon the land," to intimate that Famine is one of his servants, which cometh when he calleth for it; but this is so evident that it needs no farther proof. Therefore let us fear, and fly to him with early and earnest importunities; for none but God can relieve us, and prayer is the only means to obtain his help.

DEAN COMBER.

(7.) The rules of Christianity are inconsistent with all kinds of War, but such as is undertaken for our just and necessary defence. The Church daily prays against it in her Collects and Litanies,

thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory, through the merits of thy Son, Jesus Christ our Lord. *Amen.*

¶ *For those who are to be admitted into Holy Orders, to be used in the Weeks preceding the stated Times of Ordination.* (8.)

ALMIGHTY God, our heavenly Father who hast purchased to thyself an universal Church, by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred ministry of thy Church. And, to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may

and all good men do heartily wish there was no such thing in the World. But, alas! offences will come, and our sins do many times cry louder than our prayers; and then the Sword is made the instrument of God's vengeance, though managed by the hands of men.

Now when we are thus punished, the next remedy is to try if we can by humiliation and prayer remove that which we could not prevent. If it be a foreign enemy, it is called *War*, if the opposers be domestic rebels, it is styled a *Tumult*; but in both it is our duty to assist our country with our prayers, as well as our endeavours for its peace and quietness. DEAN COMBER.

(8.) The *stated* times of Ordination are the Sundays following the Ember weeks. T. C. E.

"Ember" is a word of uncertain derivation. Some suppose it signifies ashes, and some abstinence. Abstinence or fasting, it is commonly known, was anciently accompanied with the act of sitting upon ashes, or of sprinkling ashes upon the head. In the Western Church, the ember weeks were styled, "the fasts of the four seasons." This title, as well as the usage mentioned above, appears to favour the derivation already given. But others derive ember from a Saxon word, signifying course, or circumvolution, for the ember weeks return at fixed and certain periods, and are fasts in course.

The ember days are the Wednesday, Friday, and Saturday, after the first Sunday in Lent, the feast of Pentecost, September 14, and December 13. The weeks in which these days fall are called ember weeks; and the Sundays immediately following are, according to ancient institution, appointed

show forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; give thy grace, we humbly beseech thee; to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *In Time of great Sickness and Mortality.* (9.)

O ALMIGHTY God, the Lord of life and

by the 31st canon of our Church for the ordination of the Clergy.

These two prayers, though the latter of them is found in the Scottish Liturgy, were added to our Book of Common Prayer only at the last review. The intention of the forms is sufficiently obvious: and as the ordination of ministers is a subject of primary importance, it is to be regretted that one or other of the forms is not more generally read on the Wednesday and Friday in the ember week, in such of our parish Churches as have service on those days. Whether they were intended to be read every day in the ember weeks, or only on every ember day in the week, is a question that has not universally been answered in the same way. The words of the rubric appear to countenance the former practice.

*Shepherd.*

The former of these two prayers is thought to be most properly used in the early part of the week, as it is for the ordainers and the ordained; to guide the minds of the bishops and their assisting pastors, that they may, with wisdom and fidelity, make choice of persons, well qualified by their learning and piety, to be admitted into the offices of the ministry. The other is proper to be used toward the latter end of the week, to beseech God to afford the grace of his Holy Spirit to all those, who have been made choice of, and who are to be admitted to the office of a priest, or the administration of a deacon.

*Collis.*

In this appointment our Church follows the constant custom of the catholic Church, and that seems derived from the original precedent of the apostles themselves, see Acts xiii. 2, 3. A custom of the highest importance to be continued for ever in the Church; to the end, that all those, who are appointed to feed the flock of Christ, may be true

death, of sickness and health; regard our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us for our sins with great sickness and mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom which in the end will bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *For a Sick Person.* (10.)

O FATHER of mercies, and God of all comfort, our only help in time of need; look down from heaven, we humbly beseech

and lawful shepherds, having "entered in by the door," I mean, the apostolical way of ordination, by prayer and laying on of the hands of the bishop, and not hirelings, who climb up some other way.

*Dr. Bisse.*

(9.) This prayer is not to be found in the English Book. They have indeed a prayer to be used "In the time of any common Plague or Sickness," but it differs entirely from this, and is a deprecation of the *Plague*, properly so called. The malignant Fevers which sometimes devastate our cities, are little less to be dreaded than the *Plague*, and this form of Prayer might with great propriety be used at such times.

The evils of war are inflicted by the hands of men, and famine often follows in its train, but pestilence seems to be sent more immediately from God; so that when David chose this alternative, he said he would "fall into the hands of the Lord." It is to God alone, therefore, that we must look for deliverance, in this calamity, and we have a form well suited to the purpose, if we will use it with humiliation, and fervency.

T. C. B.

(10.) Among the Occasional Prayers in the English Book, there is none provided "for a Sick Person," except a few words, in a parenthesis, in the "Prayer for all conditions of men." This prayer was judiciously added by the American reviewers of the Liturgy, and is taken chiefly from the two first Collects in the "Office for the Visitation of the Sick." The following remarks upon it, are collected from Dean Comber's Commentary on that Office.

T. C. B.

To say the introduction of this Collect is found very anciently in the offices of the Greek or Latin Church, is somewhat for the honor thereof; but we must look higher, and then we shall see that God

thee, behold, visit, and relieve thy sick *servant*, for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the

himself instructed the Jews in Moses' time to pray so, *look down from thy holy habitation from heaven, &c.* Deut. xxvi. 15. And that this form continued for many ages, in the Jewish Church, may be known from that prayer in Isaiah, when the people in their distress say, look down from heaven, and behold from the habitation of thy glory. (Isaiah lxiii. 15.) Yea, Solomon was assured, that when any sickness was upon that people, if they called upon God, he would hear them in heaven his dwelling place. (1 Kings viii. 37, 38, 39. and chap. ix. 3.) So that the Church had just reason to transcribe this piece of sacred devotion into her office. It may be the sick man may with some trouble consider, that though God be his father, yet he is very glorious, and very distant from us, dwelling in heaven, while we are upon earth afflicted with many miseries, and far from our father's house. But God in prescribing this form, hath assured us that he doth not forget us in the midst of his glories, and that he doth not disdain to behold, visit, and relieve us. First we pray that God will *look upon the sick man with the eyes of his mercy*, which same petition is used in the Greek office, and the phrase is very significant, for to look or set one's eyes upon any one, is to *shew a dear affection for them*, and to *take a special care of them*, for we use to look often upon that which we love and value; and thence it is said, *the eyes of the Lord are over the righteous, and upon them that fear and love him*. So that when we pray that God will look upon the sick man with the eyes of his mercy, we desire that he may signally express his love to him, and care for him; that he may consider his misery and pity him.

Secondly, we pray that God will visit him, and bestow on him the graces of hope and faith, that so he may have comfort and sure confidence in him: Nothing is so necessary for the afflicted as comfort; and none is so able to comfort us as God, who is *the Father of mercies, and the God of all comfort*.

Thirdly, we pray that God will preserve him from the temptations of the enemy. A well-grounded faith and confidence in God is the best defence against the assaults of Satan. It is the Christian's shield whereby he is able to quench all the fiery darts of the wicked one.

Fourthly, we pray that God would give him patience under his afflictions. We are naturally so sensible of bodily evil, and so little affected with that which concerns our souls, that we are unwilling to purchase our spiritual good at the rate of a

enemy; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory: Or else give *him* grace so to take thy visitation,

little outward smart; and therefore most men are apt to pray immediately for deliverance from their present grievances, before they have done them that advantage which God designed to effect by them. They are impatient to have their distemper removed, before it hath weaned them from the love of earthly things, or taught them humility, and submission to the will of heaven; before it hath quickened their repentance, tried their faith, or exercised their patience; before it hath mortified their lusts, elevated their devotions, or confirmed their purposes of holy living: which unseasonable requests, it would be no mercy in God to grant, because it is no argument of his good will, nor a profitable method for us to take off the plaster before the cure be wrought. If a child deserve and need correction, a prudent father will not spare for his crying. (Prov. xix. 18.) Nor will our heavenly Father be so cruelly kind to us as to hear us, when we pray for that which is hurtful to us. So that though the sick man may chiefly, and perhaps only desire our prayers for his restoration to health, yet the Church knows that those in sickness are not so competent judges in this case, since their sense of pain prevails above the rational expectations of the benefits that flow from thence. And therefore we are ordered in the first place, to pray absolutely for sanctifying the affliction, and only in the second place and conditionally for removing it.

And lastly we pray that God would raise him up to lead a holy life, or prepare him for a happy death. Every sickness must end either in life by recovery, or in death by the continuance thereof, and God alone knows which of these shall be the event of the present distemper; but whithersoever he appoints, it cannot be ill to him that hath seriously repented of his sins, and doth firmly believe in God: therefore our great care is to obtain those graces for the sick man which will make either life or death a blessing; and without these neither of them are good. For if God restore an impenitent and evil man, he lives only to multiply his offences, and aggravate his condemnation: If such an one die, his possibilities of mercy cease, and his endless misery begins, so that it is necessary for us to pray for these graces: And when we have done so, we need not petition absolutely for life and health, but only with submission to God's good pleasure, and if he see it best for the afflicted man. If our heavenly father please to grant a recovery, we shall be very thankful for it, and not doubt but it will be for good; if not, the suffering Christian may be happy

that, after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ *For a Sick Child.* (11.)

ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him*, O Lord, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

¶ *For a Person, or Persons, going to Sea.*

O ETERNAL GOD, who alone spreadest out the heavens, and rulest the raging

without it; and it were in vain to ask what is not agreeable to the divine will, which always must be done. Upon these considerations the saints have been indifferent either for life or death, which best pleases God. It was the ambition of the noblest philosophy, to bring a man to that temper, that he need neither wish nor fear death. But Christianity and a sanctified affliction can only really effect it. These can teach a man with the Church here, to pray directly and positively for divine grace; but for health, only on condition that it may please God, and tend to enable us to live to his fear and to his glory. To live longer is not truly desirable unless we resolve to live better. We have lived too long already, if we have lived to the dishonour of him that made us; and this will be a happy sickness, if it bring us to a sound mind, and make us resolve, that whatever addition shall be made to our days, we will spend it in his service; and if he gives us time and strength, doubtless we are obliged to lay them out in doing his blessed will. Let us resolve therefore, if we recover by the divine mercy, that his law shall be the rule, and his glory the end of all our actions; that we will fear to displease him in any thing, and desire to honour him in all things; so shall we adorn the gospel, bring glory to God, do good to our neighbours, and increase our reward. DEAN COMBER.

(11.) Children are their parents' greatest joys and sorrows: in their health the highest and sweetest comfort, but then! alas, their tender bodies and

of the sea; we commend to thy Almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies, through Jesus Christ our Lord. *Amen.*

¶ *For a Person under Affliction.*

O MERCIFUL God, and heavenly Father, who hast taught us, in thy holy Word, that thou dost not willingly afflict or grieve the children of men; look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give

weak estate renders them liable to so many casualties and distempers, which nips the forward pleasure, and pierces their hearts with a sorrow as great as their affection towards them can produce. Plutarch calls them *certain and great cares, uncertain and distant comforts*. When all seems to be well with them, the very dangers that threaten them disturb a tender parent with many fears: But when sickness seizes on them, our grief is greater and more afflicting than theirs, because they only lie under a sense of pain, while we are tortured by reflecting on our past cares, our preconceived hopes, and our present fears of losing the fruit of both: And there is no doubt but natural affection, if not curbed by religion, would drive us into indecent excesses on such occasions. But reason should direct us to express our love, by all due endeavours for their recovery; and Christianity instructs us to turn the violence of our passion into fervent addresses to Almighty God to help them. He gave them to us at first, (Psalm xxvii. 4.) and he only can preserve them for us. The Shunamite applied herself to the prophet of the Lord, even when her son was actually dead, (2 Kings iv. 23.) and found a success as wonderful as her faith. Jarius went to Jesus himself for his dying daughter, and though her disease was swifter than his pace, yet the intercession of our Lord rescued the newly arrested prisoner. (Matt. ix. 18.) Such miracles indeed we cannot now expect; but if we seek the prayers of the Church in due time, there is no doubt but

him peace, through Jesus Christ our Lord. Amen.

¶ *For Malefactors, after Condemnation. Or else the Prayer in the Visitation of Prisoners, beginning, "O Father of Mercies," &c. may be used.*

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon *those persons* recommended to our prayers, who now *lie* under the sentence of the law, and *are* appointed to die. Visit *them*, O Lord, with thy mercy and salvation; convince *them* of the miser-

they will assist us very much in the cure, and if any means can move God to spare them, this will. Though parents cannot easily conquer their nature so as to be willing to part with their children; yet if God so order it that they must die, they can never leave greater assurances of their felicity behind them than just now. Yet because he can pardon sin in those who live longer, as well as prevent it in those who die soon, we do not omit to pray for their recovery and longer life also.

DEAN COMBER.

able condition *they are* in, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls*. O Lord, in judgment remember mercy; and whatever sufferings *they are* to endure in this world, yet deliver *them*, O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their souls*, for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. Amen.

This Prayer is not found among the "Occasional Prayers," in the English Service. There is however "a Prayer for a sick Child" appended to the Office for the "Visitation of the Sick," from which this is taken, with only a few slight alterations.

The remaining "Occasional Prayers" were introduced by our American Reviewers, and are taken from Bishop Taylor. They are so plain in themselves as to require no special Commentary.

T. C. B.

## THANKSGIVINGS.

¶ *The Thanksgiving of Women after Childbirth; to be said when any Woman, being present in Church, shall have desired to return Thanks to Almighty God for her safe deliverance.* (12.)

O ALMIGHTY God, we give thee humble thanks, for that thou hast been graciously pleased to preserve through the great pain and peril of childbirth, *this woman*, thy *servant*, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may both faithfully

(12.) This Collect is taken from the Office called the "Churching of Women," to which the reader is referred for its elucidation. T. C. B.

(13.) It will be needless to say much in the general either of this or any of the following mercies for which these forms of thanksgiving are appointed; because what is discoursed before of the several prayers upon each of these occasions together with

live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ *For Rain.* (13.)

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; we give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy un-

our sad experience of the long want of these blessings, will be sufficient, I hope, to make us heartily thankful for them, when our prayers and our desires are answered: So that we shall only note here, that the 65th Psalm seems to be a form written by David, and perhaps used by the Jews, on this occasion, as we may gather from the 1, 2, 9, 10, 11, 12, 13, verses. And that the very heathen

worthy servants, and to the glory of thy holy name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For Fair Weather.* (14.)

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; we praise and glorify thy holy name for this thy mercy, and will always declare thy loving-kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ *For Plenty.* (15.)

O MOST merciful Father, who of thy

were wont to build altars unto the showering Jupiter; and Lucian tells us there was such an altar in Mount Gargarus: Now though they were mistaken in the object, because *none of the vanities of the Gentiles can give rain*, (Jer. xiv. 22;) yet they were right in the duty; and they become monitors to us, who know the true God and real giver of rain, to give him hearty thanks for it in this form which the Church has provided. DEAN COMBER.

(14.) The first altar, that ever we read of in scripture, was built by Noah after the universal flood, (Gen. viii. 20, 21.) to praise God for the ceasing of the waters; for no sooner did that holy man salute the dry land, but he offers some of all sorts of clean beasts in sacrifice to acknowledge the divine goodness, which preserved himself and the rest from a common destruction; and we find the benefits of his pious gratitude to this very day; since God was so pleased with it as to resolve that the waters should never arise to the height of a general desolation again; which may invite us to imitate his happy thankfulness now we are delivered, though in a less degree, that our sacrifices of praise may still prevail with our heavenly Father to perform what his goodness moved him at first to promise. I shall only add, that the heathen who imitated the history of Noah's, in the description of Deucalion's flood, did not forget to mention, that his wife and he did most thankfully adore the deities, as soon as the floods were over, and themselves were safe. Our danger 'tis like was not equal to their's, yet it might have been as great, if God had not in mercy prevented it, so that we also are obliged to great degrees of thankfulness, which we may fitly express in this form. DEAN COMBER.

(15.) It hath been an ancient custom of Jews and Christians to give solemn thanks to God after every meal's meat, derived from the command of holy Scripture, (Deut. viii. 10.) and observed by pious men in all ages: And those who neglect it are reputed no better than swine, which devour all,

gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; we give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our Enemies.* (16.)

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; we yield thee praise and thanksgiving for our deliverance

and never own the hand that feeds them. But how much more brutish are they who do not praise God for a plentiful year, after a long famine, when provision is made for all people, and the whole nation is fed at once? When we consider how many empty souls the divine bounty then satisfieth, and how many hungry creatures he fills with good things, we cannot but wish with holy David, (Psalm cvii. 9 and 15,) *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men.* The Israelites of old were commanded, after their tedious march through the hungry wilderness, when they should arrive at the land of Canaan, *there to beware they did not forget the Lord their God.* (Deut. vi. 12, and viii. 11, 12, 13.) And we have need of the same caution, because though we are very devout in famine, yet when abundance returns to us, we are apt not only to forget our former want, but our duty also to praise our former deliverer; and prosperity though it gives the greatest cause for thankfulness, yet it frequently diverts us from it, and so becomes an occasion as well of ingratitude as of all other sins. "Then doth God most of all," says Lactantius, "slip out of men's minds, when they enjoy the greatest number of his blessings, and so are obliged most of all to praise his divine indulgence; so that from plenty ariseth luxury, and from luxury as well all other vices as ingratitude towards God are derived." (Lact. Inst. lib. 2. sec. 4.) But God forbid it should be so with us; I hope we are more sensible of his favours and our obligations, than thus to requite the Lord evil for good; and if we be disposed, as we ought, to give thanks, this brief form will exceedingly help us therein. DEAN COMBER.

(16.) There is no custom more ancient and universal, none of which we have more instances in sacred and common histories, than this of praising God for peace and victory. When Abraham had conquered the four kings, he came to Melchisedeck,



from those great and apparent dangers wherewith we were compassed; we acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For Restoring Public Peace at Home.*  
(17.)

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; we bless thy holy name,

and he blessed the most high God for delivering his enemies into his hands, (Gen. xv. 20.) The song of Moses upon the deliverance of Israel out of Egypt, and that of Deborah upon her conquering Sisera, are both recorded in holy Scripture. (Exod. xv. and Judges v.) Many of David's Psalms also were written on this occasion, particularly Psalm xviii. whose title speaks it to be an hymn of praise to God for deliverance from all his foes. (2 Sam. xxii. 1.) Jehoshaphat, after his great victory, assembled all his people together, and did so publicly and solemnly give thanks to God, that this memorable act gave name to the place, which was called the *Valley of Blessing* ever after. (2 Chron. xx. 26.) The very inhabitants of heaven also are described singing glory to God for giving victory to his Church over all his enemies. (Rev. xv. 3. and xix. 1.) which some explain as a prophecy, that the Christian Churches should sing praises for their conquest over Pagan religion and the defenders thereof. Among the heathen there were several ways of acknowledging victory to be from the blessing of the gods. So that if the reason and example of mankind, yea, of Christians, and our own pious ancestors, can move us, we must not omit this duty. I have not indeed met with any form for this office in the Roman Church; only I perceive it is their custom to sing the *Te Deum*, which seems to be very improper for such an occasion; and therefore we are obliged to the care of our own Church which hath provided us with a most pertinent and pious form.

DEAN COMBER.

(17.) If the war hath been raised by our fellow subjects, and especially if it were crushed in the beginning, we may use this form.

The introduction of the present thanksgiving, (being the words of the holy Scripture,) is the reason why we give thanks to Almighty God for the allaying our troubles, and giving us this peace we now enjoy. First, because he it is who keeps us in

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that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty; may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For Deliverance from great Sickness and Mortality.* (18.)

O LORD God, who hast wounded us for our sins, and consumed us for our trans-

peace; and secondly, when any tumults arise he it is who doth appease them, The first is asserted in the words of Psalm lxxviii. 6. *He is the God that maketh man to be of one mind in a house*, that is, not only within the walls of private families, but within whole nations and kingdoms; which are as it were one great house, being all under one government, every one having their several offices, and all governed by the same rules. Now we learn from our Saviour, that a kingdom and a house are alike in this, that if either of them be divided against itself, it cannot stand. (Matt. xii. 25, 26.) And therefore it is very necessary that our heavenly Father, of whom the whole family of heaven and earth is named, should interpose to keep us quiet among ourselves. And oh! that none of us had any other ends, than to serve God and do honestly towards all men: for then we should all live quietly under our governors, we should never mutiny nor rebel; nor should we break God's laws that command subjection, if our only aim were to serve God: Our only employment then would be to live holy, and happy, to obey our rulers, and love our fellow men, and to pray for the continuance of haleyon days: And then also, as St. Paul adviseth, (Heb. xii. 15.) we should have continual cause to offer up the sacrifice of praise and thanksgiving to God through Jesus Christ, for these his mercies towards us; for then heaven would so watch over us, that our peace should never be disturbed; we should have no plots, or none to prosper, and we should frequently have occasion to bless the name of God for the increase of piety and virtue, the security of laws and magistrates, the suppressions of treasons and conspiracies, the continuance of peace and plenty; and happy are the people that are in such a case, (Psalm cxliv. ult.) wherefore let our lives as well as our lips hereunto say, *Amen.*

DEAN COMBER.

(18.) Life is the greatest of all earthly blessings, and therefore the preservation thereof should be

gressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; we offer unto thy fatherly goodness ourselves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *For a Recovery from Sickness.*

O GOD, who art the giver of life, of health, and of safety; we bless thy name, that thou hast been pleased to deliver from his bodily sickness *this thy servant*, who now *desireth* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the

acknowledged by the most solemn thanksgivings. It hath been the custom, and is the duty of all pious men to praise God for the recovery from an ordinary sickness. And the very heathen, when they were restored to health after any disease, offered sacrifices, and built temples to the honour of their gods. How much more then are we bound to return our highest praises for deliverance from pestilence. They that have been infected have Hezekiah's thanksgiving after he was healed of his sickness, for their example and encouragement. (Isa. xxxviii. 9.) And they who were free may learn from holy David to offer up thanksgivings for their own preservation, and for the deliverance of the whole nation, (2 Sam. xxiv. 25;) and for their assistance here is a devout form prepared by the Church.

DEAN COMBER.

As the service, which has been now examined, is almost every where separated, and very properly, from the following one, namely, the Communion service, by the singing of a Psalm, this appears a convenient place for saying a little concerning that branch of public worship, which in many places is too much disregarded.

As singing is capable of expressing strongly every state, in which the mind can be, towards every object; so there never was perhaps any one nation upon earth, civilized or barbarous, that did not make this a part of the honour paid by them to the God, whom they adored. We find in the Old Testament, it was practised by the Jews, before their law was given, as well as after. The book of psalms consists wholly of religious songs: and directs the "saints of the Lord, to sing unto him, and give thanks for a remembrance of his holiness: to sing unto the honour of his name, and make his praise glorious; to sing praises unto our

children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee, through Jesus Christ our Lord. *Amen.*

¶ *For a safe Return from Sea.*

MOST gracious Lord, whose mercy is over all thy works; we praise thy holy name, that thou hast been pleased to conduct in safety, through the perils of the great deep, *this thy servant*, who now *desireth* to return *his* thanks unto thee, in thy holy Church: May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws, through Jesus Christ our Lord. *Amen.*

God, while we have our being." Ps. xxx. 4: lxvi. 2; cxlvi. 2. The prophets foretell, that, in the Gospel times, men shall sing for the majesty "of the Lord:" and, which brings the predictions home to us, "they shall cry aloud, and glorify God, in the isles of the sea." Isa. xxiv. 14, 15. Accordingly St. Paul, not only himself with Silas, even in prison "sang praises unto God:" (Acts xvi. 25;) but appoints, that all Christians should "speak to themselves, and admonish one another in psalms and hymns and spiritual songs, making melody with grace in their hearts to the Lord." Eph. v. 19; Col. iii. 16. And St. James prescribes, "Is any one merry?" in a joyful frame of mind, on account of blessings received, (for the word, mirth, comprehended anciently the most serious kind of gladness,) "Let him sing psalms," James v. 13.

In pursuance of these rules, the first Christians made singing a constant part of their worship: as, besides the ecclesiastical writers, even a heathen, Pliny, informs us; and the whole congregation joined in it. Afterwards indeed the singers by profession, who had been prudently appointed to lead and direct them, by degrees usurped the whole performance. But at the Reformation the people were restored to their rights: and it made a much quicker progress for the pleasure and comfort, which they found in this practice: a circumstance, that ought to endear it to considerate persons not a little. And as the only way of singing known in common parochial Churches, is by the metre psalms; unless we join in that, we entirely omit this branch of our duty.

It is true the verse translation of the psalms, generally used, is void of ornament; and hath expressions, often low and flat, sometimes obsolete. And I wish a better were substituted in its place. But still, in many other cases, ancient solemn forms

of words are thought venerable, when they are far from elegant: not to say that the language of our forefathers, even where it may seem very uncouth at present, had in its time frequently full as much beauty and propriety, as ours. And several words of it have been, for that reason, revived by some of our best modern authors. But at least the matter, comprised in the words, of which I am speaking, is so highly respectable, that the mind, which is affected only by the phrase, and not by the sense, must be a light one indeed.

Again, it is true also, that the tunes, to which the psalms are sung, are most of them plain and slow, and the voices of many in the assembly unharmonious, and apt to be ill managed. But tunes, designed for the multitude to join in, who have never been regularly instructed, must be plain and slow, and such as they have been accustomed to: for which purpose the number should be moderate. Ours are many of them recommended, and as it were, consecrated by long usage. Confessors for the protestant cause have composed them. Martyrs for it have yielded up their dying breath in them. And several of them are thought, by competent judges, no way deficient in real melody. Amongst a variety of people, part of them with bad ears, and most of them with untaught voices, there will be some who had better totally abstain; only attending to the sense, as well as the sound, of what is uttered by the rest: and others, that should moderate themselves to a prudent degree of lowness, till they have learnt, how to exert themselves more properly. But all who are, or can be, qualified, (and there are few who cannot,) should bear such a part as they are able. It may be done, without in the least disordering the more skillful singers, who perform the very useful office of raising and supporting the tune. This in many congregations is done by an organ, the charity children, or both. But then the organ should express the tunes plainly and distinctly, and make very moderate intervals between the lines: the children should be taught to sing in exact time and concert with it; and the whole congregation should accompany them fervently, yet with prudence. Taking this care though there should still happen to be some little discords, they would be entirely lost in the general chorus: the effect of which would be noble and elevating, if we took rightly into our thoughts the whole of the matter instead of cavilling at minute particulars.

Consider the nature of a wild multitude, in its original state, met together at the call of some vehement uncontrolled passion: how alarming the concourse, how frightful and horrid the confused and hideous cries of it must be. Then consider the same multitude, softened and cultivated by the gentle influences of religion, and unanimously as-

sembling at stated seasons, to sing forth the praises of the wise and good Parent of all, and echo to each other the precepts of a rational, and mild, and beneficent life here, as the means of obtaining eternal felicity hereafter. Can there be a happier change of scene, a sweeter and more pleasing view? and, suppose the harmony made by them were ever so little better, than "shouting unto God with a voice of triumph," as the Scripture expresses it, and "making a joyful noise unto the Rock of their salvation," (Ps. xlvii. 1. xcv. 1.) yet what worthy and humane and pious heart is there, that would not be charmed with the sound, and zealously join in it? We are disposed thus on all occasions.

Amongst our ancestors, who judged of propriety as discreetly as ourselves, to say no more, the very highest joined humbly and cheerfully with the lowest of their fellow Christians in the duty of psalmody, however artlessly performed. And it is worth our while to reflect what it is, either to disdain, or be ashamed, or to be too indolent to lift up our voices to the honour of our Maker, when we come into his house professedly to worship him, and he hath commanded that one part of his worship shall be this.

But if we will not employ our lips in the service, we may still fix our minds upon it: at least we should not hinder others from doing either. And particularly we should abstain from giving the bad example, and the offence, of indecently holding conversation at that time, for which there cannot surely be so pressing an occasion, but that it may very safely be deferred till after Church, if not altogether omitted.

In the singing of Psalms, different persons use different postures. The prose psalms, I believe, are, and ever have been, repeated by all persons, every where, standing. In the verse psalms we all stand at the Doxology. And, in what goes before, the reason for doing it is exactly the same, and a very strong one: that the whole is sung to the glory of God, and often directly addressed to God. Accordingly we read in the Old Testament that not only the "Levites" were "to stand every morning to thank and praise the Lord, and likewise at even," (1 Chron. xxiii. 30;) but that when "they waited with instruments of music to praise the Lord, all Israel stood," (2 Chron. vii. 6;) and that they said to the people, "Stand up and bless the Lord your God." (Neh. ix. 5.) We read likewise, that in a vision of St. John, in the Book of Revelation, "a great multitude whom no man could number, stood before the throne, and cried with a loud voice, Salvation to our God," (Rev. vii. 9, 10;) and in another, that "they who had gotten the victory over the beast, stood and sang the song of Moses and the Lamb." (Rev. xv. 2, 3.) **Standing**

therefore, as it is plainly the fittest posture in itself, is the authorized one also: and were it more uncommon than it is, would be far from a dishonourable singularity. But still, as very many in most congregations, either have by long habit been prejudiced in favour of sitting, or, though they disapprove the custom, feel a difficulty of quitting it, unless every one did: they should not be censured for a practice by which they mean nothing amiss; but kindly encouraged to an alteration in this point, which we may thus hope will gradually become general.

*Abp. Secker.*

To prevent improprieties in the performance of this excellent part of public devotion, and to provide for due solemnity in it as well as in the rest, it is much to be wished, that ministers should not leave the choice of proper psalms to their parish clerks, but should take upon themselves the trouble of directing it; or rather, that they should once for all fix and establish a course of psalms, to be given out and sung in their order. By which means the congregations might be furnished with those which are most proper, and also with a due variety; and, by degrees, the most useful parts of the Book of Psalms, would be implanted in the minds of the people, and become familiar to them. BR. GIBSON.

It is evident, that the Psalms in metre are not known in the rubrics of the Church of England. And yet it was provided in the very beginning of the Reformation, by the act of uniformity then passed, that Psalms or Prayers, taken out of the Bible, might be used in divine service, provided that it were not done to the omitting of any part thereof. This was in the reign of Edward VI. In the course of that reign, Sternhold and Hopkins edited their version; which must have been brought into use, not by any special act of authority, but under the sanction of that provision. These facts have been stated, in a preceding part of the present work. They are again referred to, in order to make them a ground of the supposition that the posture of sitting grew out of the laxity of manner, in which this part of the public devotion was introduced. When the present writer was in England, during the whole of the year 1771,

and nearly the half of the year 1772, he was not in any Church wherein the people stood, at the singing of the metre Psalms. He does not remember to have seen it, during his short visit to that country, about fifteen years afterwards. And yet it seems well attested of late, that the posture of standing prevails in London and its vicinity, and elsewhere. It is said to have been introduced by the late excellent Bishop of London—Dr. Porteus: and this is very probable. The custom has travelled to some congregations in this country; wherein until lately, it is not probable there was a single Congregation who stood, during this part of the service. In order to put an end to the diversity, and under the conviction that standing is the more fit and decent posture, the Bishops proposed and the other house approved of the measure which has been adopted.

BP. WHITE.

“Whereas, a diversity of custom has of late years prevailed in the postures of ministers and of the people, during the act of singing the Psalms and the Hymns in metre; the former practice of sitting during this part of the service gradually giving way to the more comely posture of standing; it is hereby recommended by this Convention, that it be considered as the duty of the ministers of this Church, to encourage the use of the latter posture, and to induce the members of their Congregations, as circumstances may permit, to do the same; allowance to be made for cases, in which it may be considered inconvenient by age, or by infirmity. Practice under this recommendation, is to begin from the time when suitable information shall be given by the Clergy to their respective flocks. And, it shall be the duty of every minister, to give notice of this recommendation to his Congregation, at such time, as in his discretion may be the most proper.

The carrying into effect of the contemplated change, may be delayed by the Bishop of any diocese. Or, where there is no Bishop, by the Ecclesiastical authority therein, until there shall have been time and opportunity of explaining satisfactorily the grounds of the measure.”

See Journal of the General Convention of 1814.

# THE<sup>(1.)</sup> COLLECTS, <sup>(2.)</sup> EPISTLES, AND GOSPELS, <sup>(3.)</sup>

TO BE USED THROUGHOUT THE YEAR.

## The First Sunday in Advent. (4.)

### *The Collect.* (5.)

ALMIGHTY God, give us grace that we may cast away the works of darkness,

(1.) THE Holidays observed by our Church are either *weekly* or *annual*. Of the first sort are all the SUNDAYS in the year. To the second class belong the NATIVITY of our Lord, GOOD-FRIDAY, the day of the ASCENSION, and all those usually denominated SAINTS-DAYS.

The hallowing or sanctifying of every seventh day, by appropriating it to the more immediate service of God, and the offices of Religion, is a practice common to both Jews and Christians; with this difference, however, among others, that the Christians, in the system of their ecclesiastical polity, transferred the repose and worship of the Sabbath, or seventh day, to Sunday, or the first day of the week, in commemoration of the resurrection of the Saviour of the world.

Of the practice of holding religious assemblies on the first day of the week, or Sunday, in contradistinction to Saturday, or the Jewish Sabbath, frequent mention is made in the New Testament. About twenty-five years after our Lord's resurrection, and while all the Apostles, but James the greater, might yet be living, St. Paul preached to the disciples at Troas "upon the first day of the week, when they came together to break bread." To the Corinthians the same Apostle writes, "Concerning the collection for the saints, as I have given orders to the Churches of Galatia, even so do ye. Upon the first day of the week let every one lay by him in store as God hath prospered him, that there be no gatherings when I come."

The name of Lord's day likewise is nearly as ancient as the Church itself. That it had commonly obtained among Christians towards the close of the first century is evident, from St. John's manner of employing it in the book of Revelation. It is however probable, that this title was not generally given to the day, long before the Revelation was written; for had the Lord's day been its usual appellation, when Paul preached at Troas, or when he wrote his Epistle to the Corinthians, it is not likely that both Luke and the Apostle should have

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

omitted to mention it by its proper name, and describe it only as the first day of the week.

Though we have no evidence from Scripture that the observance of the Lord's day, as a season appropriated to religious solemnities, proceeded from any express command of our Saviour; yet it is to us a law of Christianity, having been instituted, if not by our Saviour himself, at least by his Apostles, and since confirmed by the constant practice of the Church.

When the early Fathers addressed the Gentiles, they scrupled not to call the Lord's day, Sunday, that being the name by which it was commonly distinguished among the Greeks and Romans. This is done among others, by JUSTIN MARTYR, and TERTULLIAN, in their respective apologies, though it is observable that the latter, when he writes to Christians, commonly uses the name of the Lord's day, and especially when he would distinguish it from the Jewish Sabbath.

The religious observance of the Lord's day has been uniformly recognised by Christians of every age and sect. Yet for the three first centuries it appears, that as soon as the celebration of the public worship was finished, the congregation usually returned to their ordinary occupations. But this might be in the first Christians an act of necessity rather than of choice, for till their Religion had obtained some countenance from the civil power, its professors were obliged to comply with the existing laws of the empire. CONSTANTINE, the first emperor that publicly professed Christianity, was likewise the first that made civil regulations respecting the keeping of Sunday. By an imperial edict he commands his Pagan as well as Christian subjects, all who lived under the Roman empire, to rest on the weekly return of the day dedicated to the Saviour. The soldiers of his army were some of them Heathens and some Christians. The Christians he directed to frequent the public service of the Church, and exempted them from every other employment during the whole of the day. The Heathens he

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

ordered to assemble in the open fields, and at a signal given, to lift up their hands and eyes towards heaven, and to make their supplications to the Almighty, in a form of prayer composed by himself.

Till this time the magistrates, the judges, and other officers of state, had, on the Lord's day, and even in time of divine service, been obliged to attend to the duties of their respective stations. That they might have an opportunity of frequenting public worship, and not be the means of detaining others from it, the Emperor ordained, that on "this day all legal proceedings should be suspended, that artificers and labourers should lay aside their own business to attend to that of the Lord."

About the end of the reign of **CONSTANCE**, the son and successor of **CONSTANTINE**, the Council of *Laodicea* renewed the order for resting from labour on Sunday, in all cases whatever, excepting only those of very urgent or absolute necessity: and about an hundred years after, the Emperor **LEO** prohibited, under severe penalties, all public shews and amusements on this day. From this time Sunday was every where more strictly employed in the duties of public worship, and the due observance of it was one of the first laws, which the Church imposed upon the converts from Paganism to Christianity.

Besides the weekly festival of the Lord's day, the ancient Christians celebrated annual festivals in honour of our Saviour, such as the Nativity and Epiphany, Easter, Ascension, and Pentecost.

Other annual festivals were likewise instituted at an early æra, in commemoration of the Apostles, and of Martyrs, by whose exertions or sufferings Christianity had been propagated and maintained. At what precise period these festivals began to be observed cannot, I apprehend, be ascertained: but it is certain that they were solemnized in the second century.

At the first institution, the festivals of Martyrs were not, like the annual festivals of our Lord, universally observed by the whole body of the Catholic Church. They were usually celebrated only in those particular Churches where the Martyrs had lived or suffered; where they had been best known, and their memory was held in the highest veneration.

To admonish others of their duty, and to excite them to an imitation of the fortitude and virtues of the Martyr, whose festival was commemorated, orations were delivered. At the oblation of the Eucharist, which was always administered on these occasions, praises and thanksgivings were offered

the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

up for the good example of the Martyr in particular, and in general of all "Christ's servants departed this life:" and sometimes prayers were made for *them*, as well as for the faithful who were still alive.

From the calendars, or records kept in different Churches to preserve the memory of primitive Martyrs, as well as of reputed saints and confessors of more modern date, general accounts were formed; and the number in the martyrologies at length was found to be so immense, that Churches in general appointed one day for the common commemoration of all saints. Each individual Church, however, assigned especial days for the particular observance of the festivals of the Apostles, of their own indigenous saints, and of such of those of other countries, as had obtained superior celebrity.

In this state were found the calendar and offices of the Church of England at the time of our Reformation. Whatever had been publicly practised or taught, in the preceding ages, was then scrupulously examined; and either preserved, as it was deemed decent and useful, or rejected as unprofitable or offensive. Our reformers retained as many of the holidays, as they thought conducive to the advancement of Religion and true piety; taking care, however to correct some erroneous notions that had been entertained respecting the saints, whose anniversaries they still continued to commemorate.

#### SHEPHERD.

In very ancient Liturgies, there was a small portion of a psalm, or some other part of scripture, appropriate to the service of the day, prefixed to the collect, before the epistle and gospel. This being sung by the choir, at the time of the priest's entrance within the rails of the altar, was in some Churches called the *Ingress*, (*Ingressus*) but more commonly, the *Introit*, (*Introitus*.) This part of the service being perfectly unexceptionable, and when properly performed, highly affecting, was retained in the first book: why it was rejected in the second, it is not easy to assign either the true, or a good reason. The want however of the Introit may be considered, as in some degree supplied in parish Churches by the portion of a metrical psalm sung by the choir.

#### SHEPHERD.

(2.) **THE COLLECTS**, which follow, are some short, pious, and impressive prayers, collected out of the holy Scriptures, ushered in with such attributes of God, as are proper and suitable to the petitions contained in them, and offered up in the name and through the mediation of Jesus Christ.

#### *Dr. Hole.*

As on every day, or season, there is something

more particularly commended to our meditations by the Church, so the Collect reflects chiefly upon that, though sometimes more generally upon the whole matter of the Epistle and Gospel, desiring inspiration, strength, and protection from God Almighty in the practice and pursuance of what is set before us. But concerning the matter of the several Collects a particular account will be given as each occurs.

*Bp. Sparrow.*

That most of our Collects are very ancient, appears by their conformity to the Epistles and Gospels, which are thought to have been selected by St. Jerom, and put into the Lectionary by him : for which reason many believe that the Collects also were first framed by him. It is certain that Gelasius, who was bishop of Rome in the year of our Lord 492, ranged the Collects which were then used, into order, and added some new ones of his own : which office was again corrected by Pope Gregory the Great in the year 600. whose Sacramentary contains most of the Collects we now use. But our Reformers observing that some of these Collects were afterwards corrupted by superstitious alterations and additions, and that others were quite left out of the Roman Missals, and entire new ones, relating to their present innovations, added in their room ; they therefore examined every Collect strictly, and where they found any of them corrupted, there they corrected them ; where any new ones had been inserted, they restored the old ones ; and lastly, at the Restoration, every Collect was again reviewed, when whatsoever was deficient was supplied, and all, that was but improperly expressed, rectified.

*Wheatley.*

It was the opinion of our wise and pious Reformers that these Collects being found in the Romish mass book was no objection to the use of them. For they considered, that we ought to depart from the corruptions only of that Church : and when these were entirely corrected, or cast off, they rightly judged that it would have argued in them a strange and even scandalous perverseness, not to retain those parts or offices, the soundness whereof was evident, by their being either expressly contained in, or undeniably founded upon, the word of God himself.

*Dean Stanhope.*

Subjoined is a table of the Collects for Sundays and other Holidays, as they now stand in our Liturgy : noting their origin, the time of their composition, and the principal variations they have undergone. The table, which was partly formed by Bishop Cosins, and published by Dr. Comber, is divided into three compartments. The first consists of the Collects retained from ancient Liturgies ; the second of such as were taken from ancient models, but were considerably altered and improved by our Reformers. The third, of such as were

composed anew, and substituted in the place of others, which containing doctrines and positions, that to our Reformers seemed false, superstitious or improper, were therefore rejected.

PART I.

*Consisting of such Collects as were retained from ancient Liturgies at the Reformation.*

<i>Collects for</i>	<i>Whence taken.</i>
4 Sunday in Advent.	In some old Offices for the first Sunday in Advent.
St. John's Day.	St. Greg. Sacr. and Gothic Liturg.
The Epiphany.	St. Greg. Sacr.
1, 2, and 3 Sun. after Epiph.	The same, and St. Ambros. Liturg.
5 Epiphany.	St. Greg. Sacr.
Septuagesima.	The same.
Sexagesima.	The same.
2, 3, 4, 5 Sunday in Lent.	The same.
6 Sunday in Lent.	The same ; but in St. Ambros. Liturg. for Good Friday.
Good Friday, the three Collects.	They are in all Offices with little variation ; but are left out of the Breviaries of Pius V. and Clem. VIII.
Easter Day.	St. Greg. Sacr. and a Collect almost the same in the Gallic Liturg.
3 Sunday after Easter.	St. Greg. Sacr. St. Ambros. Liturg.
5 Sunday after Easter.	St. Greg. Sacr.
Ascension Day.	The same.
Whit-Sunday.	The same.
1 Sunday after Trinity.	The same. This in some old Offices is called the second after Pentecost ; in others the first after the octaves of Pentecost.
The 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 16, 17, 20, 21, 22, 23, 24, and 25, aft. Trinity.	Are all in St. Greg. Sacr.
The Purification.	The same.
St. Michael's Day.	The same.

The reader will observe, that the greater part of this class of Collects, is found in Gregory's Sacramentary, which was composed before the year 600. All of these, therefore, are, at least, 1200 years old, and many of them are much older. For Gregory did not originally form the offices. He only collected and improved them. To waive all other proof of this, we have his own testimony, given in vindication of his conduct. "I have followed," says he, "a practice common in the Greek Church, and have altered some old Collects, and added some new and useful ones." But the generality of the Collects in his Sacramentary he compiled from Liturgies, which, in his time were esteemed ancient.

PART II.

*Consisting of Collects taken from ancient models, but considerably altered and improved by our Reformers, and the Reviewers of the Liturgy.*

<i>Collects for</i>	<i>Time of Improvement.</i>	<i>How it stood before.</i>
St. Stephen's Day.	Beginning add. 1662.	Grant us, O Lord, to learn to love our enemies, &c.

<i>Collects for</i>	<i>Time of Improvement.</i>	<i>How it stood before.</i>
4 Sund. aft. Epiph.	End improved 1662.	Grant to us the health of body and soul, that all those things which we suffer for sin, &c.
4 Sund. after East.	Improved 1662.	Who maketh the minds of all faithful people to be of one will, &c.
Sund. after Ascen.	A little varied 1549.	This had been of old the Collect for Ascension Day, on which our venerable Bede repeated it as he was dying.
2 Sund. after Trin.	The order inverted 1662.	Lord make us to have a perpetual fear and love of thy holy name, for thou never failest, &c.
8 Sund. after Trin.	Beginn. improved 1662.	Whose providence is never deceived, &c.
11 Sund. after Trin.	Improved 1662.	That we running to thy promises, may be made partakers of thy heavenly treasure, &c.
13 Sund. after Trin.	Improved 1662.	To avoid the infections of the devil, &c.
19 Sund. after Trin.	Improved 1662.	That the working of thy mercy may in all things, &c.
St. Paul's Day.	Improved 1559 and 1662.	In the Breviaries* a new prayer was added mentioning St. Paul's intercession; in the year 1549 the old prayer alone out of Greg. Sacr. was restored, which had our walking after his example only, which was a little varied in the year 1662.
Tr. Annunciation.	Improved 1549.	The Breviaries had put in a new prayer about the B. Virgin's intercession, which was cast out in 1549, and the form being in St. Greg. Sacr. restored.
St. Philip and James.	Improved 1662.	As thou hast taught St. Philip and the other apostles, &c.
Sr. Bartholomew.	Improved 1662.	To preach that which he taught, &c. was altered, because there is no writing of his extant.
Trinity Sunday.		This Collect is no older than the Sacramentary ascribed to Alcuin's. The old Offices have another Collect for it, and call it the Octave of Pentecost.

\* Had Dr. Comber said Missal instead of Breviary, he would have been more correct. For though the Collect of the day was used in the Breviary, yet it was taken from the Missal. Thus, in our Morning Prayer, the rubric directs that the first Collect, that is, the Collect of the day, "shall be the same that is appointed at the Communion." By members of our Church, and dissenters, the Breviary, Missal, and Ritual, three very different books, are at present generally confounded. The Breviary contains mattins, lauds, &c.; and if the reader considers it as corresponding with our daily service, he will not form a very erroneous opinion. The Missal, or Mass Book, answers to "the order of the administration of the Lord's Supper," together with "Collects, Epistles, and Gospels, to be used throughout the year." The Ritual is composed of occasional Offices, namely, Baptism, Matrimony, Visitation of the Sick, &c.

## PART III.

*Consisting of such Collects as are composed anew, and substituted in the place of those, which, containing either false or superstitious doctrines, were on this account rejected.*

<i>Collects for</i>	<i>Composed in</i>
1 Sunday in Advent.	First Book of Edward VI. 1549.
2 Sunday in Advent.	The same time.
3 Sunday in Advent.	1662.
Christmas Day.	1549.
Circumcision.	The same time.
6 Sunday after Epiphany.	1662. Before this time they repeated the Collect for the fifth Sund.
Quinquagesima.	1549.
Ash Wednesday.	The same time.
1 Sunday in Lent.	The same time.
Easter Even.	1662. No Collect for it ever before then.
Easter Sunday.	The first sentence (1 Cor. v. 7.) was added 1662.
1 Sunday after Easter.	1549. Then it was used on Easter Tuesday, and in 1662 was fixed for this Sunday.
2 Sunday after Easter.	1549.
St. Andrew's Day.	1552. Second Book of Edward VI.
St. Thomas's Day.	} All composed anew in 1549.
St. Matthias.	
St. Mark.	
St. Barnabas.	
St. John Baptist.	
St. Peter.	
St. James.	
St. Matthew.	
St. Luke.	
St. Simon and St. Jude.	
All Saints.	

Yet, in the composition of some of these Collects, the compilers appear to have had an eye to the Missals and the Breviaries. They have, in some instances, preserved the introduction, and amplified or given a different turn to the petitions.

*Shepherd.*

(3.) THE EPISTLES, are certain portions of Scripture selected for the most part out of the writings of the Apostles, containing many excellent rules and precepts for instruction and comfort in all conditions. They are called Epistles, because they were sent by way of letter by the Apostles to the several Churches or places to which they are inscribed; for which reason they still retain the same name. *Dr. Hole.* Though some few of these portions are taken from the Acts, or other of the canonical books, they all receive their denomination from the greater part.

*Dr. Nicholls.*

THE GOSPELS, are taken out of the writings of the four Evangelists, who relate the life and actions of our blessed Saviour; as the doctrine that he taught, and the miracles by which he confirmed it; both which, being of great use for the strengthening of our faith and hope in him, are piously ordered to be read every Lord's day in the ears of the people. And in honour to our Saviour, whose words and works they are, the Church hath commanded them to be read and heard *standing*.



which is a posture of reverence and resolution to adhere and *stand* to them.

*Dr. Hole.*

That the use of Epistles and Gospels peculiar to the several holidays was ancient, appears first by ancient Liturgies: secondly, by the testimony of the ancient Fathers. Let St. Augustin testify for the Latin Church, in his preface to his comment upon the Epistle of St. John, and in his tenth Sermon. "We heard first," says he, "the apostolical Lesson, than we sang a Psalm, after that the Gospel was read." Now let St. Chrysostom testify for the Greek; "The minister stands up, and with a loud voice calls, *Let us attend*: then the Lessons are begun:" which Lessons are the Epistles and Gospels, as appears in his Liturgy, which follow immediately after the minister hath so called for attention.

The fitness of the Epistle and Gospel for the day it belongs to, and the reason of the choice, will plainly appear, if we observe that these holy festivals and solemnities of the Church are of two sorts; the more high days, or the rest. The first commemorate the signal acts or passages of our Lord in the redemption of mankind; his incarnation and nativity, circumcision, manifestation to the Gentiles: his fasting, passion, resurrection, and ascension, the sending of the Holy Ghost, and thereupon a more full and express manifestation of the sacred Trinity. The second sort is of inferior days that supply the intervals of the greater, such as are either the remaining Sundays, wherein, without any consideration of the sequence of time, (which could only be regarded in the great feasts) the holy doctrine, deeds, and miracles of our Lord, are the chief matters of our meditations, or else the other holydays. And for all these holy times we have Epistles and Gospels very proper and seasonable; for not only on high and special days, but even on those also, that are more general and indifferent, some respect is had to the season, and the holy affections the Church then aims at: as mortification in Lent; joy, hope, newness of life, &c. after Easter; the fruits and gifts of the Spirit and preparation for Christ's second coming, in the time between Pentecost and Advent. But these things will be shewn in the discourse of the holy days severally. As for the Lessons, although they have another order, and very profitable, being for each day of the week, following usually the method of chapters, and taking in the Old Testament also, (the Communion dealing chiefly with the New, as most fit for the nature of that service,) yet in them also regard is had to the more solemn times by select and proper readings, as hath been shewed: this being the Church's rule and method (as she hath it from the Apostle) "that all things be done unto edifying," that we may be better acquainted with God

and with ourselves, with what has been done for us, and what is to be done by us. And this visible as well as audible preaching of Christian doctrine by these solemnities and readings, in such an admirable order, is so apt to infuse by degrees all necessary Christian knowledge into us; and the use of it to the ignorant is so great; "that it may well be feared" (as a reverend person hath forewarned) that "when the festivals and solemnities for the birth of Christ and his other famous passages of life, and death, and resurrection, and ascension, and mission of the Holy Ghost, and the Lessons, Gospels, and Collects, and Sermons upon them, be turned out of the Church, together with the Creeds also, it will not be in the power of weekly Sermons on some heads of religion to keep up the knowledge of Christ in men's hearts," &c. And no doubt, for this and other good reasons which he gives us, it was, that the primitive Christians were so exact and religious in these solemnities and meditations on the occasions of them; and therefore the Sermons of the Fathers were generally on the readings of the day, as hereafter is shewed. And we have from another the like hand, thus: "The blessings of God, whereof these solemnities renew the remembrance, are of that esteem to the Church, that we are not able to express too much thankfulness in taking that occasion of solemnizing his service. And the greatest part of Christians are such, as will receive much improvement in the principal mysteries of our faith by the sensible instruction, which the observation of such solemnities yieldeth. The remembrance of the birth, the sufferings, the resurrection of Christ, the coming of the Holy Ghost, the conversion of the Gentiles by sending the Apostles, the way made before his coming by the annunciation of the angel, and the coming of the Baptist, as it is a powerful mean to train the more ignorant sort in the understanding of such great mysteries, so it is a just occasion for all sorts to make that a particular time of serving God, upon which we solemnize those great works of his."

*Bp. Sparrow.*

The Church has not appointed these following Epistles and Gospels, but upon special relation to the time wherein they are read. And it is admirable to see with what order and wisdom all things are disposed, that they might be the more suitable for putting us in mind of what we are about, or what we have to do. The whole year is distinguished into two parts; the one to commemorate Christ's living here on earth, and the other to direct us to live after his example. For the first are all the Sundays, appointed from Advent to Trinity Sunday; for the second, all the Sundays from Trinity to Advent again. And because the first part is conversant about the life of Christ, and the mys-

teries of his divine dispensation, therefore, beginning at Advent, is the memory of his incarnation celebrated; and after that, his nativity; then his circumcision; his manifestation to the Gentiles; his doctrine; his miracles; his passion; his burial; his resurrection; his ascension; his sending of the Holy Ghost; all in the most perfect order: in all which we see the whole story and course of our Saviour in manifesting himself and his divine mysteries to the world. So that the Gospels, read through this part of the year, have their chief end and purpose, to make us know, and remember orderly with grateful hearts, with excellent benefits God the Father hath communicated to us, first by his Son, and then by his Holy Spirit; for which unspeakable goodness we fitly end this division of the year, with giving praise and glory to the whole blessed Trinity.

The second part, which contains all the Sundays after that till Advent, being for our guidance during our pilgrimage in this world, hath such Gospels in order appointed, as may most easily and plainly lead us in the true paths of Christianity: that those, which are regenerated by Christ, and initiated into his faith, may know what virtues to follow, and what vices to eschew. Thus, in the first part, we are to learn the mysteries of the Christian religion; and, in the second, to practise that which is agreeable to the same. For so it behoves us, not only to know, that we have no other foundation of our religion, but Christ Jesus, born, and crucified, and risen for us; but also to build upon this foundation such a life as he requires of us. And because the first part ends with Pentecost, the giving of a new law in our hearts, therefore the second part is to begin with the practice of that law: that as the children of Israel did pass the desert by the direction of Moses, so we may pass through this world by the guidance of our Saviour; and, overcoming at last our spiritual enemies, we may come to our heavenly dwelling place, and there remain with him for ever.

*Bp. Overall.*

The Epistles and Gospels are thought to have been at first selected by St. Jerome, and put into the Lectionary by him. It is certain that they were very anciently appropriated to the days whereon we now read them; since they are not only of general use throughout the whole western Church, but are also commented upon in the homilies of several ancient fathers, which are said to have been preached upon those very days, to which these portions of Scripture are now affixed. So that they have most of them belonged to the same Sundays and Holy-days we now use them on, for above twelve hundred years; as I might easily show from several authorities.

In all the old Common Prayer Books, except the

Scotch one, the Epistles and Gospels were taken out of the Great Bible, neither of the two last translations being extant when the Common Prayer was first compiled. But in regard of the many defects which were observed in that version, and upon the petition of the Presbyterian commissioners at the Savoy conference, the commissioners on the Church side concluded that all the Epistles and Gospels should be used according to the last translation.

*Wheatly.*

(4.) For the greater solemnity of the three principal holy-days, "Christmas-day, Easter-day," and "Whit-sunday," the Church hath appointed certain days to attend them: some to go before, and others to come after them. Before "Christmas" are appointed four "Advent-Sundays," so called, because the design of them is to prepare us for a religious commemoration of the "Advent," or coming of Christ in the flesh. The Roman ritualists would have the celebration of this holy season to be apostolical, and that it was instituted by St. Peter. But the precise time of its institution is not so easily to be determined: though it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, writ a homily upon it. And it is to be observed, that for the more strict and religious observation of this season, courses of sermons were formerly preached in several cathedrals on Wednesdays and Fridays, as is now the usual practice in Lent. And we find by the Salisbury Missal, that before the Reformation there was a special Epistle and Gospel relating to Christ's Advent, appointed for those days during all that time.

*Wheatly.*

It should be observed here, that it is the peculiar computation of the Church, to begin her year, and to renew the annual course of her service, at this time of "Advent," therein differing from all other accounts of time whatsoever. The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the sun, as by the course of our Saviour; beginning and counting on her year with him, who, being the true "Sun of Righteousness," began now to rise upon the world, and, as "the Day-star on high," to enlighten them that sat in spiritual darkness.

*Bp. Overall, Wheatly.*

The lessons and services therefore for the four first Sundays in her liturgical year propose to our meditations the two-fold Advent of our Lord Jesus Christ; teaching us that it is he, who was to come and did come, to redeem the world; and that it is he also, who shall come again, to be our Judge. The end proposed by the Church in setting these two appearances of Christ together before us, at this time, is to beget in our minds proper dispositions to celebrate the one and expect the other.

¶ *This Collect is to be repeated every day, with the other Collects in Advent, until Christmas day.*

*The Epistle.* Rom. xiii. 8. (6.)

OWE no man any thing, but to love one another; for he that loveth another has 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

that so with joy and thankfulness we may now "go to Bethlehem, and see this great thing which is come to pass, which the Lord hath made known to us," even the Son of God, come to visit us in great humility: and thence with faith unfeigned and hope immovable, ascend in heart and mind to meet the same Son of God in the air, coming in glorious majesty to judge the quick and dead.

*Bp. Horne.*

(5.) The Collect appointed for the day, which is taken out of both the Epistle and the Gospel, and relates to both, puts us in mind of a double Advent or coming of the Son of God: the one respects this life, when he came as a Saviour "to visit us in great humility;" the other respects the life to come, when he shall come as a Judge "in his glorious Majesty to judge both the quick and the dead." And to prepare us for both, the Church teaches us to pray this day for "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, that at the last day we may rise to life immortal."

The Epistle for the day, out of which the Collect was taken, directs us to those graces of God's Holy Spirit, and acts of a good life, that are necessary to qualify and fit us to celebrate the coming of the Son of God in the flesh, and to make us partakers of the benefit and joy of his appearance.

*Dr. Hole.*

The gospel acquaints us with his humble, yet triumphant entry into Jerusalem. It should seem at first perhaps more proper to Christ's passion than to his birth: but it is read now principally for those words in it, "Blessed is he that cometh in the name of the Lord;" that is, Blessed is he for coming in the flesh, the cause of all our joy, for which we can never say enough, "Hosannah in the highest."

*Dr. Hole, Ep. Sparrow.*

(6.) It is the drift and design of this Epistle, to induce us to lay aside all wicked and sinful practices, that unfit us for the coming of our Saviour; and to adorn ourselves with all those graces and

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.

virtues, that serve to qualify us for his Advent, and to prepare us for the great festival of his Nativity:

Let us then from hence learn, first, to "cast off all the works of darkness" which are put to shame and discomfited by the light. Let us avoid the night works of "rioting, and drunkenness, of chambering and wantonness, of strife and envying," which cannot bear the light, but seek darkness and disguises to cover their foulness and deformity. The night of ignorance and persecution is now farther spent with us, than it was with these Romans, and we are better instructed in the evil and danger of all sinful courses: and therefore it will not become us to live any longer in them, for if we do, "this will be our condemnation that light is come into the world, and we love darkness rather than light, because our deeds are evil." Let us remember that it is beneath the dignity of a man or the simplicity and sincerity of a Christian, to do what he dares not own, and to covet masks and vizards to hide the deformity of his ways: especially on considering, that they will ere long be exposed before angels and men, to his eternal shame and confusion of face; which should make us hate all those things that hate the light.

Secondly, Let us "put on the armour of light," which will defend us from all shame and rebuke now, and at last bring us to the light of everlasting life. Let us have "our loins girt about with truth, having on the breast-plate of righteousness, and our feet shod with the preparation of the Gospel of peace;" that being thus armed we may be furnished with spiritual strength enough to vanquish all temptations, and to quench all the fiery darts of Satan; looking for the blessed hope and appearance of our Lord and Saviour Jesus Christ, especially now in the time of this mortal life, when the Son of God came to visit us in great humility, that we may be prepared for his second coming in his glorious Majesty, and from this mortal life may be translated to a blessed immortality; which God grant, for the merits of Jesus Christ, to whom with

*The Gospel.* St. Matt. xxi. 1. (7.)

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them; and brought the ass and the colt, and put on them their clothes, and they sat 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 high-

the Father and the Holy Ghost, be all glory and honour now and for evermore. *Dr. Hole.*

(7.) The prophecy alluded to in this Gospel, was delivered by Zechariah 500 years before the Advent of Christ. And St. Matthew affirmeth it to have had its accomplishment, when our Lord entered Jerusalem in the manner here described, amidst the acclamations of the attending multitude. The prediction was thus literally and most exactly fulfilled in Jesus of Nazareth. No other king, with these characteristic marks about him, ever thus came to Sion before him; and, since the Jews rejected him, they have lost their temple, their city, and their country; nor has there been any Sion to which their King might come. Jerusalem would not rejoice on the day, when the prophet had enjoined her to rejoice, and therefore she has had cause to mourn from that day to this.

From this passage it appears that religion hath its joys: a prophet calleth us to exult and shout: and often as this holy season returneth, the Church secondeth the call. Her services dispel the gloom of melancholy, and put gladness into the hearts of all her children. They are wonderfully calculated to renew good impressions in our minds, to increase our faith, to invigorate our hope, to blow up the sacred fires of devotion and charity, and to fill us with holy and heavenly tempers. They produce a joy, "which no man taketh from us," and in which "a stranger intermeddeth not:" they inspire a pleasure, which no pain can overcome, of which no

est. 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. (8.)*

*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.*

time can deprive us, and which death will perfect and insure to us forever. Perverse Jerusalem rejected joy, and chose sorrow for her portion. Glad tidings came to the Gentiles, and were gladly received. The Christian Church, formed of them, is now the daughter of Sion, and the new Jerusalem. To her the promises are transferred and made good. She therefore obeyeth the prophet's injunction; she continually, with the holy virgin, "magnifieth the Lord, and her spirit rejoiceth in God her Saviour."

*Bp. Horne.*

(8.) The Church to prepare us farther for Christ's coming in the flesh, sends us this day, as Christ did the Pharisees, to the holy Scriptures, "for they are they that testify of him:" all the prophecies and promises concerning him being recorded there for our benefit. The Collect for the day reminds us, that God hath "caused all holy Scriptures to be written for our learning," and teaches us to pray that we may receive and use them aright. The Epistle, out of which the Collect was taken, tells us likewise in the beginning, that "whatsoever things were written aforetime, were written for our learning;" that is, that the history and prophecies of old, as well as the latter precepts or promises, were all designed for our instruction, "that we through patience and comfort of the Scriptures might have hope." The Gospel treats of Christ's second coming to judgment: an excellent preparative for the approaching commemoration of his first coming.

*Dr. Hole.*

*The Epistle.* Rom. xv. 4. (9.)

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

(9.) The ends, for which St. Paul in this passage says the Scriptures were designed, are an excellent direction how to judge of our improvement by reading and hearing the word of God. He tells us, that the proofs to be produced of it are "patience" and "comfort," and "hope." Would a man then demonstrate that he hath profited by the Scriptures? Let him apply to himself these proofs. Hath he learned meekness and moderation to them who differ from him? Does he see the ignorance and infirmities of "weaker" Christians with temper and compassion; and, instead of censuring and despising, labour to inform them better, and gain upon their affections by methods of gentleness, and all becoming condescensions? Can he bear the reproaches of them who are in the wrong, when he knows himself in the right? Can he put up with injuries for God's sake, and quietly submit to affliction, when Providence lays it upon him? Does he support himself in hardships and temptations, under calumny and causeless contradiction, by the example of a suffering Saviour, and those other bright patterns of meekness and perseverance, whose trials and praises are recorded in those books? Does he labour diligently for peace and order, charity and godly unity? This, if he does, he is instructed, and mighty in the Scriptures, indeed. But till the virtues, commemorated and commanded there, are copied out into his disposition and practice, "though he understand all mysteries and

peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

*The Gospel.* St. Luke xxi. 25. (10.)

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

all knowledge," (1 Cor. xiii. 2, viii. 2,) yet this apostle tells him roundly, that all this while "he is nothing," and "knows nothing, as he ought to know."

*Dean Stanhope.*

(10.) In its primary acceptation this prophecy relates to the destruction of Jerusalem. But the forms of expression and the images are for the most part applicable also to the day of judgment; and an allusion to that great event, as a kind of secondary object, runs through it. This is a very common practice in the prophetic writings, where two subjects are frequently carried on together. Thus our Saviour here holds out the destruction of Jerusalem, as a type of the dissolution of the world: giving thereby at the same time a most interesting admonition to his immediate hearers the Jews, and a most awful lesson to all his future disciples: so that the benefit of his predictions, instead of being confined to one occasion or to one people, is by this admirable management extended to every subsequent period of time, and to the whole Christian world. *Bp. Porteus.* As the former prophecy was fulfilled in the destruction of Jerusalem, so will the latter be fulfilled at the general day of judgment, of which Jerusalem's visitation was a type. How will the glory and terror of that day dazzle the eyes and terrify the hearts of all the enemies of Christ! how will it delight the eyes and rejoice the hearts of all that love and fear him, that serve and obey him! Then indeed, when the "hearts" of wicked

*The Third Sunday in Advent. (11.)**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 (12.) may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

*The Epistle. 1 Cor. iv. 1. (13.)*

LET a man so account of us, as of the Ministers of Christ, and Stewards of the

“men shall be failing them for fear,” then may the righteous “look up and lift up their heads, for their redemption draweth nigh.” *Burkitt.*

(11.) The Collect for this day, adverting again to the first coming of Christ in the flesh, and to his second coming to judgment, reminds us, that, as there was a messenger to prepare his way for the one, so also there are ministers and stewards to make ready his way for the other: and furnishes us with a prayer, that as the former faithfully discharged his office at Christ's first coming, so the latter may perform theirs by way of preparation for his second. Who that first messenger was; and who the ministers and stewards now are, and how they are to perform their office in preparing the way of the Lord; the Epistle informs us as to the latter point, and the Gospel as to the former. *Dr. Hole.*

(12.) See 1 Cor. iv. 1. The mysteries of God are those counsels of the divine will concerning the salvation of lost mankind, which were kept wholly secret from the far greater part of the world, and discovered only in a small measure even to the Jews; but are now fully made known to all mankind by the Apostles and other preachers of the Gospel, who are therefore called “the stewards” of them, because they are intrusted with them by God, and distribute and disperse the knowledge of them. *Dr. Bennet.*

(13.) From this day's Epistle we may learn, 1. Who are the officers appointed to make ready the way for Christ's coming to Judgment; namely, the ministers and stewards of his holy mysteries, who are therefore to be received and respected accordingly. We are here bid so to “account of them as of the ministers of Christ and stewards of the mysteries of God;” and so to think them worthy of double honour, as well for his sake to whom they belong, as for the work's sake about which they are employed. Their calling is the highest upon earth, their employment the noblest, and their message

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. St. Matt. xi. 2. (14.)*

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

the most honourable; the ambassadors of Christ, sent to treat with men about their everlasting peace and salvation. And as a prince reckons himself honoured, or affronted, in the good or bad usage of his ambassadors, so Christ accounts himself respected or despised in the good or ill treatment of his ministers; and therefore the apostle gives a strict charge to all people, to “know them that are over them in the Lord, and admonish them, and to esteem them very highly in love for their work's sake.” 1 Thess. v. 13. And the author to the Hebrews exhorts us to “obey them that have the rule over us in the Lord, and submit ourselves, for they watch for our souls, as they that must give account, that they may do it with joy, and not with grief.” Heb. xiii. 17.

2. If Christ's ministers are to make the way ready for his second coming, then we may learn hence to hearken to them, and receive their message; the words they deliver are from God, and therefore to be received with all reverence and veneration, and to be counted worthy of all acceptance. As the ministers and stewards of God's house are to be faithful in delivering their Master's will, so are the people to be careful of receiving and observing it: “he that heareth you,” saith Christ, “heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.” Luke x. 16. And dreadful will be the doom of all such, who shall be found despisers of God, and of Christ. *Dr. Hole.*

(14.) From the method here taken by the Baptist, to satisfy his disciples that Jesus was the Christ, we may observe what sort of evidence the Christian religion stands upon. Miracles, done frequently, publicly, before unbelievers, before enemies, men who could not deny, and yet would have been glad with all their heart to find any flaw in them, any shelter for their infidelity;—These carried in them a sufficient conviction.—But to whom?

that should come, or do we look for another? Jesus answered, and said unto them, Go, and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to 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 all who would attend to them, who would compare prophecies and events, and acknowledge him for the Messias, in whom these two concurred. But even these did not pretend to bear down prejudice and passion, peevish and resolute perverseness. Blessed are they that are not offended; because they submit to that proof, which Almighty God hath given of his truth, and are content to hearken to reason, in despite of all the solicitations of the world, and corrupt nature, to the contrary. But still "offended" many will be. Religion will always be spoken against; and the rock on which our hopes are built, will continue "a stone of stumbling to the unbelieving and disobedient." 1 Pet. ii. 8. And since we have fair warning that thus it will be, this ought not to unsettle us in our principles, but rather to confirm us in the belief of a Gospel, the truth of which is manifest, even in this particular too. It should awaken our care and circumspection, that while so many are ready to despise and take offence at Christ and his word, we be not found among them, that contribute to, or give just occasion for it. No, rather let us labour by a more vigorous zeal for God, and unwearied perseverance in well-doing, to put to silence the ignorance and malice of foolish and gainsaying men.

2. Secondly, It may not be unseasonable upon this occasion, to observe the season proper for miracles. They are necessary to establish new doctrines, and to convert unbelievers; but, when alleged for doctrines sufficiently established already; when wrought or boasted of, only among people already possessed with a belief of the points they are made to countenance; when in a manner that seems to fear the being observed, or detected rather, by those of a contrary persuasion; they are then quite out of proper time and place, and do not create faith, so much as suspicion and fraud. Our Lord proved the force of his miracles, by shewing their agreement with the predictions, that such should be wrought by the Messias. But the same Lord hath warned us, that "in the last days" there shall be "lying wonders;" (Matt. xxiv. 24, 26;) and therefore we have reason to believe, that the pretended

to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

### The Fourth Sunday in Advent. (15.)

#### The Collect.

O LORD, raise up, we pray thee, thy pow-

workers of them in those days are "false prophets and false Christs." So great a difference there is between the miracles of Christ, which were foretold on purpose that men might believe and be saved by them; and those wonders of a more modern date, which were foretold on purpose that men might not believe and be seduced by them.

3. Lastly, When St. John Baptist here is said to "prepare the way of the Lord before him," we should do well to recollect wherein that preparation consisted. And every one in his station, but especially the ministers of the Gospel, who are messengers sent express upon this errand, should be careful to make ready the way to his second, as that harbinger did for his first, coming. For, the preparations are in both cases the same; making guilty people sensible of their sins, reprovng open wickedness, unmasking hypocrisy, beating down spiritual pride; importuning men to repentance, by representing, with a faithful zeal, the horrible mischiefs and dreadful conclusion of a wicked course of life, and the terrors of that Master, who, at his coming to purge the floor, will not fail to separate most nicely between the wheat and the chaff, and burn the latter with unquenchable fire. We shall do well to take the Baptist for an example of our conduct too, in giving weight to our doctrines by a life of severe virtue, by boldly rebuking vice, even in the greatest, when duty and a fit opportunity call us to it; and if by this we fall under their displeasure, suffering with a constancy like his; and, even by our deaths, bearing testimony to God and his truth. These things duly attended to, would make a mighty change, even in a profligate and profane world. And, as it is our duty (ours especially who are ministers of Christ) to pursue them vigorously: so the blessed effects of reforming mankind are so very great, as to deserve our daily fervent prayers, that God would promote and succeed the good work. And this our Church hath taught us to recommend very pertinently to the divine favour and assistance in the Collect for this day.

Dean Stanhope.

(15.) This day being the Sunday immediatel

er, (16.) 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. (17.)

REJOICE in the Lord alway; and again

preceding the Nativity of our Lord, the Church calls upon us to expect him with joy and to meet him with exultation. The Collect for the day prays God to afford us the powerful assistance of his grace; that we may not be retarded by the weight of our sins, but may run with patience the race that is set before us. The Epistle recommends to us several Christian graces, very suitable to the near approach of so great a solemnity; namely, joy, moderation, trust, thanksgiving, and prayer; to all which is added the gracious promise of God's blessing upon those who cultivate them. The Gospel gives us a further account of St. John the Baptist, in the discharge of his office as our Lord's harbinger, and in the witness which he bore to him.

*Dr. Hole, Dr. Nicholls.*

(16.) God is there said to "raise" or "stir up his power," when he exerts or shows it in a remarkable manner. See Ps. lxxx. 2; Deut. xxxiii. 2.

*Dr. Bennet.*

(17.) By "the peace of God" in this passage some suppose to be meant the reconciliation made with mankind in our blessed Saviour; a mystery far exceeding the comprehension, not of human only, but of all created and finite understandings. But the sense most opposite to the apostle's purpose seems to be, not only that peace, considered in itself, but a comfortable sense of, and firm persuasion, that we have a share in it; and that this will, even under the worst treatment, and heaviest afflictions, preserve the mind seriously affected with it, in such a state of undisturbed tranquillity as is not possible for any to conceive, whom their own happy experience hath not convinced. This sense seems to be much favoured by the just importance of that original word, which our translators render "keep." A military term, proper to garrisons; and intimating, that this inward peace is a strong guard, and impregnable defence, against all the tumults and tempests of a boisterous and uncertain world: such as will neither suffer our "hearts" to be overpowered, that is, our affections vitiated by immoderate fears, or hopes, or desires of earthly objects; nor our "minds" to be captivated, that is, our understanding and judgment to be imposed upon by

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

*The Gospel.* St. John i. 19. (18.)

THIS is the record of John, when the Jews sent Priests and Levites from Jerusa-

false notions of temporal good or evil; but will set us above the world, and support and entertain us with spiritual consolations, the continual feast of a good conscience at present, and the prospect of bliss unspeakable and immortal afterwards.

And as this steady composure and serenity of mind may be applied to all the duties, recommended in the Epistle of this day, as their effect and reward; so it is immediately annexed, and seems in a special manner to belong to that of a devout and thankful application to God by prayer. Most seasonable therefore and wise is the use, which our excellent mother, the Church, makes of these words; in dismissing her children after the most solemn acts of worship, with this passage of St. Paul, in form of a blessing; imploring, that what he foretells and promises here, may be made good to the whole congregation. Most properly does she regard the distinction generally observed here between the "heart" and "mind," by begging that her children and members may be kept in the "knowledge and love of God," and "of his Son, Jesus Christ our Lord:" and most reasonably may it be expected, that this benediction will avail, since the nearer we approach to God our Saviour, by a spiritual communion in prayers and sacraments, and all other holy ordinances, the better we shall know him; and the better we know him, the more we shall be sure to love him: and were that love entire, did he but reign in, and possess our hearts without a rival, we should then feel the best sense of that passage verified to the utmost, in a spiritual regard, and in our own particular case, that "the work of righteousness is peace; and the effect of righteousness, quietness and assurance for ever."

*Dean Stanhope.*

(18.) "This record of John" is well worthy of attention particularly upon two accounts.

1. As it relates to himself, it sets him before us as an excellent pattern of true humility. To those questions of the Jews, which had a tendency to advance him in honour and esteem with the people, he returns answers in negatives so direct and plain, as would admit of no ambiguity, no doubt at all. To those which concern his true character he is



lem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them,

content with such replies, as refer to a past prophecy concerning himself, and leave them to draw the consequents. The glorious things, spoken of John elsewhere, he might, without any breach of truth, have declared to those Jews of himself; but that eminent messenger, sent to prepare the way of the Lord, that figurative Elias, who came in the spirit and power of the Tishbite, that "prophet and more than a prophet," that excellent person, than whom "there had not risen a greater among them that are born of women," describes himself only in the character of a "voice crying in the wilderness;" the lowest of all characters, by which the ancient prophets had represented him.

2. The testimony, which he bore to our blessed Lord, is conceived in terms so respectful and magnificent, that whilst it still farther shews his humility by precluding all comparison between Jesus and him, it seems also to contain a clear intimation of our blessed Lord's divine nature and excellencies. "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." For what excellencies, less than divine, could justify that awful distance they express, between so eminent a person, and the holy Jesus? They are not words of compliment and form, but of strict truth and equity. And yet it will be very hard to understand them so, if the comparison be stated, only between one prophet and another, only between the prince and so venerable a harbinger: in short, if we understand them any otherwise, than thus, that even he that "was more than a prophet," and "than whom there had not risen a greater ever born of women," (Matt. xi. 9, 11.) was notwithstanding so many degrees inferior to him, whose way he came to prepare, because he was so the son of a woman, as to be more than man: the Son of God, and himself very God. And thus considered, the passage now before us, is so far from an affected strain of depressing himself, and magnifying his Master; that, could St. John have

saying, I baptize with water; but there standeth one among you, whom ye know not; he it is, who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

*The Nativity of our Lord, (19.) or the Birth-day of CHRIST, commonly called*

*Christmas-Day. (20.)*

*The Collect.*

**ALMIGHTY** God, who hast given us

found any terms yet more lowly, they were still all far less than were due to that infinite distance, that essential greatness, between which, and the most exalted of all his creatures, there is no comparison, nay not any manner of proportion, upon which a comparison may be founded. *Dean Stanhope.*

(19.) This feast of our Saviour's nativity seems to have had its beginning in the first, or at least in very early, times of Christianity. We have no certain evidence of the exact time when it was first observed, yet it appears plainly to have been very early received all over the West. And the immemorial observation of it is an argument of its primitive institution. *Dr. Nicholls, Nelson.*

Though the immemorial observance of this festival on the 25th of December, is not only an argument of its primitive institution, but a sufficient warrant for our conformity; yet those who differ from our communion account it superstitious, since, they say, we cannot be certain that our Saviour was actually born on this day. But not to insist on the authority of St. Chrysostom, and the concurrent sense of antiquity, as to the precise time of this miraculous birth, I shall only observe, that if we are mistaken in this particular, yet the matter of the mistake being of no greater moment than the false calculation of a day, it is certainly very pardonable in those who think they are not mistaken. And that as long as we who are supposed to be in this error, do not perform the business of the day with as much piety and devotion on a mistaken day, as we could on the true day, did we certainly know it, the excuse of blameless ignorance will wash away greater errors than this of the day, supposing it to be an error. *G. NALLSON.*

And that no one may want an opportunity to celebrate so great a festival with a suitable solemnity, the Church both excites and assists our devotion, by an admirable frame of office fitted to the day. In the first Lessons she reads to us the clearest prophecies of Christ's coming in the flesh; and

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

in the second Lessons, Epistle, and Gospel, shews us the completion of those prophecies, by giving us the entire history of it. In the Collect she teaches us to pray, that we may be partakers of the benefits of his birth, and in the proper Psalms she sets us to our duty of praising and glorifying God for this incomprehensible mystery. *Wheatly.*

(20.) Mass was a word for festival, of Saxon origin, whence our Christmas: retained also in Candlemas, Martinmas, Michaelmas, &c.

*Todd.*

On this festival we commemorate the incarnation of the Son of God, that great mystery of godliness, the prime pillar of our religion, and the firm foundation of all our hopes and expectations. *Dr. Hole.* The Collect reminds us of the Son of God having taken upon him our nature, and been born of a pure Virgin; and teaches us to pray, that we, having been born again in our baptism into a spiritual life, and received the adoption of sons, may daily be renewed in the spirit of our minds, by the operation of the Holy Ghost. *Dr. Nicholls.*

The Epistle for the day acquaints us, 1. with one great end and office of Christ's incarnation; namely, to reveal to us the mind and will of his Father, which he did more fully and clearly than had been done by any or all of the prophets before. 2. It sets forth the high dignity and greatness of his person, being equal in glory and greatness to the Father, from whom he came. (ver. 3.) 3. It shews us his exceeding great pre-eminence above the angels in sundry instances and particulars; from the fourth to the tenth verse. 4. It concludes

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. (21.)

with the eternity of his duration, shewing it to be before the worlds, which he made by his power; and that he will be after them when all things will be destroyed.

The Gospel represents him to us both in his divine and human nature: by the one he is equal with God, by the other he is made like unto men. Both of these are mentioned by St. Paul, (Phil. ii. 6, 7:) and are more largely set forth in this Gospel. As he is God, he is styled here "the Word, the Life, and the Light of the world;" which glorious titles are given to him in a way peculiar to him, and not to be affirmed of any other. As he is man, he is said to be "made flesh, and to dwell among us;" the Gospel begins with the one and ends with the other. *Dr. Hole.*

This was called in the first of Edward VI, "The second communion;" for there was another before it: the one to set forth his nativity of the blessed Virgin Mary, for which the Epistle was Titus, ii, the Gospel, St. Luke, ii; the other to set forth his eternal generation, which is that now continued by us, following the alteration made in the fifth of Edward VI. In the Church of Rome, and here in England aforesaid, they had three masses or services of communion upon that day, whereof this is the last. *Bp. Cosins.*

(21.) It was the object of the apostle in this chapter to prove the just pre-eminence of the Christian dispensation above any other, by insisting especially upon the excellence of the person, by whom this revelation was imparted to us. "God spake in time past to our fathers by the prophets;" but "to us in

*The Gospel. St. 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 comprehendeth 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

these last days he hath spoken by his Son." He therefore goes on to prove the dignity of this last messenger to be so far superior to that of any other, as to admit of no likeness, no comparison between them: that he hath excellencies peculiar to himself, and such as are communicable, not only to none, no not the best of the sons of men; but to none, no, not the noblest creatures, of any other kind. In a word, that he is of a nature truly divine, of the same essence and eternity with God the Father; and his Son, in a manner and sense so proper and particular, as no other, however called such in Scripture, is, or must be understood to be.

The result is that the Gospel claims a just pre-eminence above any other revelation of God's will to mankind; because not only the first and remote declarer, but the immediate publisher and dispenser of it, was a person truly and strictly divine. So that when God spoke to our forefathers by the prophets, it was by men, who in all points (their particular inspiration excepted) stood upon a level with those they spoke to: but when he spoke to us by his Son, he spoke by himself, and without the ceremony of an inferior messenger. An honour and advantage this to us, a kindness and condescension in him, which at all times deserves to be considered: but, at this festival especially, should be remembered with the most zealous expressions of wonder and praise.

*Dean Stanhope.*

The condition of the Person, whose nativity we this day celebrate, is of the greatest consideration. For he, that cried in the manger, that sucked the paps of a woman, that hath exposed himself to poverty and a world of inconvenience, is "the Son of the living God," of the same substance with his Father, begotten before all ages, before the morning stars: he is God eternal. He is also, by reason of the personal union of the divinity with his human nature, the Son of God; not by adoption, as good men and beatified angels are; but by an extraordinary and miraculous generation. He is "the heir" of his Father's glories and possessions; not

sent to bear witness of that light. That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (22.)

by succession, for his Father cannot die; but by an equality of communication. He is "the express image of his Father's Person" according to both natures: the miracle and excess of his Godhead being, as upon wax, imprinted upon all the capacities of his humanity. And after all this, he is our "Saviour," that to our duties of wonder and adoration we may add the affections of love and union, as himself, besides his being admirable in himself, is become profitable to us. Here then are concentrated, in a mysterious and incomprehensible manner, the prodigies of greatness and goodness, of wisdom and charity, of meekness and humility: if we consider him in the bosom of his Father, where he is seated in a station of love and essential felicity: and in the manger, where love also placed him, and an infinite desire to communicate his felicity to us. As he is God, his name is in heaven, and he fills all things by his immensity: as he is man, he is circumscribed by an uneasy cradle, and cries in a stable. As he is God, he is seated upon a super-exalted throne: as man, exposed to the lowest state of uneasiness and need. As God, clothed in a robe of glory, at the same instant when we may behold and wonder at his humanity, wrapped in cheap and unworthy cradle bands. As God, he is encircled with millions of angels: as man in the company of beasts. As God, he is the eternal Word of the Father, eternal, sustained by himself, all-sufficient, and without need: and yet he submitted himself to a condition imperfect, inglorious, indigent, and necessitous. And this consideration is apt and natural to produce great affections of love, duty, and obedience, desires of union and conformity to his sacred person, life, actions, and laws: that we resolve all our thoughts, and finally determine all our reason and our passions and capacities upon that saying of St. Paul, "If any man love not the Lord Jesus Christ, let him be accursed." 1 Cor. xvi. 22.

*Bp. Jeremy Taylor.*

(22.) From the representation which this day's Gospel contains of "the great mystery of godliness

**The Sunday after Christmas-day.**

(23.)

*The Collect.*

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

*The Epistle. Gal. iv. 1.*

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant,

God manifest in the flesh," (1 Tim. iii. 16,) many duties result. 1. Let us admire and adore the infinite love and goodness of God in this astonishing condescension, that he, who was one with the Father, and of the same divine nature with him, should stoop so low as to assume our human nature, with all its weaknesses and infirmities, for us men and for our salvation. 2. Let us contemplate the infinite power and unsearchable riches of divine wisdom in this transaction; that God should find out a way to reconcile sinners to himself by his Son's taking upon him sinful flesh, and thereby giving satisfaction in the same nature that offended; by which means justice and mercy met together, and righteousness and peace have kissed each other. 3. From the Word's having been made flesh and having dwelt among us, let us learn to preserve our nature more pure and undefiled from fleshly lusts, considering how highly that nature has been honoured by an union with the Godhead. Lastly, let us celebrate this mysterious union of our nature with his in that holy sacrament of Christ's body and blood, ordained on purpose for a memorial of it. The Word was made flesh that he might make us partakers of his Holy Spirit, which is conveyed to us in that holy feast appointed for that end; there we may spiritually behold that flesh torn, and that blood poured out, which he assumed merely to make our peace; and shall we refuse to remember and rejoice in that atonement? Rather let us take the cup of salvation, and call upon the name of the Lord, who thus humbled himself for our exaltation; let us compass his altar with praises and thanksgivings, and offer ourselves to him, who thus freely offered and united himself to us; that being made one with him, we may forever dwell in him, and he in us. *Amen.*

*Dr. Hole.*

(23.) This Sunday hath the same Collect with Christmas-day; and the Epistle and Gospel treat about the same business, the birth of Christ; for

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 heart, crying, Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God, through Christ. (24.)

*The Gospel. St. Matt. i. 18.*

THE birth of Jesus Christ was on this

we have not yet done with the solemnity of Christmas. Thus great solemnities have some days after them, to continue the memory of them, as a prologation of the feast.

*Bp. Sparrow.*

It was a custom among the primitive Christians to observe the octave, or eighth day after their principal feasts, with great solemnity, (the reasons whereof shall be given in speaking of the particular prefaces in the Communion Office hereafter;) and upon every day between the feast and the octave, as also upon the octave itself, they used to repeat some part of that service which was performed upon the feast itself. In imitation of which religious custom, this day generally falling within the octave of Christmas day, the Collect then used is repeated now: and the Epistle and Gospel still set forth the mysteries of our redemption by the birth of Christ.

*Wheatly.*

(24.) The sum of this day's Epistle is as follows: The Son of God was made of a woman that he might be like us; and was made under the law, that we might be like him; that is, he became the Son of man, that we might be made the sons of God, and partook of our human nature, to make us partakers of the divine. Whence we may learn, 1. To magnify and adore the infinite love and condescension of our Saviour to mankind, that the Maker of all things should, for our sake, vouchsafe to be made himself, and that not only of a woman, but under the law too; that he, who gave laws to the world, should subject himself to a law of his own making, and undergo the utmost rigour and severity of it, merely to deliver us from the curse and punishment of it. This is a mercy never enough to be acknowledged or admired, and may justly make us say with holy David, "What shall I render unto the Lord for all his benefits?"

2. Christ redeeming us from the sentence and severity of the moral, as well as the burdensome yoke of the ceremonial law, should teach us the

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

more hearty and cheerful obedience to him; for hereby he hath verified his own saying, that his "yoke is easy and his burden is light." He hath taken off all the rigour and hardship of it, and put such a sweetness and comfort into it, that renders his yoke rather an ease than a clog, and his burden not only light, but delightful; so the Psalmist assures us, "great peace have they that keep thy law, and nothing shall offend them." And elsewhere, "in keeping thy commandments there is great reward."

Lastly, Christ's receiving us into the adoption of sons may teach us to cherish all filial love and duty to him, and to behave ourselves as becometh the sons and children of God; acting suitably to so great a privilege, and doing nothing unworthy of so high a relation. As God beareth towards us the bowels of a father, so let us bear towards him the duty of children; "a son honoureth his father, and a servant his master." And we find God Almighty justly claiming the duty of both; "If I be a father, where is my honour; and if I be a master, where is my fear? saith the Lord of hosts." Mal. i. 6. In a word, we must endeavour to please him in all things, and to avoid whatever may offend him: so shall we receive the inheritance of sons, and hear that happy sentence; "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world."

*Dr. Hole.*

(25.) The Epistle for this day hath told us, that "when the fulness of time was come, God sent forth his Son, made of a woman;" the Gospel proceeds in explaining that work of wonder, and acquaints us particularly with the uncommon manner of his being so made. As therefore our meditations, on the day of his nativity, were fixed upon the glories of his divine, so those of this day more properly confine themselves to the reality of his human, nature. Those shewed us "God of the substance of his Father, begotten before the

by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which, being interpreted, is, God with us. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son; and he called his name Jesus. (25.)

### The Circumcision of Christ. (26.)

*The Collect.*

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient

worlds;" these shew us "man of the substance of his mother, born in the world;" but both together give us a just idea of that "one Christ, who is God and man, perfect God and perfect man, of a reasonable soul and human flesh subsisting."

*Dean Stanhope.*

2. From the angel's direction that his name should be called Jesus, we may learn the honour that is due to that holy name. The apostle calls it "a name above every name;" it was given from heaven, and brings salvation with it here on earth; yea "there is no other name given under heaven, by which we can be saved, but only the name of the Lord Jesus." And therefore the Apostle hath commanded, that "to the name of Jesus all things in heaven and earth and under the earth should bow and obey."

*Dr. Hole.*

3. Let us remember the happy privilege, which we have, as members of his household, who came to "save his people from their sins." The knowledge of his power and influence, as a Saviour, is calculated to inspire us with a never failing hope. It speaks comfort to the penitent. It consoles the trembling and afflicting. It calms the fears of conscience. It gives peace and security in good days. It confirms the confidence of faith. It lifts the heart above the trials and the griefs which may befall us. It furnishes a sure stay amidst the changes of this transitory life. Let us then, with the venerable Joseph, who received the angel's message and injunction, and complied with them, so store the word of truth in our hearts, and comply with its directions. The name of Jesus will then be to us a name of trust, and a certain refuge of security and good hope.

*Archdeacon Pott.*

(26.) This feast is celebrated by the Church to commemorate the active obedience of Jesus Christ in "fulfilling all righteousness," which is one branch of the meritorious cause of our redemption; and, by that means, abrogating the severe injunctions of the Mosaic establishment, and putting us under the

to the law for man ; (27.) grant us the true circumcision of the Spirit, that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

*The Epistle. Rom. iv. 8.*

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also ? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned ? when he was in circumcision or in uncircumcision ? Not in circumcision, but in uncircumcision.

easier terms of the Gospel. This feast is older than St. Bernard's time, who has some homilies upon it.

*Dr. Nicholls.*

The institution of the feast of the Circumcision is more ancient than our ritualists in general seem to have thought, as appears from Gregory's Sacramentary : and in the sixth century at latest a special and appropriate service was provided for it. But as the octave of Christmas fell on the same day, and as the octave was observed with extraordinary solemnity, the day received its denomination most generally from the octave, and not from the circumcision. If this festival be considered merely as the commemoration of "the circumcision of our Lord," its institution, or at least its revival, commenced with our Reformation, or rather at the publication of our English Liturgy ; and was first observed on January 1, 1549-50. *Shepherd.*

The proper services are all very suitable to the day. The first lesson for the morning gives an account of the institution of circumcision ; and the Gospel, of the circumcision of Christ : the first lesson at evening, and the second lessons, and Epistle, all tend to the same end : namely, that, since the circumcision of the flesh is now abrogated, God hath no respect of persons, nor requires any more of us than the circumcision of the heart. *Wheatly.*

(27.) Our Saviour assures us, that it became him to "fulfil all righteousness," (Matt. ii. 15 :) that is, he was bound, as the Messiah, to submit to all God's ordinances, and consequently to circumcision, and the other legal institutions. And this he did for the sake of mankind, that, by performing a sinless obedience in all things, he might be an all perfect sacrifice to atone for our sins. *Dr. Bennet.*

(28.) The best practical use to be made of this passage will be to consider what this rite represented, as necessary, not only to the persons formerly using it, but to us also who have the happiness of being exempted from the carnal ordinance itself, and all the servile consequences of it.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised ; that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also : and the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. (28.)

1. The first is a readiness, and willing disposition, to know the will of God, and to submit to it when known. This I collect from that exhortation of Moses, "Circumcise the foreskin of your heart, and be no more stiff-necked," (Deut. x. 16 ;) joined with the reproof of St. Stephen, who calls the Jews "uncircumcised in heart and ears," (Acts vii. 51,) by reason of their inflexible opposition to the doctrine of our blessed Saviour and his apostles. The foreskin to be taken away, in this sense, is all that prejudice and self-conceit, all that carnal or worldly reasoning, which obstructs the efficacy of truth upon our hearts and lives. For want of this circumcision, the Jews, who had the covenant in the flesh, were yet out of it, as to its real advantages and spiritual importance. And, without the same, the Christian who disowns and disdains all marks of Judaism upon his body, is yet, in spirit, and to all the purposes of sin and reprobation, an errant Jew still.

Secondly, This true circumcision of the Spirit imports the weaning ourselves from the world, and setting our affections upon God and goodness. Thus much I infer from that other passage of Moses, "The Lord thy God shall circumcise thy heart, that thou mayest love the Lord thy God with all thy heart and with all thy soul," Deut. x. 6. So that, in this respect, "the first and great commandment," (Matt. xxii. 38,) as our Saviour calls it, the foundation and the substance, the beginning and the complement, of the whole moral law, was shadowed in, and contained under, this most significant ordinance. Covetousness and injustice, worldly-mindedness and vanity, luxury and love of pleasure, straitness of hand and heart, and unmercifulness to the poor and distressed ; in a word, all those corrupt principles and dispositions which argue that we do not love God, or that we do not love him better than the world, or that we do not love our neighbour for his sake, are so many sure symptoms of an "uncircumcised" spirit. These then must be pared

*The Gospel.* St. Luke ii. 15.

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

off, and cast away; and the pious, the devout, the strictly honest, the cheerfully liberal, the tender and compassionate, the kind and condescending Christians, they only are the seed of Abraham, they only heirs of that covenant, made to that glorious father of the faithful.

(29.) From the narrative contained in this day's Gospel, we may learn to magnify the great condescension of the Son of God, in giving the poor shepherds next to his parents the first sight of him. There were no doubt many great persons at that time in or near the city, whom the fame of this birth had drawn thither; yet God did not think fit to send an angel with this joyful news to any of them, but honoured the poor shepherds with the first view of him. *Dr. Hole.* These were persons, simple, and mean, and humble; persons, likely to be more apprehensive of the mystery, and less of the scandal, of the poverty of the Messiah. And the lesson to be derived from this circumstance is, that none are fit to come to Christ, but those who are poor in spirit, despisers of the world, and simple in their hearts, without craft and secular designs.

*Bp. Jeremy Taylor.*

From the condition, in which the shepherds found our blessed Saviour, we may learn a lesson of humility. He, for whom heaven is too strait, whom the heaven of heavens cannot contain, lies in the strait cabin of the womb; and, when he would enlarge himself for the world, is not allowed the room of an inn. The many mansions of heaven were at his disposing; the earth was his, and the fulness of it; yet he suffers himself to be refused of a base cottage, and complaineth not. What measure should discontent us, wretched men, when thou, O God, farest thus from thy creatures? How should we learn both to want and abound from thee, which abounding with the glory and riches of heaven,

circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. (29.)

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

**The Epiphany, (30.) or the Manifestation of Christ to the Gentiles**

*The Collect.*

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

wouldst want a lodging in thy first welcome to the earth? Thou camest to thine own, and thine own received thee not: how can it trouble us to be rejected of the world, which is not ours? What wonder is it, if thy servants wandered abroad destitute and afflicted, when their Lord is denied harbour?

*Bp. Hall.*

(30.) The Church celebrates this feast to shew our gratitude to God in manifesting the Gospel to the Gentile world, and vouchsafing to them equal privileges with the Jews, who had been all along his peculiar people. The first instance of this divine favour was in declaring the birth of Christ to the wise men of the East. Mat. ii. 9. The ancient Church called this feast "Epiphæaia," or the Appearance or Manifestation, and it was the common name for this and for Christmas-day. And as that was the greater, this was the lesser Epiphany. This festival was observed in the time of Nazianzen, whose sermon upon "the holy Lights" is upon this day. Epiphanius and Chrysostom have likewise sermons upon it. St. Austin, in his time, speaks of it as universally celebrated by the Catholic Church, and neglected by none but the schismatical Donatists.

*Dr. Nicholls.*

This feast is called in Latin Epiphaniæ, Epiphanyes, in the plural: because upon this day we celebrate those glorious apparitions or manifestations, all which are said to have happened upon the same day, though not of the same year. The first manifestation was of the star, mentioned in the Gospel, the Gentiles' guide to Christ. The second Epiphany, or manifestation, was of the glorious Trinity at the baptism of Christ, mentioned in the second lesson at Morning Prayer. Luke iii. 22. The third was of Christ's glory or divinity, by the miracle of turning water into wine, mentioned in the second lesson at evening Prayer. John ii. *Bp.*

*The Epistle.* Eph. iii. 1.

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

*Sparrow.* For which reason this lesson, contrary to common usage, is taken from one of the Gospels, and not from an Epistle. *Shepherd.*

The first lesson contains prophecies of the increase of the Church by the abundant access of the Gentiles, of which the Epistle contains the completion, giving an account of the mystery of the Gospel's being revealed to them. *Wheatly.*

(31.) The Epistle for the day declares to us the great "mystery of godliness," how "God manifest in the flesh," who was first preached to the Jews only, was afterwards "manifested to the Gentiles" also, and "thereby preached and believed on in the world." The practical use to be made of this great mercy is, 1. To acknowledge and adore the infinite love of God to the Gentiles, of whose race we are, "in turning them from darkness to light, and from the power of Satan unto God." Herein the love of God to mankind appeared, in that "he would have all men to be saved, and to come to the knowledge of the truth," (1 Tim. ii. 4.) "God so loved the world," (saith our Saviour,) "that he sent his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16.) He now makes no distinction between Jew and Gentile, for they are all one in Christ Jesus. He came first indeed to "the lost sheep of the house of Israel," whom he gathered into his fold, and made them his own peculiar; but he had

of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; in whom we have boldness and access with confidence by the faith of him. (31.)

*The Gospel.* St. Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus is it written by the prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me

"other sheep;" (he tells us,) "that belonged not to this fold," meaning the Gentiles; them also he brought in, "that there might be one fold, and one flock, under the great Shepherd and Bishop of our souls." Hence he is said to be "a light to lighten the Gentiles, as well as the glory of his people Israel." 2. We may learn hence to make a right use and improvement of this great and undeserved favour to us Gentiles, and that is, "to walk in the light, as he is in the light," and to make it so "shine before men, that they may see our good works, and glorify our Father, which is in heaven;" who hath called us, miserable sinners, "who lay in darkness and in the shadow of death," to be the children of God, and hath exalted us to everlasting life. Let not this then "be our condemnation, that light is come into the world, and we love darkness rather than light; because our deeds are evil;" but let us "walk as children of light and of the day, casting off the works of darkness, and putting on the armour of light," to defend us from all iniquity. This is the sense of those many precepts, to walk worthy of the vocation wherewith we are called, and to let our conversation be as becometh the Gospel of Christ; which requires us to lead our lives by the light we have received, and to increase in grace and virtue, as we do in knowledge, otherwise it will only increase our guilt, and heighten our condemnation. *Dr. Hole.*



word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way. (32.)

### The First Sunday after the Epiphany. (33.)

#### The Collect.

O LORD, we beseech thee mercifully to

(32.) God, who is the universal parent of all men, at the nativity of the Messiah gave notice of the event to all the world, as they were represented by the grand division of Jews and Gentiles: to the Jewish shepherds, by an angel; to the eastern magi, by a star. For the Gospel is of universal dissemination, not confined within the limits of a national prerogative, but catholic and diffused. As God's love was, so was the dispensation of it, "without respect of persons:" for all, being included under the curse of sin, were to him equal and indifferently, undistinguishable objects of mercy. And Jesus, descended of the Jews, was also "the expectation of the Gentiles," and therefore communicated to all: "the grace of God" being like the air we breathe; and "it hath appeared to all men," saith St. Paul: but the conveyances and communications of it were different in the degrees of brightness. The angel told the Shepherds the story of the nativity plainly and literally: the star invited the wise men by its rareness and preternatural apparition: to which also, as by a foot path, they had been led by the prophecy of Balaam.

And thus, in one view and two instances, God hath drawn all the world to himself by his Son Jesus; in the instances of the shepherds and the eastern magi, Jews and Gentiles, learned and unlearned, rich and poor, noble and ignoble; that in him all nations, and all conditions, and all families, and all persons might be blessed: having called all by one star or other, by natural reason or by the secrets of philosophy, by the revelations of the Gospel or by the ministry of angels, by the illuminations of the Spirit, or by the sermons and dictates of spiritual fathers: and hath consigned this lesson

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

to us, that we must never "appear before the Lord empty," offering gifts to him by the expenses or the affections of charity; either the worshipping or the oblations of religion; either the riches of the world, or the love of the soul. For, if we cannot bring gold with the rich men from the east, we may with the poor shepherds come and "kiss the Son, lest he be angry:" and in all cases come and "serve him with fear and reverence" and spiritual rejoicings.

#### Bp. Jer. Taylor.

(33.) From Christmas to Epiphany, the Church's design is, to set forth Christ's "humanity," to make Christ manifest in the flesh, which the offices do, as we have seen; but from Epiphany to Septuagesima, especially in the four next Sundays after Epiphany, she endeavours to manifest his glory and "divinity," by recounting some of his first miracles, and manifestations of his deity; so that each Sunday is in this respect a kind of Epiphany.

#### Bp. Sparrow.

The offices of the Sundays, which follow the Epiphany, until Septuagesima Sunday, are of the same argument with the Epiphany itself: all belonging to the manifestation of Christ, and to the end for which he was made known to the sons of men.

#### Bp. Overall.

The design of the Epistles is to excite us to imitate Christ as far as we can, and to manifest ourselves his disciples by a constant practice of all Christian virtues.

#### Wheatly.

The Gospel of this day mentions Christ's manifestation to the doctors of the Jews, astonishing all his hearers with his miraculous answers; withal declaring, that he was both God and man: man, in being made subject to his reputed father and his

same office; so we, being many, are one body in Christ, and every one members one of another. (34.)

*The Gospel.* St. 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 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

earthly mother; God, in going "about his Father's business." The Epistle exhorts us to make a spiritual use of the wise men's mysterious offerings, especially of myrrh; which signifies very rightly the mortifying of the flesh, and the offering of our bodies as a holy sacrifice to God by Christ. The Collect prays for grace to enable us thereunto.

*Bp. Overall, Bp. Sparrow.*

(34.) The Church, when appointing this portion of Scripture, treads exactly in the steps of the blessed apostle that wrote it. He, in the foregoing chapters, had vindicated, explained, and given due honour to the wisdom and the mercies of God, manifested in the glorious privileges and universal extent of the Gospel dispensation. - He now proceeds to shew, what the effects of these considerations ought to be, upon the minds and lives of all who have embraced it. The Church, in like manner, from celebrating the goodness of that God, in the conversion of, and manifestation of his Son and his truth to, the Gentiles, makes it her next care, to press the same practical doctrine, and to insinuate the absolute necessity of "walking worthy of the vocation wherewith we are called. I beseech you therefore, brethren, by the mercies of God," &c. Eph. iv. 1.

*Dean Stanhope.*

In compliance with the Apostle's advice, let us consecrate our bodies, as so many living temples unto God, and let all the members of them become the instruments of his honour. Let the mouth praise him with joyful lips, and the tongue sing of his honour; let the hands be often lifted up to him, and opened in bounty to his members; let the feet walk in his ways, and run with cheerfulness the path of his commandments. And, to complete the sacrifice, let us dedicate our souls to him as the living monuments of his praise, and devote all the faculties of them to the setting forth his glory. To which end, 2. Let both be kept pure from the

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. (35.)

defilements of the world to attend the service of their Maker; avoiding all sinful conformity to the world, and having our natures renewed by the graces of the Holy Spirit; our minds enlightened with the knowledge of God; our wills and affections rectified to the loving and obeying of him. 3. Let us learn from our Saviour to be "meek and lowly in heart," not thinking of ourselves more highly than we ought to think; "but to think soberly and modestly, in honour preferring one another." Lastly, Let us learn to live in the unity and communion of the Church, as the only means of living in love, peace, and amity, with one another. For the Church being but one body, there should be no schism or division in it; but all the members are to be joined and united to it in one communion under Christ the head, that they may be fitted for the communion of the saints for ever in heaven.

*Dr. Hole.*

(35.) From this narrative we may learn some useful and necessary lessons.

1. From Joseph and Mary's punctual observation of the feast of the Passover, and their yearly repairing with their child to Jerusalem to that end, we may learn diligently to attend the seasons of God's holy word and sacraments, and "not to forsake the assembling of ourselves together" at the times appointed for them, "as the manner of some is."

*Dr. Hole.*

2. The child Jesus, in the minority of his age, went up with his parents to the holy solemnity; not this year only, but, in all likelihood, others also. He, in the power of whose Godhead and by the motion of whose Spirit, all others ascended thither, would not himself stay at home. In all his examples he meant our instruction. This pious act of his nonage intended to lead our first years into timely devotion. The first liquor seasons the vessel for a long time after. It is every way

The Second Sunday after the  
Epiphany. (36.)

The Collect.

ALMIGHTY and everlasting God, who

good for a man to bear God's yoke, even from his infancy.

3. While children of that age were playing in the streets, Christ was found sitting in the temple; not to gaze on the outward glory of that house, or on the golden candlesticks or tables, but to hear and question the doctors. He, who as God gave them all the wisdom they had, as the Son of man hearkens to the wisdom he had given them: that by learning of them he might teach all the younger sort humility, and due attendance upon their instructors. He could at the first have taught the great Rabbins of Israel the deep mysteries of God: but, because he was not yet called by his Father to the public practice of a teacher, he contents himself to hear with diligence, and to ask with modesty, and to teach only by insinuation. Let those consider this, which will needs run as soon as they can go: and, when they find ability, think they need not stay for a further vocation of God or man.

*Bp. Hall.*

4. From this holy Child's leaving his parents to be about his Father's business, we may learn to leave father and mother, and to do the will of our heavenly Father. If our nearest relations would either obstruct us in our duty, or encourage us in any vice or immorality, they therein forfeit their authority, and lose all right to our obedience in such matters; and therefore our Saviour told his disciples that "he that loveth father and mother more than him, is not worthy of him."

5. From Christ's being subject to and observant of his parents in all other things, children may learn to be dutiful and obedient to their parents in every thing, that is not contrary to the will and commands of God.

*Dr. Hole.*

6. The answer of Christ leads to a proper notion of his nature. The blessed Virgin, according to the supposition of the world, called Joseph the father of Christ: "Thy father and I sought thee." She well knew that Joseph had but a name in this business, yet she says, "Thy father and I:" the Son of God stands not upon contradiction to his mother: but, leading her thoughts from his supposed father to his true, from earth to heaven, he answers, "Knew ye not that I must go about my Father's business?" It was honour enough to her, that he had vouchsafed to take flesh of her: it was his eternal honour, that he was God of God, the everlasting Son of the heavenly Father. Good reason therefore was it that the respects of flesh should give place to the God of spirits. *Bp. Hall.*

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.

7. From the Son of God's increasing in wisdom and stature, we may learn the truth of his humanity, that he grew up by the same degrees both in body and mind, as we do: he was fed by the same nourishment of meat and drink, as we are; he improved in knowledge and experience by the same means and measures of education, and arrived at strength and stature of body by the same steps as we do.

Lastly, from his increasing in favour with God and man, we may learn how to attain the same; he did it by his obedience, and submission to the will of God, and by acts of prudence, meekness, and charity, towards men, which made him highly pleasing and beloved of both. And we too, by doing things acceptable to God and men; that is, by observing our duty to God, and shewing mercy, and kindness, and good will, towards men, shall likewise find the same.

*Dr. Hole.*

After the event recorded in this Gospel a considerable interval succeeds, in the course of which but few particulars of our Saviour's history are given. It seems to have been the design of Providence, to restrain the exercise of fruitless curiosity on this score, by summing up, in one comprehensive testimony, all that it concerns us to know with regard to our Redeemer's course, before the days of his public ministry arrived. Thus the Evangelist comprises in few words a description of the flourishing growth of that "Branch of Righteousness," which had its appointed seasons, and which was excellent in all the measures of its increase. The sacred writer furnishes a testimony which extends itself to all that period, when the narrative is not filled with more particular accounts. "The Child," saith the inspired historian, "grew, and waxed strong in spirit; filled with wisdom: and the grace of God was upon him." This is abundantly sufficient to satisfy us, that the early stages of our Lord's life were answerable to his spotless character, and conformable to those more shining and distinguished parts of his demeanour, which are described for our perpetual regard, and commended by every motive of gratitude and duty to our faithful recollections.

*Archdeacon Pott.*

(36.) The Gospel mentions Christ's turning water into wine, by which he manifested both his glory by the miracle, and his goodness in ministering to the necessities of others: to which virtue the Epistle exhorts us, that whatsoever gifts we have, we should use them as Christ did, to the good and benefit of others. The Collect, as diverse

*The Epistle.* Rom. xii. 6. (37.)

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned to one another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

*The Gospel.* St. John ii. 1.

AND the third day there was a marriage

others, recommends to God the supplications of the people, &c.

*Bp. Sparrow.*

(37.) This Epistle begins where that of the foregoing Sunday ended: in the close of which the apostle makes a comparison between the mystical body of Christ's Church and the body natural: wherein as there are many members, and all members have not the same office, so we, being many, are one body in Christ, and every one members, one of another. Then follows the Epistle for this day: in which we may observe, 1. The different offices and functions wherein Christ hath set the several members of his Church, according to the different measures of grace given to them. 2. We may observe, that, as God hath placed men in different offices and functions, so hath he given different gifts and measures of grace for the discharge of them. 3. We may observe the manner how these gifts are to be exercised, that is, with all fidelity and diligence, to the promotion of God's glory, and the good of his Church and people. To this end the apostle farther recommends several graces and virtues, which will much help towards the faithful discharge of these offices. Such as contentedness in our station; industry in our proper business; mutual love and respect; a tender concern for the prosperous and adverse fortunes of our fellow Christians; unity in matters of religion; and constancy and meekness under persecutions and

in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him. (38.)

wrongs. The cultivation of these graces will assist us in the discharge of the offices in which God hath placed us; and will bring comfort to us in this world, and happiness in the next.

*Dr. Hole, Dean Stanhope.*

(38.) This passage of Scripture shews how little ground there is, for that stiff and precise temper, which condemns all outward expressions of mirth by public and solemn entertainments. Our Lord's example hath justified such meetings of friends in more instances besides this: and indeed his life throughout is a pattern of social virtues. (Matt. ix. Mark ii. Luke xi. xiv. xix. John xii.) And, provided the mirth be innocent, the conversation inoffensive, the enjoyment of God's good creatures moderate; I think no considering man can deny, but that they are capable of serving many good purposes; and it is plain too, that they do not bring us under any necessity of sin. So that, if any spiritual inconvenience follow, the blame is not due to the things, but to the abuse of them. And this is no more, than every thing is liable to.

*Dean Stanhope.*

2. The miracle here recorded was wrought, as the Evangelist declares, to "manifest forth his glory;" and to lay the ground of faith; for it immediately follows, that "his disciples believed on him." The connection is strongly marked between the evidence proposed, and the faith which was

The Third Sunday after the  
Epiphany. (39.)

*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. Re-compense to no man evil for evil. Provide things honest in the sight of all men. If it

established upon that foundation. All the miracles of Christ were indeed performed for public notice and for general conviction: they were designed to rank among the solid and perpetual proofs, that he came forth from God; and to serve therefore as the fixed and never failing grounds of faith, according to our Lord's reply to the disciples of John the Baptist, (Matt. xi. 4, 5;) and to his appeal in terms so plain, to the captious Jews. (John x. 37, 38.) Thus does our Lord himself lead our attention in the strongest manner to one main pillar of our common hope: teaching us at all times, from whence we are to draw some of the leading proofs of the truth of that which we believe, and of the certainty of our persuasion. Instead of high pretensions, supported by no external demonstrations, and attested by no public facts; instead of the plausible discourses of such as study to mislead the world with false characters of inspiration, for which their own word must be taken; our Lord points directly to his miracles. They were seen of all; done in public; wrought in the sight of thousands; frequently repeated; ever serving to good purposes; always calculated for the best and noblest ends.

*Archdeacon Pott.*

It was on account of these words, that this Gospel was appointed by the Church, for one of the Gospels to be read and published in the time of Epiphany, which gives the name to all these five Sundays. For Epiphany is nothing else, but the manifesting forth of Christ's glory and deity, whereof this Gospel is a testimony. And because it was the first Epiphany, that he made so of himself after his baptism, and beginning to preach, therefore was it also appointed to be the second lesson at even upon the day of Epiphany itself.

*Bp. Cosins.*

(39.) The Collect for this day puts us in mind of the sad and calamitous estate of this life, and therefore prays Almighty God for help and defence. The Epistle for the day gives us many useful rules to be observed in order to that end. Indeed this whole chapter, of which the Epistle is a part, contains many excellent precepts, both divine and

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. (40.)

*The Gospel.* St. Matt. viii. 1. (41.)

WHEN he was come down from the mountain, great multitudes followed him.

moral, to direct us in the whole course of our life; and therefore the Church hath wisely selected them, to be read in three several portions, in the three following Sundays after the Epiphany, that, having the light, we may be taught how to walk in it.

In the Gospel we have an account of two miracles done by our blessed Saviour; the one upon a leper, whom he healed by a touch of his hand; the other upon a centurion's servant, whom he cured by a word of his mouth.

*Dr. Hole.*

(40.) In conformity with the general tenour of his advice, the apostle closes the chapter, and the Epistle of the day, with this precept, "Be not overcome," &c. To be overcome of evil is to be so far exasperated by it, as to be moved to return and avenge it; which shews it to have got the mastery of us, and put us beside our patience. By this a man is brought in bondage to his passions, and becomes a slave and vassal to his vile affections; for "of whom a man is overcome, of him he is brought in bondage."

To overcome evil with good, is to conquer other injuries by acts of mercy and kindness, and to return nothing but good for the evil that is done to us; which shews that we keep the mastery of ourselves, and cannot be shocked by the assaults of any adversaries.—Thus "to overcome evil with good" is the noblest of all victories; "it is the glory of a man (saith Solomon) to pass by an offence;" and "he that governs his passions, is greater than he that ruleth a city." For these things we cannot propound to ourselves a higher and better pattern than that of our Saviour, who overcame the greatest evils with the greatest good; and in the end, for enduring the cross, was rewarded with a crown; and we too, by patient continuance in well-doing, shall receive eternal life. *Dr. Hole.*

(41.) From the Gospel of this day we may learn the following useful lessons.

1. From Christ's healing the leper and the centurion's servant we may learn the great goodness of our Saviour in not withholding his miraculous and healing power from the meanest objects. The leper here is supposed to be a poor person, having

And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a Centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldst 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,

none to present or accompany him: but he was drawn only by the strength of his faith, and the exigence of his distemper. And the centurion's servant, we may well think was not much better, though he had a good master to intercede for him. However Christ readily exerted his power, and extended his goodness in healing both.

2. From Christ's supporting his doctrine by miracles, we may further learn his great care and kindness for our souls, that he leaves no means unattempted for our conviction and salvation. Indeed the excellence and usefulness of his doctrine, if well considered, are sufficient to beget and increase our faith in him; and his word alone if duly attended to, and observed, is enough to bring us to eternal life. But lest any should think that a deceiver might publish as plausible a doctrine, and that none is to be believed upon his bare word, he thought fit to add those mighty and miraculous works, that were abundantly sufficient to confirm the truth of all that he said.

*Dr. Hole.*

3. In his healing of the leprosy, it may be remarked, that there is some peculiarity. In the law of Moses there are very particular directions given concerning the treatment of lepers, and a ceremonial appointed for the examination of them by the priest, when they were supposed to be cured. But no natural remedy is prescribed by Moses for the cure of it. It was considered by the Jews as a

and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

### The Fourth Sunday after the Epiphany. (42.)

*The Collect.*

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

*The Epistle.* Rom. xiii. 1.

LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the

disease sent by God, and to be cured only by his interposition. There could not therefore be a stronger proof of our Saviour's divine power, than his curing this most loathsome disease, of which many instances, besides this, occur in the Gospels. The manner too in which he performed this cure was equally an evidence that "in him dwelt all the fulness of the the Godhead bodily," (Colos. ii. 9:) it was instantaneous, with a touch and a few words, and those words the most sublime and dignified that can be imagined; "I will: be thou clean;" and immediately the leprosy departed from him. This was plainly the language, as well as the act of God. "I will: be thou clean."

*Ep. Porteus.*

Lastly, the short and edifying history of the Roman centurion appears to have been recorded, first, to give a most striking evidence of our Saviour's divine power, which enabled him to restore the centurion's servant to health at a distance, and without so much as seeing him; and, then, to set before us, in the character of the centurion, an illustrious example of those eminent Christian virtues, humanity and charity, piety and generosity, humility and faith.

(42.) The Collect for the day reminds us of the many and great dangers, with which God knows us to be surrounded; and teaches us to pray to him for strength and protection. The Epistle directs us to the great duty of subjection to our superiors,

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. (43.)

*The Gospel.* St. Matt. 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

as a good means of procuring their protection, and preventing the many and great evils and dangers of resistance. The Gospel reminds us of other dangers, and of another way of escaping them: namely, by having recourse to God, who is ever ready to hear us, and deliver us out of all our troubles.

*Dr. Hole.*

(43.) It is much to be observed, how, in all the ancient apologies for our religion, we find the authors particularly careful to prove the Gospel, as it really is, the greatest security to all temporal jurisdiction; the surest promoter and best preserver of public order and quiet; the strongest support of kings, and the most effectual restraint upon subjects. Few arguments were urged more frequently; few, we have reason to believe, contributed more successfully to recommend this religion to the general good acceptance of the world, than the manifest tendency it had to the safety and welfare of mankind; the particular instructions it gave, the weighty obligations and motives it enforced them with, and the unparalleled examples it every day procured, for containing all sorts of men within the bounds of their proper station and duty; for rendering them useful and serviceable to society and government; for a zealous and active obedience to their superiors in all lawful instances: and for meek and patient suffering under even unjust op-

are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine; and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus; and when they saw him, they besought him, that he would depart out of their coasts. (44.)

pressions, rather than they would become instruments of disturbing the peace of the public, or that of their own consciences.

St. Paul in this passage treats of the matter at large. He declares the nature of the duty enjoined, the universality of its obligation; the reasons upon which that obligation is founded; the danger of refusing to comply with it; the equity of making it good; the particular instances whereby it ought to be expressed. And all these he declares to be, not merely matters of secular convenience, or Christian prudence; but a part of religion, and such as directly bind the conscience. This is the substance of the doctrine contained in the Epistle of the day: and were this doctrine duly attended to, it would be an excellent rule of behaviour, and of infinite importance to the welfare of all the world, both for this life and for the next.

*Dean Stanhope.*

(44.) This Gospel, in the former of the two miracles recounted by it, sets before us a lively emblem of God's dealing with servants; and a plain intimation, both what those servants are to expect from him, and what they are to do, to justify their dependence upon him. Violent shakings and strong convulsions are incident to the fortunes, not of private men only, but of communities and kingdoms. This is the lot of the best, of the greatest, of the

The Fifth Sunday after the  
Epiphany. (45.)

*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 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,

Church, of the whole world. God hath no where engaged to keep off assaults and temptations; he thinks it encouragement enough to sustain us under, to succour us in, and at his own due time, to deliver us out of, our dangers and distresses. When therefore, these attack us, either in our personal, or our public capacity, our business must be to seek his protection, by earnest and constant prayer; and thus to silence all those wicked distrusts which frail nature, the prevalence of sensual affections, and the extremity of afflictions, are too apt to betray us into: to remember, that, though ourselves are weak, yet our Redeemer is mighty: that the "stormy wind," which cannot "rise" but at his "word," shall, when he pleases to command, be immediately laid by it again: that he is disposed to look upon our sufferings and infirmities with a very tender eye: and, provided we be not wanting to our duty, he will accept that most pious and most necessary prayer, which our Church, in allusion to the passage now before us, hath taught us to put up this day.

Let us come therefore to the throne of grace, in an humble sense of "being set in the midst of so many and great dangers, that by reason of the frailty of our nature, we cannot always stand upright;" and may he "grant us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*" *Dean Stanhope.*

(45.) The four precedent Sundays have manifested Christ's glory to us in part, by the miracles he wrought while he conversed with us on earth: the Gospel for this day mention his second coming to judgment, when he shall appear in his full glory, and all the holy angels with him: which glorious appearance, as it will be dreadful to those who

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. (46.)

*The Gospel.* St. Matt. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto

have resembled the tares, for they shall then be burned with unquenchable fire: so it will be a joyful appearance to such as the Epistle persuades us to be, namely, the meek, and gentle, and charitable. And the Collect is for such, praying God "to keep his Church and household continually in the true religion," &c. *Bp. Sparrow.*

(46.) The best improvement to be made of this day's Epistle is by labouring to adorn our souls with the graces, virtues, and excellent qualities which it recommends: for instance, to put on the most tender "mercy, compassion, and kindness," towards others, and "humbleness of mind" in respect of ourselves. This is a raiment which will never wax old; nor is any thing more becoming to a Christian than "the ornament of a meek and quiet spirit." Again, let us put on patience and "long suffering," under all the evils and sufferings that may befall us: which is the best way to make them sit easy on us, and will make them soonest pass away.

Moreover we are exhorted here to "forbear one another," not breaking out into hasty and violent passions, not straining matters to the utmost rigour and severity of the laws, but bearing with one another's infirmities, and using a conscience and moderation in all our ways and dealings with each other, and likewise "forgiving one another," if any difference shall arise, not studying revenge, or rendering evil for evil, but by Christ's example, as well as precept, forbearing and forgiving one another. But because charity is the sum and perfection of all other graces, let us above all things put on that "bond of perfectness," which will make us perfect and complete, lacking nothing; for that will procure and preserve peace both with God and man; and if that rule govern our hearts, it will beget



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. (47.)

**The Sixth Sunday after the Epiphany. (48.)**

*The Collect.*

O GOD, whose blessed Son was manifest-

and keep a lasting peace there likewise. 2. As a means to attain all these graces, let us set a high price and value on the word of God, and suffer it to dwell in us richly in all wisdom; for it is by the heavenly seed of God's word that those graces are begotten in us. To which let us add, 3. The singing of psalms and other hymns, and spiritual songs, making melody in our hearts unto God. This is the way prescribed for our praising of God here on earth, and it is that which can best fit and prepare us to sing forth his praises for ever in heaven. Finally, in all our actions let us have regard to the honour of our Maker, "that whether we eat or drink, or whatever we do, we may do all to the praise and glory of God through Jesus Christ our Lord." *Dr. Hole.*

(47.) The true import of the concluding words of this Gospel, and the principal lesson to be drawn from the whole parable, is this: that God hath fixed the day, in which he will judge the world; a day, the proceedings of which shall make a distinction between the righteous and the wicked; a perfect distinction, and such as the condition of this world cannot admit. That the punishment of the damned, intimated by binding and burning the tares, will be irreversible and extreme, such as can leave the good no room for envying, or grudging, the now boasted prosperity of the ungodly. That the distribution of final rewards and punishments is therefore a royalty peculiar to God, which he lets no other into; that the time of that distribution is in a future state; that such a time will in the course of things, as certainly come, as in nature a harvest follows a seed-time; and that the reason, why it is not yet come, is because matters are not yet ripe for it. So that, upon the whole, so long as forbearance can be any way of service, either to the persons on whom it is immediately exercised, or to any others by their influence or example, so long it is continued; but, when these uses cease, and mercy hath done its part, then vengeance shall

ed that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; (49.) that when he shall appear again with power and great glory, we may be made like unto him (50.) 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 St. John iii. 1.

BEHOLD what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew

succeed. The good corn shall be parted from the refuse, and each assigned to a place worthy of it: the one laid up as a valuable treasure in the granary of this heavenly householder; the other cast out as a nuisance, no longer to be endured, and burnt in indignation, as unquenchable as the fire into which it is cast. All which considered, men have reason to be contented with God's own methods, and his own time, and should not throw out rash censures of Providence, nor desire to hasten a justice that will take care to do itself right. And this shall be done effectually, in its proper season, to the entire satisfaction of every good man, and the eternal confusion of all obstinate and incorrigible sinners: when all mankind shall see abundant reason to join in that celestial song of Moses and the Lamb, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. xv. 3.

*Dean Stanhope.*

(48.) The Collect, Epistle, and Gospel for this day were all added at the last review; till which time, if there happened to be six Sundays after the Epiphany, the Collect, &c. for the fifth Sunday were repeated. *Wheatly.*

The Collect and Epistle for this day remind us of the two great ends of Christ's manifestation in the flesh; namely, that he might destroy the works of the devil, and make us the sons of God. The Gospel warns us against false Christs and false prophets, who come for other and contrary ends: namely, to make us slaves of Satan, and to promote his works. *Dr. Hole.*

(49.) St. John teaches us, that "every man that hath this hope in him, purifieth himself, even as he is pure," 1 John iii. 3. The Church therefore justly prays, that "we may purify ourselves, even as our Saviour Christ is pure;" that is, may endeavour, as far as our frail nature will allow us, to imitate his purity. *Dr. Bennet.*

(50.) That is, glorious as he is, as to his human

him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (51.)

*The Gospel.* St. Matt. 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 pro-

nature now in heaven; though not in the same degree, yet with the same kind of glory.

*Dr. Bennet.*

(51.) The purpose of this day's Epistle is to teach us, 1. to admire and adore the infinite love and goodness of God in making us his sons, and taking us into so near and dear a relation to himself. This St. John could not here speak of without ecstasy and amazement; "Behold! what manner of love is this," what unparalleled, what unspeakable, what undeserved love, is this, "that we should be called the sons of God!" And St. Paul elsewhere, like one in a rapture, cries out, "O the height and depth, and length and breadth, of" this "love of God that passeth knowledge." (Ephesians iii. 18.)

2. Let the apprehension hereof beget in us a lively hope of the far greater bliss and happiness that will follow after it; for we cannot now take the full dimensions of this great privilege. At present let us fill our minds with well-grounded hopes, and rest assured of the full and speedy accomplishment of them.

3. Let this hope teach us to purify ourselves, "even as he is pure," that we may be meet to be received into the undefiled regions; let us endeavour to be like God, that we may be fit to enjoy him. To attain which, let us,

4. Beware of committing any wilful and deliberate sin, against the light of God's laws, and the dictates of our own conscience; for that will forfeit this high privilege, and make us the children of the devil, and not the sons of God.

phets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For whosoever 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 inourn, 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. (52.)

Lastly, let us abandon all the works of the devil, which Christ came to destroy, and pray for all those fruits of the Spirit, that he came to plant in our hearts; so shall we that are now sons be made meet partakers of the inheritance of the saints in light.

*Dr. Hole.*

(52.) From the warning here given against false Christs and false prophets, we may learn to take the good advice here and elsewhere given to us, "not to believe every spirit," but to "beware of false prophets," and "false teachers, many whereof are gone abroad in the world." To prevent the being imposed upon by them, St. John directs, "to try the spirits whether they be of God," (1 John iv. 1;) that is, to bring the doctrine and principles of all such pretenders to the test of holy Scripture, the only infallible standard and measure of divine truths. "To the law and to the testimony," saith the Prophet Isaiah, "if they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.) But because all sects quote Scripture for their opinions, and pretend to have the word of God on their side, we must remember, that all persons are not qualified to interpret the word of God; and that, if any take upon them to expound it, without any office, parts, or call thereunto, it is no wonder if they mistake error for truth, and put darkness for light. The apostle St. Peter tells us, that "the unlearned and unstable wrest the Scriptures to their own destruction." (2 Pet. iii. 16.) And therefore they are to receive the instructions of those that are appointed to teach them; it is

*The Sunday called Septuagesima,**Or the Third Sunday before Lent. (53.)**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 priest’s lips that preserve knowledge, and the people are to seek the law at his mouth.” (Mal. ii. 7.)

2. From the sad fate of Jerusalem, by the destruction both of the city and temple, we may learn to avoid those provoking sins that occasioned it. The sins of Jerusalem were obstinate impenitence and infidelity, the abuse of God’s mercies, and a wilful resisting of all the means of reclaiming her; the Jews would take no warning, but resolutely withstood all the methods both of mercy and justice. This was the occasion of their misery, and this will be our fate too, if we walk in the same ways; and “except we repent,” and turn from our sins unto God, “we shall all likewise perish.”

Lastly, from the signs and certainty of an approaching judgment, let us learn to look and prepare for it; not saying with the wicked servant, “My Lord delays his coming;” and so neglecting all care and preparation for him; but let us be always upon our watch, lest he come upon us unawares: let us make our accounts ready, that we may be able to yield them up with joy, and not with grief; so shall we avoid the doom of slothful, and receive the reward of good and faithful, servants, for the sake of Jesus Christ, our Lord. *Dr. Hole.*

(53.) Among the several reasons given for the names of this and the two following Sundays, the most probable seems to be this: the first Sunday in Lent, being forty days before Easter, was for that reason called Quadragesima-Sunday, which in Latin signifies forty; and fifty being the next round number above forty, as sixty is to fifty, and seventy to sixty; therefore the Sunday immediately preceding Quadragesima-Sunday, being farther from Easter than that was, was called Quinquagesima (or fifty) Sunday, which is also fifty days inclusive before Easter: and the two foregoing Sundays, being still farther distant, were for the same reason called Sexagesima and Septuagesima (sixty and seventy) Sundays.

2. The observation of these days and the weeks following, appear to be as ancient as the times of Gregory the Great. The design of them is to call

*The Epistle. I Cor. ix. 24.*

KNOW ye not, that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring-it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away. (54.)

us back from our Christmas feasting and joy, in order to prepare ourselves for fasting and humiliation, in the approaching time of Lent; from thinking of the manner of Christ’s coming into the world, to reflect upon the cause of it, namely, our own sins and miseries; that so, being convinced of the reasonableness of punishing and mortifying ourselves for our sins, we may the more strictly and religiously apply ourselves to those duties when the proper time for them comes. Some of the more devout Christians observed the whole time, from the first of these Sundays to Easter, as a season of humiliation and fasting; though the generality of the people did not begin their fasts till Ash-Wednesday.

*Wheatly.*

The Collect for the day beseeches Almighty God favourably to hear the prayers of his people, offered up at these solemn seasons, and likewise mercifully to deliver them from the just punishment of their sins, to be now more particularly confessed and lamented.

*Dr. Hole.*

The Epistle persuades us to works of penitence and holy mortification after St. Paul’s example: and, lest we should shrink from these hardships, it encourages us by proposing the reward of these religious exercises, namely, a glorious and everlasting crown. The Gospel is much to the same purpose: it tells us that God’s vineyard is no place for idle loiterers; all must work that will receive any reward: at the same time it affords comfort and encouragement to those, who have been previously negligent, by assuring them of God’s goodness, provided they will exert themselves even now with diligence and sincerity.

*Bp. Sparrow, Wheatly.*

(54.) To the race and the combat, prescribed in this passage, every man is called. And every man, if the fault be not his own, may prove victorious in it. That expression, of “one obtaining the prize,” is not intended by St. Paul to lessen our hopes, but to encourage our labours. It is meant to teach us, that the utmost we are able to do is little enough, that the benefit we aim at will recompense all our pains, and that each person, upon that account,

*The Gospel.* St. Matt. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and 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,

should exert himself as vigorously, and be as careful not to be outdone by any other, as if only the one best in the whole number could win the prize, that all are striving for. Let us then (and God grant we may) put forth our whole strength, fix our minds upon this crown, and be continually pressing forward to it. Let us not suffer our thoughts to be dissipated by impertinence or vanity; by any of the follies or trifles, which, upon pretence of entertaining, would loosen them, and break their force in this most necessary, as well as most important affair. For we are not so much as at liberty to engage in, or to stand clear of, this race and combat. Were the choice left to us, yet not to come in were to be undone: but that was happily made for us long ago. We set out in this course, and were listed in this service at our baptism, and cannot retract without desertion and apostacy. The greater reason is there, why, having gone so far already, we should by all means disengage ourselves from the weight of our sensual and corrupt affections; mortifying them by the abstinence, and other holy severities, proper for that season of humiliation and fasting, to which this portion of Scripture is so wisely propounded by our admirable Church, as a seasonable preparation. And, lastly, let not any of us presume to think those remedies a dispensation below us, to which St. Paul himself did not disdain to have recourse. For, if he, who was "caught up into" the third heaven, favoured with extraordinary visions and revelations, above the power of human tongue to utter, entrusted with the conversion of so many nations, and indefatigably laborious in that ministry; if he, notwithstanding all these virtues and advantages, found it necessary to "keep under

Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen. (55.)

his body," and "bring it into subjection;" (ver. 27;) if he saw reason to fear, that otherwise he, "after having preached to others, should himself be a cast-away;" what care can be too great for us, whose attainments and zeal are so much less? How can we answer it to God, or to our souls, if we so far forget our own sinfulness and frailty, as not readily to submit to every method of forwarding us in the race that is set before us, and make not a diligent and thankful use of every advantage and defence, in this war of the spirit against the flesh? for sure we ought to esteem it a most happy thing, if, by all possible means, we can at last arrive to that unspeakable blessing, of having "our whole spirit, and soul, and body, preserved blameless unto the coming of our Lord Jesus Christ," (1 Thess. v. 23,) and be in that great day mercifully delivered by his goodness." Collect for the day. Which he of his infinite mercy grant we may; to whom be glory and honour, for ever and ever.

*Dean Stanhope.*

(55.) The design of our Church, in recommending this portion of Scripture to our thoughts at this time, will be best answered probably by the following observations.

1. We are upon this occasion more especially obliged to take notice of the kindness of this householder in calling these labourers. Thus does our heavenly householder. He appoints and calls us to our duty; he frequently repeats that call, and does not cast us off at our first refusal: nay, he does more than any master upon earth can do, for he prepares our hearts to hearken to his calls; he strengthens and assists us in the duty we are called to; he rewards us according to our good dispo-

**The Sunday called Sexagesima, (56.)***Or the Second Sunday before Lent.**The Collect.*

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

*The Epistle. 2 Cor. xi. 19.*

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers

sitions, and graciously considers what opportunities we had, and what use we would have made of more, if we had had more. It is by him that we begin, go on, and persevere as we ought; and, when he calls us to receive our wages, he pays us for the work, which without him we could never have done: a work which cannot deserve, but yet which is a necessary condition of, our reward. And herein are manifested the freedom of his grace, and the greatness of his bounty; not in bringing men to heaven without good works, but in doing it for such works as himself impowers them to discharge.

2. Let us be sure to make a right use of the encouragement given here, to these labourers at the "eleventh hour;" which must be done, not by rendering it an argument for presumption, to soothe us up in impenitence or sloth, as if God were bound to receive us at what time and upon what terms we please. This is extremely to pervert the text, which tells us indeed, that call was the last; but it does not tell us that they, who refused his former calls, were called again and again. If this be done, it is grace and favour, not justice and debt. But we, who live under the ministry of the Gospel, have his calls daily sounded in our ears, and if we continue obstinately deaf, cannot be sure that our last call is not already over. The true benefit then arising from hence, is to all such as have had the unhappiness to lie long in sin and ignorance, that God will accept and reward them, though they come late into the vineyard, provided they then apply themselves heartily to their master's business, and work faithfully, to the uttermost of their power. He makes gracious allowances for hindrances and infirmities; but then he expects that we should

of Christ? (I speak as a fool,) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father

be sensible of them too; that we should lament, and strive against them, and do the best we can. Let us remember that the longer it is before we begin, the less day we have to work in, and therefore make the more haste to be ready for the evening, which draws on apace, when an account of what we have done shall be taken, and our wages awarded accordingly. This is the true intent of the parable, in that part of it; so well does the Gospel fall in with the Epistle of this day; and both together so very well agree to fit us for the approaching time of mortification, designed to awaken the sluggish, to quicken the loitering, and set forward every labourer in this spiritual vineyard. And, oh! that we all may receive instructions from hence, and be wise; understand our advantages, and the goodness of our Maker; consider our latter end, the approach of that night, which must end in day eternal; the happiness of that approach to all diligent and faithful labourers, but the terror and dismal consequences of it to every slothful and unprofitable servant. To say all in a word; let us "work the works of him that sent us" into this vineyard, while it "is day, before that time come, wherein no man can work!" DEAN STANHOPE.

(56.) This Collect like the preceding is suitable to the season. The Epistle again propounds the example of St. Paul, who was eminent for works of mortification and religious exercises. The Gospel in another parable admonishes us to be careful and circumspect in the performance of our duty; since a large proportion of those, who hear the word, lose it, after they have received it, for want of due care and diligence, and do not bring forth fruit to perfection. *Bp. Sparrow, Wheatly.*

of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. (57.)

*The Gospel.* St. 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 which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. (58.)

(57.) The profit, fit for us to make of this passage, is as follows:

1. The description given here of false teachers should be a warning to all Christians against listening to them; and a seasonable admonition to suspect and beware of such, as make it their business to infuse into men jealousies and evil surmises against their lawful pastors: a method, than which there cannot be a surer sign, that they, who have recourse to it, do therefore draw off our people, because thereout they suck no small advantage.

2. The instance now before us shews, how far we ought to be from reckoning what we endure for God's cause (when it is really God's cause) matter of sorrow or shame to us. St. Paul was, in comparison of the rest of the apostles, a labourer called in at the eleventh hour; and he thought, as he taught the Phillippians to esteem it, a particular grace, that it was given him, "not only to believe in Jesus, but to suffer for his name." The fervency of his charity and zeal made up what was wanting in point of time; and we (especially those among us, that are ministers of the Gospel,) never make a more just computation of our services, than when we reckon them by the hardships and self-denials we are content to undergo, for the good of our own souls, or those of our Christian brethren.

3. When St. Paul, to all his other sufferings, adds the care of all the Churches, and the zealous compassion over them that failed, or were afflicted in them; this shews the abundance of his, and instructs us what ought to be the measure of our charity. We are not to neglect or think ourselves excused from a tender concern for the afflictions or dangers of our brethren, upon the account of any sufferings of our own. Be our other circumstances what they will, yet still we are members of Christ's

body; and, while that relation continues, all the duties resulting from it must do so too.

4. The methods used for exercising St. Paul's patience and virtue teach us plainly, that the way, in which God would be served by Christians, but especially his ministers, is that of constancy, and indefatigable diligence, and diffusive charity. And thus the apostle, as in the last, so again in this Lord's day's service, does, by his own example, encourage and prepare us for the discipline of the season drawing on. One great design whereof is, to break the softness of a nature too indulgent to flesh and blood, and to inure us to "endure hardness like good soldiers of Jesus Christ." In which warfare, the less we spare our own persons, the more we may depend upon his protection and support in the conflict, and the brighter trophies we shall raise to his glory, the honour of religion, and the unspeakable advantage of our souls and bodies both, in that day of triumph and joy: which God grant us all a part in, for our dear Redeemer's sake. Amen.

*Dean Stanhope.*

(58.) Scarce any passage, in the whole course of the year, is more worthy our serious consideration, than that which our Church hath wisely appointed to be read for the Gospel of this day. That heathens and Jews, professed infidels and enemies to Christianity; that they, who want opportunities of knowing their duty, and would gladly use them if they could; that others, who live within the pale of Christ's flock, and have opportunities, but will not use them when they may; that these several sorts of people, I say, should continue unfruitful, is nothing strange. But that many who have them, and do use them, nay, and use them gladly too; they, who "come" to the public assemblies for religious worship, as "God's people cometh," and

The Sunday called Quinquagesima,  
(59.)

Or the next Sunday before Lent.

The Collect.

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

"sit before his" prophets "as God's people sitteth," and attend to the preacher with eagerness and a sensible delight; that these, after all, should prove barren and unprofitable, is matter to be sure of great grief, and must be allowed to carry somewhat of difficulty and of wonder in it. And yet that so it is; that the ministers of Christ often sow where they never reap, but lose the desired effects of their pious intentions and most zealous endeavours; our blessed Saviour acquaints us in the scripture, and our own daily experience does but too visibly confirm the truth of it. So that it concerns every Christian diligently to examine into the causes of such lamentable disappointments; which, that we may know and effectually prevent, our Lord hath laid them down at large in the parable and application now before us.

A careful attention to the parable will shew, what temper is required to bring forth fruit, and how it comes to pass, that this is seldom done: that the seed and the sower are blameless, and all the defects in the ground itself. The Gospel sets both our duty, and our danger, before our eyes. These it is the minister's part to urge. He must apply himself with all his might, to persuade, to convince, to awaken, as occasion serves. But all this our master did in the utmost perfection, and yet even he often sowed without any fruit. And, the truth is, what can we do? We can recommend religion to men's consideration, and we ought to do it as powerfully as may be. But, after all we have said or can say, it will lie in their own breasts, whether they will consider or not. And they who do not, are hearers "by the way-side." We may tell our people, how loose the world should sit about them; that a good life should be their main concern; that they must learn and practise their duty, all prejudice and interest apart: but it is not in our power to disentangle their hearts, and root out their prejudices; and, till this be done, they "are seed among thorns." So, lastly, we can excite to patience, but we cannot inspire it; and they who faint, and fall off, are "stony ground." Consequently, when the preacher hath done all he can

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity

do, and all he ought to do, still the efficacy and success of his instructions will depend upon the hearers themselves. Inadvertency, and worldly-mindedness, and impatience, are obstructions of every one's making, and therefore they must be of every one's removing too. And, where they are not taken out of the way, our barrenness, and the whole guilt of it, can rest no where but upon ourselves.

It must not indeed be forgotten, that much of this depends upon the divine assistance; and that there are certain conditions, indicated by the parable, by which we may be sure of that, to strengthen and to prosper our endeavours. Let us but add to these our hearty prayers, and the work will certainly be done; and therefore, "that it may please thee to give 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."

Dean Stanhope.

(59.) The services of the two preceding Sundays have persuaded us to the exercises of Lent ensuing; but, because all "bodily exercise without charity" "profiteth" little or nothing, therefore the Church in this day's Epistle, from which the Collect is taken, recommends charity to us, as a necessary ingredient in all the acts of religion: and shews us moreover in the latter part of the Gospel, how we are to perform our several duties; commending to us by the example of the blind beggar, faith in Christ, and advising us to continue instant in our prayers, and not to despair of the acceptance of them, because we are not immediately heard, but to cry so much the more "Jesus, thou Son of David, have mercy on us." Thus the two together recommend to us faith and charity, or faith which worketh by love. *Bp. Sparrow. Wheatly.* At the same time the former part of the Gospel greatly contributes to the purpose of our present devotions, by putting us in mind of our blessed Redeemer's sufferings and death; and thus setting before our eyes the noblest and most perfect pattern of the grace of charity recommended in the Epis-

envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity. (60.)

*The Gospel.* St. 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. The history and circumstances of our Lord's passion are reserved to a farther occasion: the warning of it given to his disciples is chosen as more reasonable at this time. *Dean Stanhope.*

(60.) Well were it upon every preparation to our great feast of love at the Lord's table, if the apostle's description in this passage were laid open, and made the standard of our inquiry, upon the article of charity. The use of such a method would be of infinite use, in order to understand and amend ourselves: that so we may not live on, under a fatal deceit, and falsely imagine we are something, when in truth we are nothing. For nothing we are, and no better, if we have not charity: and charity we have not, if we have not these marks to show for it. The necessity of this virtue is so generally allowed, that all men flatter themselves with an opinion of possessing it. Inasmuch that it is a very uncommon thing, to meet with any one, that would of his own accord confess the want of charity. And yet its nature is so little understood, or so little considered, that few, I doubt, are to be found, who truly have it. If we value our attainments in religious knowledge, if our liberality to the poor, if our readiness to die for the truth, (and yet how many are there able to go thus far?) this Scripture declares, they are of no value without charity; and that none of these is it. It affirms, that neither the peevish, nor the doer of no

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 passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace; but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God:

good, nor the livers to themselves, nor the envious, nor the ambitious, nor the self-conceited, nor the insolent and haughty, nor the selfish and narrow-spirited, nor the furiously angry, nor the evil surmisers, nor the severe censurers, nor the delighters in scandal, nor the spreaders of it, nor the rash believers of it when they hear it, are any of them charitable. Consequently, what degree of religion soever these people pretend to, it shall profit them nothing. And if so, what a dreadful case are inconceivable numbers in, who think all safe and well with them? How ought this to awaken us? How to quicken our care, in searching, and discovering, and avoiding a secret danger, which some of us perhaps never dreamt of till this moment? How seasonably does our Church place this Epistle in the front of Lent, to prevent men's deluding their souls with the severities of that holy season? Those, though ever so pompous and austere, would not avail, when destitute of this comprehensive grace, this indispensable condition of salvation. How wisely hath she instructed us, how zealously ought we to pray, and never leave off wrestling with God, till our prayer be granted; "That he would send his Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues;" lest, living "without this," we be at last "counted dead before him?" Hear us, O Lord, and whatever thou



and all the people, when they saw it, gave praise unto God. (61.)

*The first day of Lent, (62.) commonly called*

**Ash-Wednesday.**

*The Collect.*

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost

deniest us, deny us not this one thing needful for us, for Jesus Christ's sake. Amen. *Dean Stanhope.*

(61.) From the miracle recorded in the latter part of this Gospel we may learn the readiness of Christ to hear the prayers of the afflicted, and the usefulness of having recourse to God by earnest and importunate prayer, uttered in faith nothing wavering. For as our Saviour said to the blind man, "Thy faith hath saved thee;" so we must have faith and confidence in God, if we hope to be heard and to succeed in our petitions. Also from the blind man's praising and glorifying God upon the recovery of his sight, we learn to give praise and thanks unto him for all the mercies we receive; they all proceed from his bounty, and therefore ought to be owned and received with thankful hearts.

*Dr. Hole.*

With respect to the warning given by our Lord to his disciples in the former part of the Gospel, it may be observed, that whether we reflect upon the danger these disciples were in, of being oppressed with an affliction so sensible as the death of their Master, and the insults and malice of his and their enemies; this warning was exceeding seasonable and kind, to prepare them for, and sustain them under, so heavy a burden. Or, whether we regard the epidemic error, concerning the Messiah's first appearance and kingdom; these were contrived to rectify their mistakes about this matter. Or, whether we consider the scandal taken at a crucified Lord; it was fit to shew, that his death was voluntary, and so a demonstration of infinite goodness and love: fit, to signify, by its agreement with the prophecies, that this design, and all the strokes of it, were ordered by a wiser head than ours, even the counsel and appointment of God himself: fit, to represent the shame of our Lord's crucifixion abundantly recompensed by the glories of his resurrection: fit, lastly, to take all possible care of those, to whom so weighty a truth was committed, and upon whose testimony the success of the Christian religion would in a great measure depend.

DEAN STANHOPE.

(62.) From the very first ages of Christianity, it was customary for the Christians to set apart some time for mortification and self-denial, to prepare

forgive the sins of all those who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen. (63.)

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

themselves for the feast of Easter. Irenæus, who lived but ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John, has happened to let us know, though incidentally, that, as it was observed in his time, so it was in that of his predecessors.

The Christian Lent probably took its rise from the Jewish preparation for their yearly expiation. The Jews began their solemn humiliation forty days before the expiation. Wherefore the primitive Christians, following their example, set up this fast at the beginning of Christianity, as a proper preparative for the commemoration of the great expiation of the sins of the whole world.

*Wheatly.*

The number of forty days seems to have been fixed in imitation of Moses and Elias in the Old Testament: but principally in imitation of our Saviour's fast in the New Testament, "That," as St. Augustine says, "we might, as far as we are able, conform to Christ's practice, and suffer with him here, that we may reign with him hereafter."

*Bp. Sparrow.*

It receives its name from the time of the year wherein it is observed; "Lent," in the old Saxon language, signifying "Spring," being now used to signify this Spring fast, which always begins so that it may end at Easter; to remind us of our Saviour's suffering, which ended at his resurrection.

*Wheatly.*

In this hallowed season the Church, by the voice of all her holy services, calleth the world to repentance, from the rising of the sun to the going down thereof.—And, if ever there was an institution calculated to promote the glory of God, by forwarding the salvation of man, it is this appointment of a certain set time for all persons to consider their ways, to break off their sins, and to return from whence they have fallen through the infirmities of the flesh and the prevalence of temptation. For though most certain it is, that sorrow should be the constant attendant upon sin, and daily transgressions call for daily penitence; yet fatal experience convinces us of another truth, no less certain, that in a body so frail, and a world so corrupt, care and pleasures soon oppress the heart, and insensibility

¶ *At Morning Prayer, the Litany being ended, shall be said the following Prayers, immediately before the general Thanksgiving.*

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

O MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but rather that he should turn from his sin, and be

brings on the slumbers of listlessness and negligence as to its spiritual concerns, which, unless dissipated and dispersed by frequently repeated admonitions, will at length seal it up in the deep sleep of a final impenitence.

It was wisely foreseen, that, should the sinner be permitted to reserve to himself the choice of a "convenient season" wherein to turn from sin to righteousness, that "convenient season" would never come; and the specious plea of keeping every day holy alike would often be found to cover a design of keeping none holy at all. It seemed good therefore to the Church to fix a stated time, in which men might enter upon the great work of their repentance. And what time could have been selected with greater propriety than this "Lenten," or spring season, when universal nature, awakening from her wintry sleep, and coming out of a state of deformity, and a course of penance, imposed for the transgression of man, her Lord and Master, is about to rise from the dead; and, putting on her garments of glory and beauty, to give us a kind of prelude to the renovation of all things? So that the whole creation most harmoniously accompanieth the voice of the Church, as that sweetly accordeth to the call of the apostle, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

*Bp. Horne.*

The Church appoints, that all Christians whatsoever should receive the holy communion at Easter, and therefore appoints this time before, to prepare themselves by fasting and prayer; thus judging themselves that they might not be judged of the Lord. And this is after God's own pattern, who commanded the Israelites to afflict themselves, and eat bitter herbs, before they should eat the Paschal-Lamb. All Churches therefore agreed, that Lent should end in Easter, though some difference there was when it should begin.

*Bp. Sparrow.*

Though it ought to be the constant endeavour of a Christian to observe his duty at all times, and to have always a great regard to what it requires of

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

him; yet, considering the great corruption of the world, and the frailty of our nature, and how often we transgress the bounds of our duty, 'tis very expedient we should have some solemn season appointed for examining our lives and the exercise of repentance, as a preparation for the *Feast of Easter*. The number of *Forty* seems very anciently to have been appropriated to Repentance and Humiliation. This was the number of days God covered the earth with the deluge; the number of years in which the children of Israel did penance in the wilderness; the Ninevites had this number of days allowed for their repentance; and that our blessed Saviour himself, when he was pleased to fast in the wilderness, observed the same length of time. Whoever considers these things cannot but think that this number of days is very suitable to extraordinary Humiliation.

(63.) The Church begins her Lent this day to supply the Sundays in Lent; upon which it was not the Church's custom to fast, Sundays being high festivals in memory of our Saviour's joyful resurrection. Now if you take out of the six weeks of Lent, six Sundays, there will remain but thirty-six fasting days; to which, these four of this week being added, make the just number of forty.

This was anciently called "the head of Lent," and was a day of extraordinary humiliation. Upon this day were ashes sprinkled upon their heads, to mind them of their mortality, and also to mind them what they had deserved to be; namely, burnt to ashes. Hence it was called "Ash-Wednesday:" and upon this day they were wont to clothe themselves in sackcloth.—These rites are mentioned, (Isa. lviii. 5,) as the usual rites of penitents. This was common to all penitents; but "notorious sinners were this day put to open penance: which godly discipline," says our Church, in her office of Communion, "it is much to be wished might be restored again." *Bp. Sparrow.* But till it can be restored, she endeavours to supply the want, by add

ing to her ordinary service a very proper and suitable office, called "the Commination."

*Wheatly.*

The three prayers which follow the Collect for the day are taken from the close of the Office of COMMINATION in the English Book. This Office is directed to be used, in the English Service immediately after the Litany "on the first day of Lent, and at other times as the ordinary shall appoint." The design of the Office is explained in the preface as follows:—"In the primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sins, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend. Instead whereof (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth chapter of Deuteronomy, and other places of scripture; and that ye [the people] should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such evils, for which ye affirm, with your own mouths the curse of God to be due."

The anathemas which follow, and the *Amen* which is responded to them, though they may be susceptible of a satisfactory explanation, are nevertheless liable to a very different construction. The compilers of our American Book have therefore very judiciously omitted the Office, and transferred the three concluding Prayers, which are very appropriate to the day, into the service for Ash-Wednesday.

Our compilers have also appointed appropriate *Lessons* for this day, which was not done in the English Book. The only other alteration, is the substitution of the 64th Psalm, for the 69th, in the Psalms for the day.

T. C. B.

The Collect is a prayer for contrition and newness of heart. Agreeably to which both the portion of Scripture for the Epistle, and the Gospel, caution us to be very careful, that, whilst we exhibit the outward signs of sorrow we be not void of true inward penitence.

*Wheatly.*

As fasting is a duty frequently required of us, but more particularly at this holy season, and as the practice of this duty is of very great weight to our eternal welfare, it shall be my present business, in the first place, to state the time, nature, and meaning of fasting; secondly, to shew how

and in what manner, it is liable to be abused; and thirdly, to prove that the abuse of it, does in no wise lessen the obligation of performing it.

First then fasting, in a strict sense, implies a total abstinence from meat and drink during the whole day, from morning to evening; and then to refresh ourselves sparingly as to the quantity, and not delicately as to the quality of our food; and in this manner, did the primitive Christians spend the season of Lent, with great strictness, abstaining in general from wine and flesh the whole time, and confining themselves to a cheap and ordinary diet, some feeding only on herbs or pulse; with a little bread, some using the dry diet, as nuts, almonds, and such like fruits, and others living entirely on bread and water. But fasting in a larger sense, implies only an abstinence from some kind of food, or the abridging ourselves of some part of those indulgencies with which at other times we may innocently gratify ourselves; so that hereby some degree of self-denial is designed to our bodily appetites, and our abstinence partakes of the nature of fasting by having something in it that afflicts us. Thus the prophet Daniel says of himself. I mourned three whole weeks. I eat no pleasant bread, neither came flesh nor wine into my mouth. (Dan. x. 23.) Not that he fasted so long, without taking any food, for that is incredible; but that he ate and drank only so much as was barely necessary to sustain nature. For the same reason that we are not obliged to observe a total abstinence, we are not under the necessity of eating or drinking what may be prejudicial to our health; because that would disqualify us for performing those other duties which wait upon a religious fast; if therefore the quantity and quality of our food be such as not to indulge our pleasure or gratify our palate, but only to refresh and support our spirits, we do not offend; but every sincere Christian must be the best judge how to avoid the hypocritical practice of fasting with delicious food, merely because it is not flesh, as well as not to raise needless scruples, to the disquiet of his conscience, and the prejudice of his health.

I proceed in the second place, to consider the abuses of religious fasting, and one great abuse of this duty is the trusting in it as a satisfaction to the justice of God for the guilt of sin, and a commutation for our frequent breaches of his holy laws. But, surely, it is insolent to the last degree in us, mere dust and ashes, to pretend to compensate for the sins we are guilty of, who, when we have humbled ourselves before God, in the best manner we can, must acknowledge that our forgiveness depends entirely upon his free grace and goodness; nor is it less derogatory to the dignity of that sacrifice, which our blessed Saviour offered for our sins, to imagine that by any means

¶ *Then shall the people say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them; and let not thine heritage be brought to confusion.

in our power, we can make satisfaction to God for them. It is true indeed, that mourning, fasting, and such other external signs of godly sorrow and repentance, were in the primitive Church, considered and regarded as satisfactions; but then they were made to the Church only, which required visible testimonies of deep repentance, before she would restore those to her communion, who had dishonoured the Christian profession by any notorious sins. It is also true, that when we practise such corporal austerities with a sincere intention to mortify our corrupt inclinations, and to lead us to a true and godly sorrow for our past offences, and a steadfast resolution of amendment for the future, they are well pleasing to God, who chiefly regards the inward disposition of the mind, and operate as a sweet smelling savour in his sight; but then, if we assume to ourselves any merit in so doing, we make our acts of humiliation, so many instances of our pride, and thereby forfeit that pardon and grace, which would otherwise prove our recompense and reward.

Another great abuse of this duty, is the considering the bare performance of it acceptable to God, without regard to those other religious exercises which are inseparably connected with it; for fasting, considered in the abstract, is but a collateral duty, and enjoined for no other purpose than to assist us in the great and essential duties of prayer, alms-giving, and an holy life, and is intended to be wholly subservient thereto. If, therefore, we flatter ourselves with the notion, that having mortified our appetites for a little time, we may indulge them at large, till the return of the next stated season of fasting and humiliation; we grossly deceive ourselves, and add greatly to our own condemnation, by turning that which is intended as an assistant to virtue and goodness, into an instrument of impiety and wickedness; since he that lives a good life without fasting, is a much better man than he who abstains from meat only, without regarding those other ends which that abstinence was designed to promote.

Though, therefore, this as well as many other

Hear us, O Lord, for thy mercy is great; and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

*For the Epistle.* Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and

religious duties, is liable to be neglected or abused, yet let us not for this reason lay aside the use of it, but deliberately consider those good purposes which it was intended to procure, and the great advantages that will arise to us from a regular and conscientious discharge of it.

Fasting then, is a very fit and becoming act of humiliation for past sins. The best of us all, have great occasion to pray with the devout publican in the Gospel, *Lord be merciful to me a sinner*; and those who have lived long in any vicious course of life, cannot certainly do less in order to obtain God's pardon and forgiveness, than acknowledge their own vileness in the most humble and submissive manner, and abridge themselves of those pleasures which have well nigh brought them to the gates of eternal destruction. For as every gratification of our appetites in things unlawful, strengthens the habits of sin, so every restraint will lessen and impair it; and the more we accustom ourselves to converse with God and our own consciences, the better we shall relish this intellectual avocation, and the clearer we shall perceive the beauty of holiness, and the necessity of attaining it.

Further, fasting, when accompanied with prayer and meditation, and such other religious exercises, will prove a sovereign antidote against sin; and as it affords an opportunity of retirement and consideration, will enable us to examine into, and discover the true state of our own souls, and what progress we are making towards the eternal salvation of them. The reasons of religion, and the motives of a virtuous life, cannot operate to have any influence upon us, unless they are seriously weighed and considered; and we are all of us too sensible, how apt the entertainments and employments of the world are to call off our attention from religious subjects, and how prone we are even when an opportunity offers to give the preference to the most trifling considerations; how highly necessary is it, therefore, that the authority of the Church should interpose to enjoin the performance of a duty at proper and stated times, which is so

of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? (64.)

*The Gospel.* St. Matt. vi. 16. (65.)

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure

well calculated to guard us against the assaults of temptation, and to furnish us with a true knowledge of our situation, with respect to those things that make for our everlasting peace.

Let us then, from the highest to the lowest, diligently improve the opportunities that are thus offered to us for the working out our own salvation; let us perform this duty of fasting in sincerity, which too many do in hypocrisy, with true judgment and understanding, and not through ignorance or superstition, that we may hereby honour and glorify God, improve and encourage each other in virtue and good works, and endeavour to secure that eternal salvation which our blessed Saviour has purchased for us.

G. NALLSON.

(64.) In explanation of this passage from the prophet Joel, it may be useful to remark, that the Scripture takes notice of private and public fasts; The one of our own, the other of our governor's appointment. Those humiliations for personal, these for national, calamities and guilt. Of the public, the prophet Joel speaks in the Epistle; of the private, our Saviour, in the Gospel for this day. Hence is the seeming difference reconciled, between the solemnity and pomp required by the prophet, and the secrecy enjoined by our Lord. In the public we are to be spurs and examples to others, and therefore our zeal here, if sincere, will be solemn. For the private, matters are here transacted between God and our own consciences; and when our whole concern should be to recommend ourselves to him, from whom nothing can be concealed; to affect pomp and solemnity then, is to confess we have some indirect views, and proclaims our zeal to be tricking and insincere. In a word, by the public, we are prescribed to; so that the

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

*The First Sunday in Lent.* (66.)

*The Collect.*

O LORD, who for our sake didst fast for-

testifying our obedience by visible acts there, is no more than our duty. By the private we prescribe to ourselves, and should take heed here of gratifying that most dangerous of all temptations, the pharisaical vanity of voluntary mortification and uncommon merit.

*Dean Stanhope.*

(65.) In this Gospel our Saviour instructs us in the right manner of fasting. 1. Negatively: "when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces," &c.: where he condemns all hypocritical and mere formal fasting, particularly that of the Pharisees, which they assumed to shew the seeming strictness and austerity of their religion. 2. He speaks positively of the proper way. "But thou, when thou fastest, anoint thy head," &c. Anointing the head and washing the face were looked upon by the Jews as tokens of joy, and were therefore used at feasts and festivals, but not at fasts, or times of mourning: the Pharisees therefore were strict observers of these outward ceremonies, for they would neither anoint nor wash, that people might see and know when they fasted; though at the same time they had no regard to the inward humiliation of the heart; for which reason our Saviour checked their hypocrisy, and advised his followers not to affect any such outward show and ostentation, but in their fasting to appear in their ordinary guise, that they might not appear to men to fast, but to God only; so that the great lesson here taught us is sincerity; that in this and all other religious duties, we endeavour not so much to recommend ourselves unto men by any outward shows of sadness, as to approve ourselves unto God by the inward sorrow and humility of heart.

*Dr. Hole.*

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

*The Epistle.* 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation) giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the

(66.) Our appropriate Communion Service for all these Sundays, is extracted from the offices appointed for the Sundays in Lent, by the Missal of Sarum, if we except the Collect for the first Sunday, which was composed by the compilers of our Liturgy, and the Gospel for the second, which they selected in preference to the passage from St. Matthew, that describes our Lord's transfiguration on the mount. SHEPHERD.

The Epistle exhorts to patience in afflictions. The Gospel reads to us Christ's victory over temptations, to keep us from despair of conquest, that we should be of good cheer and heart, since he our Captain "hath overcome the world." (John xvi. 33.) The Collect for the day is another of those Collects, wherein the Church directs her petitions to Christ, thereby manifesting her belief, that he is the true Son of God; for she prays to none but God. In praying to him, therefore, she professes to believe him to be God, as it is in the close of the Collect; and this in opposition to the tempter, Satan, and all his adherents, who are still tempting Christ in his members, to misbelief in that article. *Bp. Sparrow.*

(67.) We are taught by the Epistle for this day not to receive the Gospel, which is the grace of God, in vain, but to answer the end, that we may obtain the reward of it. Hence we are bid to "walk worthy of the vocation wherewith we are called," that we may not bring dishonour upon our holy profession, and elsewhere, to walk "as becometh the Gospel of Christ," otherwise we shall only bear the name of Christ, to expose and disparage it,

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. (67.)

*The Gospel.* St. Matt. 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 afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the

which will be not only to receive the grace of God in vain, but to very bad purpose; for if we thus abuse and turn the grace of God into wantonness, we shall turn his favour into fury; and the Gospel of grace, instead of advancing our happiness, will but aggravate our condemnation. 2. From what is here said, we learn, that as God hath his "accepted" times and seasons; when, as he will be heard and ready to succour us; so it will be our duty and wisdom to embrace and lay hold of them. The wise man tells us of some, who have prizes put into their hands, and yet have no hearts to make use of them; whom he therefore styles fools, that afterward, when it is too late, repent of their folly. Our Saviour wept over Jerusalem, and bewailed their folly, for letting slip the time of mercy, and thereby bringing upon themselves inevitable destruction, saying, "Oh that thou hadst known in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes!" Our apostle here tells us, "that the days of the Gospel are the accepted time, and that now is the day of salvation:" which we are therefore to close with and improve to the best advantage; for if we neglect or let it slip, we shall have cause to lament, but must never hope to repair our folly. Lastly, we may learn from hence, patience and perseverance in well-doing, notwithstanding all the difficulties and discouragements we may meet with in it. We see the apostles went through many afflictions and tribulations, without weariness or fainting under them: they still kept on in the way of their duty, and carried an indifferent and equal mind in all the

Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him. (68.)

good or bad fortune that befel them ; they went through "honour, and dishonour, good report and evil report," without being elevated by the one, or depressed by the other. Let us imitate their noble examples by holding out to the end ; and then, by following them in the ways of grace here, we shall ere long follow them to glory, which God grant, for the sake of Jesus Christ.

*Dr. Hole.*

(68.) One great design of our Lord's temptation seems to have been, the encouragement of all good Christians, under the like circumstances. This is the account given of it by St. Paul, "In that he himself hath suffered, being tempted, he is able to succour them that are tempted?" Heb. ii. 18. This is the Captain of our salvation, who came to fight our battles ; and fit it was, that he should first engage, and try the utmost strength of the enemy of souls : but as he fought, so did he conquer likewise, not for himself, but for those whose duty it is to fight under him. And what can be more effectual to animate such, in all their spiritual encounters, than the contemplation of their victorious Leader, thus giving them a sensible proof, that their adversary, fierce and subtle, great and powerful though he be, is not invincible ; and conducting them against a foe, already routed shamefully, and forced to quit the field ?

2. Another excellent design, for which our Saviour was tempted, is, hereby to convince us of his compassion and readiness to help us. This also is the apostle's inference, "We have not an high-priest, that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin." Heb. iv. 15.

3. Another very useful design, served by our Lord's being tempted, is that of instructing us, that not any, even the best and most exalted degree of virtue, sets men above temptation. It is true, what Jesus suffered of this kind was an instance of

## The Second Sunday in Lent. (69.)

*The Collect.*

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

*The Epistle.* 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this

choice and voluntary condescension ; but so was his taking that human nature, which alone could render him capable of suffering it. With us the matter is far otherwise. As we are altogether passive in receiving this nature ; so must we be content with the difficulties, to which the condition of it exposes us of course, and such, to be sure, are temptations. And with these too we have reason to be very well contented, because, though they be occasions of vice, yet are they also exercises of virtue ; and, as they may become instrumental to our punishment and misery, so they may to our happiness and reward.

4. If in our temptations we follow the example here set us, we may then apply to ourselves the comforts, that followed our Lord's temptation ; "Then the devil leaveth him, and behold angels came and ministered unto him." This we are told should not fail to be our case too : that if we "resist the devil he will flee from us ;" and if we "draw nigh to God, he will draw nigh to us." Jam. iv. 7, 8. He will, by those "ministering spirits," which are "sent forth to minister unto them who shall be heirs of salvation," (Heb. i. 14.) protect and guard us from future dangers. He will relieve those wants, by a better and more effectual way, for the supply whereof we would not submit to any lawful courses ; reward our better choice with the inexpressibly sweet satisfactions of a good conscience ; a peace and joy, which the world and all its pleasures cannot give, which all its afflictions cannot take away ; and, at last, through these triumphs begun upon earth, will conduct us to that yet more perfect blessedness, which shall abundantly recompense our toils and sufferings, and crown our constancy with glory immortal in heaven.

*Dean Stanhope.*

(69.) The Epistle persuades to temperance and abstinence from all uncleanness : the Gospel tells

is the will of God, even your sanctification; that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. (70.)

*The Gospel. St. Matt. 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

as how we may subdue our spiritual enemy, assailing us through the medium of our lusts and appetites; namely, by steadfast faith, and fervent and importunate prayer: which instruction the Church applies to practice in the Collect of the day.

*Bp. Sparrow, Dean Stanhope.*

(70.) The apostle's discourse in this place is wholly employed upon the sins of uncleanness: concerning which it is difficult to enlarge, and it may be sufficient therefore to remark, that the "sanctification," required by the apostle, is a virtue extending to mind and body both; and comprehends the prohibition not only of every species of actual uncleanness, but of obscene language, lascivious looks, impure thoughts, immodest behaviour, in short of every thing which has a tendency that way.

The less capable this subject is of being conveniently treated by our teachers, the more minute and exact it becomes private persons to be in the examination of their own consciences concerning it. Especially since the apostle hath here used such pressing motives, by saying, that our "sanctification" is the commandment of the Lord Jesus and "the will of God;" that the contrary affections are the scandal of the "Gentiles, who know not God;" that Christians are "called, not unto uncleanness, but unto holiness;" and that any of these, who behave themselves unsuitably to that call, draw down vengeance upon their own head, and "despise God and the Holy Spirit he hath given us." The sum of all which passages may be reduced to this, that sins of uncleanness in particular are a high provocation to Almighty God; that they forfeit the privilege, and defeat the ends, of our Christian profession; and reflect upon it the greatest scandal and dishonour. To the casting out this unclean spirit prayer must contribute. And therefore nothing could be more accommodated to the subject of this

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. (71.)

Epistle, than the Collect by which it is introduced.

*Dean Stanhope.*

(71.) The duty of prayer appears, as from other considerations, so from the necessity of our applying to God for some graces out of our own power. Such in particular is that purity, so earnestly recommended in the Epistle for the day. But, in regard, it does not always happen, that our petitions are granted so soon, either as we make them, or as we expect a return to them, nothing could be more proper and methodical than for the Church, on this occasion, to encourage our importunity and continuance in prayer. Nothing could more encourage this than so successful an instance of it, as the miracle related in the Gospel now before us.

*Dean Stanhope.*

1. The compellation, with which this woman addresses herself to Christ, is a forcible argument of her faith; "O Lord, thou Son of David." What proselyte, what disciple, could have said more? In this confession of the Syrophenician we have an abstract of divinity. What can we Christians confess more, than the deity, and the humanity, and the Messiahship, of our glorious Saviour? his deity, as Lord; his humanity, as a Son; his Messiahship, as the Son of David?

*Bp. Hall.*

2. From our Saviour's answering this woman of Canaan "not a word," and shewing little or no regard to her first suit, we may learn not to be discouraged, if our prayers are not always presently answered. He would not grant her request immediately, because he chose to try her faith, and to heighten her importunity, God Almighty hath many very wise and weighty reasons for denying or delaying the grant of our petitions: and if we look into ourselves, when our petitions are not granted, we shall probably find that the cause is to be found in the want of some qualification on our part.

3. From our Saviour's granting her request at



*The Third Sunday in Lent. (72.)**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 defense against all our enemies, through Jesus Christ our Lord. Amen.

*The Epistle. Eph. v. 1.*

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

last, we may learn the efficacy and sure success of fervent and persevering prayer. "The effectual fervent prayer of the righteous (saith St. James) availeth much," (James v. 16.); it conquers all difficulties and surmounts all opposition. But then it must be accompanied with faith, and a firm persuasion of the power and goodness of him whom we address; so St. James adds, "Let him ask in faith, nothing wavering; for he that wavers is like a wave of the sea, driven with the wind and tossed; let not that man think, that he shall receive any thing at the hands of God." James i. 6. A double minded man is unstable in all his ways, and consequently unsuccessful in all his petitions. If then we would obtain our requests, we must, with this woman of Canaan, "continue instant in prayer, watching thereunto with all perseverance." We must never give out through weariness, nor cease asking till we receive, and be daily lifting pure hearts and hands without wrath and doubting; and then we shall not, in God's due time, miss of an answer, nor want what is convenient to us.

*Dr. Hole.*

(72.) The Collect beseeches Almighty God for favour and protection. To which end the Epistle

acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. (73.)

*The Gospel. St. 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

exhorts us to pursue the things that are good, and then we shall be protected from all evil: according to that saying of St. Peter, "Who is he that will harm you, if ye be followers of that which is good?" The Gospel recommends perseverance in well doing, and shews the danger of relapsing: "for the end of that man is worse than the beginning."

*Dr. Hole, Bp. Sparrow.*

(73.) From the Epistle of this day the duties which arise are these: 1. That we henceforth become, if we are not already, "followers of God, as dear children," and especially in the divine grace of love, of which he hath set us the most noble, and most unparalleled pattern. 2. That we forsake all things that are offensive and displeasing to him; especially all uncleanness, and the other works of darkness, which are made manifest and reprov'd by the light. 3. That we henceforth "walk as children of the light," doing and delighting only in things that can bear it; that the light of the Gospel, which was given us for our salvation, prove not at last our greater condemnation. 4. That we awake out of that lethargy or sleep, which sin and security hath lulled too many into; that we be not deluded by dreams or imposed upon by the false

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. (74.)

### The Fourth Sunday in Lent. (75.)

#### The Collect.

GRANT, we beseech thee, Almighty

shews and appearances of this world, but open our eyes in time, to see and seek for better things. Lastly, that we rise from the death of sin, to a life of righteousness, and that will bring us ere long to life everlasting. To which God of his infinite mercy bring us all for our Lord Jesus Christ's sake. Amen.

*Dr. Hole.*

(74.) This Gospel may instruct us in several useful and important lessons.

1. From Christ's dispossessing the devil, we may be abundantly satisfied of the divinity of his power; for no power, less than divine, was able to dethrone that prince of darkness, and destroy that usurped dominion, which he exercised over the bodies and souls of men. 2. From Christ's arguing against the Pharisees and others, who ascribed his casting out of devils to Beelzebub the prince of the devils; we may learn to beware of all such perverse interpretations of Christ's miracles; for this is that unpardonable sin or blasphemy against the Holy Ghost, which our Saviour tells us shall not be forgiven in this world, nor in that which is to come: not for want of mercy and goodness enough in God, but for want of a capacity in the subject, who maliciously resists the way and method of obtaining pardon, which is only by faith in Christ, wrought in us by the Holy Ghost, whose works he opposes, and whose miracles he despiseth. 3. From Christ's power over the devil, we may learn, not to fear his assaults, nor yield to his temptations, but to resist him steadfast in faith, for he is

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 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 barest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as

only a vanquished foe, whose power is broken. 4. From the unclean spirit going out, and coming again with greater violence, we may learn, if we have gained any point upon Satan, or any of his temptations, not to neglect our watch, but still to be upon our guard against him; for he is ever looking for an opportunity of returning upon us, and though he may find his former seat "swept" from some filth and "garnished" with some outward shews, yet, if we are not aware of him, he will "come again and bring seven spirits, more wicked than himself, to enter in and dwell there:" and so render matters worse than they were before.

The last inference to be drawn from this Gospel, wherein our Saviour pronounces those "blessed" above all other persons "that hear the word of God and keep it," is, to exhort us to the due observation of both. Hearing is indeed the great instrument of knowledge and instruction; but it is not all hearing that is sufficient to this end; we must be "doers of the word and not hearers only," otherwise we shall but deceive our own souls. In a word, then, if we will build for eternity, and lay a good foundation for the time to come, we must receive the word into our hearts, lay it up in our memories, and cause it to bring forth fruit in the course of our conversation, and then we shall be sure in the end to reap everlasting life, for the merits of Christ Jesus, our Lord.

*Dr. Hole.*

(75.) In the Collect for the day we acknowledge, that we deserve punishment for our evil deeds

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. (76.)

*The Gospel.* St. 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 suf-

but beseech Almighty God mercifully to relieve us by the comfort of his grace, through our Lord Jesus Christ. Accordingly the Epistle for the day shews the relief we receive by him in our souls by a freedom from the yoke of the Mosaick law. And the Gospel shews the relief, that mankind found by him in their bodies, by the healing of their distempers and the supply of their necessities.

*Dr. Hole.*

This is generally called with us Midlent-Sunday : it is sometimes called "the Sunday of refec-tion," or "refreshment," probably because the Gos-pel treats of our Saviour's miracle in feeding the five thousand. *Bp. Sparrow, Wheatly.*

(76.) From the difference illustrated here be-tween the legal and the evangelical covenants, men may be seasonably exhorted to consider the dignity and privilege of their high calling ; and to serve God upon principles and with a disposition of mind, worthy of the near and honourable rela-tion which they bear to him. - At the same time we must take good heed not to pervert the argu-ments urged by St. Paul against the works of the law, to the prejudice or disparagement of good works in general. The former are only such works, as made up the ceremonial law ; and those are abolished by the death of Christ, and the promul-gation of his Gospel. The latter neither began with, nor expired with, that law, but are moral du-ties of eternal obligation. To say, we are not justi-fied by the works of either sort, but by faith only, implies, that God forgives our past sins, and admits us into covenant, without any such previous con-

siderations. But to say, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves, and two small fishes ; but what are they among so many ? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said un-to his disciples, Gather up the fragments that remain, that nothing be lost. There-fore 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 mira-ple that Jesus did, said, This is of a truth that prophet that should come into the world. (77.)

siderations. But to say, that men may be saved without good works, infers, that they are not bound to do any such, after their admission into that cove-nant. And this contradicts the whole strain, and evacuates all the precepts, of the Gospel. So wide a distance is there between justification in St. Paul's sense ; and salvation, or that final justifica-tion, which is peculiar to the day of judgment.

Let us therefore, as this apostle elsewhere ad-vises, learn to "maintain good works," and to "adorn our profession" by them. Tit. iii. 8 ; ii. 10. For this is to answer the character of our son-ship ; to be followers of our Father, which is in heaven ; and to promote the true end of this holy season. But let all this be done with profound humility, and many mortifying remembrances of our own frailties ; and, even in our best estate, and most exalted devotions, let us approach the throne of grace with a modesty, of which our Church, in the Collect for this day, hath set us a pattern : beseech-ing of God, that "we, who for our evil deeds do worthily deserve to be punished, by the comfort of his grace may mercifully be relieved, through Jesus Christ, our Lord." Amen.

*Dean Stanhope.*

(77.) In this recital, we may doubt whether more to wonder at the miraculous eating, or the miraculous leaving. Here were a whole host of guests, five thousand men ; and in all likeli-hood, no fewer women and children. Perhaps, some of these only looked on : nay, "they did all eat." Perhaps, every man a crumb, or a bit : nay they did eat to satiety ; "all were satisfied."

*The Fifth Sunday in Lent. (78.)**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. (79.)*

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

So many must needs make clean work; of so little there could be left nothing: yea, there were "fragments" remaining. Perhaps some crumbs or crusts hardly to be discerned, much less gathered: nay, "twelve baskets full:" more remained than was first set down. Had they eaten nothing, it was a just miracle, that so much should be left; had nothing remained, it was no less a miracle, that so many had eaten, and so many satisfied; but now, that so many bellies and so many baskets were filled, the miracle was doubled. O work of a boundless omnipotency!

*Bp. Hall.*

(78.) This is called Passion Sunday: for now begins the commemoration of the passion of our Lord. The Epistle treats of the passion; the Gospel, of our Lord's being slandered by the bold malice of the Jews, who call him Samaritan, and tell him he hath a devil, which must needs be a part of his passion.

*Bp. Sparrow.*

As the death of our blessed Saviour is the spring from whence all our hopes and confidences of happiness and mercy flow; and as the end of his sufferings is the benefit of wretched man; so the manner of those sufferings is likewise adapted to our good. And, if within these it be fit to comprehend, not the last black scene only, but those many antecedent passages of his life, in which he "endured the contradiction of sinners against himself;" the

*The Gospel St. 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 seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil: Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to

Gospel for this day may well deserve a place in our Liturgy. Thus the Church rises very gradually; in the historical part, from opprobrious language, and a malicious, but vain attempt upon his sacred life, to that violence, which was permitted to take effect; in the instructive part, from a pattern of reproached and spited innocence, to one of faithfulness to the very death, and "resisting even unto blood" when God and duty call. This I conceive the great design of, this the proper method for, improving that Scripture read in our ears this day.

*Dean Stanhope.*

(79.) From Christ's being the Mediator of the New Testament let us learn to address him as such, and cast ourselves upon his mediation: for he hath made an all-sufficient atonement, and obtained eternal redemption for us; so that "whatever we ask the Father in his name, he will give it us:" for he hath merited for us the grant of our petitions: the incense of his merits and intercession give value to our prayers, and render them an offering of a sweet smelling savour. Hence we find the Psalmist praying, that "his prayers might ascend as incense, and the lifting up of his hands as an evening sacrifice?" (Psal. xcli. 2.) Accordingly our Church teaches us to conclude all our prayers with the merits and mediation of Christ, which alone can give them all their acceptance; and for that reason,

see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. Then took they up stones to cast at him; but Jesus hid himself, and went out of the temple. (80.)

### The Sunday next before Easter. (81.)

#### 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

saith the apostle, "Christ is entered into the holy place not made with hands, that is, into heaven itself, there to appear in the presence of God for us." (Heb. ix. 24.)

And therefore, lastly, to obtain the benefit of Christ's mediation, let us learn to fulfil the conditions of the new covenant, of which he is Mediator; that is, let us repent and believe the Gospel, without which all, that he hath done or said for us, will be of no avail: for God cannot be at peace with us, till we lay down our arms, and submit to him. If we regard iniquity in our hearts, he will not hear our prayers; neither will any intercession prevail, while we retain our sin. Let us then do our part, by repenting and turning from our evil ways; and then God will not be wanting on his part to give us grace here, and glory hereafter.

DR. HOLE.

(80.) Amongst the useful meditations suggested by the Gospel of the day, none appear more worthy of notice than the following:

1. From Abraham's "seeing Christ's day, and rejoicing" at it at so great a distance; we may learn to double our joy, and to rejoice much more at a nearer view of him. He saw him only 'through a glass darkly, but we face to face;' he beheld him only in the promise, but we in the performance; his face was veiled with types and shadows under the Law, which gave a very imperfect and obscure representation of him, but this veil is now taken off under the Gospel, and we behold him with open face; for he became flesh and dwelt among us, and the glory of his divinity shone through the mantle of his humanity.

2. From Christ's affirming himself to be before Abraham, let us learn to acknowledge and adore his divinity, who had a being before all time, and gave a being to all things in it. *Dr. Hole.*

example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

*The Epistle.* Phil. ii. 5.

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

(81.) This week, immediately preceding the feast of Easter, is more especially designed to fit us for that great solemnity; and, to that end, is to be spent in more than ordinary piety and devotion. It was anciently called, sometimes the Great Week, sometimes the Holy Week, because it hath a larger service than any other week; every day having a second service appointed for it, in which are rehearsed at large the sufferings of Christ, as they are described by the four evangelists; that by hearing and reading the history of his passion, we may be better prepared for the mystery of his resurrection; that, by his rising from the dead, we may be quickened to newness of life. This day, which begins this holy week, is called by the name of Palm-Sunday, being the day on which our Saviour entered Jerusalem, with great joy; some spreading their garments, others cutting down branches of palm, carrying them in their hands, and strewing them in the way, which hath been remembered with great solemnity. *Dr. Hole.*

In the missals this Sunday is called Palm-Sunday; and in many parts of England it still retains its ancient name. On this day, till the era of the Reformation, the people in solemn procession carried in their hands palms, or branches of some other tree, in commemoration of Christ's triumphal entry into Jerusalem five days before his death. The palms were then placed on the altar by the clerks, before the time of the celebration of the eucharist: and numerous benedictory Collects were pronounced over them by the priest. *Shepherd.*

The Collect for the day puts us in mind of the tender love of God towards mankind, in sending his Son, not only to take upon him our flesh, but to suffer in it the death of the cross for our sins; to the intent, "that all mankind should follow the example of his great humility;" and thence teaches

Christ is Lord, to the glory of God the Father. (S2.)

*The Gospel.* St. Matt. 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 potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they

took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day

us to pray, "that we may both follow the example of his patience, and also be made partakers of his resurrection."

The Epistle for the day presents us to this purpose with the highest and best pattern for our imitation, even the Son of God, who hath done and suffered all these great things for us.

This Gospel, with the rest that follow on each day of this holy week, gives us an ample account of the death and passion of our blessed Saviour, together with the many circumstances that went before, and came after it.

*Dr. Hole.*

(S2.) The good effects, which our Church proposes to herself from this portion of Scripture, we plainly learn, from the Collect for the day, to be humility and patience. The former is to be expressed by thinking no good office beneath us, whereby we may contribute to the relief of our brethren in their sufferings; the latter, by contentedness and constancy of mind, in submitting to our own. In order to excite and establish these good dispositions in us, the Son of God and Saviour of the world, is here set forth as our pattern. His love and condescension, for our example; that we, so far as the difference of circumstances will allow, may not grudge to do, as he has done before us. His exaltation and reward is also mentioned for our encouragement; that we may depend upon the like being done to us in proportion, which hath been done to him, by way of recompense for such kind humiliation.

Great indeed is at once the necessity, and the encouragement we all have, to imitate the virtues, for which our Lord was so conspicuous: the necessity, because nothing less than a likeness to his excellencies can advance us to a likeness of that bliss, which rewarded them: the encouragement, because he is entered into heaven, not for himself, but us; the pledge of our immortality and glory, by our nature being already immortalized and glorified. Let us not then think any thing too much to do, or endure, for our duty, and the good of our souls; since where the "sufferings of Christ abound, his consolations will much more abound." Let us read, and hear, and meditate on, the Scriptures commended to our thoughts this week, with minds disposed to form themselves upon the model here before us. Let us carefully observe the interest we have in them; and rest perfectly satisfied, that, by virtue of that union, which he in great humility hath been pleased to make, the sufferings and the rewards of Christ's human nature so far belong to us, and all mankind; that all, "who follow the example of his patience, shall" undoubtedly "be partakers of his resurrection." Which he, of his infinite mercy, grant, "who was dead and is alive again, and liveth for evermore, and hath the keys of death and hell." Rev. i. 18. To whom with the Father, and the Holy Spirit, three persons and one God, be all honour and glory, power, praise and dominion, world without end. Amen.

*Dean Stanhope.*

in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common-hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall; and when he had tasted thereof he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my

vesture did they cast lots. And sitting down, they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. (83.)

(83.) Amongst the various lessons to be drawn from this day's Gospel, a very important one regards the account given of Judas. From this we may learn,

1. To consider the mighty danger and dismal consequences of known and wilful sins, before it be too late to prevent or remedy them. The example of Judas may be serviceable in teaching us, that no consideration can be sufficient for the commission of a deliberate sin. And we may profit greatly by those fruitless pangs of remorse, which God reject-

ed, when he had been first rejected by the wilful obstinacy of Judas; if we will let the contemplation of them work in us a dread of that justice and indignation, which will not always be intreated, if we out stand the season of grace.

2. This instance should be a discouragement, as against all temptations and deliberate offences in general, so more especially against covetousness. It is not for nothing that our Lord hath given us that very solemn warning, "Take heed and beware of covetousness." Luke xii. 15. He knows

**Monday before Easter. (84.)***For the Epistle. Isa. lxiii. 1.*

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in

how apt this vice is above all others, to get within us; and how powerful to overthrow all regard for God and religion. And certainly it ought to add no small weight to this and other testimonies in Scripture, that the most detestable villainy, which was ever thought of under the sun, was owing to the force of this temptation: that the only instance of a despairing sinner, left upon record in the New Testament, is that of a treacherous and greedy Judas.

3. The example of Judas instructs us, what false measures those men go upon, who measure the truth and efficacy of their repentance by the inward agonies and sufferings of their own minds. As if God could never bring a sinner to heaven any other way, than by leading him through the regions of hell. It is true, indeed, no man repents truly without a very serious and afflicting concern for having offended. But, then, this must be an active and fruitful sorrow, such as produces a just displeasure against ourselves, an irreconcilable hatred of sin, vigorous resolutions, and a watchful care to avoid it for the future. And it is not a slight and superficial sorrow that will suffice for these purposes. But, be the degree of smart more or less, whatsoever worketh repentance (that is, effectually changes our spirit and behaviour) is, without doubt, a "godly sorrow," and great and painful enough. Let no man, therefore, distract himself with vain and fantastical notions in this matter; but let us every one now so lament our past offences as to forsake and amend them. And "blessed are all they who" thus "mourn; for they shall" not fail to "be comforted."

DEAN STANHOPE.

(84.) The portion of Scripture appointed for the

mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: So he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them and carried them all the days of old. But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea, with the shepherd of his

Epistle of this day consists of three parts: 1. The prophet describes a victorious deliverer returning from the slaughter of his own and God's enemies. 2. He breaks out into praise for all the wonderful mercies bestowed on his Church and people. 3. In the name of that people he earnestly applies to God in devout prayer. In the first of these parts, which seems chiefly to call for our meditation, the prophet introduces some person wondering at a surprising object which then presented itself. The matter of this wonder is a Conqueror returning bloody from battle: of whom the following account is given by way of dialogue, and in answer to the questions, Who he is? and, Why so habited? That a mighty victory had been obtained, at the expense of much blood and slaughter, by the powerful, but single, arm of this mighty warrior: that, by this victory, a total rout was given to his adversaries at a time, when, if he had not engaged, no other was disposed, no other able, to have quelled the outrage and havoc they were making: and that the stained garments he then wore demonstrated the sharpness of the engagement; as his mien and manner of approach, denoted the invincible greatness of his strength.

By this description, there cannot, I conceive, be any reasonable doubt whether we be not now invited to contemplate the hardships, and the success, of that combat with the enemies of our souls, by which Christ brought salvation to mankind. For such was his conquest of sin, and death; when he wrested the prey out of the hands of Satan, and, as the apostle expresses it, "spoiled principalities and powers, triumphing over them in his cross."

Dean Stanhope.



flock? Where is he that put his Holy Spirit within him? that led them by the right hand of Moses, with his glorious arm dividing the water before them, to make himself an everlasting name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy

(85.) The proper use to be made of this portion of holy Scripture is to be encouraged thereby, to give with all humility and thankfulness to our great Redeemer the whole glory of this noble achievement: acknowledging all our happiness, and all our hopes, to be the effect, not of our own, not of any other's, but entirely due to his invaluable merits. Let us, like the prophet here, when publishing his kindness, and reflecting, as at this time particularly we are bound to do, how dear it hath cost him; not forget at the same time, to lament those sins of ours, which added to his account. For, if Isaiah found it reasonable, in terms so affectionate, to magnify his people's deliverance out of Egypt, and settlement in the promised land, how insensible, how unworthy are they, who read and hear the release from a heavier tyranny, the destruction of a spiritual Pharaoh, the passage into the true and heavenly Canaan opened, at the expense of our Leader's own life, without impressions, as grateful as human hearts can admit? If the prophet confess, that after all those extraordinary appearances of Almighty God in their behalf, his people's disingenuous behaviour turned him to be their enemy; how greatly ought we to fear, how carefully to avoid, any unworthy returns, to one who hath loved us so tenderly, which may justly alienate his affection from us, and be at once our eternal ruin and reproach? If he again thought the former favours of God, and the remembrance of his covenant, proper inducements to incline his mercy; with what confidence may we be allowed to approach him, in the anguish of our souls, in distresses and temptations, when we plead his Son's name and merits for acceptance, and depend upon the goodness, which hath not only done, but endured, so much for our sakes, for

fear? Return, for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name. (85.)

*The Gospel.* St. Mark xiv. 1.

AFTER two days was the feast of the Passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. And there were some that had indignation

all proper succours and comforts? It is true, our difficulties are many, our enemies mighty, ourselves impotent to the last degree. But let it be remembered, for our support, that more are they that are with us, than all that are or can be against us: that the heat of the action is over, and we march against a force already discomfited. He that is "mighty to save," he that hath "trodden the wine-press of his Father's wrath alone," hath "broken them in his anger," and "trampled them in his fury." (Rev. xix. 15.) And all the representations of his bitter sufferings, which we are now especially conversant with, are not only so many intimations, how much this conquest stood him in; but certain evidences withal, that the bloody field is won. And all the prayers and tears, the fastings and mournings, that now humble our souls, and exercise our bodies, are not the proper and efficient causes of this conquest, but the instruments of applying and securing it to us. They are acts of repentance and obedience, which hope to be accepted in "the Beloved;" not in any virtue of their own, abstracted from him: decent expressions of gratitude and love, to a Saviour, so liberal of himself for our salvation. Thus we may die after his example, die to the sins which pierced his soul to death; and rising again to our righteousness, conquer, as he hath done; conquer our vicious appetites effectually, and trample down every unruly passion. So shall we be qualified to attend, to bear a part in, his triumphs; and, in the midst of our religious sympathies, when melting away in sorrow for his agonies and death, have a right to sustain our spirits, with the prospect of a part in the glories of his resurrection.

*Dean Stanhope.*

within themselves, and said, Why was this waste of ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone: why trouble ye her? She hath wrought a good work on me: for ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always. She hath done what she could; she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city; and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve, that dipbeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I

will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye, and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and

smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple, teaching, and ye took me not; but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. (For many bare false witness against him, but their witness agreed not together.) And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto

him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon he wept. (86.)

(86.) The infirmity of St. Peter, recorded in this day's Gospel, may be made the subject of much profitable reflection.

1. This example may effectually convince us, how frail even the best are, how little masters of their own passions, how unfit to undertake for themselves, even when their desires of doing well are most fervent, and their resolutions most sincere. In short, how vain all confidences in our own strength and virtue must needs be, which, by tempting us to imagine we are something, provoke God to withdraw that grace, (the necessity whereof we do not then sufficiently apprehend) and so by woful experience make us feel, that in truth we are nothing.

2. This fall of St. Peter, however, as it ought to be applied for a necessary mortification of our vanity; so may it likewise serve us, for a support under our frailties and temptations. But then this is a comfort, which can be regularly administered to none, except to them who are careful to be like him in that repentance, whereof we have also an account in the Scripture now under consideration:

for, as his fault was sudden and surprising, so was his recovery speedy and effectual. Long it was not, before he was awakened into recollection, by a pitying look of his injured Master, and the crowing of the cock. Immediately upon the reflection he forsook the guilty scene of his foul offence, sought a convenient place for retired thoughts, melted away in tears for the horror of his crime, and from henceforward became again the same faithful, affectionate, undaunted St. Peter, he had been before. The book of Acts informs us at large, what noble reparation he afterwards made, for this breach of faith: how vigorous and bold he was in preaching, how forward and even joyful in suffering for, the Gospel of his once denied Lord. And the same Jesus, who foretold by what means he should offend, did shortly after let him understand, by "what death he should glorify God." John xxi. 19. Now all these are testimonies of greater value, because they were the long and constant practice of a settled faith, the course of many years, the habit and the sense of the man: whereas his crime, though exceeding great, was however of short con-

**Tuesday before Easter. (87.)***For the Epistle. Isaiah 1. 5.*

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near, that justifieth me; who will contend with me? let us stand together; who is mine

continuance; the effect of fear and infirmity in great measure; and not so much the act of the man, as the violence of passions and temptations, which had then almost unmanned him.

The same methods must we be sure to follow, when it shall please God to suffer any grievous temptation to overtake us. We must, upon the first sense of our fault, burst through, and break our snare; afflict our souls with a sorrow, that may carry some proportion to the sad occasion of it; not tarry a moment in the way of temptation; never look back upon our misdemeanors, without a just abhorrence; and, above all, use our utmost diligence to bring honour to virtue and religion, by our future practice. It is true, indeed, we cannot do all, or any part of this, without the assistance of divine grace. It is that alone can, "strengthen them that stand," it is that alone must "raise up them that fall." But the same Jesus, who "turned and looked upon Peter," (Luke xxii. 61,) and brought him back to himself, will not leave us to perish in our folly; but will find out some happy, some awakening dispensation. And provided we be as careful as Peter was, to observe, to strike in with, to improve it, will convert even our temptations and past sins, to his glory, and our own profit. The same powerful intercessor prays for every sincere, though feeble servant, that "his faith fail not." But they, that are sincere, should remember they are feeble too; and not, with this apostle, sleep in the hour of danger; but watch and pray: watch constantly, pray fervently, that they enter not into "temptation." As knowing by this example, and feeling by their own experience, that the "willingness of the spirit" is not preservative sufficient against the "weakness of the flesh."

*Dean Stanhope.*

(87.) This portion of Scripture contains so exact a description of the barbarous indignities our blessed Saviour suffered, and of his meek deportment under them, as looks more like an historical narration of facts already past, than a prediction of

adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow. (88.)

events then several hundred years to come. Had Isaiah been present at the high-priest's palace and the judgment-hall, what fuller representation could he, what indeed do the evangelists themselves, give, more punctual, that that, which the Holy Ghost hath here inspired him with? They, who attend to the connexion of this, with the chapter next before, will see reason sufficient to conclude, that the prophet, in both, personates the Messiah. And they who compare the account here, with that of our Lord's passion in the New Testament, must be utterly blind, or extremely perverse, if they can any longer suffer themselves to doubt, whether Jesus of Nazareth were that Messiah. This prophecy therefore is very well joined with the Gospel of the day, as partly introductory, and partly parallel, to it. The affronts and injuries committed upon our blessed Saviour, at the palace of the high priest, make the subject of this Epistle; which leads him, as it were, from the garden, through all the painful steps of rudeness and violence, insult, and scorn, and reproach, till it sets him at Pilate's bar: there the Gospel takes him up, and carries him on to crucifixion and death. So, that both together proceed in a regular method, and make one continued relation.

*Dean Stanhope.*

(88.) This passage may very properly lead us to consider likewise how expedient it was, that the Saviour who came to expiate the sins of mankind, should not only die as a sacrifice, but should also preface that death with all the most aggravating circumstances of shame, and scorn, and detestation. This was done, no doubt, 1. to expose the heinousness of sin: to prove how just an object it is of the wrath of God, how vilely it degrades the committers of it, and that no disgrace or punishment can be too great for such; all which we see exemplified in him, who only stood in the place of sinners, and yet was loaded with all the sufferings and indignities capable of being undergone by a person perfectly innocent, and by the human united to the divine nature.

So was it expedient too for manifesting the ten-

*The Gospel.* St. Mark xv. 1.

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

derness of his love, the incomparable greatness of his humility and condescension, and his boundless generosity and zeal for accomplishing the noble design he came about; a zeal which did not disdain even the most difficult terms of working out the salvation of souls.

So was it once more for instructing us, in the nature of the like reproaches and sufferings: for this example teaches us, that we are not to measure

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

men's virtue, or the state of their souls, with regard to the favour of God and another world, by such marks as these, since the Son of his love endured them, without forfeiting the one, or straining the other.

And so it was, lastly, for setting us an example of meekness, and patience, and forgiveness of the wicked instruments of such inhuman treatment, if at any time it shall be permitted to befall us.

*Dean Stanhope.*

gave up the ghost, he said, Truly this man was the Son of God. (S9.)

### Wednesday before Easter.

*The Epistle.* Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all, whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. More-

(S9.) A particular worthy to be insisted on, as arising out of this history of the sufferings of our Redeemer, is the disappointment and guilt of our great Master's murderers and persecutors: and, in proportion, of all who depend upon human forces and subtlety, for compassing of wicked designs. And here, who can sufficiently admire the wisdom of Almighty God, who thus ordered the great work of man's redemption, in despite of all the malice and subtlety of the devil, and his wicked instruments, to the contrary? the envy and spite of the chief priests and pharisees, the easiness and fury of the common people, the rage and insolence of the soldiers, the profligate consciences of false witnesses, the treachery and avarice of one of Christ's own disciples, the timorousness of a corrupt and time-serving judge, the barbarity of those who derided, and scourged, and crucified him, and insulted over his dying agonies and pains; all these were made use of by the enemy of mankind, to destroy Jesus, and to overthrow his kingdom, and to root out his name, and all honour for it, from among men; and yet see how vain all these attempts were in the event. They were overruled by Providence, so as to bring about those very purposes, which the actors, and the evil spirit who set those engines at work, laboured to defeat. They, every one, conspired to render the matter more glorious, more uniform, more exactly conformable to the original scheme and design marked out for it; and each contributed to finish that work which some of them knew not of, which others opposed, which none of them in the least intended. This was the only way they could think of, for ruining the reputation of Jesus, and blotting out the remembrance of his miracles and his doctrine; and yet, in reality, it was the only way by which the Gospel could be established, beyond all contradiction, and to all fu-

over, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others: (for then must he often have suffered since the foundation of the world) but now once, in the end of the world, hath he appeared to put away sin by the sa-

ture ages; for, had not these men been so exceedingly, so perversely, barbarous and wicked, this holy teacher, this innocent liver, this general benefactor to wretches in distress, could never have been taken off by so ignominious a death. Had he not been put to such a death, he could not have suffered the shame and torment, which the divine Justice required, as a satisfaction for the sins of men: had not the proceedings against him been injurious and unreasonable, that death had not the merit of a sacrifice, and expiation for the guilty, whose persons he bore: had not the innocent Jesus thus died, the "prince of this world" had not been "judged;" but that was the devil's condemnation in the present case, that he "had nothing" in the Person, against whom he exercised such cruelty. In a word, had he not died, he had not conquered death, nor led captivity captive. For St. Paul tells us expressly, that the Son of God was made like unto us, and took a mortal nature upon him, "that by death he might destroy him that had the power of death, even the devil," and release them, who, through "fear of death, were all their life long subject to bondage." (Heb. ii. 14, 15.) Blessed be that wisdom, which thus made sin instrumental to destroy sin; which, of the blood shed by wicked hands, opened a fountain to wash away uncleanness; and appointed the holy Jesus, treated as a vile malefactor, for a Prince and Saviour, nay, for the only, the efficacious Author of eternal salvation, to all that sincerely believe and obey him! Blessed, lastly, be that truth, which thus preserved an exact harmony between the Law and the Gospel, the prophecies and their respective accomplishments: which crowned the shadows of the Levitical dispensation with their proper substance; which provided "a Lamb which did" indeed "take away the sins of the world;" and, to conclude, which suffer-

crifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation. (90.)

*The Gospel.* St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and cap-

ed no one circumstance to be wanting in his death, that could be necessary to make good the promises, or satisfy the justice, or convince men of the love and goodness, of God! DEAN STANHOPE,

(90.) The evangelical sacrifice, by which Jesus Christ made "by his one oblation of himself once offered, a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world," is here contrasted with the inefficient sacrifices offered "year by year" under the law, which could not make the comers thereunto perfect Heb. x. 1. The Levitical observances, which were done away by the coming of Messiah, and which were fulfilled by his death upon the cross, were renewed every year, as well to shew their inability to take away sin, (for if they had possessed the power of complete atonement, they "would" as the same Apostle argues in the next chapter, "have ceased to be offered;" Heb. x. 2;) as to remind the people continually of the necessity and the approach of the perfect offering which, "at the end of the world," that is, at the completion of the Mosaic dispensation, was to be made "once," as being the greatest fulfilment of the Almighty's designs of mercy to his creatures, and the unspeakably dignified and valuable expiation which he would accept for the transgression of mankind. And from the consequence of this one atonement, namely, that there remaineth, therefore, "no more offering for sin," (Heb. x. 18.) is argued in the concluding words of this passage the nature of Christ's second advent, and the blessings derived to us from his death: for "as it is appointed unto men once to die, and after that the judgment" will take place, which is to decide their condition throughout eternity; so "Christ" having been "once offered to bear the sins of many," shall, at his second coming, appear without sin, that is, not for the purpose of making any more atonement for sin, "unto salvation;" to reward with eternal life "them that look for him" who believe in his name, trusting in the merits of his "cross

tains how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go, and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee,

and passion, and his precious death," and patiently obeying his commandments, in hopes of that everlasting happiness which he alone can bestow.

Thus it is, that Almighty God has been pleased to assure us of the forgiveness of our sins through faith in the sacrifice of the death of his ever blessed Son. Thus it is that he has entered into covenant with us and confirmed the covenant by the most powerful ratification. Let us adore the mercy which devised this redemption, and the goodness which arranged the plan of it in such a manner as to make us sensible that it is perfect.

While we commemorate the death of Jesus Christ for our sakes, and rejoice in the actual fulfilment of those things which the ceremonies of the Jewish temple "shadowed out," let us not forget, that as members of the Church of Christ, we are to endeavour to obtain that inward and spiritual purity, which the outward purifications ordained by the law of Moses prefigured. "If," saith the apostle, "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?" Heb. ix. 13, 14. If we would claim the benefits of Christ's death, let us be mindful of the conditions upon which these benefits are imparted: "If ye love me," said our blessed Lord, "keep my commandments," (John xiv. 15:) and when we recount the sufferings of our Saviour, and acknowledge the efficacy of them, and the infinite superiority of the atonement, which he has made for us, to the typical expiations of the Mosaic dispensation, we are strongly reminded, surely, that holiness in heart and conduct, in thought, and word, and deed, is the "reasonable" and "easy service," (Rom. xii. 1.) required of us, as the best evidence of the sincerity of our faith, which we can render to him who laid down his life, "that he might redeem us

Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said unto them; and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed! And they began to inquire among themselves which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them,

When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow; and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? and one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple and the elders which were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man



was also with him. And he denied him saying, Woman, I know him not. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against

him. And, as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? Tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. (91.)

### Thursday before Easter. (92.)

*The Epistle.* 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that you come together not for the better, but for the worse. For, first of all,

from all iniquity, and purify unto himself a peculiar people, zealous of good works. Tit. ii. 14.

*Bp. Sandford.*

(91.) The Gospel of this day, amongst many other important particulars, relates the institution of the Lord's Supper: of which the Church requires a devout participation from every member of proper years and understanding at the approaching festival of Easter.

If ever our devotions can be exalted to a pitch, in any degree worthy of those blessed mysteries; sure it must be then, when the repeated contemplation of our Lord's glorious achievements for us has raised our heavy souls, and put them on the wing. If ever our faith in Christ be lively and stedfast; it is then most like to be so, when we celebrate his conquest over death and hell, and take courage, from the rout now given to his enemies and ours. If ever we be touched with deep and tender remorse, and melt into penitential tears, and heartily abhor our faults and follies, and ourselves for them; sure, this will be the effect of reading, hearing, recollecting, our Redeemer's sufferings: the bitterness of his bodily pains, the anguish of soul, and the dreadful punishment inflicted upon sin, in his person. If ever the love of Christ commit a holy violence upon our hearts, "and constrain us to obedience?" when are we so prepared to submit to, and be vanquished by it, as now that Jesus Christ is crucified in our ears, and before our eyes, for a whole week together; and hath thereby so fully possessed us with ideas of his most astonishing kindness and condescension?

So fit, so advantageous a time is this, for feeding on the body of our Lord: so scandalous is it, not now to "do this" in remembrance of him; so much

to be feared, that they do not remember Christ at all to purpose, who refuse this respect to his command, his person, his sufferings; and cannot be prevailed upon to remember him in the method of his own appointing.

*Dean Stanhope.*

(92.) The Thursday before Easter being the day on which our Lord washed the feet of his Disciples (as is recorded in the second Lesson at Morning Prayer) and commanded them to wash one another's feet, is called in Latin *dies Mandati*, the day of the command, or as we commonly speak, Mandy Thursday. This practice was long kept up, and more especially in the monasteries. It was intended not only to renew the memory of what Christ had done, but to exercise a real act of charity. After the ceremony liberal donations were made to the poor of clothing and of silver money, and refreshment was given them to mitigate the severity of the fast. As this act of our Lord was not esteemed to be sacerdotal, the laity conceived that they had an equal right with popes, bishops, and priests, to imitate his example of humanity and charity. The rich and the noble, kings and emperors, thought it an honourable distinction to wash the feet of the poor, and more especially to distribute alms.

It is hardly necessary to note, that the donations dispensed on Maundy Thursday, at St. James's, are a continuance of this practice. It was customary in most of the places where the ceremony was retained, to wash the feet of twelve poor persons, that being the number of the Apostles. The ancient Kings of England washed the feet of a number equal to that of the years which they had reigned. *Mande* signified alms or donations, and the basket which held the bread and silver money

when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this

was even within my remembrance called the Maundy-basket. In some of the Western counties, the common name of a baker's basket is at this day mand, or maund. See Spelman's Gloss.

On this day was performed the solemn ablution of the catechumens prior to their baptism. For the choice of this day Austin assigns a reason which would equally serve for any other day. The washing was afterwards laid aside.

On this day likewise Christ instituted the commemoration of his death. The Epistle, therefore, from St. Paul is peculiarly suitable; for on this day, in the ancient Church, the Sacrament was uniformly celebrated, as well as originally instituted. It was commonly administered twice, but not to the same persons; in one part of the day to such as were unable to bear long fasting, and in the evening to those that had fasted all the day. Yet some dined in the evening, before they received the Sacrament.

This was likewise the day on which the penitents, who had been excluded since the beginning of Lent, were by absolution, or reconciliation, readmitted into the Church. All the doors were thrown open to intimate that penitent offenders, whether they came from the east or the west, from the north or from the south, or from whatever quarter of the world, would be received into the bosom of the Church, and into the arms of divine mercy.

SHEPHERD.

The Gospel for this day is suitable to the time,

cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. (93.)

*The Gospel.* St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give

as treating of our Saviour's passion: but the Epistle is something different, containing an account of the institution of the Lord's Supper: the constant celebration of which on this day, both in the morning and in the evening, after supper, in commemoration of its being first instituted at that time, rendered that portion of Scripture very suitable to the day.

WHEATLY.

(93.) With respect to two mistaken notions about receiving the blessed Sacrament of the Lord's Supper, which persons pretend to ground on this passage, it may be remarked, 1. That the damnation, which St. Paul speaks of, is not eternal misery, but temporal punishments: 2. That the unworthiness, of which he speaks, is not, nor can it be, such as persons can be now guilty of. It is readily allowed, that men may be under the danger of receiving unworthily on other accounts. But how does St. Paul proceed on this occasion? By his expressions in the 25th and 26th verses he abundantly intimates that this duty ought to be performed. And after denouncing the judgments of God against unworthy communicants, he exhorts them, not to consult their safety by abstaining altogether, but by "examining and judging themselves, and so eating of that bread and drinking of that cup." (ver. 28.) In short, he that comes not, and he that comes unworthily, are both in a dangerous state: the former because he will not use his best remedy; the latter, because he profanes and abuses his best remedy. And there is but one way for both to be

tribute to Cæsar, saying, that he himself is Christ, a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before, they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and

lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas; (who, for a certain sedition made in the city, and for murder, was cast into prison.) Pilate, therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

safe: namely, by coming as often, and as well prepared as they can; and then God will not fail to forgive, and kindly to accept them.

As to the necessary preparation, it may be said, that no man who leads a good life can ever be unprepared for the Lord's Supper; and no man, who leads a bad one, can come prepared to that or to any other Christian ordinance whatever. Unpreparedness is sometimes alleged for not communicating: by which is meant the want of leisure to retire so many hours, or to say so many prayers, before each communion. These are, no question, very proper exercises, when men have opportunities for them; and no man can take too much pains with himself, to afflict his soul with remorse, or to raise his affections and devotion, on such occasions. But to think, that by these meditations and prayers we are, and that without them we cannot be, prepared, is rank superstition, and an error, that draws a world of ill consequences after it. For even

those prayers, if we hold fast any darling lust, are an abomination; an hypocrisy that mocks God, and deludes one's own soul. And I wish all people could be made duly sensible, that although a "week's preparation," when such extraordinary addresses are added to a "conscience void of offence toward God and toward man," may be exceeding well; yet nothing can be depended upon, but a communicating frequently and reverently; and living, as if we were every day to communicate, between one opportunity and another. To cease to do evil, and learn to do well; to love God and keep his commandments; to follow the works of our calling with industry; and to provide for our families with honesty; to trust to God's providence, and be content with our condition; to preserve unity in the Church, peace and order in the state; to study to be quiet, to do our own business, and the duty of the capacity and the relations we stand in: to abhor uncleanness, and evil-speaking, and

For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear

God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the Centurion saw what was done, he glorified God, saying, Certainly, this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. (94.)

all uncharitableness; this is true preparation. And he that thus communicates, though at a minute's warning, will never be rejected of God, or deserve to be condemned by men. And therefore men would do well to consider this; and, how they can answer, either living out of such a state, or neglecting the Sacrament, when they are in it.

*Dean Stanhope.*

(94.) The case of the penitent thief, recorded in the Gospel of the day, is an useful subject for our reflections, because sometimes made the ground of a false security. For when this action comes to be thoroughly weighed, some things will be found in it very extraordinary, some that seldom have, some that can never have, a parallel. This man, it is probable, had never seen or heard of Christ before; or, if he had, it is yet more strange, that he, who had stood out till then, should come in to the acknowledgment of him now. Now, when his enemies were insulting over him, when his own disciples and the companions of his preaching and miracles had forsaken him; when they, who once "trusted it had been he, who should have redeemed Israel," despaired of him; when the companion of his wickedness was at the same time reproaching and blaspheming him; that he, I say, should, in this lowest ebb of misery, and shame, and scorn, that ever the Son of God did or could stoop to, throw himself upon his protection, acknowledge his kingdom, believe him Lord of a future and better state, and the disposer of rewards and happiness after death; and all this upon so surprising a conviction, and in answer to

the very first calls of grace; this argues so ingenuous a temper, so noble and so bold a faith, as never was out-done, as never can in all respects be equalled, except the same Jesus were again to be crucified. For no man's conversion ever had, ever can have, upon other terms, the same disadvantages and discouragements, which this man's laboured under, and so generously overcame.

Might not then St. Chrysostom, as with great force he does, rebuke the impudence of those late penitents, who presume to take sanctuary in this example? Them, who live under the ministry of the Gospel, and enjoy both the outward calls of God's word, and the inward solicitations of his Spirit, but turn the deaf ear continually to both? Who profess to believe a risen and glorified Redeemer, to expect him as their Judge, and call him Lord and King, and have listed themselves in his service by baptism, but pay him no degree of that respect which this stranger did, when he had rendered himself of no reputation, and appeared in the guise of the vilest malefactor? This certainly shews such a difference as must, if reflected on, convince all wilful delayers of repentance, that they have no precedent to produce for their confidence. Indeed, their state is as unlike to his, as that of a conversion astonishingly speedy and gallant, is to an obstinate backwardness and delay: and the only part of the comparison that holds, is that of death being at the door.

That God should communicate the assistance of his grace very liberally, to one so disposed to close with the first motions of it, as this thief, agrees

**Good Friday.** (95.)*The Collects.*

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

with those exalted notions of his goodness, which both reason and revelation have given us. But what assurance can we have from either, of his readiness to assist and bring over those who have received it in vain? Why should they suppose, that a Spirit, so often driven away, will be at their call whenever they please, and, by a more than common influence, work in them a change, just when they come to die, which they would never be prevailed upon to concur with, or consent to, in the whole course of their lives? No, no. If these men are desirous to find a parallel, they have it here at hand. The other thief, who went out of the world railing and reviling, is much more likely to be the true emblem of their sad condition. He is far from being the only instance of a wicked creature, given up by God at his last hour; but the penitent thief is the only one we are sure of, reclaimed at his last hour: and this too such a one as cannot be drawn into consequence by any Christian, by reason of those many circumstances, in which it is not so much as possible for this case to agree with that of any, who shall presume to defer his repentance, though but till the next hour.

Let us therefore deal fairly with ourselves, and not read this story by halves. Let us in it contemplate the justice of a provoked, as well as the mercy of a forgiving, God. If "to-day, while it is called to-day," we do our part; we have a title to the consolations of this case. If we put off from day to day, and continue to harden our hearts; it contains not one syllable of comfort for us, but all we build upon it is without foundation. The extent of our lives we cannot, but the difficulties of a death-bed repentance we may, certainly know. And, if once matters come to this pass, we cannot be sure of the power, nay we cannot be sure of so much as the will to repent. But supposing this also not to be denied us, we cannot have the same assurance of being then accepted, which this thief had. For many things, at such a time, concur to deceive us: and whether the good purposes, then raised in our minds, would be steadfast and perpetual, God only can foresee. We find by experience that many who have resolved well, if God grant an unexpected recovery, relapse into their old impieties; and do not

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

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast

only deceive others, but themselves too. The only course then to be safe and easy, is to repent so early, that the fruits may put the sincerity of our change past any doubt. For we can never have too mean a thought of doing this upon beds of languishing, and at the approach of death. And the most that ought to be said in favour of such a delay, is not to pronounce it altogether desperate. But this is a danger, which, I hope, the due observance of this holy season we are now in hath delivered us from. And, if so, then may we, with great equanimity, imitate our blessed Lord, in that act, which is described in these words, (ver. 46,) "Father, into thy hands I commend my spirit." *Dean Stanhope.*

(95.) This day received its name from the blessed effects of our Saviour's sufferings, which are the ground of all our joy, and from those unspeakable good things he hath purchased for us by his death, whereby the blessed Jesus made expiation for the sins of the whole world, and, by the shedding his own blood, obtained eternal redemption for us. Among the Saxons it was called Long Friday; but for what reasons (excepting for the long fastings and offices they then used) does not appear.

2. The commemoration of our Saviour's sufferings hath been kept from the very first age of Christianity, and was always observed as a day of the strictest fasting and humiliation; not that the grief and affliction they then expressed did arise from the loss they sustained, but from a sense of the guilt of the sins of the whole world, which drew upon our blessed Redeemer that painful and shameful death of the cross.

3. The Gospel for this day (besides its coming in course) is properly taken out of St. John rather than any other Evangelist, because he was the only one that was present at the passion, and stood by the cross while others fled: and therefore, the passion being as it were represented before our eyes, his testimony is read who saw it himself, and from whose example we may learn not to be ashamed or afraid of the cross of Christ. The Epistle proves from the insufficiency of the Jewish sacrifices, that they only typified a more sufficient one, which the Son of God did as on this day offer up, and by one oblation of himself then made upon a cross, completed

made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, infidels, and heretics; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reign-

eth with thee and the Holy Spirit, one God, world without end. *Amen.*

*The Epistle.* Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be of-

all the other sacrifices, (which were only shadows of this) and made full satisfaction for the sins of the whole world. In imitation of which divine and infinite love, the Church endeavours to shew her charity to be boundless and unlimited, by praying in one of the proper Collects, that the effects of Christ's death may be as universal as the design of it, namely, that it may tend to the salvation of all, Jews, Turks, Infidels and Hereticks.

4. How suitable the proper Psalms are to the day, is obvious to any one that reads them with a due attention: they were all composed by David in times of the greatest calamity and distress, and do most of them belong mystically to the crucifixion of our Saviour; especially the twenty-second, which is the first for the morning, which was in several passages literally fulfilled by his sufferings, and, either part of it, or all, recited by him upon the cross. And for that reason (as St. Austin tells us) was always used upon that day by the African Church.

5 The first Lesson for the morning is Genesis xxii, containing an account of Abraham's readiness to offer up his son; thereby typifying that perfect oblation which was this day made by the Son of God: which was thought so proper a Lesson for this occasion, that the Church used it upon this day in St. Austin's time. The second Lesson is St. John xviii, which needs no explanation. The first Lesson for the evening contains a clear prophecy of the passion of Christ, and of the benefits which the Church thereby receives. The second Lesson exhorts us to patience under afflictions, from the example of Christ, who suffered so much for us. *Wheatly.*

Early on the morning of this dismal day, Jesus Christ the eternal Son of God, the prince of glory, the heir of everlasting bliss, the promised Messiah, was rudely dragged before the Jewish Sanhedrim in order to be sacrificed to the implacable malice of his cruel and blood-thirsty enemies. To preserve however the external appearance of a trial, the Jews suborned persons of a profligate character to bear false witness against him, who unluckily varying in their evidence, the high priest had but one expedient left, which he immediately put in execution, by standing up in the midst of the assembly

and adjuring the holy Jesus, in the name of living God, to declare whether he was the Messiah the Son of God or not. The reverence which our blessed Lord paid to that sacred name, obliged him in direct terms to answer, "That he was; and that of this day they would be convinced, when they should see him sitting on the right hand of his Almighty Father, and coming in the clouds of heaven." Hereupon the high-priest rent his clothes, and having condemned him to death, as guilty of blasphemy, carried him to the palace of Pontius Pilate the Roman governor, desiring him to ratify their sentence, and grant them a warrant for the execution of it.

When the members of the Sanhedrim came to the governor's palace they refused to go into the judgment-hall for fear of contracting some pollution, and therefore Pilate came out unto them; and as he understood they had already passed sentence upon their prisoner, he demanded to know the grounds of their accusation against him; but they being unwilling that their proceedings should be unravelled, returned a very general answer, that if he had not been a criminal, they should not have brought him there. Pilate hereupon imagining that the prosecution might be about some matters relative to their religion, desired they would take back the prisoner and judge him according to their own law; but to this they replied, that it was not permitted them to put any man to death.

The governor perceiving by these reserved answers, that the Jews wanted to make him the instrument of their malice against an innocent man, absolutely refused to intermeddle in the affair, unless they would exhibit some articles of accusation against him. Being thus hardly pushed, and knowing that Pilate was a creature of the Roman court, and a slave to its greatness, they alleged against our Lord, that he was guilty of seditious practices, of dissuading the people from paying tribute to Cæsar, and of setting himself up for a king. Pilate hearing the name of a king, thought himself concerned to examine that point; and therefore returning to the judgment hall, and seating himself upon the tribunal, he asked Jesus, whether he was the king of the Jews? Which our Lord did not pretend to deny, but then informed the governor,

ferred? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared

that his kingdom was not of this world, and therefore could give no umbrage to the Romans; for that had it been a temporal kingdom, his subjects and followers would certainly have fought for him, and saved him from the hands of the Jews. When Pilate heard that he disdained all right to secular kingdoms, he thought he had no business to examine into the right of his spiritual empire; and therefore withdrawing from the court into the vestibulum where the Jews were impatiently expecting a ratification of their sentence, he contrary to their hopes plainly told them, that he found nothing worthy of death in him.

Enraged at this disappointment, the chief-priests and elders grew extremely clamorous, representing our Lord as a turbulent mover of the people, and charging him with having spread seditious principles through all Galilee and Judea, even to Jerusalem. Pilate understanding he was a Galilean, and consequently under Herod's jurisdiction, took this opportunity of remitting him to Herod, who was no less proud of the honour done him by Pilate, than glad of having his curiosity gratified; as having heard much of our Saviour's fame, he expected to see some miracle performed by him, but found himself sadly disappointed: for though the Jews still pursued him with their clamorous accusations, and Herod in hearing the cause asked him several questions, yet could he not obtain a single answer; which made the Tetrarch look upon him as an insignificant despicable person, and having therefore committed him to the insults and derision of his guards, who used him with the utmost indignity, he sent him back again to Pilate.

Our Lord being thus remanded back, Pilate addressed himself to the priests and rulers of the people, telling them, "That though they had brought this man before him as a seditious person, and a seducer of the people, yet upon examination he could not find him guilty of any of the crimes laid to his charge; and this was not his opinion only, but Herod's also, who, though a more competent judge of the affair, had no way signified that his crimes were capital; and therefore instead of taking away his life, he proposed a lesser punishment, such as scourging him, and then letting him go. But this lenity was so disagreeable to their enraged temper, that they peremptorily demanded his exe-

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 tak-

cution, saying, *crucify him, crucify him*. Pilate still tender of shedding innocent blood, expostulated the matter with them, desiring to know *what evil he had done*; but this only rendered them more importunate for a speedy execution.

In this dilemma the governor had one expedient left to save Jesus, and which he thought would not fail of success. Every passover he was obliged by a certain custom to pardon one criminal whom the Jews should nominate; and therefore when the people came to solicit their usual favour, he proposed two persons to them, Barabbas, a notorious malefactor, and who had been guilty of murder, and Jesus, who was called Christ; not in the least doubting but that the populace, whom he knew was better inclined to our Lord than their rulers, would have preferred an innocent man before a person guilty of so many crimes. Herein however he was much mistaken, for the people at the instigation of their priests, and others in authority, requested that the favour might be granted to Barabbas.—Whereupon the Governor desiring to know what he was to do with the person whom they called Christ, they unanimously cried out, *crucify him, crucify him*; and as he still persisted in his innocence, and proposed some lighter punishment, they began to redouble their clamours, and in the most peremptory and tumultuous manner demanded that he might be crucified.

The Governor in the mean time received a message from his wife, desiring him by no means to condemn the innocent person who was there before him, because she had that night suffered many things in a dream concerning him: this made Pilate the more earnest to release him, or, at least to spare his life; and, therefore, in hopes of pacifying the people's rage, he ordered him to be scourged. The soldiers who were to do this, thinking it not enough to execute the governor's orders, took Jesus into the common hall, when stripping him of his own clothes, they put a loose purple coat about him for a robe; a wreath of thorns upon his head for a crown; and a reed in his hand for a sceptre; and then saluted and derided him with a sham profession of allegiance. After this they spit in his face, smote him on the cheek, and struck him over the head with his fantastic sceptre; and then leading him to a pillar, where they tied him fast, they

eth 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 footstool. For by one offering he

hath perfected for ever them that are sanctified: whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the ho-

proceeded to scourge him with such unrelenting cruelty, that his tender flesh was torn in pieces, and the very pavement crimsoned with his most precious blood.

In this piteous plight Pilate, in hopes of moving the compassion of the people, ordered him to be brought forth, and when he appeared, said unto them, *behold the man!*—*behold this dismal spectacle of suffering innocence!* But so far were they from melting at so deplorable a sight, that they raised their cries still louder and louder for his crucifixion; and when the governor still insisted on his innocence, *we have a law*, said they, *and by our law he ought to die because he made himself the Son of God.*

These last words raised some terror in Pilate, and gave him great uneasiness; for taking them in such a sense as a heathen might well put on them, he began to apprehend, that if he should proceed to pass sentence upon him, he might destroy not only an innocent person, but possibly some hero or demi-god, and commit an act both of impiety and injustice. He therefore returning with Jesus to the judgment-seat again, began to enquire into his origin and pedigree; but as it was no part of our Saviour's intention to escape death, he thought it not proper to say any thing in his own justification; until his silence having given the governor some offence, (insomuch that he reminded him that his life or death depended upon him,) he replied *that he could not have any power over him, were it not permitted him from above, and that, therefore, they who had delivered him up, had the greater sin to answer for.* This reply made Pilate still the more desirous to release him, which the Jews perceiving, found out an expedient to work upon his fears, since they could not divest him of his pity; in short, they plainly told him, that if he did not punish a man who set himself up for a king, he was an enemy to the Emperor; a menace which he who well knew the jealous temper of his master Tiberius, and how easily a misrepresentation of his proceedings might prove his ruin, had not the courage to withstand; and therefore he ordered Jesus to be brought to his public tribunal, which stood in a paved place called Gabatha, and before he

gave sentence he called for water, and washing his hands, declared solemnly before all the people, *that he was innocent of the blood of this just man, and that they must answer for it:* whereupon, the multitude impiously replied, *His blood be on us and on our children!* an imprecation black as hell, and which is still verified upon their posterity.

Barabbas being now released and Jesus condemned to the cross, the soldiers and officers, after they had repeated their former insults and indignities, and laid a heavy cross upon his shoulders, led him away to his crucifixion; but when they came to the gate of the city, his strength was so entirely exhausted, that he was no longer able to stand under his burthen, whereupon they compelled one Simon, a Cyrenian, to bear it the rest of the way.

Among the vast throngs of people that attended his execution, there were many, especially of the female sex, who could not behold so dismal a spectacle without expressing the highest grief and lamentation; which when our Saviour observed, he lifting up his face, all pale with pain, and disfigured with blood, said unto them, *Weep not for me, but weep for yourselves and for your children; for the days are coming in the which they shall say, blessed are the barren and the wombs that never bare, and the paps which never gave suck; in the which ye shall call on the mountains to fall on you, and the hills to cover you, that by a sudden destruction, ye may escape the lingering calamities of famine and fear, and the horrors of a thousand deaths.*

Thus was the holy Jesus conveyed out of the city to the place of execution called Golgotha; a place difficult of ascent, eminent for the publication of shame, and notorious for its pollution and impurity. Here the soldiers having stripped off his clothes, nailed him to the cross; and, to add a further degree of ignominy to his punishments, crucified him between two common malefactors. But to make some amends for this, Pilate ordered an inscription to be fixed on his cross, written in Hebrew, Greek, and Latin, the three general languages then in vogue, in the following words; *JESUS OF NAZARETH, THE KING OF THE JEWS;* which the



rest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our

high priest endeavoured to prevail on him to alter; but, either out of spite to them who had forced him upon an unjust act, or, out of honour to our Lord, whom he knew to be a righteous person, he positively refused to do it.

As soon as our Lord was fixed on the cross, the four soldiers, who were his executioners, fell to dividing the poor spoil of his garments. His mantle they cut into four pieces, and took each of them one; but for his coat, which was of one entire piece, wove without seam, they cast lots, and therein fulfilled the famous prophecy of the Psalmist. While the meek and immaculate Lamb of God thus hung upon the cross, languishing under the most exquisite torments, several people of different denominations, and almost every common passenger insulted his misery, presuming that a person reduced to that low condition, could never be the promised Messiah: but all the reply which he made to their reviling, was a gracious petition to his heavenly father, that, in respect of their ignorance, and confirmed prejudice against him, he would be pleased to overlook their barbarous treatment, and to pardon their provoking blasphemies. Nay, of the two malefactors who were crucified with him, one of them mocked him in the same gross manner; but the other of them generously rebuked his companion for insulting the innocent, and upbraiding a person who suffered undeservedly; and then looking upon Jesus with a noble reliance, and most unparalleled faith, he humbly intreated him to retain some remembrance of him when he came into his kingdom; to which our Lord returned him, this most gracious promise of speedy felicity, *To day shalt thou be with me in Paradise.*

During these melancholy transactions, the whole frame of nature began to be changed; the sun withdrew his light; the stars appeared; and there was darkness over the face of the whole earth, from the sixth until the ninth hour. Men's hearts began now to relent, and instead of their former insults, they stood in silent expectation of the issue. The patient sufferer continued all this while meek and silent, though languishing under the greatest agonies; till, at last, oppressed with inconceivable torments, and deprived of the comfortable assistance of his divine nature, he broke out into this passionate exclamation, *Elohi, Elohi; lama sabachthani? i. e. My God, My God, why hast thou forsaken me?* Soon afterwards he said, *I thirst;*

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

whereupon one of the soldiers immediately dipped a sponge in vinegar, and fixing it upon a reed applied it to his lips; which he had no sooner tasted, than knowing that all the types and prophecies concerning him were now fulfilled, his heavenly father's wrath appeased, and the great work of man's redemption fully accomplished, he said, *it is finished,* and bowing his head gave up the ghost.

Thus did the great Saviour of the world, to deliver us from the wrath to come, and to purchase eternal redemption for us; to give us a perfect pattern of patience and resignation to the will of God, and of all those Christian virtues which are necessary to qualify us for receiving the precious benefits of his expiation. Let us then upon this annual commemoration of his exquisite sufferings, duly reflect upon the great evil of sin, which we are apt to make so light of, and the infinite love of our dear Redeemer, who suffered such torments and inexpressible anguish to purchase eternal salvation for us. Let us carefully remember that the good things of this life are not so valuable, nor the evils of it so considerable as we are apt to imagine, when the best man that ever lived was so destitute of the common comforts and conveniences of human life, and shared so largely in the sufferings and afflictions of it: That the favour of God is not to be measured by outward prosperity, nor his wrath by temporal afflictions, since the greatest sufferer that ever was, was the only begotten Son of God. Let us studiously endeavour to testify the power of Christ's death, by crucifying the old man, and destroying the whole body of sin; not glorying save in the cross of Christ, by which the world is crucified unto us, and we unto the world. Let us learn to bear the calamities of this life with patience and resignation to the will of God, and not despond under the sharpest trials, because our blessed Saviour has purchased for us the gifts of his Holy Spirit, a most powerful principle of resolution, and is himself touched with a feeling of our infirmities, having been in all points tempted like as we are, yet without sin. Let us, therefore, make all the returns to him we are able of love and gratitude, sacrifice all that is dear to us in the defence of truth, and the propagation of his honour, and extend universal charity to all mankind, because while we were enemies to God, Christ died to obtain peace and reconciliation for us. G.NALLSON.

another : and so much the more, as ye see the day approaching. (96.)

*The Gospel.* St. 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 said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him ; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid ; and went again into the judgment-hall, and saith unto Jesus, Whence art thou ? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me ? Knowest thou not that I have power to crucify thee, and have power to release thee ? Jesus answered, Thou 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 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 Hebrew, Gabatha. 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 priest 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 skull, which is called in the Hebrew Golgotha ; where they crucified him, and two others with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross ; and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews ; for the place where Jesus was crucified was nigh to the city ; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews ; but that he said I am the King of the Jews. Pilate

(96.) The apostle, having, in the Epistle for this day, set forth the excellency, the extent, the end, and the all-sufficiency of Christ's death, in all which it vastly exceeds all the sacrifices and expiations under the law, which were but so many types and faint representations of this great propitiatory sacrifice under the Gospel, infers from thence the following useful lessons.

1. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," (Heb. x. 22 ;) that is, let us serve God with a sincere and unfeigned worship, with a firm persuasion of finding acceptance with him, having our souls purified from all inward pollution, and our bodies cleansed from all outward defilement. The expression of "sprinkling the heart from an evil conscience" alludes to a custom under the law, where he, that had touched any unclean thing, was to be sprinkled by the priest before he entered the congregation ; and "the body's being washed with pure water" alludes to the laver of regeneration under the Gospel, where baptized persons are washed from their original corruption.

And both expressions imply, that Christ's sacrificing himself for us should engage us to the greatest purity both of soul and body, which must be therefore observed by all, that would receive any benefit by the shedding of his blood.

2. "Let us hold fast the profession of the faith without wavering, for he is faithful that hath promised ;" (ver. 23.) that is, let us be constant to the faith of a crucified Saviour, and be as ready to profess it with the mouth, as to confess it in the heart. Let no temptations either of prosperity or adversity shake our belief of him, or make us in the least waver in it ; but rather let us say with St. Paul, "We preach Christ crucified, though it be a stumbling-block to the Jews, and to the Greeks, foolishness." Whatever dangers and discouragements then we may meet with, let us ever own and put our trust in a dying Saviour ; for he hath promised to stand by those that stand firm to their profession, and we may safely depend upon his fidelity, for he is faithful that hath promised.

3. Let us "consider one another, to provide unto love, and to good works :" (ver. 24.) that is, let the sense of Christ's love, in dying for us, kindle in our

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

breast the most ardent flames of love towards him, and likewise to one another, whom he hath made partakers of the benefits of his death. Let us call upon each other, to express this love by all the acts of duty and thankfulness, abounding in the works of piety and charity, knowing that "Christ gave himself for us, to redeem us from all iniquity, and to purify to himself a peculiar people, zealous of good works."

Lastly, Let us "not forsake the assembling ourselves together, as the manner of some is, but exhort one another, and so much the more, as we see the day approaching:" (25.) that is, let us not leave the public congregations of Christ's Church, appointed to celebrate the praises of our Redeemer, to hear his word, to receive his holy sacraments, and jointly to offer up our prayers and thanksgivings unto him. To neglect these, is a degree of apostacy and defection from him, and therefore let us exhort one another, to keep to them, and the rather, because the day of reckoning is at hand.

*Dr. Hole.*

(97.) The service of the Church hath brought us down to the last act of our Saviour's sufferings, and the particular manner of his expiring on the cross, as expressed in the 30th verse of the Gospel for the day, "He bowed his head, and gave up the ghost." The phrase implies such a dissolution and actual separation of the soul and body, as every common man undergoes, when he dies. But herein is a remarkable difference, that what is in other men the effect of necessity, was in Jesus a volunta-

and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there-out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced. (97.)

ry act, and the effect of his own free choice. Such was the decease of our blessed Redeemer: so voluntary and entirely his own: so wise and wonderful in every circumstance: so victorious even in that part of it, by which his enemies thought him vanquished: so full of matter, so full of comfort is that dying word of the blessed Jesus, importing that all the prophecies in the Old Testament concerning Christ were accomplished, that all the types and figures concerning him in the Jewish law were fulfilled, that all the great work of man's redemption, and every thing necessary for reconciling sinners to their incensed God, was exactly and punctually performed: so justly might he then, so joyfully may every Christian now, cry out, "It is finished."

Hence we perceive how it came to pass, that this death was an act so noble and generous in itself, and so exceedingly beneficial to us. For therefore, is it a meritorious, because not only an invaluable, but a willing, sacrifice. Therefore was this act of obedience so well pleasing to his Father: because, even in the most difficult and painful instances, it proceeded not from constraint, but from full consent and free choice. Upon this account his love to wretched man is so unspeakably tender and great; because it was in his power to have refused the giving us such costly proofs of his kindness. At the same time by such chosen and cheerful submission to die for our sakes our Lord hath set us a pattern, how we ought to behave ourselves to him, in return for such marvellous compassion and love:

*Easter-Even.* (98.)*The Collect.*

GRANT, O Lord, that as we are baptized into the death of thy blessed Son (99.) our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

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

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

that we should think nothing too much to do, nothing too much to suffer, for a Saviour, who of his own accord and mere grace hath done and suffered so much for us.

The proper use of this week's devotions is, to inflame our affections, to quicken our endeavours, to arm us with patience, to encourage our perseverance to the end: to put us in mind, that we, like him, can only then lay down our heads with comfort, when we can say, "It is finished:" when we measure our life, not by the length and number of our days, but by the business and design of it. No death can be hasty or unseasonable, which comes when a man hath satisfied the ends he lived for. No life is long which determines, before the purposes of living are made good, and its work done: but happy, happy they, who, after the most distressed, the most laborious, the most despised instances of their virtue, can sing this song of triumph to themselves: that they have been faithful in their charge, and done what it was their duty to do. If such partake in the afflictions, and reproaches, and death of their Saviour, they shall assuredly be recompensed, by partaking in his resurrection. And when they give up the ghost, shall immediately "enter into the joy of" this "their" crucified "Lord."

*Dean Stanhope.*

(98.) This eve was in the ancient Church celebrated with more than ordinary devotions, with solemn watchings, with multitudes of lighted torches both in their Churches and their own private houses, and with a general resort and confluence of all ranks of people. All which was designed as a forerunner of that great light, "the Sun of righteousness," which, the next day, arose upon the world. The Church of England hath laid these ceremonies aside, but provides for the religious exercise of her members by calling them together to meditate upon our Saviour's death, burial, and descent into hell.

*Wheatly.*

This day, like Good Friday, was by the earliest Christians celebrated with extraordinary devotion

For Christ also hath once suffered for sins, the just for the unjust, (that he might bring us to God;) being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on

and mortification. It was always esteemed by the Church, as the first Vigil of the year, both in point of dignity and antiquity. From the third century the fast was indispensable and rigid, being protracted always to mid-night, sometimes to the cock-crowing, and sometimes to the dawn of Easter day; and the whole of the day and the night was employed in religious offices and observances.

Among other ceremonies was the administration of baptism to the catechumens. The time between our Lord's death and resurrection was thought a convenient season for the celebration of public baptism, because it represented our passage by baptism from the death of sin to the life of righteousness.

The Gospel with sufficient appropriation to the occasion, gives the narrative of Christ's body being deposited in the grave, and of the chief priests placing a watch over it; and the Epistle (which at the reformation was selected in preference to the passage which with some additional verses constitutes our Epistle on Easter Sunday) treats of Christ's suffering, death and resurrection, and towards the conclusion, of the efficacy of baptism.

The Collect which was composed (and in my opinion with great felicity of expression) in 1661, is consonant to the subject of the Epistle and Gospel. Till the last review there was no proper Collect for Easter Eve, for which I can assign only these reasons. Of the various Collects for this day that appear in the Missals some were improper, and none were thought worthy to be retained: and before the era just mentioned, the revisers, as well as the compilers, of our book, had omitted to compose a Collect.

*SHEPHERD.*

(99.) The phrase, taken from Rom. vi. 3, seems to be used here by the Church, to signify our spiritual death unto sin, which she declares in her Catechism to be part of the inward and spiritual grace of baptism. And our continuing in the mortification of our sins is our spiritual burial together with Christ here mentioned.

*Dr. Bennet*

the right hand of God ; angels, and authorities, and powers being made subject unto him. (1.)

*The Gospel.* St. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock ; and he rolled a great stone to the door of the sepulchre, and departed. And there was

The phrase, "by continual mortifying our corrupt affections," is inaccurate. It ought to be, "by the continual mortifying of," or, "by continually mortifying," our corrupt affections. *Bp. Lowth.*

Bishop Lowth also comments upon similar grammatical inaccuracies in the Collects for Whitsunday, and St. John the Baptist's day, as they stand in the English Book. These were corrected by our American Reviewers. The error in the Collect for Easter Even was probably overlooked by them. T. C. B.

(1.) The Epistle for the day, like the day itself, presents to our minds two differing views. The one, a retrospect upon our dying ; the other, a most comfortable prospect upon our risen Lord. With regard to the former, we are, by his example, excited to patience in our sufferings, even when those sufferings are extreme and unjust. With regard to the latter, we are informed, that our Lord returned to life, by virtue of that eternal Spirit, which, long before his incarnation, strove with sinful men, by seasonable instructions and warnings, to prevent the dismal consequences of a God provoked to anger. The inefficacy of which good office brought destruction upon all the old world, except one obedient family, by the sweeping of a deluge, dreadful and general, as the impieties that had led it in upon them.

The deliverance we likewise learn from hence, to have been a figure of the sacrament of baptism ; as the ark containing Noah and his family, was a figure of the Church. None were then preserved, whom that ark did not bear upon the water ; in like manner, it is by baptism, and in the Church only, that men can now be ordinarily saved, from their sins here, and everlasting death hereafter. The efficacy of this sacrament is however ascribed not to the outward element applied to the body, but to the inward disposition of the mind, in them, who are received by it into this spiritual ark. This disposition is to be expressed, by declarations of the party's willingness to enter into covenant with

Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead ; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch ; go your way, make it as sure as you can. So they went and made

God, and to expect salvation upon the terms of the Gospel : a part of baptism so necessary, that it does not appear, that it anciently was, or that it ever ought to be, administered without such declaration. And therefore such consent is rightly demanded of all baptized persons ; expected from all of years and discretion to be given by themselves ; accepted for infants by the charity of the Church, from sureties in their name ; but required to be personally ratified by themselves in the too much neglected rite of "confirmation ;" at a time when they are capable of contracting for their part of this covenant.

The salvation, attained by thus entering into covenant with God, is most rightfully ascribed here to our Lord's resurrection. That being the evidence, that the sins he died for were fully expiated, and that immortality was restored to the nature, in which he died. The release of our surety was, in all reasonable construction, an acknowledgment that our debt was fully satisfied : and a sufficient foundation for the firmest faith in the "merits of Him, who died, and was buried, and rose again for us."

But faith alone, we know, is not sufficient. Every important article of the Christian religion ought to have a powerful influence upon our practice. And therefore neither do we consider, nor believe, our Lord's burial aright, unless that also be imitated and drawn into example. And, because this is what every one engages for, when he enters into covenant with Christ by baptism ; therefore every Christian is said to be "buried, and to rise with him," in that holy sacrament. Let us then look upon ourselves in the circumstances, wherein Christ is represented this day. Dead to our trespasses and sins, as he was to the world ; buried, as he was ; to shew, there are no remains of our former wicked life in us. As he died once only, to return no more to corruption ; so let our repentance, and the forsaking of our sins, be without any wilful relapse. And, as he rose again to live for ever, so let us enter upon a new course, to last as long as

the sepulchre sure, sealing the stone and setting a watch. (2.)

### Easter-Day. (3)

¶ *At Morning Prayer, instead of the Psalm, (O come, let us sing, &c.) these anthems shall be sung or said.* (4.)

CHRIST our passover is sacrificed for us; therefore let us keep the feast;

ourselves do upon earth, and to be perfected by a glorious and blessed immortality in heaven.

*Dean Stanhope.*

(2.) It is worth our observation, that the evangelists are not more circumstantial in any particular, relating to our blessed Saviour, than in that part which concerns his burial. This seems to be done, not so much for the sake of any consequence that action is of, considered apart by itself; as for the service it does to the proof of some things, which went before and followed after it. For the two great points of the Christian religion being the death and the resurrection of Jesus Christ, it was necessary that all possible conviction should be given to the world, of these two most important passages. Where we not well assured of his being really dead, we could not be certain that an atonement was made for the sins of the world; and, had we any reasonable ground to doubt the truth of his resurrection, we could not depend upon that atonement being accepted. Now what the Holy Spirit hath thought fit to record of his burial, is so ordered, as to leave no just suspicion, either that our Lord's body was not actually dead, or that the same body, which so died, was not actually restored to life again. This is what the Gospel of the day gives very full evidence of; especially when compared with its parallel texts in the other evangelists: in all of which the account of the persons concerned, the manner of treating his body, and the place where it was laid, all contribute great strength to those two most important articles of the Christian faith, the death and resurrection of our Lord. Hence we see why the Christian Church hath been so careful, to insert into her creeds and solemn confessions of faith this burial of Christ, as well as his crucifixion, death, and resurrection; because this hath so close a connexion with those other fundamental doctrines, that we must have wanted a great and very substantial part of the evidence, both of his being dead, and of his rising again, had we not unquestionable assurances of his being buried.

*Dean Stanhope.*

(3.) Very early in the primitive Church, there was a controversy about the time of keeping Easter, the Asiatic keeping theirs upon the same day with the Jewish Passover. The other Churches kept

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.

their Easter upon the Lord's-day following the Jewish Passover. This method was approved and confirmed in the great œcumenical council of Nice, assembled by the emperor Constantine. Thus, though they disputed about the time of celebration, they had no sort of doubt of the necessity of celebrating this grand festival; nay indeed, it hath, by the Church in all ages, been deservedly celebrated with greater solemnity than any other festival whatsoever, as being instituted in commemoration of the most signal act of our Lord here upon earth, and the completion of our redemption by it. Before this most important miracle, the disciples began to entertain doubts and scruples: the Church was not only dispersed but destroyed, and none left who would own their belief in a crucified Saviour. The apostles were fled. The women prepared spices for his body, now lying in the grave, as not expecting it should rise again. The Jews triumphed over his afflicted disciples, as having defeated their hopes, and overthrown their pretences. At this time, and in this state of things, our Lord rose from the dead, and shewed himself alive to his apostles, and several others, by many infallible proofs, *being seen of them forty days, and speaking of the things pertaining to the kingdom of God.* The sacred writers make mention of twelve different appearances, and intimate that he was seen oftener. He conversed with them, gave answers to their questions; he eat and drank with them, to shew that his body was a real one; and when they suspected what they saw might be a spirit, he bid them handle him and see; for a spirit hath not flesh and bones as you see me have. He submitted likewise to the close examination of his scrupulous apostle Thomas. To suppose them deceived then in the article of our Saviour's resurrection, you must suppose the absence of all their senses; for they saw, heard, felt, and conversed with him. A man rising from the dead is an object of sense, and can give evidence of his being alive, as well as any other man in the world can give. So that the resurrection, considered as a fact to be proved by evidence, is as plain as any other fact: it requireth no greater abilities, than that the persons attesting, be able to distinguish between a man dead and a man alive; a point in

which every man living admits himself a judge. To the witness of friends, we may add that of enemies, which in all cases is allowed to be of great weight. The soldiers, who were employed by the Jews to watch the sepulchre, plainly saw the effects of the divine power which accompanied his resurrection, although being astonished and confounded at such unusual appearances, they did not well perceive it, or perhaps were not suffered by their fears, to stay till Christ should proceed out of the sepulchre. They felt the earthquake, which removed the stone rolled to the mouth of the sepulchre; they saw the countenance of an angel like lightning, and his raiment white as snow; upon which they did quake, and became as dead men; and running into the city, shewed to the chief priests all the things that were done.

The angels and heavenly host had, before, joined with men in celebrating the nativity of Christ, and here concurred in witnessing his resurrection. The women presently after the resurrection, coming to the sepulchre, and looking there for the body of their beloved master, found there two angels in white, sitting, one at the head, the other at the feet, where the body of Jesus had lain, who said to them, *why seek ye the living among the dead? He is not here, but is risen.*

But lest we should imagine friends, enemies, angels, the report of sense so oft times repeated, to have been deceived in the opinion of our Saviour's resurrection, God himself hath been pleased to confirm the truth of it, and set his seal to it. This he hath done, not only by his holy Spirit comforting, enabling, and encouraging the apostles, in preaching the mystery of Christ's resurrection; but also in confirming the testimony with concurrent miracles. All those evidences at once uniting, in confirmation of this important article of our faith, must surely exclude all possibility of doubt.

Let us next take a short view of some of the principal advantages that arise to Christians, from the certainty of this astonishing miracle. From hence we derive the most convincing proof of our Lord's person and the certainty of his doctrine. The death of Christ shewed him to be truly man: but it was his resurrection that declared him to be truly God: to that, therefore, he at all times refers, as the last and greatest proof of his divine mission. This was the only sign he would give to the *Jews*, demanding a confirmation of his authority, that, as Jonas was three days and three nights in the whale's belly, so the Son of man should be three days and three nights in the heart of the earth. Upon this he fixed the expectation of his disciples and his hearers; and by this he was to establish the truth of his doctrine, and the divinity of his person; beyond all contradiction.

By the resurrection of Christ we are assured, that we also shall rise again: Christ has promised his disciples, that where he was, there they should be also. When therefore he rose from the dead, and ascended into an incorruptible state of glory, they then raised their hopes, and conceived full assurance of immortality. Till then, mankind had found, by long experience, that there was no redemption from the grave; and by this alone should be convinced, that their nature was capable of immortality, or that God would confer it on them. They might perceive, in the person of Christ, the dissolution of death, the capacity of their nature, and the favour of God; and then, considering their own relation to Christ, might hope to partake of the same glory. That they, also, should rise again, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for them.

Well might the primitive Christians celebrate this glorious festival with such acts of joy as they did; for, upon this day, the emperors were wont, by their imperial orders, to release prisoners, unless they were detained for heinous crimes. And all the rest of the people, both of clergy and laity, strove to contribute largely and liberally to the poor; that such as begged relief might be able to receive, when the common fountain of our mercies was remembered: and herein they are fit patterns for our imitation.

NELSON.

Let us therefore, from the commemoration of our Saviour's resurrection, establish ourselves in the belief of his holy religion; let us rise from the death of sin to the life of righteousness, that being qualified by the graces of God's holy Spirit, we may be meet to be accounted *children of the resurrection*. Let us live constantly under a lively sense of that happiness he has completely purchased for us by his rising from the dead: and learn to set our affections on things above, *knowing that when this earthly tabernacle shall be dissolved, we have a house not made with hands, eternal in the heavens.*

G. NALLSON.

From the old Saxon word "oster," signifying "to rise," we call it Easter-day, or the day of the resurrection.

Wheatly.

In the ancient Church, at least from the fourth century, the paschal solemnity lasted fourteen days, that is, during the week before Easter Day, and the week after it. After Christianity had become the established Religion in the Roman Empire, VALENTINIAN and THEODOSIUS, by what they called indulgence, and what we should denominate an act of grace, pardoned and released, at this season, all criminals and prisoners; excepting only those, who had either abused former indulgencies, or had committed crimes that were deemed unpardonable; such as murder, incest, and treason. This regu-

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.*

lation was adopted by JUSTINIAN, inserted in his Code, and consequently became a standing law of the empire. Of their paschal indulgencies, or acts of grace, exercised at Easter, CHRYSOSTOM, AMBROSE, and many of the Fathers make repeated and honourable mention.

At this festival it was likewise customary for private individuals to perform acts of mercy and benevolence to their fellow-creatures. Masters, for instance, frequently granted freedom to their slaves; and that there might be no impediment thrown in the way of an act, becoming the celebration of this festival, the laws by which every other legal process was suspended, expressly ordained, that all men might grant manumission to their slaves, and should be at liberty to do whatever was necessary, for the due accomplishment of that end. Another instance of their charity was liberality to the poor, to whom valuable presents were at this season made by the rich. The Emperor CONSTANTINE, in imitation of our Saviour's beneficence, was accustomed, as EUSEBIUS relates, as soon as Easter morn appeared, to open a beneficent hand to all nations, and peoples, making to all rich presents. For these three acts of humanity, commonly exercised at Easter, the Fathers, among other reasons, assign the following; "The Emperors release prisoners, to imitate, as far as may be, the example of their Lord, who delivered all from the bondage of sin. Our Lord set at Liberty all that were under the power of death: his servants imitating his mercy, loose men from their temporal and visible bonds, having no power to release them from those which are spiritual and invisible. To shew charity, by giving to slaves freedom, and to the poor liberal alms; is suitable to the celebration of that festival which brought general freedom from slavery, and universal liberty to mankind: and what can be more proper than to make the heart of the poor rejoice, when we recollect our natural poverty, and remember the common fountain of all mercies." (*Eusebius.*)

In the Morning office for the day, instead of the usual invitatory Psalm, three appropriate anthems are recited. The proper Morning Psalms are ii. lvii. cxi. The first of these is an inauguration hymn, which in its mystical sense, treats of the opposition raised against Christ's kingdom, his victory, Re-

### *The Collect.*

ALMIGHTY God, who through thine only begotten Son Jesus Christ hast overcome death, (5.) and opened unto us the gate of everlasting life; we humbly beseech thee, that as, by thy special grace preventing us, (6.) thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through

resurrection, and exaltation. The lviith, composed on account of David's escape from Saul, represents Christ's Resurrection from the grave: and the cxliith, is a Psalm of praise and thanksgiving to God, for all his works, and more especially for having sent Redemption to his people, by the death and resurrection of Christ.

The Psalms for Evening song, are cxlii. cxiv. cxviii. The first praises God on account of his power, glory, and mercy, in redeeming man, and making the Gentile Church a fruitful parent of children, and the mother of us all. The cxvith celebrates the Exodus of Israel from Egypt, a figure of our Redemption from sin and death; it likewise praises the Lord for the extraordinary manifestations of his power and his love to the Church. The cxviii is a sacrifice of praise and thanksgiving for deliverance and victory. The 22d verse is, in the New Testament, twice expounded of the Resurrection of Christ, and the whole may be considered, as a triumphant hymn on occasion of his resurrection and our own. SHEPHERD.

(4.) In the primitive times the Christians of all Churches on this day used this morning-salutation, "Christ is risen;" to which those, who were saluted, answered, "Christ is risen indeed;" or else thus, "and hath appeared unto Simon;" a custom still retained in the Greek Church. And our Church, supposing us as eager of the joyful news as they were, is loth to withhold from us long the pleasure of expressing it; and therefore as soon as the Absolution is pronounced, she begins her office of praise with anthems proper to the day, encouraging her members to call upon one another "to keep the feast; for that Christ our Passover is sacrificed for us, and is also risen from the dead, and become the first fruits of them that slept," &c.

*Wheatly.*

(5.) God is said to "have overcome death through our Saviour;" because he has resolved, that for the sake of our Saviour, those, who die, shall be raised again, and, their bodies being reunited to their souls, shall live for ever. By these means God has for the same reason "opened unto us the gate of everlasting life;" for we could not have lived everlastingly, if Christ had not died for us.

*Dr. Bennet.*

(6.) To "prevent" in old English, signifies "to



Jesus Christ our Lord; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

*The Epistle.* Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. (7.)

*The Gospel.* St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken

go before;" and in this passage we are admonished that the grace of God precedes our good desires; without which we should have no power "to do good works pleasant and acceptable to God."

T. C. B.

(7.) The Epistle for this day is designed to enforce the duties and virtuous dispositions which are natural consequences of the belief of a Saviour, risen from the dead. Whom when we consider as now in full possession of immortality, living and reigning in heaven, in human nature, his happiness is the pledge of all theirs, who partaking of that nature, shall perform the conditions left upon them, as necessary to qualify them for partaking in the same happiness also. Of these the apostle mentions two, which do indeed include all the rest. 1. "The setting our affections on things above." The second thing, which is truly in order to the former, is an effectual subduing of those lusts and inordinate appetites, which, above all things, obstruct that heavenly temper of mind.

It may here therefore be remarked, that as our first entrance into covenant with God by baptism, (which is an emblem of our Lord's death and resurrection,) is the spiritual birth of a Christian, so a conscientious perseverance in the obedience, there covenanted for, is his spiritual life. Both which we most truly acknowledge to proceed from the "dwelling" of that "Spirit in us, which raised Christ from the dead." Rom. viii. 11. And if besides we reflect on the numbers, who in the primitive Church were received by that sacrament, which, at this festival yearly, began to be most solemnly administered, and whereunto the preceding fast

away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre; and he, stooping down and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. (8.)

of Lent was a solemn preparation; these things, laid all together, may suffice to set the wisdom of the Church above any just exception, in appointing a Collect, not only pious and useful, but alluding, and by no means foreign, to the subject of the day.

*Dean Stanhope.*

(8.) As no truth is of more importance to the Christian religion than the resurrection of Christ, so none had greater care taken to strengthen the belief of it. The testimony of angels, of disciples, of women, of numbers of people, the conversation of forty days, the testimony of the elements themselves, the earth trembling and quaking, as if in pangs and travail to discharge this new birth, the testimony of others, whose bodies appeared in the holy city; nay, the testimony of the most inveterate enemies of Christ; for even the Jews themselves by advancing so incredible a story, as that of his disciples stealing him away, do in effect confess and corroborate a truth, which they so very weakly endeavour to destroy.

A consideration of these particulars may satisfy every Christian, what a firm foundation his faith stands upon, and may put all its enemies to confusion. But, unless we do something more than argue for our Saviour's resurrection, it had been the same thing to us, if he had never risen at all. The second lesson for this morning's service, and the Epistle for the day, tell us largely, what use is to be made of this article. That owning, and being baptized into the belief of it, implies our being conformed to the likeness of what our Saviour hath done; that we must rise with him, and prove that we do so, by "setting our affections on things

**Monday in Easter-week. (9.)***The Collect.*

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

*For the Epistle. Acts x. 34.*

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching

above; that, as Christ was raised from the dead by the glory of the Father, so we should also walk in newness of life; that, as he died to sin once, and now liveth unto God, so we should reckon ourselves dead unto sin, but alive unto God; alive like him, over whom the law of sin and death hath no more dominion, and who returned not a second time to corruption." Col. iii. 1, 2; Rom. vi. 4. 9. 10. 11. Let us remember then: that Christ is risen; but let us remember withal, that they only will have comfort of his rising, who are thus risen with him. The great revolution of the whole world, its second and better creation to immortality, began this day. But, if we have no part in it, by reformation and a new life, we are of all men most miserable. Our prince and king hath overcome indeed "the sharpness of death: but it is to believers" only that "he hath opened the kingdom of heaven." And such believers are only they, who prove their faith by their works. And to those he hath given a sure comfort. Such a one, as "neither tribulation nor distress, nor even death" itself can rob them of. For, since their "Redeemer liveth, they are certain, that though, after their skin, worms destroy this body, yet there will come another day, when in their flesh they shall see God." Rom. viii. 35. 38; Job xix. 25, 26. Whom God grant us to behold and to see ourselves, that is, for our own unspeakable and everlasting happiness, through Jesus Christ our Lord. *Amen.*

*Dean Stanhope.*

The occasion of this week's solemnity was principally intended for the expressing of our joy for our Lord's resurrection. But among the ancients there was another peculiar reason for the more solemn observation of this week. For except in

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

cases of necessity they administered baptism at no other times than Easter and Whitsuntide; at Easter, in memory of Christ's death and resurrection, (correspondent to which are the two parts of the Christian life, represented in baptism "dying unto sin," and "rising again unto newness of life;") and at Whitsuntide, in memory of the apostles being then "baptized with the Holy Ghost and with fire," and of their having themselves at that time baptized three thousand souls; this communication of the Holy Ghost to the apostles being in some measure represented and conveyed by baptism. After these times, they made it part of their festivity, the week following, to congratulate the access of a new Christian progeny: the new-baptized coming each day to Church in white garments, with lights before them, in token that they had now laid aside their works of darkness, and were become the children of light, and had made a resolution to lead a new, innocent, and unspotted life. At Church, thanksgivings and prayers were made for them, and those that were at years of discretion (for in those times many such came in from heathenism) were instructed in the principles and ways of Christianity: but afterwards, when most of the baptized were infants, and so not capable of such solemnities, this custom was altered, and baptism administered at all times of the year, as at the beginning of Christianity.

*Wheatly.*

(9.) All this week, which we call Easter-week, was anciently kept holy; but above others these two days were most observed. In some particulars the whole interval between Easter and Pentecost was honoured with an esteem equal to the Lord's day. *L'Estrange.* To shew the great

lieveth in him shall receive remission of sins. (10.)

*The Gospel.* St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one

solemnity of the Easter festival the Church has set apart the two following days after Sunday, for the exercise of religious duty : to the end that we might have leisure to confirm our faith in the grand article of our Saviour's resurrection, and to exert our devout affections in all those happy consequences that are deducible from it. *Nelson.*

(10.) In this speech of St. Peter, the apostle gives an account of the word and preaching of our Lord, and also of his resurrection from the dead; "Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." But, it may be said, why not to all the people? Would not so public a display of the miracle be more convincing, and free from all suspicion of fraud? Perhaps it might: but neither had the Jews, who rejected a long series of public miracles, which were continued even while our Lord hung on the cross, any right to prescribe conditions for their believing the resurrection; nor is there wanting a sufficient body of evidence to establish this beyond all power of the gainsayer and unbeliever; as will appear from these few considerations.

Although Christ did not appear to all the people after his resurrection, yet they wanted not convincing proof that he was risen. "The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, after three days I will rise again: command, therefore, that the sepulchre be made sure, lest his disciples come by night, and steal him away, and say unto the people he is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." This attention and vigilance are remarkable, and shew the extreme caution of those sagacious enemies to prevent all possibility

of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet, mighty in deed and word, before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at

of fraud, in the followers of Christ. But finding that the body had, notwithstanding all their care, disappeared from the sepulchre, and that the guard, having seen an angel, had become like dead men, they resort to the very conduct which they affected to condemn, to fraud and subornation of false witnesses. For, when some of the watch came to the city, and shewed the chief priests what was done, they gave money to the soldiers, desiring them to say, that while they slept his disciples had stolen him away; and promising to secure them against punishment from the governor. This strange proceeding speaks fully for itself; and like many other impostures ends in its own confusion. For, out of their great zeal to prove the charge, they make the soldiers prove too much: they bring their testimony to a fact, which in the same breath they declare to have happened while they slept. Compare this deliberate system of fraud, this readiness in contriving, and assurance in upholding a palpable and odious lie, with the reluctant assent of our Lord's disciples, with their candid account of their own slowness of conviction, with the simplicity and integrity of the whole narrative; and you will on the one hand, discover the father of lies too successful with that unhappy nation; and, on the other, be led to adore the God of truth for thus manifesting himself by such plain and evident signs. Again, The apostles, who were witnesses of the resurrection, had, upon the death of their Master, and before this event took place, given up all for lost, and nearly consigned themselves to despair. Even his own predictions of the event seem to have been forgotten, or little relied upon. The first revival of their hopes was occasioned by his resurrection: and, as this change cannot be otherwise accounted for, so neither were they at all likely to be deceived in a matter about which they were at first very incredulous, and in which they had several opportunities to be satisfied. Above all, they could not fancy themselves endued with the

the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further: but they constrained him, saying, Abide with us; for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, when he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together,

gift of various tongues to preach, and other miraculous powers to confirm, this doctrine. The people, therefore, who were witnesses to these things, could not have had a higher degree of evidence; no, not even in the sight of our Lord himself. So that the purpose of God in shewing him only to chosen persons, and through them spreading a knowledge of the resurrection to the rest of the world, was amply sufficient for the conviction of all honest minds, which alone are worthy to be satisfied. Others would not be persuaded, though one rose from the dead, and were actually seen by them.

*Dr. Stack.*

(11.) From the narrative contained in this day's Gospel, in which our Lord discourses of the necessity of the death and resurrection of the Messiah, we may learn, as he taught the two disciples, not to take an estimate of the counsels of God by the designs of men; for God by ways contrary to human judgment brings to pass the purposes of his eternal providence. The glories of Christ were not made pompous by human circumstances: his kingdom was spiritual: he was to enter into felicity through the gate of death: he refused to do miracles before Herod, and yet did them before the people: he confuted his accusers by silence; and did not descend from the cross, when they offered to believe in him, if he would, but left them to be

and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. (11.)

### Tuesday in Easter-week.

#### *The Collect.*

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

#### *For the Epistle. Acts xiii. 26.*

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though

persuaded by greater arguments of his power, the miraculous circumstances of his death, and the glories of his resurrection: and by walking in the secret paths of the divine counsels hath commanded us to adore his footsteps, to admire and revere his wisdom, to be satisfied with all the events of providence, and to rejoice in him, if by afflictions he makes us holy, if by persecutions he supports and enlarges his Church, if by death he brings us to life. Provided we arrive at the communion of his felicities, we must let him choose the way: it being sufficient that he is our guide, and our support, and "our exceeding great reward." For therefore Christ preached to the two disciples going to Emmaus the way of the cross, and the necessity of that passage, that the wisdom of God might be glorified, and the conjectures of man ashamed.

2. Whilst his discourse lasted, they knew him not; but in the breaking of bread he discovered himself. For he turned their meal into a sacrament, and their darkness to light: and, having to his sermon added the sacrament, opened all their discerning faculties, the eyes of their body, and their understanding too: to represent to us, that, when we are blessed with the opportunities of both those instruments, we want no exterior assistance to guide us in the way to the knowing and enjoying of our Lord.

*Bp. Jeremy Taylor.*

they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in the sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that be-

lieve are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. (12.)

*The Gospel.* St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were

(12.) This discourse affords a correct notion of St. Paul's preaching. He is addressing those who were believers of the Jewish law, and therefore founds his argument in the early history of their nation, as St. Peter and St. Stephen, for the same reason, had done before him. From the tendency of the Jewish dispensation, and the express language of the prophets, he deduces the necessary and actual appearance of the Saviour Jesus. "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, (that is, native Jews and devout Gentiles,) to you is the word of this salvation sent;" an expression according with our Saviour's own declaration, that "repentance and remission of sins should be preached in his name" among "all nations, beginning at Jerusalem." A summary of our Lord's death and resurrection is next recited, and a suitable application made. Then follows the grand conclusion to which both the law and the prophets had only been preparatory. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." The justification of man by the faith of Christ, in opposition to the "works of the law," or any human works, is the doctrine of St. Paul, and the true doctrine of the Church. "By him all that believe are justified from all things from which ye could not be justified

by the law of Moses." Neither the purifications of the Jewish Law, nor the merits of man, however applied, will be effectual to man's salvation. The one may be preparatory to that happy state, and the other a genuine fruit of faith; but, as a meritorious cause, we must rely solely on the sacrifice of Christ. "The law made nothing perfect, but it was the bringing in of a better hope." Therefore, the same apostle says in another place, "a man is justified by faith without the deeds of the law;" a faith productive of every blessed, every sanctifying grace. The apostle concludes this discourse with a solemn warning taken from one of their own prophets, and calculated to make a deep impression on their minds. "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you," though it be laid before you, in the plainest manner, supported by the clearest and most incontrovertible evidence.

This passage evidently refers to the approaching ruin of the Jewish people; and this solemn admonition leads to this important conclusion, that the only way, by which a Jew might secure himself from being involved in this national evil, was by embracing Christianity. This indeed is the way, the only way by which all temporal evils may be

written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

### The First Sunday after Easter.

(13.)

#### 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 always serve thee in pureness of living and truth, through the merits

avoided: at least it is the way by which they may be converted to real and substantial blessings.

Happy shall we be if the application of this passage does not rest upon ourselves! for, though the Jewish veil may not be upon our hearts, yet the darkness of iniquity, and the impenetrable darkness of infidelity, may spread themselves over many souls, even in the brightest region of the Sun of righteousness. That this may not be our case, let us pray, in the language of our Liturgy, that "God, who did teach the hearts of his faithful people, by sending to them the light of his Holy Spirit, would 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 Jesus Christ our Saviour, who liveth and reigneth with him, in the unity of the same Spirit, one God, world without end. Amen."

*Brewster.*

(13.) The Octaves of the principal feasts were in the ancient Church particularly observed, and on them was commonly repeated some part of the service of the festival. Thus till the last Review, the Collect used on Easter Day at the first communion in Edward's first book, and still retained, was repeated on the first Sunday after Easter, and the Collect at the second Communion, which, at the last revisal, was transferred to the first Sunday after Easter, expressly commemorates the Resurrection. This was called Low Sunday, the solemnization of Easter being again observed, though in a lower degree. The Latin Ritualists, and other of their writers, style it *Dominica in albis*, the Sunday of Albes, or white vestments. The vigil of Easter was the most solemn time for Baptism, and on the Sunday after Easter the Neophytes, or

of the same thy Son Jesus Christ our Lord.  
*Amen.*

#### The Epistle. 1 St. John v. 4.

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

newly baptized, laid aside, and committed to the repository of the Church, the white baptismal garments, which, from their being signs of the purity received at Baptism, were called *Chrisoms*, and were worn eight days, including Easter Day and Low Sunday. [Octo dies Neophytorum. *Austin.*]

The *Chrisoms* were preserved in the public repositories of the Church, that they might be produced in evidence against such as should violate their solemn baptismal vows. With reference to this practice, the Epistle for the day was probably selected. It exhorts them that are born of God by baptism, to labour to overcome the world, as they at their baptism had promised and vowed. The Gospel mentions Christ's appearance to his disciples after his Resurrection, his breathing upon them, and commissioning them to remit and retain sins; thus conforming the truth of the Resurrection. This week was formerly devoted to two different purposes: to the contemplation of the mystery of baptism, and of the Resurrection: and two offices (or rather a double office) were appointed for each day, which were consecutively read. If these two respective offices any where remain separate, and distinct, it is only in the Church of Milan.

SHEPHERD.

The Collect for the day reminds us of the reason of Christ's death, namely, our sins: and of the end of his resurrection, namely, our justification: and thence teaches us to pray for grace to serve God aright. Suitable to this is the Epistle, which reminds us of our new birth by Christ's resurrection, and of the blessed fruits and effects of it. The Gospel continues the great subject of Christ's resurrection, and contains the means used for con-

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. (14.)

*The Gospel.* St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear

vincing the disciples of the reality of it, the effects it had on them, and the public blessings that were conferred thereupon.

*Dr. Hole.*

(14.) The great and glorious things, which our blessed Saviour hath done for mankind, are not intended to excuse his followers from action; but to enable them for it, and to render them successful in it. Therefore, from the contemplation of that conquest, which by his death and resurrection he hath already won, the Church very fitly and naturally leads us, in the Epistle for this day, to that, which every disciple of Jesus is expected to aspire after, and to gain in his own person. The world is one of those enemies, against which every Christian engages solemnly and formally, at the instant of taking that profession upon himself in baptism. And our entering into this covenant, the new relation we contract there, the new life we then begin and engage to lead, and the communications of God's Holy Spirit, received in that sacrament, to strengthen, and enable us to persevere, in the faithful discharge of those engagements, do in effect make up our second and spiritual birth. So that the persons "born of God" are baptized and faithful Christians; and the Scripture now in hand does not only imply the necessity such lie under of fighting and conquering, by saying, that "whatsoever is born of God, overcometh the world;" but it acquaints us, what weapon is put into their hand for that purpose, by adding, "And this is the victory, that overcometh the world, even our faith."

By the "victory" we are to understand the means or instrument of obtaining it; and by "our faith" is intended the belief of the Christian religion, as it is delivered down to us in the Gospel, and summarily contained at ver. 5, in this one article, that "Jesus is the Son of God." Hereby are implied, a firm assent to the truth of his doctrines, a steadfast reliance upon the merit of his sufferings, and an assured expectation of his glorious promises; doctrines, which a person divine could not have taught, had they not been true: sufferings, which, because undergone by a person divine, cannot but be of infinite worth and efficacy; promises, which a

of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. (15.)

person divine can and will make good to the uttermost; and therefore to men whose minds are possessed with this belief, the difficulty of overcoming the world is more than balanced, by that absolute certainty of a future reward, and by the excellence of that reward; a reward incomparably, inconceivably beyond any happiness this world can give: a reward peculiar to them, who are content to despise and reject the present less, in prospect of the distant greater bliss: which this Son of God hath pledged his truth most solemnly for; nay, hath already invested human nature in, by exalting our flesh to the right hand of the Majesty on high.

In virtue of this faith it was, that difficulties and dangers, scourgings and imprisonments, tortures and death, have been encountered, endured, defeated, triumphed over, by that glorious and invincible army of prophets, apostles, and martyrs, who have fought this good fight, and approved themselves more than conquerors in it. And what should hinder us from being equally successful? Their passions and infirmities were the same. Our arms and assistances are the same. Human nature, and the Christian religion, continue unchangeable in every age of the Church. They conquered not through their own strength, but through him "that loved them;" and he "that loved them" loveth us also. (Rom. viii. 37.) And, provided we be careful not to degenerate from such principles and such examples, he will be equally ready to sustain us in our combat, and to recompense us for it, and after it, with the same crown of life and righteousness.

*Dean Stanhope.*

(15.) It is to be observed here, that Christ renewed his disciples' commission for the work of the ministry. They were probably much discouraged with the remembrance of their faint-heartedness in the time of his sufferings: he now therefore commissions them anew, and sends them forth with these words, "As my Father hath sent me," that is, to preach, plant, and propagate the Gospel, "even so send I you." By the same authority, and for the same ends in part, for which I was sent by my Father, do I send you; namely, to gather, to

**The Second Sunday after Easter.**

(16.)

*The Collect.*

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

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

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who,

govern, and instruct my Church. Hence we learn, that when Christ left the world, he did not leave the Church destitute of a regular ministry for the Gospel, which should continue to the end of the world. As Christ was sent by his Father, so are his ministers sent by him; and having the same authority and commission they may expect the same success and blessing; and the contempt, cast upon them and their message, ultimately reflects on God and Christ, whose messengers they are.

*Burkitt.*

(16.) The Collect for this day reminds us of a double end, for which God the Father gave his Son; teaches us to apply them by thankfulness and imitation of his holy life. The Epistle for the day sets before us that admirable pattern, so remarkable under sufferings, and so deserving of our imitation. And the Epistle having in its close spoken of him as the Shepherd and Bishop of our souls, from whom we have erred and strayed like lost sheep, the Gospel sets him before us in the character of a shepherd, noticing particularly his great love and care for his sheep.

*Dr. Hole.*

(17.) The principal lesson, that we have to learn from hence, is to have regard to the cause of our sufferings; that they be only for a good cause, and not the just demerit of our faults. To suffer for Christ, or for "righteousness' sake," is a matter of great joy, and will be attended with an ample reward, for "blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile and

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. (17.)

*The Gospel.* St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are

persecute you, for great is your reward in heaven." Matt. v. 10, 11, 12. St. Peter advises all Christians to take heed, "that they suffer not as murderers, or thieves, or evil doers, or as busybodies in other men's matters, yet if any man suffer as a Christian, let him not be ashamed;" 1 Pet. iv. 15; intimating, that it is no matter of glory, but of shame, to suffer for our vices and enormities.

"But if ye suffer for righteousness' sake," saith the apostle, "happy are ye;" and be not afraid of their terror, neither be troubled, only sanctify God in your hearts, and labour to have and to keep a good conscience, that whereas they speak of you as evil doers, they may be ashamed that falsely accuse your good conversation in Christ. "For it is better, if the will of God be so, that ye suffer for well-doing, than for evil doing;" therein following the example of our Saviour, "who suffered for us, the just for the unjust, that he might bring us to God," 1 Pet. iii. 14—18.

Lastly, Let the sense of our returning to Christ, the great Shepherd and Bishop of our souls, and being made conformable to him in all our sufferings in a good cause, teach us to lift up our heads, and rather to rejoice than repine at such tribulations. Our Saviour himself was made perfect by sufferings; he received not the crown, before he had endured the cross; and truly our way to eternal life is gladly to suffer with him. He, that is too delicate and tender to bear any hardship for his Saviour, is not worthy of him, and shall never receive any benefit by his sufferings; such an one



not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. (18.)

**The Third Sunday after Easter.**  
(19.)

*The Collect.*

ALMIGHTY God, who showest to them that are in error the light of thy truth, to

will soon make shipwreck of faith and a good conscience, and in time of temptation will fall away. They, that do so, will be disowned by him at the last day, and be doomed for ever to depart from him: whereas, by adhering to him in the time of trial and persecution, we engage him in time of need to stand by us: and if we suffer with him, we shall be glorified together.

*Dr. Hole.*

(18.) The Epistle concludes with giving to our blessed Saviour the title of "Shepherd and Bishop of our souls." The Gospel does not only introduce that Saviour taking that denomination to himself; but giving a reason, why it belonged to him, in a manner so peculiar, that no other can presume, to lay the like claim to it. The ground of this is laid in a degree of love, so tender and so costly, as none beside ever came up or near to; no less than laying down his own life for the benefit and preservation of his flock, which otherwise must inevitably have fallen a prey to that ravening wolf, whose constant practice is to hunt and devour poor defenceless souls.

*Dean Stanhope.*

From the character of the Shepherd of his flock thus taken to himself by our blessed Saviour, the following duties appear to arise, and press upon us.

We may remark, that, as the very title of the shepherd implies a flock, so Christ hath left it for the characteristic mark of his flock, that they who belong to it in sincerity and truth, will be ready to overcome, to listen to his counsels, and to hear his voice. He calls to us, in his word and precepts, that we may love that fellowship, to which he joined himself, and over which he holds a never ceasing charge. He calls to us jointly, that we may cleave to that communion, and keep together in untainted and safe pastures; and that we may disappoint the arts of such as lie in wait to deceive or to destroy. Christ calls us to him by his teaching and example. Nor does he spare to give the flock that food of which he spake, whilst he went before them in his earthly course. He gave the Jewish people bread by miracle, when he was touched with their bodily necessities; at which time too he declared, that "they were as sheep, having no shepherd:" but he reprov'd them, when he found that too many of them followed him for that food only. He exhorted them to labour for the

the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

*The Epistle.* 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you, as

meat which does not perish; and such at all times should be our care and endeavour.

He, who provided so effectually for his flock, established and ordained the special channels and appointed means for such supplies. He left the font of baptism for ever open, as Abraham dug his wells for succeeding generations. He instituted a perpetual grant of the bread of life and blessing for his people; not laying up corn, as Joseph did, for a seven years' famine, but giving the true bread of life, for ever, to his people.

Let us remember the great duty of cleaving to that faithful Guide, who humbled himself to seek that which was lost, and brought it to his own fold, on his shoulders, rejoicing. If a flock without a shepherd be the truest image of a state of danger and destruction, let us remember also that guilt is added to the danger, when they, who, in past time, were without a shepherd, shall flee from him, when he is indeed come to gather them from brinks and precipices, and to fold them in perpetual safety.

It is one fold, under one shepherd, however parcelled out according to the bounds of diverse nations. There is one well of life, in baptism; one food of doctrine and communion: one rule of discipline, in which the duties of the pastor and the flock are marked out and prescribed.

Let us then so live in Christian fellowship and concord, in strict integrity of mind and conscience; in holiness of life; in faith and charity: returning to the fold of safety by a swift repentance, if at any time we shall have strayed from it into devious ways, and abiding stedfast in that happy and secure enclosure, in the unity of the Spirit, and the bond of peace; looking forward to that glad day when the Christian fold shall be made to enlarge its bounds, when the flock shall be more fully gathered under one good Shepherd Jesus Christ, the righteous, to whom with the Father and the Holy Ghost, be ascribed all honour, worship, and praise, henceforth, and for evermore.

*Archdeacon Pott.*

(19.) Hitherto since Easter, the Church hath been as it were overwhelmed in the joyful meditation of Christ's resurrection from the dead, or chiefly about it, and that hath been the subject of

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

liberty for a cloak of maliciousness; but as servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. (20.)

*The Gospel.* St. 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

all the Collects since then. Now in this Collect (as somewhat also in one of the readings foregoing) the Church reflects upon that other ancient paschal solemnity, the general baptism that was used at that time: so that this Collect is for the new baptized, or new regenerates by baptism: desiring Almighty God, "who shews the light of his truth to them that be in error," enlightening them by baptism (which was therefore called "illumination," and the baptized "the enlightened") to grant them "that be admitted into the fellowship of Christ's religion," namely by baptism, "that they may eschew those things that are contrary to their profession," or vow in baptism, &c. Though this custom of general baptism at Easter be not in use now, yet this Collect is still seasonable, as a general anniversary commemoration of the great blessings received from God by our baptism, and our solemn vow and profession made to him therein.

The ancients were wont to observe an anniversary commemoration of their baptism; they, that were baptized at Easter the year before, came the year following, the same day, to the Church, and solemnly with oblations, and other religious offices, commemorated the anniversary day of their new birth. Though our Church does not in every particular observe the same custom, yet she draws near to the ancient practice in this solemn though general, anniversary commemoration of baptism this day, minding us all this day of our baptism, and our vow made therein, and praying to God to enable us all to keep it. And for this very reason does she appoint children to be baptized, upon Sundays, and other holy-days, when most people are present, that they may be put in remembrance of their own profession made to God in baptism. And happy were it for us, if we would make good use of this care of the Church, by often remembering that solemn vow, by which we have dedicated ourselves to God to be an holy people; the wilful breach of which vow is horrid sacrilege.

In the Gospel our Saviour tells his disciples, that

though they "should weep and lament". (by reason of his death) "their sorrow should be turned into joy, which no man should take from them;" namely, after his resurrection. And such joy belongs to this time, and to us in it, if we be also his true disciples and followers; which how we may be, the Epistle shews, by minding us of what we promised and vowed, when we were admitted into Christ's school, and gave up our names to him, "the abstaining from fleshly lusts, and having honest conversation" in all our relations. And this is the main drift of the whole Epistle (the first of St. Peter) out of which this is taken; to persuade them that were born again, and lately become Christians, to walk suitably to such an holy profession, and that chiefly in regard "of the lively hope, unto which they were begotten again by the resurrection of Jesus Christ from the dead;" and so is most agreeable to the Church's meditations this day and season. *Bp. Sparrow.*

(20.) In compliance with the entreaties of the apostles in this Epistle, let us carefully eschew all sinful lusts, as contrary and disagreeable to our profession; and follow honesty in all our dealings, submission to our superiors, with a right use of our Christian liberty; giving honour to all men, love to our brethren; and joining to these the fear of God, and honouring our civil rulers, as things agreeable to the religion we profess, and answering the end and designs of it.

To this we stand obliged by the decency of the thing, it being highly fit and reasonable, that we should be and do as we pretend; and likewise by the great indecency of the contrary; it being grossly absurd and unbecoming, to pretend to great things and to do nothing like it. Again, the honour of our persons and profession requires us to walk worthy of both. When we live by the rules and precepts of Christianity, we bring credit to our religion and ourselves, whereas both are disparaged by an unsuitable conversation; yea, we reflect dishonour upon Christ, and bring an evil report upon

that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me; and, again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered 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. (21.)

his ways, when we act contrary to what we profess, and wear his livery only as a cloak for our sinful practices.

Lastly, our own interest obliges us to act suitably to our profession; it being a matter of great comfort to us here, and of a much greater reward hereafter, for such will surely find an entrance into their Master's joy, and be made for ever happy with him; when the titular and nominal Christian, that usurps the name of Christ, without living answerably to it, shall be for ever excluded from his presence, and have his portion with hypocrites and unbelievers, which it will concern us above all things to prevent.

*Dr. Hole.*

(21.) The words of this Gospel, spoken to the disciples in a very critical juncture, are of very comfortable import, and, if duly considered, will have a like effect upon us, as they had upon them, in proportion as our circumstances and theirs agree. But surely those Christians are without excuse, who do not improve them to these two purposes at least.

1. To quicken us in the pursuit after so excellent a joy. There is this good correspondence between the offices of the day, that the Gospel enforces the exhortation in the Epistle, of considering ourselves as "strangers and pilgrims," and so cutting those desires short, the objects whereof can stay with us but "a little while." And the Collect prayeth for grace to "eschew those things that are contrary to our" Christian "profession, and to follow all such things as are agreeable to the same." To which nothing can be more contrary, than a sensual and worldly mind; nor any thing more agreeable, than such earnest desires, and zealous endeavours, after future and spiritual happiness, as will not suffer themselves to be diverted by any treacherous allurements here below.

2. The other use we should make of this Gospel

## The Fourth Sunday after Easter. (22.)

*The Collect.*

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

*The Epistle.* St. James i. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning. Of his

is to compose our minds in time of trouble. Let us consider, that this cannot last always, that patience bringeth forth precious fruit, and that it will be our own fault, if our labours and sufferings do at last prove abortive. Let us set the "lightness" of the "affliction" against the "weight of glory," and the "momentary" passage of the one against the "eternal" stability of the other. For this would be sure to cast the scale, and enable us, in humble imitation of our blessed Master, to "endure the cross for the joy that is set before us." Put the utmost and worst of the case, that we are called to "resist unto blood;" yet, even in death, we have this reflection to support us, that there is but that one "pain more," and then "the man is born." Born into a world of bliss and immortality, to a life of "joy" most exquisite and ravishing to the "heart," and that "a joy which no man taketh from him." That joy may God of his infinite mercy make us all partakers of, through the merits and mediation of him, who hath shed his blood to purchase it for us, Jesus Christ, the Son of his love, to whom with the Father, and the Holy Spirit, be all honour and glory, now and forever. *Amen.*

*Dean Stanhope.*

(22.) This Collect is fit for this paschal time from Easter to Pentecost, a time of greatest joy; the Church therefore prays that we may rightly observe the time, be full of joy in a joyful time, and withal that our joy may be a true and real joy, that our hearts may surely there be fixed, where true joys are to be found: such joys as Christ's resurrection, and the promised Comforter afford. And one or both of these two grand occasions of joy and exultation (to wit, Christ's resurrection, and the promise of the Comforter) are the principal subject of the Gospels from Easter to Whitsuntide; but lest our joy should grow presumptuous and luxuriant (as joy is apt to exceed) the Epistles for the same time

own will beget 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. (23.)

*The Gospel.* St. 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

admonish us of duties answerable, to believe in Christ, to rise from the grave of sin, to be patient, loving, meek, charitable, &c; having our Lord for an example, and the promise of his Spirit for our guide, strength, and comfort.

*Bp. Sparrow.*

(23.) From this passage we should learn, 1. To ascribe with all possible thankfulness every advantage we enjoy, whether of nature, of fortune, or of grace, to the good God alone, who is the giver of them. 2. Hence we are likewise taught, where in particular to lay the inestimable benefit of our spiritual regeneration and salvation. That it is entirely owing to God, and an instance of his free and undeserved grace. 3. It is observable, that he assigns to the "word of truth" a part in this work: and such a part as intimates it to be the instrumental cause of our new and spiritual birth. With regard to which "word" he lays down directions for our behaviour in the three following verses, importing that we make use of all proper means and opportunities for being instructed in this "word," and so understanding our duty: that we be modest and do not take upon ourselves to be teachers, through a vain conceit of our own sufficiency: that we endeavour to govern our passions, particularly that of anger, and cultivate its opposite virtue, meekness: and that we lay apart that sensuality and those fleshly lusts, which are irreconcilable with the purity of heart and life enjoined by the Gospel. Lastly, we may observe the significance of that metaphor, which commands us to receive the "ingrafted" word. Ingrafting, it is well known, incorporates one sort of plant with a tree of another: by which means the old stock is not destroyed, but a new quality so superinduced, that the fruit is from thenceforth changed, and made more generous. Thus the "word" must be

I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. (24.)

thoroughly joined to us, and made of a piece with us: it must penetrate, and mingle with, and influence, every faculty of our minds. The wild suckers, which sprout from the old sour stock, must be cut low and kept under, that the new scion may receive nourishment, and shoot more vigorously. Thus nature is not taken away, but its luxuriances pared off. Our appetites are not extinguished, but improved, and turned to nobler objects. Our affections, (according to the Collect for the day) from being unruly, alter their taste; and from henceforth "love that which God commands, and desire that which he does promise: and by making this happy change in our originally corrupt temper and inclinations, and so becoming a principle of a new and nobler product, we "have our fruit unto holiness, and the end everlasting life." And thus it is, that "the ingrafted word" becomes "able to save our souls."

*Dean Stanhope.*

(24.) The Holy Ghost is here spoken of as guiding the apostles into all truth. A consideration of the true import of the guidance ascribed to him may enable us to judge what method he usually takes in the ordinary operations of his grace.

1. He is a guide to Christians, in the sense of one who leads a traveller on the way. He directs them what course to take, he warneth them against the pits and precipices, the difficulties and by-paths, by which, if destitute of such direction, they might wander, or perish in their journey; and so he brings them forward in that holiness, of which himself is the perfection, and the brightest pattern.

2. He is a guide, inasmuch as he assists and supports men in their passage. This sort of guidance the Holy Spirit performs, when he descends to our infirmities, accommodates himself to our capacities, and imparts his gifts and graces; not according to his own fulness and power to give,

**The Fifth Sunday after Easter.**

(25.)

*The Collect.*

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

*The Epistle.* St. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself,

but in such proportions, as the vessels, into which they are poured, are qualified to receive them.

3. A guide is one who performs the office of a master or teacher. Such a guide is the Holy Ghost. He enlightens dark eyes, but by such illumination, as supposes a willingness to see. He leads men into paths of holiness and salvation, but then he expects a readiness to follow. He gives ability to perform that, which without him never could be done; but it is that, which will not be done neither, without our own pains and concurrence. "The meek" (says David) "he will guide in judgment, and the meek shall he learn his way." Psal. xxv. 9. But still they are "meek." And, although he strengthen our weakness, and inspire our dispositions, and assist our endeavours, to be good; yet is he no where said, by an almighty and irresistible operation, to compel the obstinate, or to drag men along whether they will or no.

Hence it will be no difficult matter, to reconcile those texts of Scripture, which attribute our sanctification and salvation to the "word," with some others which give the same effects to the "Spirit" of God. The *short* is; this is the efficient, that the instrumental cause. We cannot come to Christ, except we be drawn; and it is his Spirit that draws us; and he draws us by the word. He gives a new turn to our thoughts and inclinations, disposes us to hearken, and consider, and endeavour; and then he renders those actions and endeavours successful. So that all this is effected by application of proper means, by seasonable suggestions, by influences so gentle and sweet, that all is done with us, and in us. The work is so much the Spirit's, that if we be tractable and willing to do our part, he will not fail to do his: and it is so much our own too, that, if we refuse or neglect our part, he will not do it, either for us, or without us.

So great agreement may we easily perceive, between the Epistle and the Gospel for this day: the

and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (26.)

*The Gospel.* St. John xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name,

"word of truth begets" us, and the "Spirit of truth" guides us. So exactly alike are the predispositions, necessary for profiting by both, I conclude, therefore, with most earnestly exhorting every man, as he values his salvation, so to receive the one, and submit to the conduct of the other, that each may attain its proper effect upon him: and, since "Almighty God alone can order the unruly wills and affections of sinful men;" let us not be wanting to pray with our Church, that he would "grant unto" all his "people, to love the thing which he commandeth, and desire that which he doth 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.

*Dean Stanhope.*

(25.) The Gospel before promised a Comforter: the Epistle and Gospel this day directs us, what to do to obtain that promise. Two conditions are required on our parts for the receiving of that promised Comforter: first, prayers or rogations, this the Gospel teaches, "Ask and ye shall receive, that your joy may be full:" secondly, to love God, and keep his commandments, (John xiv. 15;) this the Epistle exhorts to, "See that ye be doers of the Word," &c. The Collect prays, that we may feel the fruits and comforts of this holy Spirit in our hearts by good thoughts and abilities to perform them.

*Bp. Sparrow.*

(26.) By resembling the "word" to a glass, it is the apostle's intention to convince the "hearers only," and "not doers," that they mistake the very end and proper use of "the word." For the use of a glass is to represent men to themselves. But the end of that representation is, not that they may sit, and contemplate, and fall into rapturous admiration of their own imagined beauty; but that they may see, and so see, as to correct whatever upon that view is found to be amiss. It is thus they are

ne will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh, when I shall no more speak unto you in proverbs; but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father,

to take effectual care, that their persons and habit be comely and composed; which could not be taken, unless this beholding of their own image had made them sensible how matters are, and how they ought to be with them.

Such is the use and end of the "word" too. By comparing the contents of this with our own dispositions and actions, we may distinctly learn the state of our own souls: and, as that is found to agree or to disagree with the will of God, we have there, not only an opportunity of knowing ourselves, but a certain rule and model, whereby to amend ourselves. They, who will not look into this glass, are not so much as hearers: they who look carelessly, and straightway forget their form, are the hearers, without right application, and that practice which would certainly follow thereupon: for this is a glass which flatters none, who are content to hold it fairly, and take the report it gives: a glass, which, men are sensible enough, ought not to be held in vain. But then they are more entertained with the reflections of other people's visages than their own. You shall have them very acute in discovering blemishes and imperfections, and recommending this correction upon their account; ingenious and ready to apply every smart thing they read, every sermon they hear, to their neighbours, and wonderfully pleased to think, how such a one's picture hath been drawn to the life: but in all this they can find no likeness of, no concern for, any fault or failing in the proper place. Hence it is, I mentioned a right application of the word: for this glass is intended to shew, not others to us, but every man to himself: to inform us what we are, in order to make us what we should be; not to divert us with the spots and deformities of our brethren: for this would prove the certain way to keep us, nay, and to render us yet a great deal more, what we should not be. Such false appliers and censurers are always too busy abroad, not to overlook that at home, which, of all the rest, stands in most need of being nicely looked into. And, whoever they be, that turn this glass another way, casting off all the discoveries made by it from themselves, and becoming judges of their brother's liber-

and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the

ty and conscience; they are the very hypocrites reproved by our Lord for employing themselves about the mote in another's eye, without regarding the beam in their own. And how "religious" soever they may "seem," depend upon it, all their "religion is vain."

And so is theirs likewise, who reduce the Christian religion to a mere science, and place all perfection in reading, and hearing, and knowing the precepts of it; who measure their proficiency by the number of sermons they run about to attend, or the good books they are eager to peruse; or by the niceness of the points they are able to argue upon; as if the word had done its business by filling the head, though it never influence the heart at all. A sort of understanding this, to which even ignorance itself, when honest and unaffected, is infinitely preferable. For so our Lord himself pronounced "that servant, which knew his master's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes: but he that knew not," (that is, was not in a capacity of knowing,) "and did commit things worthy of stripes, shall be beaten with few stripes." (Luke xii. 47, 48.) Alas! it is action only that crowns all our studies. The word is of equal service and necessity, for quickening and exciting us to what we already do, as for instructing us in what we do not yet understand. It is not said, "Happy are ye if ye know these things;" but, "If ye know these things, happy are ye if ye do them." (John xiii. 17.) In short, to be wise in spiritual matters is no farther an advantage, than as it disposes us to be good, for that alone is being "wise unto salvation." And he, in the Christian sense, knows most, who leads his life best.

So great reason have all those well-meaning people to be very jealous over their own hearts, who use a very commendable industry indeed, in learning the precepts of this law: so much it concerns them to examine, by the marks laid down under my former head, what effect they feel upon their temper and behaviour. And whether, after so frequent, and so zealous, I had almost said, such infinite hearing, they be not like the men of voracious

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. (27.)

appetites, who eat much and greedily, but digest and thrive by nothing ; for such are sometimes the keenest and devoutest hearers ; deceived by the quantity they take in, and still "hearers" only. And therefore so reasonable and important is the petition of our Church this day ; that "He, from whom all good things do come," would "grant us, not only by his holy inspiration to think those things that be good, but by his merciful guiding to perform the same, through our Lord Jesus Christ. Amen."

*Dean Stanhope.*

(27.) It may be useful to consider what our Saviour means in this place by calling on his disciples to "be of good cheer."

1. The being of "good cheer" under "tribulation" does by no means infer that firmness of mind, (as some philosophers of old miscalled it) which preserves the man from being at all affected with calamities, or moved from his usual easiness of temper. How far human nature might be beholden to them, who bestowed this fanciful perfection upon it, is not worth staying to examine : let it suffice to observe, that religion is not at all obliged by it ; for the Gospel no where goes about to delude us with romantic notions : it tells no man upon a cross, or in a fire, that he feels no pain ; or that such pain is nothing to him, because it cannot reach his soul : and yet, it commands every man to continue steadfast in his duty, notwithstanding the most exquisite tortures to deter him from it. It is entirely suited to the condition and common sense of mankind, and would not require more constancy in suffering, if it did not furnish more substantial comforts, than any other system in the world : in short, Christianity leaves nature, and its passions, in the proper exercise of their powers ; offers no false ideas of things without us, which experience will be sure to prove false, when we most need and wish to find them true ; but it allows the tenderest sense of pain and grief, and yet contrives a way to conquer that sense, and sustain our spirits under the utmost weight of them.

2. This command to be of "good cheer" belongs to such "tribulation" only, as the hand of God brings upon us. The sufferings of these disciples, in propagating the faith, seem to have been principally in our Lord's view at this time ; and for these he had long since declared them "blessed." But he had also directed them to join the "wisdom of the serpent with the harmlessness of the dove ;" (Matt. v. 10, 11, 12 ; x. 16.) and made prudence, as well as perseverance in goodness, a truly Chris-

## The Ascension-day. (28.)

### The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only be-

lian duty. When, therefore, men court danger, and draw upon themselves unnecessary sufferings, it is not the best cause, nor the best meaning in the world, that will bear such people out, or entitle them to the comforts of persecuted Christians. For these in truth do suffer, not for Christ's and righteousness' sake, but for their own humour and folly, the enthusiasm of a mistaken, or the heat of an indiscreet zeal.

DEAN STANHOPE.

The three Rogation Days, that is, the Monday, Tuesday, the Wednesday before Holy Thursday, or the Ascension of our Lord, being by the Church of England appointed to be observed as days of fasting or abstinence, it may be proper in this place to give some account of their original.

These Litanic, or Rogation Days, were first instituted by MAMERTUS, Bishop of Vienna, a little after the middle of the fifth century. MAMERTUS was not the inventor of Litanics, or litanical supplications, but he was the institutor of the Rogation fast, and the first that applied the use of Litanics to the Rogation Days. To avert the irruption of the Goths, and to appease the wrath of Heaven, which was manifested by various calamities, and many strange prodigies ; he ordered processional supplications to be made (or to speak more correctly, he obtained permission from the Senate, that they should be made) on the Monday, Tuesday, and Wednesday before the Ascension. Rogations being the Latin name given to the processional supplications, the days were called Rogation Days.

Hitherto the whole fifty days of Pentecost had been observed as one continued festival, and the appointment of a fast for three days before the Ascension, appeared to the Spanish Churches so improper a departure from the practice of their forefathers, that the council of *Gironne* enacted, that the Rogation fast should be kept after the day of Pentecost.

This fast was unknown in the Greek Church, which kept Pentecost as one entire festival, in conformity to ancient and general usage. But the example of MAMERTUS was followed by many Churches in the West, and the institution of the Rogation Days, soon passed from the diocese of Vienna into France, and from France into England : though it was not admitted at Rome, before the end of the eighth century, or the beginning of the ninth. The first Council of Orleans enacted, that during the three days before the Ascension, men servants and women servants should be released from work-

gotten 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 showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God; and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard

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

ing, that all the people might attend the public worship. These processional Rogations continued in England, till the Era of our Reformation.

The injunctions of Queen Elizabeth, which like those of Edward in 1547, prohibit litanical processions, "Require, that the curate in the common perambulations, used heretofore in the days of Rogations, shall at certain convenient places admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the ciii Psaim, *Benedic quima mea, &c.* at which time also the same minister shall inculcate these, or such sentences: *Cursed be he which translateth the bounds and dolles of his neighbour:* or such other order of prayers as shall be appointed."

But no office, or order of prayer, or even single Collect has since been appointed for the Rogation Days in any of our service books: though four very excellent Homilies are provided, the first of which is to be read in the Church, after the ordinary service on Monday, the second on Tuesday, the third on Wednesday, and the fourth on the day that the Perambulation is made. SHEPHERD.

(28.) Forty days after his resurrection, our blessed Saviour publicly ascended with our human nature into heaven, and presented it to God, who placed it at his own right hand, and by the reception of those first fruits sanctified the whole race of mankind. As a thankful acknowledgment of which great and mysterious act of our redemption, the Church hath from the beginning of Christianity set apart this day for its commemoration; and for the greater solemnity of it, our Church in particular hath selected such peculiar offices as are

suitable to the occasion; as may be seen by a short view of the particulars. *Wheatly.*

Forty days being expired since our Lord's resurrection, and he being now about to take his last farewell of his disciples, he came to them as they were assembled in a private place, and among other things, relating to the government of his Church, he particularly charged them not to depart from Jerusalem, until they had received that miraculous effusion of the Holy Ghost, which he had promised, and would shortly send down upon them; and having led them out of the city, to that part of the Mount of Olives which was nearest to Bethany, he lifted up his hands, and gave them his solemn benediction; and while they remained in a posture of profound adoration, he was gradually taken from them in a cloud, and carried triumphantly into heaven, where now he sitteth at the right hand of God, *God blessed for ever. Amen.*

In this short history of our Saviour's ascension the Holy Spirit condescends, in a very particular manner, to the measure of our capacities, by attributing to God the parts and gesture of our human body. The hand is the chief instrument of exerting our strength, and is therefore very properly used to denote the power of God. The right hand is the usual place of honour and respect, and therefore implies the highest dignity. Sitting intimates a state of ease and rest, and is properly the posture of those who are vested with power and authority, of kings on their thrones, and magistrates in courts of justice, and therefore, *Christ's sitting at God's right hand*, implies, that the same bliss, glory, and power, which, as the Son of God, he enjoyed before his incarnation from all eternity,



heaven, shall so come in like manner as ye have seen him go into heaven. (29.)

*The Gospel.* St. 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 which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall

his human nature is now made partaker of in the highest heavens. That this God-man is invested with an absolute authority, and boundless dominion, and does now in both natures rule, as he shall one day judge, the whole world; and that, till that day come, it is our duty to reverence, obey, trust in, and pray to him, as our only head and king, our rightful and universal Lord. G. NALLSON.

(29.) The portion of Scripture for the Epistle, and that of the Gospel, for this great and solemn day, do both agree in acquainting us how our Lord employed his last minutes with his disciples here upon earth; and how his blessed person was disposed of, when ceasing to converse any longer among men. They relate, that by a fate very distant from that of common men, his body was not deposited in the grave, whose gates and strong holds he, at his resurrection, had already broken through; but that it was received up on high, and conveyed into heaven. Thus far both passages agree; and then St. Mark adds, that he "sat on the right hand of God."

These two glorious actions make the sixth article of our Creed. The sum whereof will be comprehended in these very few words: "That the same bliss, and glory, and power, which the Son of God did, before his incarnation, enjoy with his Father from all eternity, his human nature is now made partaker of in the highest heavens. That this God-man is invested with an absolute authority and boundless dominion; and does now, in both natures rule, as he shall one day judge, the whole world. That, till that day come, it is the duty of us, and of all mankind, to reverence and obey, to trust in and pray to him, as our only head and king, our rightful and universal Lord." This is the substance of that, which we are to understand, by "Jesus Christ being received up into heaven, and sitting at the right hand of God."

*Dean Stanhope.*

(30.) From Christ's being exalted to the right hand of God, we may learn the infinite wisdom and

speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with the signs following. (30.)

**Sunday after Ascension-Day. (31.)**

*The Collect.*

O GOD, the King of glory, who hast exalt-

justice of God the Father, in recompensing the sufferings of his Son, with so high and honourable a reward.

2. From Christ's exaltation at the right hand of power and glory, we may learn all due reverence and subjection to him: for "God hath thus highly exalted him, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil. ii. 9, 10, 11.) Let us then be subjects of his kingdom of grace here, that we may become the subjects of his kingdom of glory hereafter; subject we must be either to his mercy or his power; for they, that will not submit to his golden sceptre, shall be "bruised with his rod of iron, and those his enemies, that will not have him to reign over them, shall be brought forth, and slain before him" (Luke xix. 27.)

3. From Christ's sitting at the right hand of God, we may learn, to triumph over death and the grave in the words of the apostle; "O death, where is thy sting? O grave, where is thy victory? but thanks be to God who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 57.)

4. From Christ's sitting at the right hand of God, let us learn, by the eye of faith, frequently to look up to him, to enable us to bear up with courage under all the troubles and tribulations of the world; so St. Stephen did; and so the apostle exhorts all good Christians to do. (Heb. xii. 2.) "Looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is now set down at the right hand of God."

5. From Christ's interceding for us at the right hand of God, let us learn to "come boldly to the throne of grace; where we have a prevalent friend and Advocate to obtain grace and mercy for us. And let us so rely upon his intercession, as not to seek to any other mediators, for there is "one Mediator between God and men, the man Christ Jesus."

*Dr. Hole.*

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

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

The end of all things is at hand : be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins. Use 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

(31.) This is called Expectation week ; for now the apostles were earnestly expecting the fulfilment of our Lord's promise, "If I go away, I will send the comforter to you," (John xvi. 7.) The Epistle exhorts to earnest prayer for the Comforter promised in the Gospel ; which exhortation the Church performs in the Collect. It exhorts us all to make such an use of those gifts which the holy Spirit shall bestow upon us, as becomes good stewards of the manifold grace of God.

*Bp. Sparrow, Wheatly.*

(32.) By "the end of all things" mentioned in this Epistle we shall do well to understand that day of the Lord, the terrors of which are described in the 24th chapter of St. Matthew, and the 21st of St. Luke. A revolution of that infinite consequence, that the utmost preparation, possible to be made for it, is all little enough : and a revolution so uncertain, as to the time when it shall overtake us that our Lord, upon all occasions taken to mention it, inculcates the great duty of watchfulness ; a duty, incapable of being discharged by any who have not attained to a mastery over their sensual appetites, the indulging whereof, to any degree of excess, clouds the reason that it cannot keep awake, and indisposes the mind to every thing serious, that it hath no inclination to consider, and provide itself against, the surprises of its spiritual enemy. His temptations can at no time attack us with more fatal advantage, than when unlawful liberties and pleasures have put us off our guard ; and, if this be our danger in every common event of life, how much more dreadful is it, with regard to our end, in which whatever we suffer is final and incapable of any reparation ? Most seasonably

things may be glorified through Jesus Christ : to whom be praise and dominion for ever and ever. *Amen.* (32.)

*The Gospel.* St. 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, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness ; because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me : but these things have I told you that when the time shall come, ye may remember that I told you of them. (33.)

therefore does the apostle here press the duty of sobriety. And, in regard the strength and succour of the very best men is not from themselves, most reasonably does he add "watching unto prayer." Thus treading in the steps of our blessed Saviour, who, on the like occasion gives the following warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man." (Luke xxi. 34, 35, 36.) The only remarks I would leave this particular with, are, 1. That by comparing our Lord and St. Peter together, it appears that sobriety means, not only what we call a temperate use of meats, and drinks, and pleasures, and recreations, and the like, but also a moderating of our desires and pursuits, in the business and advantages of the world. And 2. That there is a mutual subserviency of these virtues to each other ; sobriety is necessary to qualify a man for devotion, and prayer as useful to preserve and confirm us in the love of sobriety.

*Dean Stanhope.*

(33.) The word in this Gospel rendered "Comforter" is in the original "Paraclete," which signifies three things, a Comforter, an Advocate, and a Teacher or remembrancer : which offices, as they were necessary to the apostles at that time, so will they be to all Christians to the end of the world. This Paraclete is the Holy Ghost, the third Person in the ever-blessed Trinity : and he is truly and

**Whitsunday. (34)***The Collect.*

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice

properly a Paraclete in all the forementioned senses. 1. He is a Comforter: for he administers consolation capable of bearing up the spirits in all conditions, and communicates joys that are sufficient, not only to keep us from fainting under, but even to make us rejoice in tribulation. 2. He is an Advocate, or Intercessor, which office he performs for us, partly by acting our cause for us with God, helping us to pray, forming our petitions, and inspiring us with holy affections, (Rom. viii. 26:) partly by pleading our cause before men, Matt. x. 19:) and partly by pleading Christ's cause against the world. (John xvi. 8, 9, 10.) 3. He is a Teacher or Remembrancer: which office he executed for the apostles, by "leading them into all truth, and teaching and bringing all things to their remembrance which Christ had said unto them." And the same he still executes for us, by instructing us out of the holy Scriptures, which are the dictates of the same Spirit; and by bringing to our minds all necessary truths for our benefit and consolation, as occasion shall require.

From Christ's promise then of this Comforter, Advocate, and Instructor, let us be ready to welcome him for all these purposes. Let us hearken to his consolations in all our troubles and distresses, and be ever willing to receive the cordials he is pleased to administer to keep us from fainting under them. Let us rely upon him as our Advocate and Intercessor, against the cry and guilt of our sins; let us cast ourselves upon the merits of Christ's satisfaction, and depend upon his Holy Spirit, who is ever ready to plead our cause, and to make intercession for us. Moreover, let us hearken to the advice and direction of this holy Monitor, both in his private whispers, and more public instructions; never turning the deaf ear to either, but always listening to that voice, saying to us, "This is the way, walk in it, when we are turning to the right hand, or to the left." And then he who now "guides us by his counsel here, will hereafter bring us to glory." *Dr. Hole.*

(34.) The day after our blessed Lord had taken possession of his regal dignity in heaven, he thought proper to perform his gracious promise of sending his Holy Spirit upon the apostles and disciples; who being on this day assembled to celebrate divine worship, there suddenly came a sound from heaven, as of a mighty rushing wind, and filled all

in his holy comfort, through the merit 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

the house where they were sitting; and there appeared unto them cloven tongues, like as of fire, and sat upon each of them. Hereupon they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance; whereby they who were Jews by birth, and understood only their own native language, were in an instant enabled to publish that religion which God had revealed to them, all over the world.

Pentecost being on a very high festival among the Jews, observed by them in memory of the promulgation of the law from Mount Sinai, and to entertain the divine blessings upon their then ensuing harvest, there were vast multitudes of proselytes, natives of no less than fifteen different nations, at Jerusalem, to celebrate the feast; who at the first news of this miraculous mission, repaired to the place where the apostles were assembled, in order to satisfy themselves of the truth of it. But how great was their surprise and astonishment, when they heard such ignorant and illiterate men rehearse the wonders of Almighty God, and the sublime doctrines of the Gospel, in almost all the known languages in the world! Some of them, however, and probably the inhabitants of Jerusalem, who had so lately imbrued their hands in the blood of Jesus, and whose hearts were steeled against all conviction of the divinity of his person and religion, endeavoured to elude what they could not deny, and to impute the miracle (for such it appeared even to them) to the operative qualities of new wine.

Hereupon Peter, as president of the assembly, stood up, and endeavoured to confute their injurious calumny by telling them, "That then it was early in the morning, not above nine of the clock, and consequently very improbable that men should be drunk, it being no proper time to have eaten or drank any thing; that the present effusion of the Holy Ghost was a full completion of that famous prophecy of Joel (ch. ii. 28, 29.) *And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.* That Jesus of Nazareth was the person, who had

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,

poured down those extraordinary gifts upon his Church; that from the testimony of the holy David it plainly appeared, that God all along intended to raise him from the dead, and exalt him to his right hand; and that the present mission of the Holy Ghost abundantly declared, that the same person, whom they by divine permission, had *crucified and slain*, God had ordained to be *both Lord and Christ.*" This sermon, though the first that St. Peter made in public, was so very moving, and so deeply affected the audience, that no less than three thousand of them were converted, and received into the profession of the Christian faith by baptism, who by their diligent attention to the apostles' doctrine afterwards, their constant attendance upon public prayers, their frequent celebration of the Lord's Supper, their cheerful intercourse with each other, their parting with their goods and possessions, and communicating to every one according to their necessities, (even to the love and admiration of all that beheld them) were daily and hourly confirmed therein.

On this day when we commemorate the first establishment of the Christian religion, not in the manner in which other religions have been established, by fire and sword, plunder and rapine, fraud and violence, but by the far more powerful and efficacious influences of the ever-blessed Spirit. We ought therefore to live in strict conformity to the precepts of that Gospel, which hath received so convincing a testimony; to hold fast the profession of that faith, which is established upon such firm grounds; and to support ourselves under all the difficulties of the Christian warfare, with this comfortable consideration, *that he that is in us, is greater than he that is in the world*; and that we may do all things through Christ that strengthen us.

G. NALLSON.

As to the name, the most received opinion is, that the word is at length "White-Sunday;" so called from the white garments, worn by the persons baptized in the ancient Church. For the ad-

saying one to another, Behold, are not all these which speak Galileans? and how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotomia, 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. (35.)

*The Gospel.* St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will

ministering of which sacrament, Easter, and this, and the Sundays between, were the most solemn seasons. Particularly on this day, the last of those Sundays (when that solemnity determined, and the preparation, for it had been extended to the utmost length); as well on that account, as for the deserved veneration due to so great a festival, vast numbers offered themselves to be received to baptism. And, in token of their being cleansed from all past sins, as well as for an emblem of that innocence and purity, to which they then obliged themselves, they were clad in white: and, from the multitude of such vestments then put on, are supposed to have given occasion for this Lord's day being distinguished by that name.

*Dean Stanhope.*

The reason, why this time was of old appointed for solemn baptism, was, 1. Because this day the apostles were baptized with the Holy Ghost and fire, Acts ii. 3. 2. Because this day three thousand were baptized by the apostles. Acts ii. 41. In memory of which, the Church ever after held a solemn custom of baptizing at this feast.

*Bp. Sparrow.*

This day is called Pentecost, because there are fifty days betwixt the true passover and Whitsunday. As there are fifty days from the Jews' passover to the giving of the Law to Moses in Mount Sinai, which Law was written with the finger of God; (for from the fourteenth day of the first month, the day of the passover, to the third day of the third month, the day of the Law's giving, (Exod. xix. 1. 16.) are fifty days;) so from the true Passover, which was celebrated when Christ was offered up for us, are fifty days to this time when the Holy Ghost came down upon the Church, to write the new law of charity in their hearts. It should be noted, that we must not count the fifty days from the very day of the passover, but from the Sunday following: and so God directed the Jews, (Lev. xxiii. 15.) speaking of their Pentecost or Feast of Weeks, "and ye shall count from the

pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not

my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. (36.)

morrow after the sabbath; from that day seven weeks shall be complete." *Bp. Sparrow.*

(35.) This scripture relates one of the most important events that ever happened to mankind. For such was the mission of the holy Spirit, and the pouring out of his miraculous gifts upon the disciples, in a manner most amazing, most effectual for the mighty purposes appointed to be accomplished by their means. An event deservedly commemorated by the Christian Church, since the influence of it extends to all ages; and the benefit consequent upon it is no less than the conversion and instruction of a whole world. Upon this occasion first, that power from on high exerted itself, wherewith our Lord promised to endue those delegates, to whom he had committed the care of finishing the great work. A work, which himself declares necessary to have been begun in his own person; but to have been carried on and finished by other hands.

All the circumstances that concurred to give authority and efficacy to their undertaking, are of great significance and consideration: such in particular are the time, the place, the surprising appearances of the Spirit's descent. But such more especially were the immediate effects it produced, and the condition of the persons so powerfully wrought upon.

Now that effect was "speaking with other tongues, as the Spirit gave them utterance," (Acts ii. 4. 7;) and the persons who spake thus were all Galileans; natives of a country held in great contempt among the Jews, and, in particular, for be-

ing heavy, and ignorant, and unpolished. The men before us were known to be such. Bred up to mean trades, and destitute both of capacity and opportunity to acquire any degree of those abilities, which they now exerted in the utmost perfection. And what could be a more evident proof of God speaking in them, and by them, than the doing of that in an instant, which the study of a whole life could hardly, if at all, qualify any man to do? Here was no room for delusion, where every hearer was a judge for himself; and where those that heard were so many, of regions so distant, and of languages so very different from each other. So amazing are the improvements where God condescends to teach; and so manifestly does it appear, that he teaches immediately by himself, where art and nature are so far out-done: where the "foolish" are empowered in a moment to "confound the wise;" and the "weak" chosen to "confound the mighty;" 1 Cor. i. 27. 29. This left no room for "flesh to glory in his presence," but proved itself, beyond all contradiction, to be a "power from on high." *Dean Stanhope.*

(36.) This solemnity being consecrated in a peculiar manner to the honour of the blessed Spirit of God, this is a convenient opportunity for setting forth that light, which the Gospel for the day and other passages of Scripture have given us, into the nature of the Holy Ghost.

1. The testimony of Scripture will, I conceive, abundantly justify us in stating that the Holy Ghost is a person, and not a mere quality, or operation. It is confessed, that some passages in the

New Testament, where the word "spirit" is used, do carry that sense. And these are such, as by an usual figure of the cause for the effect, mean only the gifts and influences of that Spirit. But then some other passages are observable, to which no other signification, but that of a person, can fairly be applied. Thus this Spirit is said to "come," and to "be sent," to "come in the name" of one person upon a message from another; to "receive" from one, and to "shew" to others; to "assist," to "teach," to "guide," to refresh the memories of them, to whom he comes; and to discharge the office of a "paraclete;" all these are attributed to the Spirit in this very discourse to the disciples. Elsewhere we also read of the Spirit "making intercession," of his being "grieved," of his proceeding with discretion and choice, and "dividing" his gifts to "every man severally as he will;" of "blaspheming" him, of "lying" to him, of "tempting" him: of persons being "baptized" into his name, "separated" or consecrated to him, and "called" by him to the "work" of the ministry. Rom. viii. 26, 27; Eph. iv. 30; 1 Cor. xii. 11; Matt. xii. 31, 32; Acts v. 3. 9; Matt. xxviii. 19; Acts xiii. 2. Now from hence, I conceive, we are abundantly warranted to infer the personality of the Holy Ghost; because such things are here attributed to him, as cannot, with any propriety of speech, be affirmed of a quality, or operation, or indeed of any but a person.

2. The Gospel for the day does likewise strongly intimate, that the Spirit here spoken of is a divine person. For none but God can know all truth; and none can teach all, who does not know all. None but he, who is essentially united to the Son of God, could bring all those things to remembrance, which the Son had said: because whoever does so, must be privy to all that was said. This argument St. Paul makes use of, and it is drawn indeed from experience and common sense. "What man knoweth the things of a man, save the spirit of a man, which is in him? Even so the things of God knoweth no man, but the spirit of God." 1 Cor. ii. 10, 11. Now it is observable, that the argument, of no mind being perfectly known by any but itself, is there alleged in proof of the "Spirit's searching all things, even the deep things of God;" and to shew, how safely we may, upon that account, yield our assent to every thing, which shall by this Spirit be revealed to us; though such as no collections of our own reason can give satisfaction in, or make any discovery of. To these we may add those other passages, which call the Holy Spirit "God" and "Lord," (Acts xiii. 2; v. 3, 4, 9;) which affirm, that he inspired the Messiah, (Isa. lxi. 1; Luke iv. 18, &c. ;) that he spake by the prophets, (Isa. vi. 8, 9: compare Acts

xxviii. 25, 26; Jerem. xxxi. 33; Heb. x. 15, 16; 2 Pet. i. 21;) and that by his inhabitation, regenerated Christians become living temples and dwellings of God; (1 Cor. iii. 16, 17; vi. 19; Eph. ii. 20, 21, 22; 2 Cor. vi. 16.) As therefore the unity of the Son with the Father is frequently implied by the Father being "seen of him, known by him, manifesting himself to him, shewing him all that himself doth," and the like; so may the unity of the Holy Ghost with Father and Son both, be not unfitly gathered, from his "being sent by the Son," and "by the Father in the Son's name; receiving" of the "Son's" and of "the Father's to shew to disciples;" (for he is therefore said to receive of the Son's, because "all things that the Father hath are the Son's,") John xiv. 25; xvi. 14, 15. So again "teaching," and "calling to mind," all that ever the Son had taught before: especially, if to all this we add, that he is expressly styled, not only the "Spirit of God," and the "Spirit" of the "Father," but the "Spirit" of the "Son," and the "Spirit of Christ," 1 Pet. iv. 14; Eph. iv. 30; Matt. x. 20; Rom. viii. 9; 1 Pet. i. 11; Gal. iv. 6.

3. The texts referred to do also imply that procession of the Holy Ghost from the Father and the Son, which the Church hath generally received, as a matter of faith. For, though these three persons be, in all considerations relating to the divine nature, equal; so as that with regard to time, or power, or any other like perfection, none is greater or less than another; yet in dignity, and order of relation, there is some difference. The Father is in this regard supreme, because the original, the source, the root of the Godhead. A Godhead, from all eternity communicated to the Son: who is therefore acknowledged for the second person: and the same divine nature is again imparted by both these to the Holy Ghost, whose eternal procession from the two former gives him the third place in the ever-blessed Trinity. This must be confessed a vast and adorable mystery; too profound for man to penetrate, or distinctly to conceive. For how should a poor worm be able to comprehend the perfections of an infinite God? But since revelation teaches that so it is; reason agrees, that it ought to be received with an humble and submissive faith. As God hath not, so I think I might venture to say, that (according to those bounds of perfection, within which he hath thought fit to limit the several beings created by him) he could not, let men into a complete knowledge of all the depths of the deity. But then I add, that so much as he hath revealed is sufficient to command our belief of those things, which we cannot perfectly know. And such I take to be the intimations given in this and other Scriptures, of

*Monday in Whitsun-week. (37.)**The Collect.*

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

*For the Epistle. Acts x. 34.*

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

the Holy Ghost being a person, a divine Person, and a Person proceeding from God the Father, and God the Son.

*Dean Stanhope.*

(37.) The Whitsun-week was not entirely festival, like that of Easter: the Wednesday, Thursday, and Friday being observed as fasts, and days of humiliation, and supplication for a blessing upon the work of ordination, which was usually on the next Sunday. But the Monday and Tuesday were observed after the same manner and for the same reasons, as in the Easter-week.

The Collects, Epistles, and Gospels for both these days are ancient: both the Epistles are concerning the baptism of converts, (this being, as we have already noted, one of the more solemn times appointed for baptism,) and concerning their receiving of the Holy Ghost by the hands of the apostles, (this being also a time for confirmation, which was always performed by the imposition of hands.) The Gospel for Monday seems to have been allotted for the instruction of the new baptized; teaching them to believe in Christ, and to become the children of the light. The Gospel for Tuesday seems to have been appointed, as it is one of the Ember or Ordination weeks; the design of it being to put a difference between those who are lawfully appointed and ordained to the

of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree. Him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. (38.)

*The Gospel. St. John iii. 16.*

GOD so loved the world, that he gave

ministrý, and those who without any commission arrogate to themselves that sacred office.

WHEATLY.

(38.) It should be observed from this narrative, that the effusions of the Holy Spirit, liberal, and glorious, and manifestly divine, as they were, in the apostolical age, did not yet supersede the necessity of those sacraments, which Christ had left, as ordinary marks and means of conferring and expressing church-membership among his followers. For what is St. Peter's inference from these miraculous gifts? Is it, that the persons on whom they rested, had no need of baptism? No: but that these extraordinary gifts were an evidence, that God had a favour for them, and saw their sincerity, and thus was pleased to testify that they were fit objects for baptism. Accordingly he took care, that they should immediately be made disciples, who had this evidence of being believers before. "Can any man" (says he) "forbid water, that these should not be baptized," &c. Acts x. 47. So far is the baptism of the Spirit, even where that is undeniable, from excluding the baptism of water; so far any of the extraordinary methods of grace, from intending to break in upon and overturn the regular establishments and orders of the Church. And sure one cannot wish a stronger proof, than the in-

his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (39.)

stance before us, that the outward washing is not merely a figure, or representation, of the inward in this sacrament ; but a rite of initiation and an essential part of the sacrament : and that the graces of the Holy Spirit may be the foundation of a just claim to baptism ; but never (where that sacrament can be had) a lawful dispensation to any man, for the refusal and neglect of it.

The more usual course indeed is for those inward effects to accompany, and the increase of them to follow after, the use of the outward visible sign. Of this also we have remarkable instances in the book of Acts. One of which will be brought under consideration, by the Scripture appointed for to-morrow's Epistle.

*Dean Stanhope.*

(39.) If the question be asked why many of those, to whom the Gospel of Christ is preached, reject and despise it, though it be, as it is here described, "light come into the world," the reason is here given: "Because their deeds are evil: they love darkness rather than light, because their deeds are evil." The course of men's lives have a strange and strong influence upon their belief and opinion of things, and evil practices do very much corrupt and debase good principles. It is obvious to observe, that good men, who lead holy and virtuous lives, easily believe the truths of the Gospel, which they see tend so much to the happiness of this life and the next; they feel their minds inclined to receive Christ as the Saviour of the world; and both desire and delight in the knowledge of his ways; they choose light rather than darkness, and prefer knowledge before ignorance, and that because their deeds are good; they labour to regulate their practice by the rule of God's word, and, instead of shutting their eyes against the light, they pray God to open them, that they may more clearly see the wondrous things of his law. And thus an honest mind leads them to the knowledge of divine

## Tuesday in Whitsun-week.

### *The Collect.*

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

### *For the Epistle. Acts viii. 14.*

WHEN the apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down,

truths. Whereas bad men, on the other hand who lead loose and wicked lives, do all they can to extinguish the light of truth, which shews them the error and danger of their way, and would stop their career in wickedness: for this reason they hate knowledge, and endeavour to stifle and suppress the light of it from shining into their understandings, and that because their deeds are evil. Their works being contrary to God's word, they care not to receive or hearken to what makes against them, but rather seek to put out that light, which they have no mind to work or walk by. And therefore the Evangelist, in the next verse, adds, that "every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." There are some sins so foul, as to shun all discovery, and to covet a black veil of darkness, to hide their deformity. There are others attended with that shame and disgrace, as not to be able to bear the light, and so are acted under vizards and disguises, to avoid the reproach and censures of the world. Again there are others, so full of mischief and danger both to body, soul, and goods, that few care to own or be thought actors of them. And generally all sorts of sinners seek secrecy, to conceal the baseness and obliquity of their actions. "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Where by works of truth are meant virtuous and good works, done in conformity to God's word, and the rules of right reason. Such works do not decline but desire the light; they come to it to be made manifest, and rather court than fly observation; for these being wrought in God, that is, according to his holy will, and by the direction of his Holy Spirit, have the approbation of God and conscience too: and the more they are exposed to light the more joy and comfort do they bring to them that do them. *Dr. Hole.*



prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus:) then laid they their hands on them, and they received the Holy Ghost. (40.)

*The Gospel.* St. John x. 1.

VERILY, verily, I say unto you, He that

(40.) The passage, appointed for the Epistle of the day, is generally understood as meant principally of the laying on of the hands in confirmation, reckoned among the first principles of the doctrine of Christ, common to all Christians. Heb. vi. 2. The passage suggests to our thoughts the following considerations.

1. It may be observed, that confirmation in its nature is the ratifying or confirming of the vow or promise made in baptism. This in adult or grown persons is done soon after they are baptized: as in these Samaritan concerts. But in children, who by the mercy of Christ and the charity of the Church are admitted to baptism, and are received into the Church on the engagements of others, before they are capable of understanding their duty, this is to be done when they come to years of discretion; when, being arrived at some competent knowledge of what has been undertaken for their benefit in their behalf, they renew and ratify these promises in their own persons; and take upon themselves in their riper years, what by their sureties was engaged for them in their infancy.

2. The rite of confirmation was ever accompanied with prayer and imposition of hands. Thus Peter and John "prayed for" the disciples in Samaria, "that they might receive the Holy Ghost:" this is the ordinary means of conveying divine grace, and is appointed by God as the way for conferring his Holy Spirit, and withal spiritual strength sufficient to enable us to perform the baptismal vow. And thus Peter and John "laid their hands on" the disciples, "and they received the Holy Ghost." This custom, derived from ancient times as a mode of conveying blessings, was adopted in the Christian Church, after the example of our Saviour, who "laid on his hands," when he blessed the children that were brought unto him." And his apostles and their successors have, by the imposition of hands accompanying prayer, confirmed Christians from the earliest times.

3. As to the persons concerned in this rite; those who administer it, have ever been the chief pastors and governors of the Church; thus in this Epistle, when Samaria had received the word of God and been baptized by Philip, a deacon or inferior minister, Peter and John were sent to administer confirmation to them. And so it has been

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;

always administered by the hands of bishops, the successors of the apostles, as is well known and attested through all ages of the Church. The persons, to whom it is administered, are all baptized persons competently instructed in the principles of religion. Persons must first be received into the Church, before they can receive the blessings promised and bestowed in it. And therefore these Samaritans were baptized by Philip the deacon, before they were confirmed by Peter and John the apostles. And our Church, by the warrant of this and other examples, acts accordingly: taking care that children be prepared beforehand for confirmation by being catechised, and so instructed in the nature of the Christian covenant.

Lastly, The blessings, conveyed by confirmation are here intimated: "then laid they their hands upon them, and they received the Holy Ghost;" whereby is meant the participation of the gifts and graces of God's Holy Spirit. The gifts of the Holy Spirit are either extraordinary and miraculous, as the gift of tongues, of miracles, and prophecy, and the like: given to the apostles and others in the beginning of Christianity, for the planting and propagating of the Gospel: or common and ordinary, as the acquired knowledge of the tongues, improvements in learning, skill in the arts and sciences, and the like; which come from the same Spirit, though not in the same extraordinary way, but by means of study and diligence. And, though the former ceased with the reason of them, yet the latter, being of standing use in the Church, will be continued to the world's end. But, besides the gifts of the Spirit, his graces are conferred in confirmation, by prayer and imposition of hands; as generally affirmed by the Fathers. We read in Scripture of a "spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of the fear of the Lord." All which in the office of confirmation we are directed to pray for: and which by a devout use of this ordinance will be granted, so as to enable us to perform our baptismal vow, and overcome our spiritual enemies.

All Christians should therefore highly esteem and value this sacred rite. Those, who are to give, should be ready duly to administer it; and those, who are to receive, should be carefully brought to it. Parents should take care that their children be

for they know his voice: and a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep: all that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in,

prepared by catechizing and due instruction in the nature of the office. Sponsors, who are bound to see them brought to confirmation, should take care that it be properly and effectually done. And all, who come to it, should come so prepared, that they may receive the benefit of it; which is to fit them for the holy sacrament of the Lord's supper, and the fellowship of Christians here upon earth, and to prepare them for the communion of saints hereafter in heaven.

*Dr. Hole.*

(41.) In the circumstantial parts of the allegory contained in the Gospel for the day, our Lord hath intimated to us the qualifications of a good shepherd. That he must be diligent thoroughly to know his flock, to consider their several wants and infirmities, and accommodate himself seasonably and properly to each of them; which we may very well suppose implied, in that expression of "calling his own sheep by name." That he must be careful not only to instruct, and exhort, and encourage them, by sound doctrine, and seasonable admonitions, but also to guide and excite them by the piety of his example; for thus some have understood "leading out his own sheep," and "going before them." That his main view must be, the benefit of his people, the welfare and salvation of their souls, the preserving of them from the rapine and violence of a foe, always ready to devour them: in a word, he must esteem his own wealth and happiness to consist, chiefly in the bettering of their condition; not regarding the milk and the fleece only, nor undertaking this charge only, or principally for his own private advantage. All this may very well be understood by the 10th verse, "The thief cometh 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." Once more, he is such an one as enters upon this office, by a regular call and mission, as let into the fold by those, who are entrusted to keep the door; who, in the personal absence of the chief Shepherd, have commission to act for and under him: so that what they do according to the powers received from him, he is esteemed the doer of; and all, whom they employ, are owned as his servants and stewards. These are only "shepherds, that enter

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. (41.)

Trinity Sunday. (42.)

*The Collect.*

ALMIGHTY and everlasting God, who

by the door," and to whom "the porter openeth:" the rest "climb up some other way." And such, as do so, are here declared by the master of the flock, to be no better than "thieves and robbers."

Once again. As these parabolical expressions hint the duties of the shepherd, so do they likewise those of the sheep. Such are attention and diligence to get instruction, application to their proper business, adhering steadfastly to their regular pastor, imitating the good example he sets them, "enduring sound doctrine," not "having itching ears," nor "heaping to themselves teachers;" (2 Tim. iv. 3;) but being constantly upon their guard against all seducers, and suspecting the wicked designs of any, who attempt to draw them off from a regular communion with him, to whose care the laws of God and man have committed their souls. All which some interpreters have collected from hence, that they are called the rightful shepherd's "own sheep," that "they follow him," because "they know his voice;" that "a stranger they will not follow, but will flee from him, for they know not the voice of strangers?" John x. 4, 5.

These remarks I the rather insist upon, because they seem, at this time especially, proper considerations both for priest and people. A fit introduction for the Ember fast: as well for those, who are now about to be "ordained to any holy function;" that they may learn from hence the greatness of the obligation lying on them, "both by their life and doctrine to set forth the glory of God, and set forward the salvation of all men:" as for them, to whom they shall be sent; that they may take good heed to those means of edification and salvation, which a faithful ministry puts into their hands, that they may preserve the order and unity of the Church, and at once secure the peace of the public, and that of their own consciences. Which God give priest and people grace to do, for his sake, whose "precious blood" was shed to "purchase" to his Father "an universal" church, "Jesus Christ our Lord." Amen. *Dean Stanhope.*

(42.) The solemn festivals, which, in the foregoing parts of our annual service, have propounded to our consideration the mysterious work of man's redemption and the several steps taken to accom-

plish it, naturally lead us up to, and at last conclude with, that of the present day. The incarnation and nativity, the passion and resurrection of the blessed Jesus, demonstrate how great things the "Son" of God hath condescended to do for us. The miraculous powers, with which the first disciples were endued, and the sanctifying graces, with which all the faithful are assisted, do prove, how great and how necessary a part the "Holy Spirit" bore in this work, both for publishing the salvation of the world, and for rendering it effectual. And all agree in representing to us the inestimable love of the "Father," by whom that "Son" was sent, and that "Spirit" so wonderfully and so plentifully shed abroad. Most justly, therefore, after such informations, does the Church to-day call upon us to celebrate the mystery of those "three" persons in the unity of the Godhead; each of whom hath so kindly, and so largely, contributed to this united and stupendous act of mercy, upon which the whole of all our hopes and happiness depends.

*Dean Stanhope.*

This mystery was not clearly delivered to the Jews, because they, being always surrounded by idolatrous nations, would have easily mistaken it for a doctrine of plurality of Gods; but yet it was not so much hidden in those times, but that any one with a spiritual eye might have discerned some glimmerings of it dispersed through the Old Testament. The first chapter in the Bible seems to set forth three Persons in the Godhead; for, besides the "Spirit of God" which "moved upon the waters," (ver. 2;) we find the great Creator (at the 26th verse) consulting with others about the greatest work of his creation, the making of man, of which we may be assured the Word or Son of God was one, since "all things were made by him, and without him was not any thing made that was made." So that those two verses fully pointing out to us the Father, Son, and Holy Ghost, make this a very proper lesson for the solemnity of the day. But this sacred mystery is no where so plainly manifested as in the second lesson for the morning, which at one and the same time relates the baptism of the Son, the voice of the Father, and the descent of the Holy Ghost: which though they are (as appears from this chapter) three distinct Persons in number, yet the second lesson at evening shews they are but one in essence.

WHEATLY.

The Epistle and the Gospel are the same, that were anciently assigned for the Octave of Pentecost; the Epistle being the vision of St. John, (Rev. iv.) and the Gospel the dialogue of our Lord with Nicodemus; and the mention, which we find therein, of baptism, of the Holy Spirit and the gifts of it, though it might then fit the day as a repetition,

as it were, of Pentecost, so it is no less fit for it, as a feast to the blessed Trinity. The mission of the Holy Ghost brings with it as aforesaid, more light and clearness to the doctrine of the Trinity: and when more fit to think of the gifts of the Spirit, than on a solemn day of ordination, as this is one, when men are consecrated to spiritual offices? But besides this, we have in the Gospel set before us, all the Three Persons of the sacred Trinity, and the same likewise represented in the vision, which the Epistle speaks of, with an hymn of praise, "Holy, holy, holy, Lord God Almighty," &c.: which expressions, by ancient interpretation, relate to the holy Trinity, as is aforesaid.

*Bp. Sparrow.*

Since the doctrine of the ever blessed Trinity is universally acknowledged to be a profound and stupendous mystery, and in a great measure, incomprehensible to human reason, it is high presumption in any person too curiously to inquire into this supernatural truth, which exceeds all our intellectual abilities, and which God, in his infinite wisdom, is pleased to conceal from us. It will best become us to receive with faith and humility, what the sacred Scriptures reveal to us respecting this important mystery. That there is one divine nature common unto three persons, incomprehensibly united, and ineffably distinguished, appears from variety of texts. Our Saviour, as soon as he had given his apostles commission to form a Church, instructs them to baptize in the name of the Father, the Son, and the Holy Ghost. St. Paul distinguishes them in his second epistle to the *Corinthians*, where he says, *The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost, be with you all.* St. John, mentions the witnesses in heaven; *The Father, the Word, and the Holy Ghost.* But, that we may form right conceptions of this important doctrine, let us attend a little to what the same holy oracles inform us, respecting the nature, distinction, union, and offices of these three divine persons. All things are distinguished into two kinds, created and uncreated. To conceive rightly of the three persons, we must consider them as just the reverse of creatures; not frail, mutable, or depending on any one's pleasure; not as beginning to be, or capable of ever ceasing to be; but as being perfect and unchangeable, all-sufficient and independent, without beginning, or possibility of ever coming to an end.

2d. Their distinction. The Father is not the Son, nor the Son the Father, nor the Holy Spirit either of the two; they are distinguished by their different characters and offices. The Father is said to send, the Son to be sent, and the Holy Ghost to proceed. The Father one Witness, &c.

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; (43.) we beseech thee that thou wouldst keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

*For the Epistle.* Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet, talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne: and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold: and out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were

the Son one Comforter, &c. the Father as speaking to the Son, &c.

3d. Their Union. Though the sacred Scriptures every where represent these three as separate; so do the same constantly say, that there is but one God. There is then an union of will, presence, power, and glory, and all perfection. An union so inseparable and unalterable, that none of the persons ever was, or ever could be, without the other; being as necessary for the three to be, and to act together, as to be all, which is the perfection of unity. Neither is there any difficulty in proving, that three things may be three in one in different respects; distinct without division, united without confusion.

4th. Their offices. Our catechism teaches us to believe in God who created, Christ who redeemed, the Holy Spirit who sanctified us. Not as if the work of creation, &c. were confined to one only; they all act and concur, both in creating, redeeming, and sanctifying; but to intimate their union, and to keep the notion of their destination. So we may observe something of the like nature

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. (44.)

*The Gospel.* St. 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 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

in St. Paul's aforementioned conclusion of his Epistle to the *Corinthians*. The grace is said to be the gift of the Father and the Holy Ghost, as well as of the Son. And so of love and communion. Thus to believe rightly of the Holy Trinity, we must acknowledge there is One Living and True God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things visible and invisible; and, in the unity of the Godhead, three persons, co-equal co-essential, co-eternal, Father, Son, and Holy Ghost.

NELSON.

(43.) These words are rendered rather obscure by too close an adherence to the order of the Latin. They are to be understood as if they were placed thus: "and to worship the Unity in the power of the Divine Majesty;" that is, to worship the unity of Persons, or the three Persons which are united, in the power of the Divine Majesty, as having one and the same infinite power common to them all.

*Dr. Bennet.*

(44.) For remarks on the Epistle, the reader is referred to the comment following the Gospel.

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 mas-

ter 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. (45.)

(45.) To such an instance of piety and devotion, as the Church manifests in this day's solemnity, we are excited, first, by the portion of Scripture appointed for the Epistle; wherein the angels and blessed spirits, which pay their constant attendance about the throne of the majesty on high, are represented to St. John, as with the most awful and profound reverence acknowledging and worshipping the three holies, which are one eternal and almighty God. A fit example for the Church militant on earth to follow; because, in so doing, they do not only copy after, but, as it were, anticipate the constant employment of the Church triumphant in heaven.

To the contemplation of this mystery we are likewise invited by the Gospel for this day. In which is made express and distinct mention, of God the Father, (ver. 2;) by whose power and immediate presence with Jesus, the miracles attesting to his divine authority were wrought: of God the Son, who declares himself to have come down from heaven, (ver. 13,) and even to be in heaven at the instant of conversing with Nicodemus upon earth, (ver. 5, 6;) and of that Holy Spirit, whose prolific operation upon the waters of baptism effects the new and spiritual, as of old it did the natural, creation, when moving upon the face of the yet unformed deep, (ver. 7, 8;) and whose sanctifying graces act powerfully, though often indiscernibly, in changing the minds of men.

But, as the blessed spirits above are our pattern for acknowledging this mysterious truth, so are they for the manner of contemplating it. Like we them, should fall down before the throne, and with humble wonder adore a depth which we cannot penetrate. In regard, therefore, this is a doctrine entirely owing to divine revelation; the safest and most becoming method of treating it will be, to shew those intimations thought to be given of it under the Old Testament, and then the clearer discoveries made of it in the New. From both which, it will afterwards be natural and easy to infer the reasonableness of embracing it, as a necessary article of faith.

1. The intimations, supposed to be given of this doctrine under the Old Testament, are such as follow.

The frequent mention of God, by a name in the plural number with a verb singular. Of which some learned Jews observe, that it is a warning not to believe more gods than one: and yet at the same time they confess, that, were it not thus written, it could not be lawful for men to express themselves after that manner. The consequence, they apprehend from hence, holds indeed against the plurality of Gods, but is of no weight at all against a plurality of Persons in one only true God.

The several texts wherein God speaks, as it were in consultation and concert, "Let us make man in our own image after our likeness: The man is become as one of us: Let us go down and confound their speech: Whom shall I send, and who shall go for us?" and the like, Gen. i. 26; iii. 22; xi. 7; Isaiah vi. 8.

The passages, which name God as sustaining several capacities, in one and the same sentence. Such is that, by which our Saviour gravelled the scribes and pharisees, "The Lord said unto my Lord, Sit thou on my right hand;" (Psal. cx. 1; Matt. xxii. 42. &c;) and that other, which makes use of the name Jehovah twice, (a name acknowledged incommunicable to any but the true God,) where we read that "the Lord rained down fire upon Sodom from the Lord out of heaven." Gen. xix. 24.

Such intimations in particular manner are those places, where the name of God, or any of his attributes, are thrice repeated; of which kind have been reckoned by some, Deut. vi. 4; Psal. lxxvii. 6, 7; Jerem. xxxiii. 2; Dan. ix. 19. And especially that hymn of praise in Isa. vi; repeated in the Epistle for this day, and taken into the daily services of the Christian Church. But these I choose to term intimations; and I am content to lay but little weight upon them, in a point of doctrine so much more manifestly asserted in the Gospel, as general-

ly to be allowed a distinction peculiar to Christians. Let us observe therefore, in the

2. Second place, What those clear discoveries of this matter are, which have been made, to us under the New Testament.

In this argument I am to a considerable degree prevented, by having had occasion heretofore to produce several passages, which not only speak of God the Father, (concerning whom there is in the present question no dispute at all,) but of the Son, and Holy Spirit also, in the same form of speech as of the Father. In such terms, I mean, and with such titles, and with those properties and perfections expressly attributed to them, as were most false, absurd, and impious, if applied to any other, than to the true God only.

Referring my reader back to those evidences, that each of these persons by himself is God and Lord, I shall at present confine myself to some places, which mention all three, with such notes of distinction, as are a sufficient indication, that they cannot be God, in one person only. That the blessed Virgin should become a mother, without any concurrence of man, is thus foretold by the angel, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the son of God." Luke i. 35. Here are plainly distinguished from each other, the "Holy Ghost," or "power" overshadowing; the "Highest," whose "power" that Spirit is; and the "holy Thing," or Person, who, because born of a mother impregnated by that power divine, had upon this account a right to be "called the Son of God."

At our blessed Lord's baptism, "the Spirit of God," we read, "descended like a dove, and rested upon him," and "a voice from heaven" declared him to be "the beloved son of God." Matt. iii. 16, 17; Luke iii. 21, 22; John i. 32, 33. Now what can be plainer, than the distinction here, between the "Spirit" descending and resting, the "Father" whose voice pronounced "Jesus" his Son, and that "Son" himself, whom this "Spirit" rested upon, and this voice bore testimony to?

The same is to be said of those texts in St. John's Gospel, which we have lately had occasion to consider; "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." John xiv. 16, 26. And, "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, he shall testify of me." xv. 26. Here are manifestly acts, and persons, and capacities different; the "Father," from whom the "Spirit" proceeds, whom the Son prays, and by whom, at the "Son's" request, that "Comforter" was given. The "Son"

praying the "Father," sending the Comforter from the "Father," and testified of by the "Spirit" so sent. And the "Spirit," prayed for, given by the "Father," sent from the "Father" by the "Son," testifying of the "Son," and "abiding" for ever with those disciples, from whom the "Son" had departed.

Again. "If the Spirit of him that raised up Jesus from the dead dwell in you, he, that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. viii. 11. St. Paul, in this place, does evidently refer to Jesus the "Son" of God raised from the dead; to the "Spirit" of God, by which he was raised; and to him, that raised Jesus, and shall raise all, in whom that "Spirit" dwells, because it is his "Spirit."

In the name of these three Persons all nations are to be baptized, as the standing form and method of making men Christ's disciples. Matt. xxviii. 19. In the name of these three those disciples are solemnly blessed: and our congregations, who were first admitted Christians, by being "baptized in the name of the Father, and of the Son, and of the Holy Ghost," have all the privileges of that character implored for them by that benediction, with which they are daily dismissed, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore." 2 Cor. xiii. 14.

Meanwhile I must not omit to observe, that the Scriptures, which are so clear in the trinity of Persons, are in any point whatsoever more express, than in the unity of the Godhead. Hence we so often read of "one Lord, one God," and "none other but He," who is therefore styled the "only true God." Deut. vi. 4; Mark xii. 32; John xvii. 3. That although to the heathen there "are that are called gods many, and lords many;" yet "to us" Christians "there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. viii. 5, 6. That we are indeed baptized in the name of "three," but still taught, and bound to profess "one Lord," and "one God," as well as "one faith" and "one baptism." Eph. iv. 5. In all which, another apostle assures us, there is no absurdity or inconsistency, by affirming, that "there be three that bear record in heaven, the Father, the Word, and the Holy Ghost, and" that "these three are one." 1 John v. 7. And what greater proof can be reasonably demanded, for a doctrine of so abstruse a nature, so remote from our conception, so much above our comprehension, than that "three" Persons should be mentioned in Scripture (the only source of supernatural knowledge) in terms proper to God alone,

**The First Sunday (46.) after Trinity. (47.)***The Collect.*

O GOD, the strength of all those who put

that each should have perfections attributed to him, which are visibly peculiar to God alone; and yet all this is done so, as, from more Persons in the Godhead, to leave no umbrage for inferences against the unity of that Godhead notwithstanding.

This indeed is a point necessary to be guarded, because leaving it liable to just objection had defeated one great end of Scripture. For the Old Testament was intended to bring off the Jews, and the New to deliver the Gentiles, from idolatry. And that idolatry did consist, in worshipping them which "by nature are no gods," not instead of, or exclusive to, but besides and together with, the one supreme and true God. So that, had not the Father, Son, and Holy Ghost, been the one supreme and true God; those Scriptures, which so frequently, so solemnly, so industriously, and so plainly, give to the Son and Holy Spirit the names and titles, the properties and honours, given to the Father, had taken the ready and most effectual course for establishing and propagating that very idolatry, which they were designed to suppress and utterly abolish. An absurdity, which no writers of common sense and prudence, much less they that wrote by divine inspiration, can be supposed guilty of.

This likewise shews, that there can be no need of the many little shifts, to which some interpreters have had recourse, for avoiding the plain and literal constructions of the texts alleged in defence of this doctrine. All danger, possible to arise from such construction, being sufficiently provided against by the many other texts, which inculcate the unity of the Godhead. And the niceties, by which they labour to turn off those, which assert more divine Persons than one, being too subtle for the generality of people to be masters of, to whom the Scripture was meant for a rule. Men, I conceive, may be much more easily brought to understand the consistence of the word of God with itself in this matter, than to be satisfied in the evasions and artifices, by which a meaning is fastened upon it, so foreign from that common and natural one, which the expressions evidently carry.

Nor, lastly, does it appear that our reason is affronted by any contradiction in this doctrine. For these Persons are no where affirmed to be three and one in the same respect; but one in substance, and three in the different manner of having and communicating that substance. One in all perfections essential to the Godhead; three in their mutual relations and capacities. Thus much is reveal-

ed; and more than is revealed of this matter we cannot know. So much as is revealed we have reason upon that account to believe; but the main difficulties, commonly objected in this case, will, when strictly considered, be found to lie, not so much against "that which is written," as against the notions of bold and fanciful men: who, not content to "be wise according to that which is written," will needs obtrude upon the world systems of their own, and undertake to explain what they do not understand. Nor is the use of reason, within its proper sphere, at all infringed by this belief. For, by submitting to things above it which we cannot comprehend, it does not give up its right; nor enslave us to the degree of believing contrary to our reason, in things within our level, which we may and do comprehend.

Since then Scripture is clear in the truth of this mystery, and reason cannot gainsay it: since this belief is the distinguishing character of Christians, and the profession of it a necessary antecedent condition of our being such: since we have devoted ourselves in baptism, and there promised constant homage, and obedience, and adoration, to the Trinity in unity: let us, in all humility and reverence, agree with "angels," and all the "heavenly powers," with "cherubim" and "seraphim," with "apostles" and "prophets," and "martyrs," and with "the holy Church throughout all the world," in "praising" and "acknowledging" this "holy, holy, holy, Lord God of Sabaoth." Even "the Father of an infinite Majesty, his honourable, true, and only Son," and "also the Holy Ghost the Comforter;" living and reigning one God world without end. Amen.

*Dean Stanhope.*

(46.) The Church hath now finished the celebration of the high festivals, and thereby run, as it were, through a great part of the Creed, by setting before us, in an orderly manner, the highest mysteries of our redemption by Christ on earth, till the day he was taken up into heaven, with the sending down of the Holy Ghost at Pentecost. Now after she hath, in consequence and reflection upon these mysteries, broke out into a more solemn and special adoration of the blessed Trinity; she comes, according to her method, in the intervals of great feasts, to use such Epistles, Gospels, and Collects, as suit with her holy affections and aims at this season. Such namely as tend to our edifying, and being the living temples of the Holy Ghost our Comforter, with his gifts and graces; that, having

ments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John iv. 7.

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

oil in our lamps, we may be in better readiness to meet the Bridegroom at his second advent or coming to judgment. And this is done in the remaining Sundays, till Advent; which in their services, are as it were, so many echoes and reflections upon the mystery of Pentecost, the life of the Spirit, or as trumpeters for preparation to meet our Lord at his second coming.

BR. SPARROW.

(47.) The Collect for this day teaches us to beg of God the acceptance of our prayers, and the assistance of our infirmities, that by keeping his commandments we may please him both in will and deed. The Epistle mentions and insists upon the great commandment of love, which is indeed the sum of all the commandments, and the keeping of which is therefore styled "the fulfilling of the law." The Gospel sets forth the extreme danger of neglecting this duty, or casting it off by hard-heartedness and inhumanity.

*Dr. Hole.*

(48.) There is singular force in the expression, employed by the Apostle in this passage, when he says, that "God is love." He does not say, that God is benevolent, or kind, or merciful, or compassionate, or affectionate: he does not say, that God is a being of infinite goodness, or mercy, or loving kindness. But, as if he intended to magnify above measure this most adorable of the divine attributes, he pronounces him to be the quality in the abstract, and thus, as it were, identifies the Godhead with love. Of that perfect Being indeed, who declares of himself "I am that I am," and who describes "I am" as his characteristic appellation, (Exod. iii. 14;) the same might equally well be affirmed with respect to his other properties. It might as well be affirmed concerning him, that he is power, or holiness, or wisdom, or justice, or any other proper-

seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also. (48.)

ty, the effects of which are displayed in his operations. But I do not remember, that this form of expression is employed by any of the sacred writers, in so pointed a manner, as by St. John in the text: where a special mark of distinction appears to be set on that quality of God, which the Holy Spirit describes as having actuated him in the redemption of mankind.

The moral perfections of the Deity are, in our contracted sphere, and to the extent of our capacities, the fittest objects for our imitation: and they are so largely and so frequently set before us in holy Scripture, undoubtedly for this reason in common with others, that, by striving to imitate them with the assistance of his grace, our corrupt and sinful nature may be continually purified, and we may become more and more like unto him. Of all these adorable perfections, as there is no one in which our heavenly Father appears to be more delighted, so also there is no one, more carefully recommended for our example, or more adapted to our continued imitation, than that, which is set before us in this Epistle. As it was "love," which actuated our heavenly Father to send his Son into the world for our redemption, so he has enjoined upon us the cultivation of that divine quality, as the indispensable duty, and the distinguishing and never failing mark, of every disciple of his Son. "We love him, because he first loved us." "Beloved, if God so loved us, we ought also to love one another." Thus does the beloved disciple connect the duty of a Christian, in its two great divisions of religious and moral obligation, with this most adorable attribute of the Deity, illustrated in one of the most interesting and important articles of the Christian faith. Nor can we desire or possess a more pow-



*The Gospel.* St. 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 lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And

erful inducement to the diligent observance of this duty, than the assurance of the same apostle, that "God is love;" and that "he, that dwelleth in love, dwelleth in God, and God in him."

DR. MANT.

(49.) From this Gospel we learn, 1. what mistaken measures they go upon, who form a judgment either of their own, or another's, happiness and misery, by their different fortunes or stations in the world; for, according to this standard, who would have scrupled to pronounce the rich man in this parable most blessed, and Lazarus the most wretched of all mortal creatures? And yet, how distant hath this rash sentence been from the truth of the case?

2. Here is comfort and encouragement for those of our brethren, whose circumstances are strait and low in the world. This passage shews, they shall not always be forgotten; but, if their poverty be sustained with patience, and contentedness, and trust in a good God, there is a time coming when he will not neglect them, though men may. And they, who so haughtily and coldly look down upon their sufferings in the meanwhile, may one day find cause to envy their happiness. For, when the gay, but fleeting vanities of this world shall be reduced to a coffin and a shroud, when pomp and honour vanish like a shadow, when proud-hearted wealth lies covered in the dust, the pity, or the scorn and curse, of survivors; then shall the godly poor be taken up by angels, and carried into rest; from grief and labour to mansions of peace, and joy, and glory everlasting.

3. But above all, in the third place, the rich should

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. (49.)

## The Second Sunday after Trinity.

(50.)

### The Collect.

O LORD, who never failest to help and govern those whom thou dost bring up in

take this warning, to use their plenty wisely and profitably; lest either their luxury and vanities, if it be employed amiss, or the intemperate love and rust of this talent, if not employed at all, be a witness against them in the last day. This parable casts no reproach upon the rich man, for raising his estate by unjust and fraudulent methods, or for not paying punctually for all his gay clothing and sumptuous table. And yet, supposing him the fairest dealer that ever lived, this single fault of hard-heartedness, and not distributing to the necessities of the poor, was sufficient to consign him to the flames of hell.

If then your riches and the glory of your houses be increased, remember how this Scripture reminds you, that you "can carry nothing away with you when you die, neither shall" one whit of "your pomp follow you." (Ps. xlix. 17.) If any, like another rich man in this Gospel, (Luke xii. 16.) be in perplexity and doubt, where to bestow his fruits, and his goods, let him reflect upon the application. Thence he will learn how little need there is to pull down his barns, and build greater; when so many large and safe store-houses stand ready provided to his hands, where he may bestow, where he may lay them up for many years; nay, where he may put them out to the most growing interest, with a most infallible security to the principal: for by these good works it is, that men escape the condemnation of the rich man now before us; which God gave us grace to do for his sake, who himself if vouchsafed to "become poor," that "we through his poverty might be made rich," (2 Cor. viii. 9.) even Jesus Christ our Lord; to whom, with the

thy steadfast fear and love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. *Amen.*

*The Epistle.* 1 St. John iii. 13.

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

Father, and the Holy Spirit, be all honour and glory, now and for ever. *Amen.*

DEAN STANHOPE.

(50.) The Collect for this day reminds us of the never failing care of Almighty God, to help and govern them, whom he doth bring up in his steadfast fear and love: and thence beseeches him to take us under the protection of his good providence, and to make us have a perpetual fear and love of his holy name. To this end, the beloved disciple, in the Epistle for the day, first warns Christians of the hatred and malice of the world against them; after which he shews the blessed fruits of a true love to the brethren, together with the mischievous effects of hatred and ill will towards them; concluding with some marks and directions for satisfying and assuring our consciences in these matters.

In the Gospel our blessed Saviour, according to his usual way of instructing the people, sets forth in a parable the liberal provisions he hath made in the Gospel, for all that will come to him; as also the way and manner of his inviting them; together with the danger of refusing his invitations.

*Dr. Hole.*

(51.) As this portion of Scripture suggests some considerations, which should fortify and support

are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us. (51.)

*The Gospel.* St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many; and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into

good men in the discharge of their duty, when they meet with unsuitable and unworthy returns from an injurious and wicked world; so does it suggest others calculated to be a warning to us, not to give way to the least motions towards an uncharitable disposition. The former case hath the justice, the goodness, and the unchangeable promises of God, the examples of the blessed Jesus himself, of his apostles and disciples, saints and glorified spirits innumerable, and the sweet satisfactions of a clear conscience, for its comfort and encouragement. The latter hath the instance of Cain; the dreadful guilt of all, whose malice renders them his cursed seed; the sentence of the divine law; and the severity of a Judge, "from whom no secrets are hid:" as so many monuments of justice, and sure indications of condemnation and severe vengeance, for its terror and scourge. Let us not therefore be weary of well doing, how ill soever our good actions are received, because there is a time coming, when we shall certainly reap, if we faint not. And let us not cherish any thought of the least tendency toward uncharitableness or malice, remembering that our very inclinations and desires lie open to Him, with whom we have to do, and that, if we could in this matter deceive and mock even our own

the highways and hedges, and compel them to come in, that my house may be filled : for I say unto you, that none of those men which were bidden shall taste of my supper. (52.)

**The Third Sunday after Trinity.**  
(53.)

*The Collect.*

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

consciences, yet cannot he be mocked, who (as we read to-day) "is greater than our hearts, and knoweth all things." *Dean Stanhope.*

(52.) By comparing this with a passage elsewhere of very close affinity to it, we may see evident reason to conclude that the "kingdom of heaven," (Matt. xxii. 2.) that is the Gospel dispensation, was represented by it. This, as ministering true plenty and pleasure, all that men can want, all that they can wish, to render them perfectly happy, is compared to a "supper." The bounty and infinite love of Almighty God are signified by the "greatness" of that "supper;" and the multitudes bidden to it. The first bidding denotes all the previous notices of the Messiah, by which the law and the prophets were intended to prepare the Jews for receiving him and his doctrine. The second bidding, when all things were ready, seems to import all that Jesus did, and taught, and suffered for their conversion and salvation ; and all the testimonies and importunate exhortations of his apostles and disciples to the same purpose. The excuses sent for their absence, are those prejudices, and passions, and worldly interests, which did not only hinder those Jews from coming into the faith ; but disposed them to treat all attempts to win them over, with the most inflexible obstinacy and utmost contempt. The guests, brought in from abroad to supply their places, are the Gentile world ; to whom, after the Jews had thrust it from them, the subsequent tenders of this grace and salvation were made. And the declaring that "none of those that were bidden" should "taste of" his "supper," implies the giving of those Jews over to a reprobate sense, and leaving them under that infidelity and perverseness, in which they continue hardened to this very day.

Such is the analogy, no doubt, of the parable here before us. But, though its primary intention be what we have seen, with regard to the different

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

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

entertainment, which the Gospel found at its first setting out ; yet have we a part and concern in it also. For by the same reason, that they who would not receive it at all, were punished for their refusal, shall every Christian, who professes to have received it, if he be slothful, or lukewarm, in the duties of that profession, be punished for his indifference and neglect. It were easy enough to shew, that a bare acknowledgment and belief of our Saviour's doctrine is far from answering the ends of it to us. And I think I may venture to say, that they who "hold the truth in righteousness," hold it more by chance than by choice. For the same seducements, which now obstruct their practice, would, if they had been born and educated in any other persuasion, most probably have obstructed their belief of the Christian religion.

The ministers of God's holy word and sacraments are the servants sent out to invite to this supper. Faith cometh by "preaching;" but if faith do not produce a life of piety and virtue, agreeable to its principles, our preaching is vain, and your faith is also vain. They, therefore, upon whom the name of Christ is called, are not thereby quite beyond the reach of the true import of this parable. They may still retain the vicious dispositions reprehended in it ; they, consequently, may incur the sentence of exclusion, denounced in the close of it. They actually do the one, and will certainly fall under the other ; if they suffer the cares or the pleasures of this world to draw them into an indifference for, or neglect of, the duties of religion, and the concerns of eternity. And, therefore, we shall do well to make such application of the parable, as may (by God's blessing) prevent the folly, and sin, and misery, of so doing.

*Dean Stanhope.*

(53.) The Collect for this day beseeches God mercifully to hear our prayers ; that we, to whom he hath given an hearty desire to pray, may by his

suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. (54.)

*The Gospel.* St. 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

mighty aid be defended, and comforted in all dangers and adversities. Now because pride and haughtiness of Spirit is the greatest obstacle to the success of our prayers, and to our security from dangers; and nothing conduces more to a good event and issue in both, than humility and lowliness of mind; therefore the Epistle for this day cautions us against the one, and earnestly exhorts to the other.

*Dr. Hole.*

The Gospel in the form of two similitudes, of which it principally consists, ministers arguments to wicked men for repentance and amendment of life: being intended to encourage and support those publicans and sinners, who at the time of its delivery drew nigh in great numbers to our Saviour.

*Dean Stanhope.*

(54.) This Epistle contains a commendation of several virtues, always fit to be cultivated by Christians, but especially useful and necessary in afflicted circumstances, such as the apostle is here describing, and such as were felt by the persons to whom his Epistle is addressed.

The first is humility: which is the most effectual expedient for containing every man within his own sphere; for securing the deference and submission due to the superiors of every sort and capacity; and so for preserving inviolate the order, and unity, and peace of the Church. But especially this virtue is of mighty service for preparing men to receive from the hands of God any events, which his wisdom shall think fit to send, with a becoming resignation of mind.

That "care," which the apostle would have persons under hardships "cast" entirely "upon God," is, no doubt, that anxious and disquieting solicitude, which distracts the mind, perplexes all our thoughts, breaks and confounds all our measures, and so not only does more hurt than good, but betrays a want of consideration and religion.

By "sobriety" is meant, not only a temperate use of the creatures appointed for our sustenance and

his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. (55.)

refreshment, but the government of our passions and desires in general, with respect to any objects or events whatsoever, which, in the present life, are wont to provoke them to violence and excess.

By "watchfulness," no question, is meant a continual circumspection and care, that we be not surprised either through our own neglect, or the infirmities of our nature.

This is the general acceptance of the word, which yet here may perhaps have a view somewhat more particular and restrained. That branch I mean of watchfulness, which considers, and is aware, of what importance the different events of this life are to the happiness or misery of the next; and what advantages the enemy of souls is ever taking to convert them to our destruction.

In this encounter, St. Peter tells us, all we have to do, is stoutly to stand our ground, supported by a vigorous faith, and animated by the examples of other good Christians, engaged in the same cause, and pressed with the same difficulties.

After these seasonable admonitions, the apostle concludes with a prayer, which does so implore the good effects, as at the same time to suggest, that they are the certain comforts and consequences, of afflictions rightly undergone. That these are every way consistent with the gracious design of making good men eternally happy; that they are but of short continuance; that they add lustre to such men's virtue, inflame their zeal, fix their resolution, qualify them for greater undertakings, render them at last impregnable, and, by conforming them to the likeness of a suffering, resemble them in the end to the triumphs of a victorious, Redeemer. But till this be, (which, if we do not obstruct our own happiness, will not fail to be,) let us remember that we are creatures and servants, and he our Maker and Lord; consequently, that to us belongs submission, and obedience, and fidelity; to him "power, and glory, and dominion, for ever and ever." Amen.

DEAN STANHOPE.

**The Fourth Sunday after Trinity.**

(56.)

*The Collect.*

O GOD, the protector of all that trust in

(55.) Our blessed Master here makes no difficulty to affirm the joy in heaven to be greater, upon the account of one instance of a reclaimed penitent, than for a great many, who, having never been so bad, never stood in need of so strict and painful a repentance. These circumstances, and the reason of them, deserve our very serious attention.

Now, as to the angels; although we are but little acquainted with their condition, and the ingredients of their happiness; yet thus much the Scripture hath informed us concerning them, that "they are ministering spirits, sent out to minister for them that shall be heirs of salvation;" (Heb. i. 14:) and that children, both in the natural and spiritual capacity, have those which are styled their angels. Matt. xviii. 10. Those spirits then may be very reasonably, and seem generally to be, thought full of tenderness for their charge, solicitous for their particular safety, and extremely glad of any good that befalls them. How these heavenly hosts were affected with the salvation of mankind in general, is evident from the hymn, with which they attended at the birth of Christ, to welcome him into the world, (Luke ii. 9. &c.); as also from their constant earnest desire of contemplating the mystery of our redemption. 1 Pet. i. 12. Every occasion then of this kind may be glad tidings to them. And, though their nature be far distant from us mortals, and their bliss exquisite, beyond what we are able to conceive; yet, in regard both their nature and their bliss are finite, their joy may certainly admit of an increase. And, as often as a sinner is converted from the evil of his ways, there may spring up a fresh object, and a large and literal addition to it.

But can this properly be said of God too, whose perfection of happiness allows no such accumulations? No, doubtless. And therefore, with respect to him, we must interpret this, as religion and reason oblige us to understand many like passages, where human parts and passions are attributed to him. All which is done, that, by such condescending resemblances, he might the better manifest himself to the weakness of our capacities. As therefore the Holy Ghost, meaning to represent his displeasure and our baseness, does it, by saying, that we "provoke him to anger, kindle his fury, grieve" and "weary" his spirit, and the like: so here, by saying, that God "rejoiceth" over a repenting sinner, is intended that such repentance is highly agreeable to him.

If it be urged, why so partial in this love? Why

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

"the fatted calf killed" for the prodigal, when he, who paid a constant duty to his father never had so much as a "kid given him" to make "merry with his friends?" If some, nay, if great joy be just for one, yet ought it to be greater for one, than for ninety and nine? For one once bad, than for so many always good? or, shall we say, is it better to sin and afterwards repent, than not to sin at all, so as shall need repentance? This difficulty still remains to be considered.

Now we are to remember, that God hath declared, "all souls are mine; the soul that sinneth it shall die." Ezek. xviii. 4. Implying, that all mankind are, by nature, equally related to God; and that the distinctions, he makes between one man and another, are upon the account of virtue and vice. If then the stray sheep be sought, and the rest, in appearance, neglected in the meanwhile, it is not that the shepherd hath a particular fondness for that sheep above the rest; for he would have done the same for any of them under the same circumstances.

Therefore neither is this part to be too rigorously understood; but as spoken after the manner of men. And the resentments of men are evidently raised by the greatness of a change from the contrary. Thus sickness, and pain, and danger, give a more sprightly relish of safety, and ease, and health. The surprise of an escape which we did not expect, and the regaining of a treasure we had given for gone, is entertained with transport and rapture; because this gives it us afresh, it is a kind of new accession to our fortunes, and like a thing we never enjoyed before. And such is the case of men immersed in a dissolute and debauched life: an ample subject of pleasure, and even of wonder, when they are "recovered from the snare of the devil," who were long used to be "taken captive by him at his will." 2 Tim. ii. 26. This is a new conquest, and enlarging of Christ's dominion, an addition made to the number of the blessed, and an example, of noble influence, for encouraging others to shake off their chains.

In a word. Joy there will be somewhere, let us act how we please. Only it is at our choice, whether this shall be the joy of devils insulting us in torments, or the joy of God and angels congratulating their own and our unspeakable felicity to endless ages. And the odds between these is so great, the difference so plain, that, if we had not to deal with a generation that have no knowledge, it might look like an affront to the common sense of

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 : be-

mankind, to desire that they would "advise and see which" of the two "they will choose, that God may do it unto them." *Dean Stanhope.*

(56.) The Collect for the day teaches us to pray unto God, without whom nothing is strong, nothing is holy, to multiply upon us his mercy, that he being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Now, because nothing is so apt to discourage and hinder us from seeking or attaining eternal good things, as the temporal evils and sufferings of this present life ; therefore the Epistle for the day heartens us under them, with the expectation not only of a speedy relief, but of an eternal reward for them ; for "if we suffer with Christ (saith the foregoing verse) we shall also be glorified together." And then setting them one against the other, "I reckon," saith the apostle, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

The Gospel is taken out of our blessed Saviour's divine sermon on the mount, as delivered by St. Matthew and St. Luke. The part or portion of it, selected for this day's meditation, contains the great duty and virtue of mercifulness, which is here recommended to us in all its branches. *Dr. Hole.*

(57.) St. Paul, having mentioned our being "joint heirs with Christ," and signified that being likewise "joint sufferers," with him is a condition of obtaining that inheritance, here proves the reasonableness of being well content with submitting to this condition.

This he proves, as by the common sense and wants of mankind in general, and by the concurrence of Christians in the same opinions and vehement expectations, so by his own authority and certain knowledge. For that word "I reckon" is not, as we sometimes use it in our language, a form of speech importing some remains of doubting, or the giving of an opinion cautiously, with a reserve of deference for others of a different judgment : but it carries the signification of a persuasion, as strong and peremptory, as can possibly be entertained. It implies the having stated an account, considered all matters nicely ; the suffer-

cause the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together, until now : and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. (57.)

*The Gospel.* St. Luke vi. 36. (58.)

BE ye therefore merciful, as your Father

ings, the very worst of this present time, on the one part ; the glory, the not yet revealed glory, on the other part : and, after all reasonable allowances and deductions made, upon a fair and exact computation of the whole, St. Paul pronounces the latter so vastly superior to the former ; that it is an indignity done to it, so much as to name them together ; or to suppose a proportion between them, capable of forming a comparison upon.

It is true, this glory is not yet "revealed" in us. We neither enjoy it, nor have a distinct and adequate notion of it. But this is far from any argument, for abating our value, or cooling our zeal in the pursuit of it. We know it is prepared, and we may know, that its excellence, and our infirmities, are the true reasons, why we continue so much in the dark about it. We know that it is perfect ; that it is all, and above all, that can be wished or thought : whereas our present sufferings are partial, and never destitute of some allay to, or support under, them. In a word, we know, that this is uninterrupted and eternal : but experience plainly demonstrates, that most of our sufferings have comfortable intervals ; and that all, we can possibly suffer, must quickly have an end.

From this it follows, that "the glory that shall be revealed" is a most powerful argument, for enduring with constancy and meekness "those sufferings of this present time ;" to which, how sharp soever, that glory is so infinitely an overbalance, as, upon a fair and due calculation, to be injured and dishonoured, by being so much as brought into any comparison with them. God grant us grace to consult, not our duty only, but our interest and happiness, by seriously laying to heart this vast inequality. Which would not only soften, and support us under, any afflictions that can possibly befall us ; but curb and conquer that slavish fear of death, of all passions, the most tyrannical and tormenting. A passion, which nothing, but this persuasion thoroughly imbibed, can be a match for ; by enabling us to conquer it as Christians, though we cannot wholly suppress and remove it as men.

*Dean Stanhope.*

(58.) As Christianity expects of us the most

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,

merciful and affectionate deportment, even where offences and injuries are manifest and flagrant; so much more does it oblige us, not to aggravate or resent the actions of others by unjust jealousies, and hard misconstructions. The tendency of these is to render all conversation uneasy, and to destroy peace, and charity, and mutual good understanding: very particular care therefore is taken by the Christian religion to correct the vice of censuring and judging; than which, as lamentable experience too plainly demonstrates, there is scarce any one more mischievous, and yet more common and predominant in the whole world.

Amongst other arguments used against it by Scripture, a very forcible one is suggested by this passage, which informs us that herein consists the advantage of the charitable man, that God will judge him according to his disposition; and overlook, and be as kind to, his failings, as he hath been sparing of, and tender to, those of his brethren. Whereas to the rigid, and censorious, and bitter, he will mete their own measure exactly, and go to the extremity of justice. And surely this is discouragement and terror enough in all conscience; to reflect, that by giving a loose to a licentiousness of thought and tongue, we must expect to find no more kindness from God, than men have found from us: for, if God "enter into judgment with his servants, no flesh living can be justified in his sight:" and if he will "be extreme to mark what is done amiss," where is the man able to "abide it?" (Psalm cxliii. 2; cxxx. 3.)

Least of all are those men qualified to abide it, whose critical observation and inhuman exposing of other people, is here insinuated by our Lord himself, to be an effect and mark of their hypocrisy: and whose zeal, to pull out the "mote in their brother's eye," proceeds from being insensible of the "beam, which is in their own." Hereby is like-

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.

(59.)

#### The Collect.

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

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

BE ye all of one mind, having compassion

wise; intimated, that men, who themselves are grievous sinners, are by no means proper persons to reprove, and put to shame, those who at worst are but their own resemblance: and that the true way to amend mankind is for each man to look at home, and begin with mending one. How much better were it to employ ourselves, in publishing the praises of God, and vindicating the innocence of our abused brethren; in setting every action in its most advantageous light, and pouring balm into the many bleeding reputations, which have been wounded deep, by artificial malice, and words, which, though "smoother than oil," are yet in effect "very swords?" (Psalm lv. 21.) So should we promote peace, and goodness, and charity, in this world. So should we likewise ensure to ourselves favour at that great and terrible day, when "by our words we shall be justified, and by our words we shall be condemned." (Matt. xii. 37.) That day, in which even the secrets of all hearts shall be brought into judgment; every hard uncharitable thought placed to account; and in which therefore it is of the last concern, most earnestly to endeavour, and to pray, that our "good Lord" may "deliver us."

DEAN STANHOPE.

(59.) We are taught in the Collect for this day to beseech Almighty God, that the course of this world may be so peaceably ordered by his governance, that the Church may joyfully serve him in all godly quietness. To effect or bring this to pass, the Epistle for this day prescribes this excellent advice to that end, "Be ye all of one mind;" signifying to us, that unity of mind and judgment is the best means to preserve the peace of the Church and all Godly quietness; and likewise that diversity of opinions is the main cause of all the discord and confusion that happens in it. And therefore, St. Paul, in his last advice to the Corinthians, joins them both together, saying, "Finally, bre-

one of another ; love as brethren, be pitiful, be courteous ; not rendering evil for evil, or railing for railing ; but contrariwise, blessing ; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile : let him eschew evil, and do good ; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers : but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good ? But and if ye suffer for righteousness' sake, happy are ye : and be not afraid of their terror, neither be troubled ; but sanctify the Lord God in your hearts. (60.)

*The Gospel.* St. Luke v. 1.

IT came to pass, that as the people press-

thren, be of one mind, live in peace," (2 Cor. xiii. 11;) thereby intimating, that there is a connexion or mutual dependence of these two upon each other, that unity will put an end to divisions, and the best way to live in peace, is to be of one mind.

*Dr. Hole.*

The Gospel relates the manner of calling four great apostles, who were main pillars of the Christian Church.

*Dean Stanhope.*

(60.) The apostle had, in the close of the second and beginning of this chapter, inculcated such duties, as Christians are obliged to, by virtue of some particular relations and capacities, where-in the providence of God hath placed them. After which, he proceeds here to some of a more general nature, (ver. 8.) whose obligation is of extent, equal with this religion itself ; and such, as all who profess it have a concern in. But, though no person be exempted from, no time improper for, the exercise of them ; yet are they more especially seasonable in persecution and affliction. Unanimity in principles, mutual forbearances, tender affection, fellow feeling of hardships, that bear close upon our brethren, and all the comforts and encouragements of a kind and condescending deportment ; as 'they are indications of a temper most truly resembling the meek and holy Jesus : so are they the best defence against a common enemy ; and of mighty efficacy, to soften, and keep up the hearts of each other, under the calamities, which a whole set of men shall be exposed to, by being all embarked in the same good cause. Assistances, which nothing can so well prove the power of as experience. And such, as they, who want the wisdom mutually to contribute to each other, do

ed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake ; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land : and he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing ; nevertheless, at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came, and filled both the ships ; so that they began to sink. When Simon Peter saw it,

manifestly take the adversary's part, and betray their own safety, or lose their consolation. They break that force, which, united, might make head against their danger ; and add to that burden, whose weight would be abated, if each were ready to bear a part in it, by esteeming the sufferings of others his own, and acting in concert against them accordingly.

But even, when thus joined, and disposed to all the charitable offices, (ver. 9,) which the same profession, and the same distress, ought to produce in persons, so nearly and so many ways allied ; they are not at liberty to enter into all sorts of measures. They are presumed to suffer wrongfully, and to be blackened with malicious calumnies ; which are designed to give countenance to the injuries they sustain, by representing them as persons that deserve to suffer. But wrong must not be repaid with wrong, nor falsehood with falsehood, no, nor yet true reproaches with the like.

That, then, which Christians, when persecuted and injured, have to do, is not to let any of those despondencies overwhelm their spirits, which their oppressors are labouring to drive them to ; and which they, who have none but human helps to depend upon, find it impossible to bear up against. They must "sanctify the Lord God in their hearts : " that is, testify their belief of his glorious attributes to all the world. And this is done, when they depend upon his power to extricate them out of (otherwise invincible) difficulties, and so flee to, and rest upon him, as a sure sanctuary. When they refer to his wisdom and justice the season and the methods of executing vengeance upon



he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him. (61.)

### The Sixth Sunday after Trinity.

(62.)

#### The Collect.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; pour into our hearts such

those wicked men who "smite down his people," and "trouble his faithful" ones: when, notwithstanding any delays in the accomplishment, they buoy up their sinking spirits with the certainty of his promises: and lastly, be the event of these things at present what it will, when they steadfastly adhere to their duty, at the expense of all the world counts dear, and will not be prevailed upon for any terms to incur his displeasure.

DEAN STANHOPE.

(61.) By following Christ, which the apostles are said to have done, three things are manifestly intended.

1. The disciples were the constant followers and attendants upon his person; for they went up and down with him wherever he went, they were the eye-witnesses of his miracles, and the ear-witnesses of his discourses; and, though he sometimes withdrew from them into places of solitude and retirement upon some extraordinary occasions, yet, for the most part, they were daily companions with him, and the constant spectators both of his glories and troubles; as we may read at large in all the four Evangelists. This way of following Christ was peculiar to the apostles and first disciples, who had the honour of seeing and conversing with him during his abode upon earth; a privilege not to be enjoyed by any since his ascension into heaven. But there are two ways of following Christ still attainable by us; in both which senses we are still his followers.

As, 2. By following his doctrine and learning of him. This privilege the apostles had by receiving the word from Christ's own mouth; but we have it at second hand by receiving it from them who have handed it down to us. However, the doctrine is the same in both, and we are as well taught by him now, as they were then. He that teaches another,

love towards 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

and instils his instructions into him, is said to be his master; and they that are taught by him, and embrace his tenets, are styled his followers. Now we are bid as much to "learn of him" as his first disciples; and his apostles inculcate upon us the same lessons as he did upon them; namely, that "the same mind should be in us, as was in Christ Jesus:" so that as he was equally a teacher to them and us, so are we equally his disciples and followers as well as they; and so we may all well be, for he was a "Teacher come from God:" and was alone able to deliver "the words of eternal life."

3. To be a follower of Christ, is to follow his example, and to act by the pattern that he hath set us; he that treads in the same steps after another, is said to follow him: and he that takes Christ for his director and guide, and walks even as he walked, may be justly reckoned in the number of his followers. Now Christ hath given us the best example for our imitation; he hath gone every step of our way to heaven before us, to the intent, saith the apostle, "that we should follow his steps, who did no sin, neither was any guile found in his mouth." He hath set before us the most excellent pattern of love, meekness, humility, and patience, and indeed of all other virtues; in which we are bid to "be followers of him as dear children;" and when we are arrived to that, we may be said with the disciples in the Gospel, to "forsake all, and follow him."

DR. HOLE.

(62.) The Collect for the day reminds us of the good things which God hath prepared for them that love him, which are indeed such as pass man's understanding; and from thence teaches us to pray to him to pour into our hearts such love towards him, that we, loving him above all things, may obtain his promises, which exceed all that we can desire, through Jesus Christ our Lord. Now

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. (63.)

*The Gospel.* St. Matt. 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

because these good things are obtained for us by the death of Christ, and the promises of them depend much upon his resurrection; therefore the Epistle for the day mentions our conformity to both, as the best means to procure a title to them, and to secure an interest in them; which things are represented to us in our baptism, and the profession made in it obliges us to them.

The Gospel contains another part of Christ's sermon on the mount, wherein he vindicates the law from all false glosses, and refines it into a more pure and perfect rule of life and manners.

*Dr. Hole.*

(63.) How greatly and ardently is it to be desired, that the generality of Christians would seriously lay this Scripture to heart! That they would now and then reflect upon the engagements, and the end, of baptism! That they would carefully examine, what conformity is to be found, between themselves and a dead and risen Saviour; and be convinced, that they have no foundation for hope in, nor benefit from, that death and resurrection, farther than such conformity can justify their title! Men would not then content themselves with such a lame obedience, as covers, and quite swallows up, a few faint essays towards, or acts of, piety and virtue, with frequent and grievous relapses in sin: as if the Lord, whom they are bound to imitate, had died often, and lain long buried, but rose and lived for very short intervals. They would not think it sufficient to lead a life of ease and idleness, of no use, no example, as if the doing of good were of no consequence, but the abstaining from notorious evil were the whole of their engagement; which, indeed, is in some degree to copy after a dead, but by no means after a risen and a living Saviour. Much less could any, who attend to this passage, allow themselves in such habits, as

the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (64.)

are a scandal to religion and a virtual abjuration of their baptismal covenant. Adultery and lewdness, gluttony and drunkenness, covetousness and ambition, strife and revenge, profaneness and irreligion; these are such raging plagues, as assault the very seat of our spiritual life: the persons guilty of them could not do a kinder thing to the credit of Christianity, than openly to renounce it. I had almost said, not a kinder thing to themselves, since they only profess it to their heavier condemnation; since they neither imitate their Lord, nor any servant of his, except that traitorous one, who said "Master, Master, and kissed him," as a signal to those enemies, who came under his conduct to take, and to mock, and to kill him.

*Dean Stanhope.*

(64.) The Gospel of this day may teach us, 1. To carry our righteousness above and beyond that of the Scribes and Pharisees; they were curious about the outside, and were fair and beautiful without, but within full of filth and rottenness. But let us endeavour to cleanse the heart, and see that matters be right within. They stuck to the letter of the law, without minding the true intent of it; but let us look more to the spiritual sense and meaning of it, and observe it in the full extent of it. They condemned gross sins, and connived at less; and, if they abstained from the outward act, could allow themselves in the inward motions, occasions, and tendencies to it; but let us lay the axe to the very root, and cut down every branch of iniquity. They rested in the external acts of religion, as prayer, fasting, and almsgiving, without regarding the true ends or manner of performing them; but let us look more to our aims and intentions in these duties, that they may be rightly to the glory of God, and the good of our own and others' souls. In a word, the Pharisees were proud, partial, and

**The Seventh Sunday after Trinity.**

(65.)

*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

hypocritical, in their righteousness; and therefore let us exceed them in the humility, integrity, and sincerity of ours; for since heaven and happiness lie beyond the bounds and extent of their righteousness, we must inevitably perish and miscarry with them, if we go not farther than they. 2. Let our obedience to God's laws extend to the whole design and intention of them. In the affirmative precepts, let it reach to all the means, motives, and incentives requisite to the observance of them; in the negative precepts, let it take in all the occasions, steps, and tendencies, to the breach of them. Particularly in keeping the sixth Commandment against killing, here mentioned, let us avoid all rash and causeless anger, all malice and hatred, that naturally lead to it; for malice is a frequent occasion and forerunner of murder, and St. John tells us, that "he that hateth his brother is a murderer;" (1 John iii. 15;) for hatred is attended with a desire of taking away the object of it, either by himself or another. Moreover, let us avoid all virulent and opprobrious speeches, such as calling our brother Raca, or fool, a vain, empty, witless, and wicked fellow; which commonly provoke to rage, and draw on murder. In short, "let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from us, with all malice;" especially when we draw nigh to holy things; and let us "be kind one to another, tender-hearted, forgiving one another, as God for Christ's sake hath forgiven us;" reconciling ourselves to our greatest foes. And let that be done quickly, lest it be too late; and so, by living in peace and charity with God and man here, we shall live in eternal peace and joy with both hereafter.

*Dr. Hole.*

(65.) The Collect for the day beseeches the Lord of all power and might, who is the author and giver of all good things, to graft in our hearts the love of his name, to increase in us true religion, to nourish us with all goodness, and of his great mercy to keep us in the same. The Epistle for the day is the latter part of the same chapter, from whence that for the last Sunday was taken; where

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. (66.)

the apostle having shewed the new converted Romans the efficacy of Christ's death, for the killing of sin, and the virtue of his resurrection for the quickening of them to a life of righteousness, he exhorts them to a conformable practice. To which end, he here in the close of the chapter accommodates himself to their weakness, and labours to convince them of the great danger of their former sinful courses, and likewise of the safety and happiness that is to be found in the ways of righteousness.

*Dr. Hole.*

(66.) In drawing a comparison in this passage between a state of sin and holiness, St. Paul does not set himself here to prove, as might most easily be proved, that the toil and drudgery of a course of vice is insupportable: and that men would have unanswerable objections to religion, should it impose upon us commands, in any degree so slavish and tyrannical as our own lusts and passions do; but, as he is treating with converts, that had broken their chains, and asserted their native liberty, he therefore contents himself with the mention of such consequences, as that service, even when forsaken, does naturally produce. Of these one present and inseparable effect is "shame;" which, to a mind of any ingenuity, must needs be very grating and terrible: for what can make a man amend for the continual reproaches of his own breast, and the reflections of having long persisted in facts which cannot be remembered without the utmost confusion? On the contrary, when we are happily got loose from this tyranny, and become our own men, reason never fails to justify, nor conscience to applaud, our better choice. And these are satisfactions so suited to human nature, that all the commendations, nay, all the honours and rewards, capable of being bestowed by the whole world upon an ill action, are not an equivalent for the private pleasure and peace, which result from a testimony within, borne even to the most traduced, afflicted, and persecuted virtue.

Again; the "end of these things is death;" death of the body, even when renounced and re-

*The Gospel.* St. 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

pented of: but otherwise death, that is, infinite and irreversible misery of body and soul both. And what a lamentable consideration is this, that after inconceivable labour and pain, a man hath not only purchased reproach and self-condemnation, but ensured to himself remorse and torment, without interval or end? Whereas, by employing his time in the gentle and agreeable service of God, he acts every day more and more in compliance with the dictates of reason, advances and improves human nature, exults and triumphs with inward peace and joy, which carry him through his work with alacrity and delight; but when that work is brought to a conclusion, he is paid, and overpaid, for all the difficulties in it, by a bliss, of which all his former satisfactions were foretastes and pledges: a bliss therefore styled "life," because all that is dear and desirable, is implied and included in it; and a bliss that is life indeed, because subject to no decay from within, nor to any destruction from without.

There is yet one very remarkable circumstance behind, greatly to the advantage of a holy life. It is that the "death" inflicted upon sin is the "wages" of it; what God hath expressly threatened and given men sufficient warning of; and therefore what they, who know beforehand upon what terms they enslave themselves, and who have so many assistances and opportunities put into their hands of being free and happy, do by their obstinacy deserve. But the "eternal life," awarded to good men, is what the very best of them neither do, nor ever can deserve. For what can we deserve of reward hereafter for embracing that virtue which so amply rewards its own practice here? How can a happiness be strictly merited, between the eternity whereof, and the very short term we serve for it, there is no manner of proportion? What claim can an obedience lay, which is interrupted with multitudes of backslidings and neglects, each whereof would in rigour evacuate its title? We may indeed deserve our punishments, because sin is our own, entirely our own act; but can we, with any good sense, be said to deserve a recompense, and such a recompense, for acts, not entirely, not ori-

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. (67.)

ginally, ours; and that at his hands too, whose free grace and good spirit it is that worketh in us both the will and the deed? Most justly, therefore, doth the apostle put the difference here between "wages" and "gift:" that is the effect of justice, this of bounty; a bounty not inclined by any consideration moving it on our part; but redounding to, and descending upon us, by and for the sake of a person who hath, it must be confessed, merited it to the uttermost: even Jesus Christ, whose servants we are, who condescended to purchase it at the price of his own blood: and therefore not unto us be the praise, or any part of it, but unto him be honour, and glory, and thanks, "for this his unspeakable gift."

*Dean Stanhope.*

(67.) Since the necessities of our brethren in want are by far more and greater, than the liberality of the wealthiest and most open-handed men can possibly supply; it is absolutely necessary that we should make some distinction. Wherein we shall do well to imitate our Lord's conduct, as exemplified by this miracle, in the following particulars.

That we generally bestow our charity upon such, as are least in a condition of sustaining themselves; for that which the desert was to these multitudes, the same in effect are old age, maimed limbs, long sickness, multitude of helpless children, and the calamities which more immediately and visibly come from the hand of God, to the poor in general. They disable them, I mean, from furnishing themselves by painful labour and honest industry; and in so doing, they lay them at our doors, and charge us with them; but as for them, whom pride or profusion, sloth or vice, have reduced; them, who continue poor only because they will not take any trouble to be otherwise: the laws of God have not commanded, and those of men wisely discountenance, the same compassion for such. To them, who make wandering and beggary a trade, and choose the shame, but ease, of that, before an honest and laborious livelihood, the best and truest charity, is what Solomon, and our own laws have prescribed, "a scourge for the sluggard, and a rod for the fool's back." Want, then, involuntary

**The Eighth Sunday after Trinity.**

(68.)

*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

want, is the proper recommendation to our pity and relief. And this is to be rated, not always according to what men stand in need of, but sometimes according to the circumstances from which they are fallen: not always according to what they endure, but often by their being more or less destitute of remedies and helps against it. This gives the widow and the fatherless, the outcast and the stranger, a double title to our pity; if their necessities be the same with those of other persons, who yet have relations and friends, to assist and take care of them.

Once more, this action of our Lord instructs us, that it suffices, if our charity minister to present necessities; without thinking itself obliged to provide either that which is superfluous, or so much as may arm men against future contingencies. It shews us too, that managery is an ornament, and an advantage to our charity. And to this purpose that advice of St. Paul is highly commendable, that men would contrive their distributions so, as to be regular and easy, by "laying up in store of that which God hath prospered them with," (1 Cor. xvi. 2,) as their affairs will permit. Thus would our alms be always in readiness, and the poor would have a separate purse: a fund that, by rising insensibly, would be parted with less grudgingly; a tribute due for our successes; a most reasonable return to Him, from whom we receive our all; nay, who condescends to accept a part of his own again, as not only paid back, but given to himself; and who will not fail in his own time and way to recompense it accordingly, either before, or at, the last great day of account. DEAN STANHOPE.

(68.) The Collect for the day beseeches God, whose never-failing providence ordereth all things, both in heaven and earth, to put away from us all hurtful things, and to give us those things which be profitable for us.

Now the things hurtful to us are chiefly the works of the flesh, which lead us to death and damnation; and the things profitable for us are

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. (69.)

*The Gospel.* St. Matt. vii. 15.

BEWARE of false prophets, which come

the fruits of the Spirit, which lead to life and salvation. Accordingly the Epistle for the day treats of both these, exhorting us to put away the one, and to put on the other.

The Gospel is another part or portion of our blessed Saviour's sermon on the mount, wherein he cautions his disciples and followers against false prophets and teachers; letting them know the manner and ends of their coming, and giving them some marks of distinction to discover and discern them by.

*Dr. Hole.*

(69.) From this Epistle we are instructed in the following lessons.

1. From our not being debtors to the flesh, we are taught to abandon all the sinful lusts and desires of it, and that too upon pain of death and damnation; for, if we live after the flesh, we shall die. Indeed to satisfy the ordinary and natural cravings of the flesh, is necessary to preserve our bodily life; and to gratify the unlawful and irregular motions of it, will bring upon us death temporal and eternal.

2. Being debtors to live after the Spirit, let us labour to discharge that obligation, by giving up ourselves to the guidance and conduct of God's Holy Spirit, following the direction of his light, and the influence of his grace in all our ways. This is to walk "worthy of the vocation wherewith we are called," and to "walk as becometh the Gospel of Christ;" which will stand the trial of the last day, and secure to us the reward of eternal life; "for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

3. From the great privilege of sonship granted to all such, we may learn to behave ourselves as the sons and children of God. The duty of children, we know, is to love their parents with a hearty and entire affection; to show to them obedience; to place a trust and confidence in them, and a dependence upon their care and provision for them; and in like manner should we consider

to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven. (70.)

### The Ninth Sunday after Trinity.

(71.)

#### The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right: that we, who cannot do any that is good without thee, may by thee be

it our bounden duty to love, to show our obedience to, and to place our trust and confidence in, our heavenly Father.

4. From God's making all his sons heirs, we learn the exceeding great honour and dignity, to which Christianity brings its followers; it makes them heirs at present, and, if they act in a manner worthy of their Christian profession, will shortly enter them into the possession of a kingdom, and that not an earthly fading kingdom, that soon vanishes away, but a kingdom in heaven, that never can be moved or taken from them. "Now are we the sons of God," saith the apostle, "but it doth not yet appear what we shall be; this we know, that when he shall appear, we shall appear with him in glory."

*Dr. Hole.*

(70.) Our Saviour in this passage warns his disciples against two sorts of deceivers; "false Christs," or such as should pretend to be the Messiah; "false prophets," or such as should pretend to own Christianity, but should draw persons away from the simplicity of the Gospel. The ground of his caution is, "they come in sheep's clothing, but inwardly are ravening wolves:" that is, they make fair pretences to strictness in religion, with which their real character is at variance. Hence we may learn,

1. That such as go about to seduce others, usually pretend to extraordinary measures of sanctity themselves, that they may raise an admiration among those, who judge of saints more by their looks than their lives; more by their expressions than their actions. What pious looks and devout

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 ser-

gestures; what long prayers and frequent fastings, were observed by the hypocritical Pharisees, beyond what Christ and his disciples ever practised!

2. From the rule laid down by our Saviour, "by their fruits ye shall know them," we may learn, that the best method that we can take for judging of teachers pretending to be sent by God, is to examine the design and tendency of their doctrines, and the course and tenor of their conversations. Good teachers, like good trees, will bring forth "the good fruits" of truth and holiness: but evil men and seducers, like corrupt trees, will bring forth error and wickedness in their life and doctrine.

BURKITT.

(71.) The Collect for this day beseeches God to grant to us his Spirit: to think and do always such things as be rightful, that we, who cannot do any thing that is good without him, may by him be enabled to live according to his will. Accordingly, the Epistle for the day teaches us to think aright concerning the Church, both under the Law and under the Gospel; and likewise to do aright by the directions of it under both dispensations. And because, of ourselves, we can neither think nor do as God would have us, we are to implore the assistance of his Holy Spirit, to enable us to please him in both. Lest Christians now should boast of higher and greater privileges than the Jews had of old, and so be exalted above measure by the abundance of the Gospel revelations; the apostle tells them, that the Israelites of old were the people of God as well as we, and had the like favours and miraculous works vouchsafed to them under the Law, as

pents. 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. (72.)

*The Gospel.* St. 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

are now afforded to us under the Gospel; and as they were punished for their ingratitude and abuse of God's mercies, so we may not hope to go unpunished, if we run into the like enormities.

In the Gospel for the day we are presented with the parable of the master and the unjust steward: in which are figuratively represented to us, 1. The great bounty and goodness of God in dispensing his blessings. 2. The great injustice and unfaithfulness of men in wasting and abusing them. 3. The great danger and difficulties that ensue upon so doing. And, 4. The best means to prevent these evils, and to turn the good things to a better account.

*Dr. Hole.*

(72.) The history of Moses, as referred to in the several instances mentioned in this Epistle, leads us to examples of God's severity, even upon his chosen and covenanted people; and shews, that Christians cannot, by being such, promise themselves exemption from the like judgments, if they shall, by the like disobedience, render themselves obnoxious to his angry justice. But the inference, which, in the infancy of the Christian Church, St. Paul could ground upon parity of reason, and in comparison with the Jews only; we, in these latter ages, may strengthen from matter of fact; and events that have already befallen this Christian Church itself. The parts of it, once most conspicuous and flourishing for soundness of faith, and piety of life, have long since been overrun with Mahometism and barbarity. The light of the Gospel is taken away from them, and they are once more given up to the blackest darkness of sin and infidelity. Nor is the case thus with whole nations only, who have been abandoned by God, after having first abandoned themselves to wicked-

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

ness; but, where the truth is still professed, with private persons also, whose punishments resemble those of the Israelites, where their transgressions have done so. For how often does the wisdom of Providence exert itself, in undoing men by their own foolish choice? How common a thing is it, for the sensual and the worldly to have his inordinate desires gratified to his manifest detriment; and those honours, or riches, or pleasures, which he sought, as the most desirable blessings of life, made his curse, and his ruin? How frequently do discontent and distrust, weariness and impatience, delay, or utterly put by, those good, and hasten or occasion those evil things, which, by waiting the leisure, and submitting to the methods, of the great Governor of the world, would be ordered infinitely more to our advantage? But especially (which is the punishment, common to all the instances of disobedience recited in this Scripture, and which indeed is the heaviest of them all) how certain are the vicious dispositions and practices, contrary to our vows and our duty, to bring us under that common fate of the rebellious Israelites, of being excluded the land of promise: and so, whatever be our portion in the wilderness of this world, to cut off all access to the heavenly Canaan?

In one word, no covenant can be more solemn and express, than that between God and his ancient people. No promises on his, no engagements on man's part, more firm. The marks and miraculous appearances of his presence and favour were then as evident and as glorious; their privileges and deliverances were as distinguishing and valuable, as the condition of that Church could admit. Yet, all this notwithstanding, when they so foully violated their part, they did at the same time re-

ye fail, they may receive you into everlasting habitations. (73.)

### The Tenth Sunday after Trinity.

(74.)

#### The Collect.

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

#### The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols even as ye were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, calleth

lease God of his. They therefore, from the most signal monuments of the divine goodness and mercy, becoming by their own perverseness the most stupendous monuments of wrath and vengeance, have furnished us with abundant ground for that inference at the 12th verse, "Wherefore let him that thinketh he standeth take heed lest he fall."

*Dean Stanhope.*

(73.) This parable sets before us a steward, about to be dismissed from that gainful office, for his improvident behaviour in it. This melancholy prospect puts him upon contriving, how to secure himself a future maintenance at his master's cost. The method chosen for this purpose was to deal secretly with his lord's debtors, and, by making false, but favourable entries, into their books of account, to engage their kindness when he should stand most in need of it, as a grateful return for the sums thus remitted to them. In this practice indeed there was great dishonesty, for which reason our Saviour calls him an "unjust steward;" (ver. 8;) but that part of his character, not falling within the compass of our Lord's design in propounding this parable, is passed over, without farther notice taken of it. Meanwhile his silence in that point can by no means be construed into approbation; but an instruction rather, that, in the interpretation of parables, we are to content ourselves with drawing such consequences from thence, as their substance and main intent naturally lead us to; without insisting too nicely upon circumstances which are incidental only, and beside the purpose, properly to be served by them. Now that, in the case before us, is manifestly to provoke our imitation of this man's wit and forecast; who so dextrously laid the scheme for subsisting hereafter, by the management of a trust, which, although a present

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. (75.)

support, yet he perceived was not likely long to continue so. And his great providence and application, so agreeable to that earnestness of thought and care, which sticks at nothing to secure the so uncertain advantages of this world, is insinuated as a just reproach to the inconsideration and remissness, which even they who make their principle and profession to secure the everlasting advantages of another world, are observed to be guilty of in the management of that affair.

DEAN STANHOPE.

(74.) The Collect for the day beseeches the Lord to let his merciful ears be open to the prayers of his humble servants, and that they may obtain their petitions, to make them ask such things as shall please him. And that we may be the better enabled to ask such things, the Epistle of the day treats "concerning spiritual gifts," which the apostle here declares to be so useful and so necessary a piece of knowledge, that he would by no means "have us ignorant of it:" and to the end that the Christian Church might be rightly instructed in so divine and excellent a subject, he here treats at large of the nature, the Author, the number, and the use of these spiritual gifts. *Dr. Hole.*

(75.) Although it be allowed on all hands, that the gifts mentioned in this passage are those miraculous ones, which, though necessary in the first ages of the Church, have long since been withdrawn, upon that necessity ceasing; we ought nevertheless to bear in mind, that there are also instances and gifts, of use and continuance in all ages of Christianity, to which the force of the apostle's reasoning extends itself. These likewise are the gifts of God; these are given to be exercised for promoting his glory, and the good of mankind; and these are so distributed, that every man



*The Gospel.* St. 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

may be in some, though none in all, respects serviceable; but all have their particular stations and endowments, in which, if rightly chosen, and diligently improved, they are fitted to discharge their duty, by bringing honour to God and benefit to the world.

It is also presumed, by some, that St. Paul here, as well as at the end of the chapter, speaks of gifts imparted to, and exercised by, those that are frequently distinguished under the title of "spiritual persons;" such as bore some office in the Church, or administered in holy things. The occasions, and in proportion the supplies, of these persons, no doubt, were greater than those of common men. And some of the gifts, specified in this passage, seem in a more peculiar manner accommodated to their character. But, here again I cannot but apprehend it of importance for every Christian, in what capacity soever, to think himself concerned. And this, without all controversy, is the intent of our excellent Church, when propounding this Scripture, in the yearly Epistle for this day, to the pious meditation of all her children. It is, that they might be reminded whence their good gifts come; awakened to a conscientious improvement of them; thankful for, and contented with, what they have received; humble and modest in their opinions of themselves; diligent in the business of their particular callings; useful and profitable to the body in general; tender and respectful to their brethren; compassionate to their failings, liberal and kind to their wants, and glad of their advantages. For these are the good qualities which this Epistle aims at promoting; qualities, which it is as reasonable for us to cultivate, as we are bound by our religious obligations to cultivate them.

*Dean Stanhope.*

(76.) The expression, by which our Saviour here describes the place dedicated to God's worship, suggests to us with what respect the Church ought to be regarded, considering it, 1. as it is "the house of God," and, 2. as it is, "the house of prayer."

1. The Church, considered as God's house, obliges us to demean ourselves in it, as under God's more immediate presence and observation. His presence and his eyes, no doubt, are every where;

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. (76.)

but yet we are taught to believe, that he manifests himself in some places, after a more especial manner than in others. Not that we attribute to these places an holiness inherent and essential, but such as is relative only, and due for the sake of their owner and inhabitant; and therefore all aspersions, that charge such respect with idolatry or superstition, proceed either from great ignorance or great perverseness.

2. As the Church is a "house of prayer," every man should be careful effectually to make it such to himself; that the offices, performed there, may be frequented conscientiously, and joined in devoutly. The benefits of public prayer are many and great; and our petitions, when with united force ascending to heaven, bid much fairer for acceptance and success, than any of the most vehement importunities of a single and solitary devotion: particularly the unanimous and uniform prayers of the Church express the unity of our faith, our mutual charity, our joint relation to Christ the mystical Head of this body. In this regard, prayer and sacraments have an advantage above reading, or hearing, or any other religious duties: and probably this may be one main reason why God's house is called the "house of prayer;" for preaching and expounding are indeed instructions in our duty, sent from God for our good; but we may be instructed by pious advice, and useful books at home: we may likewise pray alone, but we cannot do the one or the other alone so as to testify to the world our communion with Christ and with one another, like the same things done in the public assemblies of Christians. Hence every one should make a conscience of improving every opportunity for such prayers; because every one is obliged to acknowledge that spiritual society, the being a member whereof does (originally speaking) put him in a capacity of salvation.

But to come is a small thing, unless we join too; join with our hearts, with our mouths, with our whole bodies. The minister pronounces the petitions in the people's name and behalf; but let it not be supposed, that he will be heard for any who neglect to pray for themselves. Every one, therefore, should repeat the confessions, to acknowledge his own sin and vileness; and the creeds, to

**The Eleventh Sunday after Trinity.**  
(77.)

*The Collect.*

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

*The Epistle.* 1 Cor. xv. 1. (78.)

BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also re-

declare and confirm his own faith; and the Lord's Prayer, to call God Father with his own mouth. The hearts of the people should go silently, and reverently, along with him, in all the other parts of the service, and confirm every Collect for themselves, by expressing the earnest desires of their souls, in a distinct and hearty Amen. As oft as he says, "Let us pray," they should recollect their wandering thoughts, rouse their heavy hearts, and double their vehemence and zeal. And, throughout all the Litanies and answers, they should be very diligent to do their part; esteeming it (as in truth it is) a singular privilege, that the lay members of the Church of England have a greater share allotted to them in her offices, than those probably of any other persuasion. This may be safely affirmed; that, if our public prayers be defective, it must be on the part of those that use them. For the Church hath taken admirable care of her part: and, by the prudent constitution of a most excellent Liturgy, gives us great hopes of obtaining the mercy, which we are directed to beg in the Collect for this day. Namely, that being thus taught to "ask such things as please God, his merciful ears will be open" (and may they ever be open) "to the prayers of" us "his humble servants, through Jesus Christ our Lord." Amen.

*Dean Stanhope.*

(77.) We are taught to pray this day for such a measure of divine grace, that, by running the way of God's commandments, we may obtain his gracious promises, and be made partakers of his heavenly treasure. The grace, here chiefly prayed for, is the grace of faith, to which the running of the ways of God's commandments, and the obtaining of the promises, are frequently ascribed. And in

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

this we may be the more confirmed by the Epistle appointed for the day: in which the apostle labours to establish the Corinthians and in them all Christians in a firm belief of the death, burial, and resurrection of our Saviour; which he the rather did, because some false teachers had crept in among them, who denied the resurrection, and had shaken the faith of many in that great article, as some have likewise attempted to do in our days.

The Gospel for the day sets forth, in a parable, the right way and manner of praying unto God, and the certain good success that will ensue upon the due performing of it; as also a wrong way of address to him, too often used, with the bad issue and unsuccessfulness thereof. *Dr. Hole.*

(78.) The assertion of our Lord's dying and rising from the dead, as a necessary and well-attested article of the Christian faith, which is contained in the former part of this Epistle, having been spoken to on former occasions; it may be more useful here to remark on the latter part, which is introduced incidentally by the apostle, and contains a digression concerning himself. In this he hath left us an example of these following virtues.

1. Of humility, and a mean opinion of our own performances, even when highly useful and commendable; in allowing to others their just praises and deserts, and being so far from any vain-glorious emulation, or detracting from their worth, as to practise that modesty and "lowliness of mind" elsewhere prescribed, of "esteeming others better than ourselves. I am the least of the apostles," &c. Phil. ii. 3; 1 Cor. xv. 9.

2. A very extraordinary diligence and zeal, to make reparation by the following part of our lives, for any omissions, neglects, or notorious crimes,

*The Gospel.* St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. (79.)

whereby our consciences have been wounded, or the cause and credit of truth and religion may have suffered heretofore. "I laboured more abundantly than they all" ver. 10.

3. Even when this change and reparation shall be made, arrogating no merit or glory to ourselves, but ascribing the whole to God's goodness, and the operations of his blessed Spirit. "By the grace of God I am what I am." And again, "Yet not I, but the grace of God which was with me."

In all these particulars we shall do well to follow the apostle; for otherwise we shall hardly obtain God's gracious promises, and be made partakers of his heavenly treasure, for which the Collect teaches us to pray.

DEAN STANHOPE.

(79.) The sum of the instruction, intended to be conveyed by this parable, amounts to thus much. That, however men may mistake themselves, or one another, "God always hath respect unto the lowly, but beholds the proud afar off;" (Ps. cxxxiii. 6:) that no past offences, how many, how heinous, how habitual and inveterate soever, will shut out from his pardon any sinner, who humbly bewails and heartily forsakes them: that a lofty conceit of our own sufficiency differs as much from the testimony of a truly good conscience, as the swellings of a disease, from the kindly proportions of a healthful body; that a theatrical affectation of godliness, with pride and uncharitableness, and disdainful judgment of others, is nearer to hell than a profligate and scandalous course of life, with contrition, and charity, and lowliness of spirit: that it behoves us therefore to take good heed, lest even the most solemn duties of religion be abused and turned against us: and that he only attends upon these as he ought, who really mortifies his vanity and his passions, and brings himself to be more humble, more charitable, more sensible of his own failings,

*The Twelfth Sunday after Trinity*  
(80.)

*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 (81.) 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

and less severe upon those of other people: and, lastly, that the proper way of a sinner's applying for mercy and grace, (and all of us are sinners,) is, not arrogantly to thank God, that we are "not as other men are;" but, as the purest of Churches hath directed us, "meekly to acknowledge our vileness, and truly to repent us of our faults." For our good Lord hath promised, and it is the express design of this parable to assure us, that "they, whose consciences by sin are accused, by his merciful pardon shall be absolved, through Jesus Christ our Saviour."

Dean Stanhope.

(80.) The Collect for this day puts us in mind of God Almighty's great readiness to hear our prayers, and to give more than we desire or deserve; and thence teaches us to implore the abundance of his mercy, for the pardon of our sins, and the pouring out of his graces upon us. To which end, the Epistle for the day speaks of putting our trust in God through Jesus Christ: "such trust" (saith the apostle) "have we through Christ to God-ward:" which words relate chiefly to the fidelity of the apostles in the work of the ministry, and the success they had thereby, which they looked upon as their greatest glory, and needed no other commendation; not arrogating any thing of it to themselves, but ascribing all to the power and grace of God; for in the next words he acknowledges their utter insufficiency to think or do any good thing of themselves; saying, "Not that we are sufficient of ourselves to think any thing as of ourselves:" to which he adds God Almighty's all-sufficiency to help them; "but our sufficiency is of God." Which they found in the exercise of a ministration far beyond that of Moses, as plainly appears from the sequel of this Epistle.

Dr. Hole.

The subject of the Gospel is the relation of a

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 engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. (82.)

*The Gospel.* St. Mark vii. 31.

JESUS, departing from the coasts of Tyre

miracle wrought by our Saviour on the person of a deaf and dumb man, who was thereby healed of both his infirmities.

*Dr. Hole.*

(81.) It may be said, that we often offer up to God such general requests, as include all particulars whatsoever. How then can God be said to give "more than we desire?" The answer is, that the expression relates to such requests, as are not general but particular. We do not always know, what particular things are most fit for us; and therefore we cannot desire those things in particular. So that though we do desire them in general terms, when we beseech God to give us whatever we stand in need of; yet we do not desire them in that sense, in which the phrase is manifestly understood in this place. *Dr. Bennet.*

(82.) The purport of this day's Epistle may be improved into the following lessons.

1. Our great weakness and inability to do any thing of ourselves may serve to check all pride and presumption, and to keep us from trusting too much to our own strength. He that relies upon his own power, leans but upon a broken reed, which will fail and deceive him. 2. As the sense of our insufficiency should keep us from presumption; so should the sense of the sufficiency we have of God preserve us from despair: for though we are unable to do any thing of ourselves, yet "his grace is sufficient for us;" and "we can do all things through Christ that strengthens us:" who is never wanting to the hearty desires and endeavours of his people; for he is ever more ready to hear us, than we are to pray to him; and the returns of his goodness far exceed both our desires and deserts. 3. This discourse may teach us to banish all vain conceit of merit, and to ascribe all that we have, are, or can do, entirely to the divine bounty; for if all our sufficiency be of God, then we are nothing of ourselves, and consequently can merit nothing at God's hands; for he that can do nothing can deserve nothing. 4. If all our sufficiency be of

and Sidon, came unto the sea of Galilee, through the midst of the coast 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,

God, then let us thankfully own from whence we receive it, and duly employ what we have in his service. This is the end of all the gifts and graces bestowed upon us, that we should use them to the honour of God, who gave them, and the good of them for whose sake they were given. 5. Since this sufficiency is derived to us by the Gospel covenant, we learn the excellency and benefit of it above the legal dispensation. The law exacted duty, but afforded no strength to perform it: it required perfect and universal obedience to all its precepts, and pronounced a curse upon every one that continued not in all things that are written in the book of the law, to do them; but gave no power to keep, nor any pardon for the breach of them: for which reason the letter of the law is said to "kill," and the law itself to be a "ministration of death and condemnation," because it left men in a hopeless and helpless state without any remedy or relief. Whereas the Gospel, on the other hand, not only requires duty, but promises grace to assist and enable to the performance of it; and therefore as the Law is styled "The Letter," so the Gospel is styled "The Spirit:" the one is said to "kill;" called therefore a "dead letter;" the other to "give life;" called therefore "the ministration of the Spirit and righteousness." In short, the Gospel relieves us from the curse and sentence of the law, by the sanctifying graces and assistances of the Holy Spirit; it requires no more than it gives strength to perform; it accepts of sincerity, instead of perfect obedience; and if we happen to fall by a temptation, it helps us to rise again by repentance. And therefore we should bless God for making this new covenant, and taking us under this easy and gracious dispensation; "we are not under the law," saith St. Paul, "but under grace:" for which we have great reason to thank God, and to make a right use of it. Lastly, since all our sufficiency is of God, we are taught where to seek it, and how to find it, in time of need:

saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak. (83.)

*The Thirteenth Sunday after Trinity.* (84.)

*The Collect.*

ALMIGHTY and merciful God, of whose

namely, by having recourse unto God by prayer, who hath promised to give wisdom to them that ask it, and grace to them that lack and desire it: to him therefore let our prayers and praises be directed, who is able and willing to do more for us than we can ask or think. Amen. *Dr. Hole.*

(83.) From the Gospel of this day the following reflections arise.

1. Our blessed Saviour, by looking up to heaven, whilst he performed this miracle, not only reminds us, that there was his home, and his throne, and the seat of his majesty, and that there the greatest angels adore him; but teaches us likewise, that there our eye should be fixed, whence cometh down every good and perfect gift. He did not teach us to say, O infinite God, which art every where; but, "O our Father, which art in heaven." There let us look up to him. Thence let us acknowledge all the good we receive: thence let us expect all the good we want.

2. Our Saviour sighed: surely not for need; the least motion of a thought was in him effectual. He could not but be heard of his Father, who was one with his Father. But he sighed, partly for compassion; partly for example: for compassion of those manifold infirmities, into which sin had plunged mankind, a mournful example whereof was here presented unto him; for example, to fetch sighs from us for the miseries of others, sighs of sorrow for them, sighs of desire for their redress.

3. Christ was not silent, while he cured the dumb. His "ephphatha" gave life to all his other actions. His command of the ear and mouth to open was the act of God. He could not command that which he made not. His word is imperative; ours is supplicatory. He doth what he will with us: we do by him what he thinks good to impart.

4. In his mouth the word cannot be severed from the success. Our Saviour's lips are no sooner opened in his "ephphatha," than the mouth of the dumb, and the ears of the deaf are opened. At once we behold here celerity and perfection. Natural agents work by leisure, by degrees: nothing is done in an instant: by many steps is every thing carried from the entrance to the consummation. Omnipotence knows no rules. No imperfect work can proceed from a cause absolutely perfect.

*Bp. Hall.*

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

Lastly, Our Lord, having wrought this miracle, "charged them that they should tell no man." The reasons which induced him to forbid the divulging of this and of some other miracles, might probably be these.

1. To decline, as much as was possible, the envy and opposition of the Pharisees. He did not only "know what was in man," (John ii. 25,) and, consequently, what entertainment each of his actions would meet with; but he had, by many experiments, found, how those men in particular stood affected towards him. He saw them so far from any disposition to improve, by fresh demonstrations of his divine power; that those did but add to their guilt, and provoke them to blasphemy and rage. The construction they made of such miraculous recoveries was, that he dispossessed devils, by a good understanding and secret collusion "with the prince of the devils?" (Matt. xii. 24.) This point he sometimes vouchsafed to argue with them, and exposed the unreasonableness and absurdity of such malice; but this gave him great interruption in his main work, and engaged him in contests, disagreeable to the peacefulness of his temper. So that, though our Lord could have confuted the folly and malice of his slanderers, yet it was more for his purpose to conceal some evidences of his power, than to provoke them to be troublesome, by making that power public.

2. A second probable reason of this concealment might be, to prevent any sedition or tumults among the people. The common notions of the Messiah at that time are sufficiently known; and, as it could not become our Saviour to countenance those errors, so neither could it, by rendering himself suspected to the government, to give his adversaries the advantage they desired. Now every thing that contributed to their belief of his being the Messiah, would be a temptation to desert their established governors and put themselves under his protection, as ordained by God to be their rightful king and victorious deliverer. Hence, it is likely the disciples are forbidden to declare him the Christ, till he should be risen from the dead, (Matt. xvi. 20;) as well as because the miraculous effusion of the Holy Ghost was a requisite qualification for the bearing of that testimony effectually.

3. But, I make no doubt, another reason for our

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

Lord's conduct in this matter was, that he might set us an example of humility, and of doing good for good's sake. He had directed his disciples to content themselves with the knowledge and approbation of God, and the inward satisfactions of having discharged their duty, (Matt. vi. 4 :) that they should consider, they serve one, who sees in secret, and who will one day shew that he knows and remembers their good deeds, by rewarding them openly. As therefore, in other instances of virtue ; so here, our Lord approves himself a pattern and practiser of his own doctrine ; by not courting the fame and praise of men, and declaring his behaviour free from all suspicion of vanity. What other hidden causes there might be for such commands of secrecy, is best known to the infinite wisdom of him, who gave them ; but to us these are sufficient.

DEAN STANHOPE.

(81.) The Collect for this day teaches us to pray unto God for grace, that we may so faithfully serve him in this life, that we fail not finally to attain his heavenly promises. The promises here meant are those of justification and salvation by faith in Christ, whereby all mankind, who, by the sin of our first parents, were doomed to temporal and eternal death, are, by the merits of a Saviour, happily restored to a spiritual and everlasting life. These St. Peter styles "exceeding great and precious promises," as proceeding from the rich inexhaustible treasure of divine goodness. (2 Pet. i. 4.) And of these St. Paul here treats in the Epistle for this day.

The Epistle having spoken of Christ in the promise made to Abraham long before his coming, the Gospel speaks of him as actually come, shewing himself to his disciples, and delivering to them the words of eternal life : and thence declares the much greater blessedness of those that saw him in the flesh, than of those that only beheld him in the promise.

*Dr. Hole.*

(85.) From this Epistle may be inferred the following weighty and useful lessons.

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. (85.)

*The Gospel.* St. 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 be-

1. We may learn hence to magnify the infinite wisdom, power, and goodness of God, in providing a remedy for us in the promised seed. We were all lost in Adam, but are happily restored in Jesus Christ : the sin of the one being done away by the righteousness of the other. This was the blessed contrivance of heaven for the restoration of mankind ; who had neither knowledge nor ability to help themselves. In this forlorn condition our gracious God took pity upon us, and found out his expedient to relieve us in our lowest state, and thereby distinguished us in his favour above the noblest rank of creatures : for, though the angels fell from their station of glory, and afterwards drew us into the same misery with themselves, yet the Son of God was pleased to pass by them, and restore us : for he took not on him the nature of angels, but took on him the seed of Abraham : which is an instance of the divine goodness, ever to be acknowledged and admired by the sons of men.

1. We learn hence the right way and method of our justification, which is not by the works of the law, whereby no flesh living can be justified, but by faith in Christ. The law speaks nothing but death and condemnation : and as many, as are under the law are under the curse. It is the grace and spirit of the Gospel, which alone speaks life and salvation : it is that which provides us with the pardon of our sins, and the acceptance of our persons as righteous before God. We all stand condemned by the sentence of the law, which the best of us daily break in thought, word, and deed : so that we can expect no favour thence, and it would be arrogance and folly to build the hopes of salvation on so bad a foundation. To find mercy, we must have recourse to the promise made to us in Abraham, and look for a blessing to the promised seed : and to obtain justification we must appeal from the rigour and curse of the law, to the mercy and favour of the Gospel, and rely upon the atonement revealed in it as purchased by Christ, and bestowed on them that believe.

hold 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, which stript 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

Lastly, let us learn to qualify ourselves for that blessing, and that is by faith in Christ: for the promise is made and given only to them that believe. It is not the bare descent from Abraham that will entitle to it: for St. John the Baptist bade the Jews, not to think it sufficient to say, "We have Abraham to our father; for God," he added, "is able of these stones to raise up children unto Abraham;" Matt. iii. 9. And our Saviour tells them, that "Calling Abraham their father" would be of no use to them, without doing the works and following the faith of Abraham. John viii. 39. 56. No external privileges could do them any service, without internal grace in the heart: for "neither circumcision availeth any thing, nor uncircumcision, but a new creature," or "faith which worketh by love." Wherefore let us pray and labour for a firm and steadfast faith in Christ: and that, not a dead, idle, and ineffectual faith; but a faith that is lively and operative, and is accompanied with good works; for a dead faith will never bring us to life, nor obtain for us the promise of salvation.

*Dr. Hole.*

(86.) From this Gospel we learn two very material points, relating to the duty of love to our neighbour. The first concerns the persons, to whom it ought to extend: the second, the instances, whereby it ought to be expressed.

1. Of the enmity and aversion between the Samaritans and the Jews the Scriptures hath given us frequent intimations: the result of which is, that there was not upon earth a creature more detested by the Jews than a Samaritan. They loaded these separatists with execration; they refused all dealing with them in the common business of life; they would not allow them the usual civilities to strangers; nor do for them any of those offices of humanity, which no one man would think much to

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 into an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (86.)

do for any other man. And the Samaritans (like the generality of those on whom the guilt of separation lies) were, on their part, no whit behindhand in perverseness and spite. The instance, therefore, of charity here described, was such, as, all circumstances considered, could least be expected. So that this example (when drawn into a rule, and made, as here it is, a pattern for others to copy after) does manifestly import, that let a person in necessity and affliction be who or what he will, still he is a proper object of our charity, and we are bound to be touched with, and to have a very tender compassion for, his case.

2. The Samaritan, who made good the character of a neighbour, did not express his pity in idle and unprofitable bemoanings, but in active and effectual relief. He expended his own provisions; poured the oil and wine, bought for his own use, into the bleeding wounds of the forlorn stranger; dismounted himself, and set the impotent wretch upon his own beast; conveyed him to a place of rest and refreshment; furnished him with necessaries during their stay together, and at parting undertook for the continuance of his support, and the perfecting of his recovery. And all this he frankly did; when his own countrymen, when they, whose profession obliged them more especially to be charitable, had overlooked him, and done nothing at all for him.

Though the party in affliction be neither kinsman nor friend; nay an heretic, an heathen, an enemy though he be; yet he is still in the Gospel sense "our neighbour:" and consequently, it is our part to contribute all we can, that may be serviceable for his consolation and assistance, his support under, and his deliverance out of, his sufferings and sorrows.

And "this" is truly and properly to "love our

*The Fourteenth Sunday after Trin-  
ity.*(87.)

*The Collect.*

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

*The Epistle.* Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law.

neighbour as ourselves." The meaning of which command is not, either that we should love any neighbour with equal tenderness as ourselves; (for that I conceive is hardly possible:) or that we should love every neighbour alike: (which, if we suppose it possible, were neither just nor natural:) or that we should do for our neighbour all that he now does, or that we, if in his circumstances, might perhaps wish and desire to be done for ourselves, (for such desires may be irregular; or, if not sinful, yet unreasonable.) But it is, to do all that for him, which, were our case his, and his ours, we should in reason and good conscience expect, and be glad, to have done to us. And, as the love a man bears to himself is always sincere, so should the love of our neighbour be, in this respect, as that to ourselves: not mercenary and designing, but disinterested and hearty; intending the benefit of the party we express it to; not indirectly seeking our own profit or pleasure; and, as an evident proof whose good it is we aim at, not balking any proper expression of it, either to "them," who have no past or personal considerations to induce it; or to "them," from whom we can have no prospect or human possibility of a return to be made for it.

DEAN STANHOPE.

(87.) The Collect for the day teaches us to pray for the increase of faith, hope, and charity, the three great virtues and ornaments of a Christian's life; which, by inclining us to love what God commands, will entitle us to all that he hath promised.

Now these excellent graces of God's holy Spirit being mainly, if not only, opposed by the works of the flesh, the Epistle sets forth both the works of the flesh and the fruits of the Spirit; to the intent that we may eschew the one and embrace the other.

The Gospel records the miracle wrought by our Saviour on the ten lepers. *Dr. Hole.*

Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. (88.)

*The Gospel.* St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst

(88.) From this passage it may be observed, 1. that the word "spirit," besides other significations, sometimes denotes the third Person in the blessed Trinity; sometimes the gifts and graces of that Spirit; sometimes the Gospel of Christ. In this place it must be taken in one of these three senses: and in any of them it will answer the apostle's purpose; as is manifest by his opposing it to the flesh and the law. For the flesh here denotes that corrupt principle in every man, which strongly disposes us to sinful and present profits and pleasures. And, as the Gospel is sometimes called the Spirit, because the graces and guidance of the Holy Ghost are a privilege peculiar to this dispensation, and expressly covenanted for under it; so the law is sometimes called the "flesh," because it neither could convey, nor did contract for, any such supernatural assistances, but left men under the power of their sensual inclinations, without the counter-balance of any higher and better principle.

Now the use I would make of these several distinctions is, to infer from them, that leading a life of purity and virtue, in opposition to our brutish and carnal lusts, and a law of carnal ordinances, "living by faith and grace," in opposition to works, and any confidence in moral duties performed by reason and natural strength; that governing ourselves by the word of Christ, and following the directions and holy motions of his good Spirit within us; that these, I say, however expressed variously, do mean and come all to the same thing at last. That he, who does one of them, does the other, and that "having the Spirit, living after the Spirit, walking in the Spirit," and "being led by the Spirit," include them all, in which soever of the forenamed meanings the word Spirit be used or interpreted. For evidence hereof no other argument is needful, than St. Paul's catalogue of virtues here, which he



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 show 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. (89.)

so positively affirms to be the "fruit of the Spirit," and that long black roll of vices, which he denominates "works of the flesh," and the "crucifying" whereof he gives in as a certain mark of being Christ's. So perfectly unscriptural are the fancied notions, which some have advanced concerning the actings and the signs of the Spirit; so great an indignity to true evangelical religion are all the reproaches and disparagements cast upon moral duties, when performed by the assistance of his grace. I say by the assistance of his grace, because the

Second thing I would observe is that encouragement for "walking in the Spirit," but especially the ground and foundation of it, which we have in the 16th and 17th verses. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." How can we be sure, that such walking will be attended with so happy an effect? Why, even from hence: "For," (says he,) that is, because "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." The true meaning whereof must certainly be, that, as Christians, who still continue to be men, do carry about with them a corrupt principle, inclining them one way; so have they, by virtue of their being Christians, a supernatural and divine principle, drawing them another way. In a word, as he, who is left to the powers of nature, cannot do the good which his own reason, or "the law in his mind," tells him is fit to be done; because, destitute of that Spirit which is the cause of all the good we do: so he, that is conducted by the Spirit, cannot comply with the "law in his members," which is the cause of all the evil we do. The former is the case of persons "under the law," represented at large in the 7th to the Romans; the latter is the privilege of persons "led by the Spirit," assigned here as a reason for their not "fulfilling the lusts of the flesh."

I observe once more, thirdly, that among "the works of the flesh" some are reckoned which seem to consist in the errors and evil dispositions of the mind. Such in particular are "heresy, malice, envy," &c. But the propriety of this denomination may very well be justified, by considering that even these are effects of the same cause, a wicked and worldly principle; and that the ends men propose

to themselves, by indulging them, are gratifications of the outward man, by some pleasures and advantages peculiar to the present state, and of a sensual nature. Meanwhile, when these works of the flesh are said to be "manifest," we may fairly understand it, that the malignity of their nature and consequences evidences itself to the reason of every thinking man, and that nothing but corruption, and prejudice, and passion, could blind our judgment, or ever reconcile us to the practice and indulgence of vices so pernicious and detestable.

*Dean Stanhope.*

(89.) This miracle, and the circumstances attending it, (likè sundry others done by our blessed Lord,) carried a very significant sense, couched under that which lies open to common view. It is a lively image of the reception which Jesus and his Gospel met with in the world; how the ungrateful Jews rejected both with indignation and scorn; how the Gentiles, like this Samaritan, from whom such an instance of ingenuity could be least expected, received his doctrine thankfully, improved it diligently, and shewed that they valued the inestimable mercy justly.

But it offers to our consideration something besides, which we are more nearly concerned to take strict notice of. For, the truth is, this passage is the very picture of mankind, and holds to us a glass, in which almost every soul may see its own disposition, but too exactly resembled, too strongly reflected. The generality of the world, are they not like these lepers, extremely clamorous and importunate in their cries and complaints, impatient of sorrow and distress; but when those cries have prevailed for ease and deliverance, are they not then every whit as like them, in the other part of their deportment too? For rarely, very rarely, do we meet with such vigorous impressions, such becoming acknowledgments, as every considering stander-by can easily discern the goodness of God to call for at our hands.

These are reflections which the case before us ministers but too just occasion for. And therefore it greatly behoves us all, to take all the means we can for remedying so great an evil: especially by taking pains to represent to our minds in the most lively manner the infinite variety of mercies we receive. Those that seem to be benefits of course,

*The Fifteenth Sunday after Trinity.* (90.)

*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 show 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;

and enjoyed in common with all mankind; those that are national, or local, or domestic, or personal: and these should be recounted very often, because scarce any day passes without some memorable instance; not any, to be sure, without the renewal of manifold blessings, in some capacity or other. But those which should be always uppermost in our esteem, and consequently would be so in our thoughts, are the spiritual mercies, "the inestimable love of God in the redemption of the world by Jesus Christ, the means of grace and the hope of glory." All these should be nicely observed, justly valued, and seriously considered. And, were they so, we should be out of all danger of falling under the reproach of the nine Jews: and daily, hourly, with the humble zeal of that ingenuous Samaritan, should "with loud voices glorify God, and fall down at Jesus's feet, and give" him those thanks, which to him, with the Father, and the Holy Ghost, do continually belong. To whom therefore be glory for ever and ever. *Amen.* DEAN STANHOPE.

(90.) The Collect for the day directs us to pray, that God would keep his Church with his perpetual mercy; and, because our own great frailty daily exposes us to many dangers, we beseech him to keep us from all things hurtful, and to lead us to all things profitable to our salvation. Now the keeping of the Church, here prayed for, is chiefly to keep it in the true faith; and, because there are many things that are apt to corrupt it, and to make men fall away from the purity of it, as prosperity and persecution, we are here taught to pray to be preserved from all things that may prejudice, and to be led to all things that may promote our salvation. Accordingly the Epistle for this day acquaints us with St. Paul's great care to preserve the Galatians in purity of the Christian faith, against the attempts of false teachers, who sought to bring

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.* (91.)

*The Gospel.* St. Matt. vi. 24. (92.)

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

them back to the antiquated rites and ceremonies of the Jewish worship.

The design of the Gospel is to take off men's hearts from an inordinate love and pursuit of the perishable things of this world, and to place them upon a more lasting and substantial treasure in heaven. *Dr. Hole.*

(91.) From St. Paul's discourse here we may learn to "stand fast in the liberty wherewith Christ hath made us free, and not to be entangled again in the yoke of bondage." St. Luke tells us, that the Church sometime groaned under a heavy and burdensome yoke of carnal ordinances, such as neither they nor their forefathers were able to bear; from this yoke Jesus Christ hath happily delivered his Church, having blotted out the handwriting of ordinances against us, and rescued us from the beggarly rites and rudiments of the ceremonial law, and particularly the painful rite of circumcision. Let us not then suffer ourselves again to be brought in bondage to these things; Christ being the sole Master of our faith, let us not become the servants of men. This advice St. Paul frequently gave in most of his Epistles, which yet we must not strain so far, as to think all comely ceremonies relating to time, place, and gesture, to be now forbidden in the service of God; for, without some of these, it cannot be performed in that decency and order that is required; but that we are not to return again to the Mosaical ceremonies and sacrifices, which being types and shadows of good things to come, must vanish and cease at the coming of them. Inasmuch that we are now called to no other circumcision, save that of the heart, nor to offer up any other calves than those of the lips: for "we are the circumcision" (saith the apostle) "that worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. iii. 3.

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. (92.)

2. From what is here said, we may learn not to shrink from the faith for fear of persecution, but rather with our apostle to glory in the cross of Christ, by which we shall be crucified to the world, and the world to us.

3. We learn here, that no external privileges or advantages are sufficient of themselves to bring us to heaven; for "in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature;" nor will baptism, or any other Gospel privileges, do us any service, without a true faith, and the answer of a good conscience.

4. They that walk by the rules of the Gospel, shall find peace and mercy heaped upon them; and so shall "the whole Israel of God," both Jew and Gentile, for there is no difference.

Lastly, since the Gospel of Christ is attended with trouble and persecution, let us make the yoke as easy as we can to one another: and, since the best suffer much by the professed enemies of Christianity, let them not find any additional troubles from their friends and professors. This is St. Paul's request in his own and others' behalf, "From henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus;" which honourable scars I esteem higher than the greatest marks and badges of worldly glory.

*Dr. Hole.*

(92.) A true understanding of our Lord's words in this passage will lead us to perceive what sort of care is here forbidden, and what is not only allowed, but even expected from us.

1. That care is certainly forbidden, which betrays a greater love for the world, than for Almighty God. And this we may reckon done, by consenting to any unlawful means to promote our temporal advantage; by retaining any thing we are already possessed of, at the expense of his favour and a good conscience; by following our worldly affairs with delight, and attending his service with weariness and grudging; or, by wholly neglecting

the latter, rather than miss the least opportunity of prosecuting the former.

2. That concern for the world is here forbidden, which puts us upon calling into question the power or the goodness of God; which forgets to be thankful for mercies already received, and which neglects the daily instances of his bounty to the world in general. And herein do all these querulous and desponding tempers very grievously offend, which murmur and complain of Providence; aggravate their sufferings to impatience and their wants to despair; as if there were no God that governs the world, or as if they were the only things in the universe disregarded by him.

3. That concern for the world is certainly forbidden, which makes us regardless of our duty and eternity, which places all its endeavours and aims here below, and looks upon the present advantages as its proper happiness. Such as is not content to refer the measure of these to the discretion of that Father above, and acquiesces not in his appointments; but had rather be wealthy and great, than righteous; and is induced to virtue, more for the promises of this life, than either for the sake of its own intrinsic value, or for the rewards to be had by it in a future state.

4. That concern again is forbidden, which is placed on superfluities, and fixes a careful eye upon things a great way off: which will not let the man enjoy himself, for fear he should want several years hence, or lest his family should suffer for it, when he is asleep in his grave. Wretched folly! As if God would not be the same powerful and good God then as now; and sufficient to provide for thy children, who hath so long and so plentifully provided for thee. In short, under this particular we may include all that care of the men, who are fretful and uneasy, sordid and niggardly, griping and uncharitable.

5. On the other hand, if there be, as no doubt there is, and may be in any of us, such a concern

**The Sixteenth Sunday after Trinity. (93.)**

*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

to provide for one's self and family, as loves the world in subordination to God, and would not, to gain it all, do any thing to displease him: a mind, that disposes us to serve God cheerfully, to follow the business of a lawful and useful calling, industriously and conscientiously, to labour hard, and manage frugally, not because we dare not trust God, but because we dare not tempt him; if there be in us a concern for present comforts, which still remembers, that there are yet much better and higher things, to which these must give way; and that the provisions it seeks are only the recruits of a traveller, not the stores of a fixed inhabitant: a concern, lastly, that permits a man to enjoy his present blessings, with moderation and thankfulness, and an even temper; a care, in the pursuit of which he still contentedly and cheerfully trusts God for his future subsistence: is decent in his expenses, hospitable to strangers, friendly to neighbours, just to all, and charitable to the poor: this is a concern for the things of the world, against which our blessed Saviour's whole discourse here contains not one syllable. A care, which the Scripture, wheresoever diligence and frugality are recommended, and sloth and profuseness discountenanced, plainly encourages and applauds: and which the laws of nature, of human society, and of revealed religion, all agree in demanding of us.

DEAN STANHOPE.

(93.) The Collect for this day teaches us to implore the divine pity to purify and protect his Church; and, because it cannot continue in safety without his succour, we beseech him to preserve it evermore by his help and goodness.

In the Epistle for the day we have an account of St. Paul's praying thus in the behalf of the Church of Ephesus; which Epistle begins with his request to these Ephesians, and is continued

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.* (94.)

*The Gospel.* St. 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

with his prayer for them, and concludes with his doxology, or praising God in their behalf.

The Gospel gives us a relation of a certain miracle wrought by our Saviour upon a dead man, whom he raised to life again, in the view of many witnesses.

*Dr. Hole.*

(94.) From this Epistle we learn upon all occasions to make our requests known unto God, the Author and Fountain of all our mercies; but more especially in times of trouble and trial, when we stand in greatest need of his most gracious aid and assistance. And this we are here taught to do, not for ourselves only, but for all that we are any way related to, or concerned with, whose good we ought to have as tender a sense of, as our own; for so we find the apostle had in all his Epistles, giving those to whom he wrote to understand, that whether present or absent he was always mindful of them in his prayers. 2. We learn hence, not to think the worse of any cause, because it may sometimes meet with opposition and persecution; for so we find St. Paul and the other apostles did in propagating the Gospel, though they had their commission from heaven for so doing; and therefore, we should not faint or be dismayed at these things, whensoever we see or hear of them. 3. We are taught from hence, that patience and perseverance in times of trouble and persecution is the gift of God; and consequently to him we are to address ourselves for it; for all the strength, by which we stand, is not ours, but his, and is to be sought from him. For this cause we find St. Paul praying here for himself and others; and "if any man lack wisdom" or grace to persevere, "let him ask it of God, who is willing to give liberally to all men, and upbraideth not." 4. We learn hence, that all our addresses to this purpose must be made with all humility and reverence both of body and mind, for

much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still,) and he said, Young man,

St. Paul here "bowed his knees to the Father of our Lord Jesus Christ," in praying for it; yea the example of our Saviour, who kneeled down and prayed, the command of the apostle requiring every knee to bow to him, and the practice of Christians in all ages, shews this to be the proper posture of devotion. We find no instance in sacred history of any holy man that ever sate at his prayers: and this may teach us to avoid that irreverent and indevout practice, which, by our unhappy divisions, hath lately crept in among us; and to observe the Psalmist's call, to "come and worship, and fall down, and kneel before the Lord our Maker." 5. We are here directed in the matter, as well as the manner of our prayers, and taught for what as well as how to ask; and that is, for spiritual strength to arm us against the power of temptation, and for grace to help in time of need. This the apostle thought necessary to do in the behalf of these Ephesians, and let us make this the platform of our devotion both for ourselves and others. Lastly, from the doxology in the close, let us learn, to all our prayers to add praises and thanksgivings unto God by Christ Jesus: adoring his power; extolling his goodness; admiring his wisdom; submitting to his will; and giving him the glory of all; so shall we engage the divine Providence to take care of us, and keep us blameless to the coming of the Lord Jesus Christ.

*Dr. Hole.*

(95.) In this narrative we read an account of one of the greatest of all miracles, the raising of a dead person to life; a wonderful proof of divine power and goodness. From the narrative the following lessons may be drawn.

1. We have here a wonderful example of the divine goodness. When the widow, following her only son to the grave, gave herself up for a forlorn mourner, past redress, the God of comfort meets her, pities her, relieves her. Here was no solicitor, but his own compassion. In other occasions, he was sought and sued to. The centurion comes to him for a servant; the ruler, for a son; Jairus, for a daughter; the neighbours, for the paralytic: here, he seeks up the patient and offers the cure unrequested. While we have to do with the Father of mercies, our afflictions are the most powerful suitors. No tears, no prayers can move him, so much

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 has visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. (95.)

as his own commiseration. O God, none of our secret sorrows can be either hid from thine eyes, or kept from thy heart: and when we are past all our hopes, all possibilities of help, thou art then nearest to us for deliverance.

*Bp. Hall.*

2. From Christ's readiness to go from the centurion's servant at Capernaum, to the widow's son at Nain, we may learn not to omit any opportunities of doing good to the souls or bodies of men. We see here how forward and solicitous our Saviour was about both; making no scruples or delays in serving either; but cheerfully embracing all opportunities of contributing to their bodily health, and promoting their eternal welfare. He sooner wanted objects, than will to shew kindness; and nothing pleased him better, than to find men have faith enough to come to him, and to be healed by him. This was the business, the recreation, and the whole employment of our blessed Lord; and nothing renders us more like unto him, than a desire and delight in doing good in the best way and manner that we are able.

3. From the miracle here wrought in raising the widow's dead child to life again, we may learn farther to confirm our faith in him, and to take him for the Son of God and the Saviour of the world, for the mighty works that were done by him, which nothing less than a divine power and goodness were able to effect. Miracles are the broad seal of heaven, which is never set to any commission but what comes from God; which made Nicodemus a ruler of the Jews, say to our Saviour, "I know that thou art a teacher come from God, for none can do the works that thou doest, except God be with him?" John iii. 1, 2. These miracles abundantly testify, that his doctrine is divine, and contains the words of eternal life, and that his precepts are the best, and wisest, and the safest rules to lead us to it: and therefore it must be not only our duty, but our wisdom, and truest interest to receive the one and to obey the other.

*Dr. Hole.*

4. Let us remark the manner, in which this miracle was wrought. "Young man, I say unto thee, Arise." The Lord of life and death speaks with command. No finite power could have said so without presumption, or with success. That is the voice, which shall one day call up our vanished

*The Seventeenth Sunday after  
Trinity. (96.)*

*The Collect.*

LORD, we pray thee, that thy grace may always prevent (97.) and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

*The Epistle. Ephes. iv. 1.*

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of

bodies from the elements into which they are resolved, and raise them out of their dust. Neither sea, nor death, nor hell can offer to detain their dead, when he charges them to be delivered. Why should we incredulously shrink at the possibility of a resurrection, when the God of nature undertakes it? It is no more hard for that almighty Word, which gave being unto all things, to say, Let them be repaired, than, Let them be made. Our Saviour doth not here stretch himself upon the dead corpse, as Elijah and Elisha upon the sons of the Shunamite and Sareptan; nor kneel down and pray by the bier, as Peter did to Dorcas: but he so speaks to the dead as if he were alive; and so speaks, that by the word he makes him alive, "Young man, I say unto thee, Arise." *Bp. Hall.*

Lastly, let us reflect on the manner in which they conducted themselves to our blessed Saviour: what awful and admiring looks they cast upon that Lord of life, who, seeming homely, was approved omnipotent. How gladly did every tongue celebrate both the work and the author! "A great prophet is risen up amongst us, and God hath visited his people!" A prophet was the highest name they could find for him, whom they saw like themselves in shape, above themselves in power. They were not yet acquainted with God manifested in the flesh. This miracle might have assured them of more than a prophet: but he, who raised the dead man from the bier, would not suddenly raise those dead hearts from the grave of infidelity. They shall see reason enough to know, that the prophet, who was raised up to them, was the God that now visited them; and at last should do as much for them, as he had done for the young man; raise them from death to life, from dust to glory.

*Bp. Hall.*

(96.) We are taught to pray in the Collect for this day, that the grace of God may always prevent and follow us, and make us to be continually given to all good works, through Jesus Christ our Lord. To this end, St. Paul, then a prisoner at Rome for the cause of Christ makes mention in the Epistle for this day of some of those graces and good

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. (98.)

*The Gospel. St. Luke xiv. 1.*

IT came to pass, as Jesus went into the

works, that we are continually to follow and be given to; beginning in the first verse with a general exhortation to these Ephesians, and in them to all Christians, "to walk worthy of the vocation, wherewith they were called." Whereby the "vocation wherewith they were called" is meant the Christian profession, by which they were called out of their former heathen state, to a state of Christianity; that is, to become Christians, and to embrace the Christian faith, revealed to them by the Gospel. To walk worthy of this vocation, is to lead holy lives suitable to the commands and obligations it lays upon us. So St. Peter expounds it, "That as he which hath called us is holy, so we should be holy in all manner of conversation; because it is written, Be ye holy, for I am holy:" 1 Pet. i. 15, 16. From this general exhortation he proceeds to some of those particular graces, which we pray may always prevent and follow us.

The Gospel sets before us the insidious falsehood and treachery of the Pharisees towards our Saviour; and the wisdom with which he put them to silence and corrected their pride. *Dr. Hole.*

(97.) See the note on the Collect for Easter-day.

T. C. B.

(98.) This Epistle contains many weighty and cogent arguments for unity of heart and mind among Christians; yea, it shews all our religion to be founded upon unity, and to be only promoted by it; for we are all united in one "mystical body" of Christ's Church; and this body is actuated and animated by "one Holy Spirit;" there is one door of entrance into it, that is, by "one baptism;" there is but "one faith" professed in it; and, in a word, there is but one object of all divine worship, namely, the "one God and Father of all, who is above all, and through all, and in us all." From all which we learn,

1. The nature and sinfulness of schism, which is the dividing of the body of Christ, and making it not one body, but many. "Is Christ divided?" saith the apostle to the Corinthians, upon their breaking into schisms and factions; implying, that these things not only divide Christians, but Christ

house of one of the chief Pharisees, to eat bread, on the Sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how

they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased: and he that humbleth himself, shall be exalted. (99.)

himself, by tearing in pieces his body the Church; and therefore the same apostle advises, that "there be no schism in the body," nor "any divisions among Christians," 1 Cor. i. 10. "We being many," saith he, "are one bread, and one body, and all partakers of one bread;" signifying, that by breaking communion, and setting up altar against altar, we break the unity of Christ's Church, and make a schism in his body; for thereby one member is rent and torn from another; and, as a member cut off is no longer a part of the body from which it is severed, so they, who cut themselves off from the communion of the Church, by a wilful and causeless separation, are no longer members of Christ's body.

2. From the unity of the Spirit and the fruits of it, we may learn what spirit we are of, and how far we are actuated by it; for the Spirit of God is a spirit of love, peace, lowliness, meekness, patience, and the like: these tend to promote unity of heart and mind among men, and dispose them to agree and join together in the worship of God. But the evil spirit lusteth to envy, strife, variance, and contention; and these kindle a bitter zeal and emulation amongst Christians, which lead them into division and separation.

3. From the unity of faith, and the one hope of our Christian calling, we may learn to unite and go hand in hand together in it, without differing or falling out about inferior matters; for, whilst we adhere and hold to the same faith, and expect the same end of it, even the salvation of our souls, no smaller things can justify a contention, or much less warrant a separation. We are bid to contend earnestly for the faith; and to continue steadfast in the profession of it; but for the inferior matters of order and decency, we are bid to submit and shew all lawful compliance, which is absolutely necessary to preserve unity.

4. From the one Lord, or the unity of the head, we may easily learn this compliance; for the head

is the seat of wisdom and power, to direct and command the other members; and this may in the most eminent manner be affirmed of this mystical head, in whom are hid all the treasures of wisdom and knowledge, and who hath the sole right to govern and guide his whole body. Besides, as the head conveys down animal spirits, heat, and vigour to the other members, by which they live, move, and have their being; so Christ, the mystical head of the Church, sends down the kindly influences of his grace and Holy Spirit upon his members, to quicken and excite all their operations; which may teach us to live, to unite, and to abide in his body: for as the branches cannot live or bring forth any fruit, except they abide in the vine, so neither can we except we are united to and abide in him.

5. From the unity of Sacraments, let us learn to keep the unity of the Spirit in the bond of peace; for these are the ligaments and arteries to hold all the parts together. It is by one baptism that we are all initiated into Christ's Church, and by one communion that we are all confirmed and continued in it; so vain and foolish are they who think they belong to Christ, without the initiating ordinance of baptism, and so profane and presumptuous are all such as expect any benefit from him, without the confirming ordinance of the holy communion. These are the seals of the new covenant, without which we can lay no claim to the title or privileges of Christians.

Lastly, From the one God and Father of all, let us be persuaded with one mind and one mouth to glorify our great Creator; so shall we, by preserving peace and unity on earth, arrive at last to the unity of the Church in heaven: and "come to the measure of the stature of the fulness of Christ;" to which, God of his infinite mercy bring us all, for the merits of his Son, and our ever blessed Saviour and Redeemer. Amen.

*Dr. Hole.*

(99.) This Gospel may instruct us in the following lessons.

The Eighteenth Sunday after  
Trinity. (1.)

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

1. From our Saviour's freedom of conversation we may learn to be affable, courteous, and condescending to all men; this Christ's command and example plainly teach us; "Learn of me," says he, "for I am meek and lowly of heart:" it is no part of his religion to be sour, morose, or cynical; for he conversed familiarly with all sorts of men, and hath willed his disciples to do so too. 2. From the Pharisees watching our Saviour to ensnare and entrap him, we learn the evil effects of malice and hypocrisy, what a pernicious influence they have upon conversation, and how they poison and embitter all society. 3. From Christ's defeating the malicious designs of the Pharisees in watching him, we may learn to walk warily and circumspectly, not as fools, but as wise, and to arm ourselves against the wiles of the wicked. When Christ sent his disciples abroad into the world, he told them, "Behold I send you forth as sheep among wolves;" that is, among wicked and ungodly men, who will be apt to worry and lie in wait for you, as the ravening wolves do for the innocent sheep: therefore, saith he, "be ye wise as serpents, and harmless as doves:" we should therefore use all good means to escape the treachery and malice of designing men; but yet to the wisdom of the serpent we are to add the harmlessness of the dove, that is, to use nothing but good and lawful means to that end, and not to betake ourselves to sinister and indirect courses to promote our safety. *Dr. Hole.*

4. Although the best way of setting ourselves at ease against malice, frequently is to let it spend itself, and the most effectual answer to its scandals is by silence and scorn; yet sometimes there are occasions of importance to require our defence. And when argument is seasonable, we shall do well to imitate our blessed Master's prudence in the choice of it. He might have discoursed very nicely upon the nature, the institution, the end of the Sabbath; that a rest, meant for the refreshment and benefit of mankind, could not possibly oblige to an absolute cessation from the works of necessity and charity, because this would tend directly to the prejudice and destruction of mankind. But he rather chooses to turn their own practice upon them. And this in truth is the method of treating violent and self-conceited men. To accommodate our discourse to their passions and interest; to show the unreasonable creatures to themselves: for such are

only God, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all

immoderately fond of their own doings, and will be tender in condemning the measures of their brethren; when made sensible that there is no remedy, but they must at the same time, and in the same or a greater degree, condemn those taken by themselves. Such an instance either wins them over to our favour, or at least it stops their mouths; and puts them more effectually out of countenance, than all the dry reasoning in the world. For in this effect and success also our Saviour is our precedent. This so sensible application to the Pharisees' own example (equalling, and, as is usual with men of that temper, even out-doing the very thing they so severely blamed in him) touched them so close, and so utterly confounded them, that the 6th verse acquaints us, "They could not answer him again to these things."

*Dean Stanhope.*

(1.) The Collect for the day teaches us to beseech God for grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow him the only true God. Suitable hereunto, the Epistle for this day contains St. Paul's thanksgiving unto God, for giving this grace unto the Corinthians, together with the many blessed fruits and effects, that proceeded from it.

The Gospel furnishes us with a much higher and better instance of it in the person of our Saviour, who was set upon by the Sadducees, Scribes, and Pharisees, with all the art and subtlety of temptation; and yet we read that he effectually withstood, worsted, and vanquished them all. We read elsewhere how he vanquished the power and temptations of the devil, (Matt. iv.) and here how he baffled the wisdom and meekness of the world.

*Dr. Hole.*

This Sunday does not follow the method of the rest; for the Epistle is taken out of the first of the Corinthians, not out of that to the Ephesians, as those for the Sundays next before and after. For this variation the following reason may be given. It was an ancient custom of the Church in the ember weeks, to have proper service on the Wednesdays and Fridays, and especially on the Saturdays: when, after a long continuance in prayer and fasting, they performed the solemnities of the Ordination either late on Saturday evening, (which was then always looked upon as part of the Lord's day,



knowledge ; even as the testimony of Christ was confirmed in you. So that ye come behind in no gift ; waiting for the coming of the Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. (2.)

*The Gospel.* St. Matt. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them,

or else early on the morning following ; for which reason, and because they might be wearied with their prayers and fasting on the Saturdays, the Sundays following had no public services, but were called "Dominicæ vacantes," that is, "vacant Sundays." But afterwards, when they thought it not convenient to let a Sunday pass without any solemn service, they dispatched the Ordination sooner on Saturdays, and performed the solemn service of the Church as at other times on the Sundays. But these Sundays, having no particular service of their own, for some time borrowed of some other days, till they had proper ones fixed pertinent to the occasion. So that this eighteenth Sunday after Trinity, often happening to be one of these vacant Sundays, had at the same time a particular Epistle and Gospel allotted to it, in some measure suitable to the solemnity of the time. For the Epistle hints at the necessity there is of spiritual teachers, and mentions such qualifications as are specially requisite to those that are ordained, as the being "enriched with all utterance and in all knowledge," and being "behind in no good gift." The Gospel treats of our Saviour's silencing the most learned of the Jews by his questions and answers ; thereby also showing how his ministers ought to be qualified, namely, able to speak a word in due season, to give a reason of their faith, and to convince, or at least to confute, all those that are of heterodox opinions.

*Wheatly.*

(2.) From this Epistle the following practical lessons may be inferred.

1. From the apostle's thanking God for the grace bestowed on these Corinthians, and the benefits received thereby, we may learn to congratulate the good that others enjoy, as well as ourselves, and to thank God for one another's welfare.

2. From the riches of divine grace conveyed to these Corinthians by the preaching of the Gospel, we may learn to set a due price and value upon the light of the Gospel, and the many inestimable blessings we receive by it. If we weigh things aright we cannot raise our thoughts too high of this transcendent privilege ; for without it we should,

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

like the benighted heathens, walk on still in darkness ; and being left to the blind and uncertain conduct of nature, be unavoidably bewildered, and lose our way to heaven. We had then been destitute of all saving knowledge of God, of Christ, and of ourselves, and so must have groped on in the dark to our utter ruin. But now, by the preaching of the Gospel, we are thoroughly instructed in all these, and infallibly directed in the way that leads to true happiness. This is a mercy that is highly worthy of our loudest praises and thanksgivings, and may teach us to make a right use and improvement of it. While we have the light, (saith the apostle,) let us walk in the light, and work by it, lest our ingratitude and abuse of it cause it to be withdrawn from us, and so lose an invaluable blessing, which we knew not how to use. The neglect or contempt of it will heighten both our sin and our punishment ; and better had it been, not to have had the Gospel and the means of grace, than to despise or neglect them, and to turn a deaf ear to its calls and admonitions. This we shall do well to remember before it be too late, lest the night come too fast upon us, and this prove at last to be "our condemnation, that light is come into the world, but we loved darkness rather than light, because our deeds were evil." John iii. 19.

3. The testimony given of Christ being so fully confirmed by the gifts and graces of the Gospel, let us learn to persevere in the faith, and love of the truth, even to the end. To this the apostle exhorts, in all his Epistles, to continue steadfast in the faith, and not to be shaken by the subtlety of false teachers, many of whom are gone abroad, into the world, to deprave or destroy the faith. There are other temptations from the allurements of the world and the flesh, which we are to labour by the grace of God to withstand and conquer. To which end, the apostle, in the last place, directs us, to "wait for the second coming of our Lord Jesus, who shall confirm us to the end." The continual expecting and preparing for that day will keep us always upon our watch, and fortify us against the wiles of the wicked ; it will make us "hold fast the profession of our faith without wavering," and daily move us forward in

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. (3.)

**The Nineteenth Sunday after Trinity. (4.)**

*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.*

our Christian course; and by that means we shall be found "blameless" and unreprouable "in the day of our Lord Jesus Christ." *Dr. Hole.*

(3.) The Pharisees had often put several questions maliciously to Christ, and now, in the latter part of this Gospel, Christ puts one question innocently to them; namely, what they thought of the Messiah whom they expected. They reply, that he was to be "the Son of David," a secular prince descending from David, who should deliver them from the power of the Romans, and restore them to their civil rights. This was their notion of the Messiah, that he should be a man, the Son of David, and nothing more. Our Saviour replies, Whence is it then that David calls the Messiah Lord? Ps. cx. 1. "The Lord said unto my Lord." How could he be both David's Lord and David's Son? No son is Lord to his father: therefore if Christ be David's sovereign, he must be more than man; more than David's son. Hence we learn, first, that although Christ was really and truly man, yet he was more than a mere man; he was Lord unto, and was the salvation of, his own forefathers. Secondly, we learn, that the only way to reconcile the scriptures, which speak concerning Christ, is to believe and acknowledge him to be God and man in one person. The Messiah, as a man, was to come forth out of David's loins; but, as God and man united, he was David's Sovereign and Saviour: as man, he was his father's Son; as God, he was Lord to his own Father. *Burkitt.*

1. As to the subject of the former part of this Gospel, it may be observed, that if the loving of God be the first and great commandment, then this ought to be first regarded and endeavoured by us, that we may be rooted and grounded in the love of

*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

him; and that love, growing and increasing in us, will lead us to all the other parts of our duty to him.

2. If the love of our neighbour be "the second commandment and like unto the first," then ought this in the next place to be regarded and laboured for; and let us not think (as too many do) that their duty to God will excuse them from their duty to their neighbour.

And, lastly, If on these two commandments hang all the law and the prophets, then all our hopes and expectations must depend upon the observation of them. The will of God must not be performed by halves, nor may we hope to enter into life without keeping both these commandments. And as God hath in both consulted our good, so let us make both the standing rule of our lives and actions.

*DR. HOLE.*

(4.) The Collect for the day teaches us to pray to God, that forasmuch as without him we are not able to please him, he would mercifully grant us his Holy Spirit, in all things to direct and rule our hearts.

Accordingly, the Epistle for the day shews us, 1. Our utter inability of ourselves to please God, set forth by the natural state of the Gentiles before they received the Gospel. 2. The gracious aids and assistances of God's Holy Spirit in order to please Him, represented in the happy estate of Christians by the grace and favour of the Gospel. 3. Some of those rules by which the Holy Spirit in all things directs our hearts in the right way.

*Dr. Hole.*

The Gospel brings before us the friends of a person sick of the palsy, testifying in a remarkable manner their eager desire of obtaining, and their

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. (5.)

confident expectation of receiving, a cure from the power and goodness of Christ; upon which he, who never wanted inclination to pity and relieve the distressed, and only waited till men were duly qualified to receive the mercies which he was always ready to bestow; "seeing their faith," that is, finding them capable, and judging this a fit opportunity for exercising his divine compassion, granted their request, and healed the distemper presently.

*Dean Stanhope.*

(5.) The absolute necessity, as well as the invaluable benefits, of that divine revelation and grace, which is ministered by the Gospel of Christ, need no other evidence, than the description given here by St. Paul, of those miserable circumstances, to which the heathens were reduced for want of them. The wretched ignorance and errors, whereby the candle of the Lord within them, the faculties of reason and judgment, were almost quite put out: the total depravation of the will and affections, addicted and fastened down to objects of flesh and sense; and irreconcilably averse to all the ends and methods, wherein the dignity of human nature, and the excellence of a spiritual and divine life, do consist: the utter insensibility and obduration of the heart and conscience, which customary sinning introduces; partly by men's own obstinate indulgence of their wicked lusts, and resisting the checks and admonitions of their own and God's Spirit; and partly, by that judicial hardness, which God is provoked to inflict, by withdrawing those preventing and assisting graces, which they have continued to abuse and despise: and, lastly, the inability of corrupt nature to discern and apply itself to matters of religion; plainly demonstrated, by the examples of eminent heathen philosophers, who, though exceeding shrewd and sagacious in other respects, were yet in this mistaken, and ab-

*The Gospel.* St. Matt. 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 be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled,

even to the most despicable degree of childishness and folly: these are experiments too plain to be gainsayed, and such as conspire at once to give us a very mean opinion of our own natural powers, and to oblige us to thankfulness for those supernatural assistances to which we owe the very capacity, either of "pleasing God" or of thinking and acting like men.

Concerning the change said afterwards to be wrought upon persons converted to Christianity, it may be seasonable to observe, that the manner of the apostle's expressing it intimates their becoming quite another sort of people; indeed, the very reverse of what they had been before. "The old man to be put off" is said to be "corrupt according to the deceitful lusts;" those lusts, which cheated men with flattering promises of satisfactions which they cannot yield: and therefore the change in this point will consist in stopping our ears against all false insinuations from that quarter, abandoning the unprofitable corruption, and having our "fruit unto holiness." This implies mortifying and renouncing all sinful desires; repenting and effectually forsaking all our past faults: but "putting on the new man" implies a great deal more. This supposes activity and diligence in piety and virtue; doing good no less than abstaining from evil. This proves, how sandy a foundation those hopes are built upon, which look for salvation and acceptance with God, for not being vicious only: and, provided the sins of commission be carefully avoided, are as little concerned for those omissions, as if they were to make no article in our account. The danger of which too common deceit we may reasonably suppose our blessed Lord had in view, and intended effectually to warn us all against, by so directly levelling at them his descriptions of the general judgment, under those two famous parables of

and glorified God, who had given such power unto men. (6.)

**The Twentieth Sunday after Trinity. (7.)**

*The Collect.*

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

the "talents" and of the "sheep and the goats." (Matt. xxv.)

DEAN STANHOPE.

(6.) From this Gospel we may observe our Saviour's great kindness to this poor paralytic, in healing the maladies both of body and soul together: for he at once removed his palsy for the health of his body, and pronounced his pardon for the welfare of his soul, and by both blessed him with a perfect and complete cure of all his infirmities; he did not things by halves, nor made any empty and insignificant offers of kindness, but ever did more than he seemed to promise or pretend to, yea more than they could ask or think; which is a farther instance of his inexpressible love to mankind, and ought to be both admired and imitated by us as well as we may. 2. From the Scribes and Pharisees carping at our Saviour, and charging him with blasphemy for forgiving the sins of this poor paralytic, we learn the proneness of evil men to defame the best persons, and find fault with the best actions; and, if they dealt so with Christ himself, his disciples may not expect better treatment from them. The disciple is not above his Lord; and, if our Master met with evil treatment from the Scribes and Pharisees, we may learn to bear with like usage from the like persons; daily experience shews us how apt ill-minded men are to accuse and traduce such as are every way better than themselves, and to spy a mote in their brother's eye when they cannot see a beam in their own; we find what perverse comments and constructions they make of the most innocent and well meant actions, and how greedily they seek occasions of troubles and disturbance. We observed this in many other instances of the Pharisees, and we may easily observe the same in too many of their followers. 3. From our Saviour's working a miracle to take off the charge of blasphemy, and exerting his divine power to silence his enemies, we may learn to use all possible means, and particularly "by well-doing" (as the apostle directs) "to put to silence the ignorance of foolish men." St. P's advice is, "Let not your good be evil

*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, 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. (8.)

spoken of." Now though it be not always in our power to prevent this, yet we are to do the best we can, to elude the cavils and calumnies of evil men. Lastly, from the people's glorifying and blessing God upon this miracle of healing a sick man, let us learn to give God the glory of all his mercies, and to ascribe to him the honour due to his name; particularly, as we are taught by the Gospel for this day, let us praise God as for the life and doctrine, so for the miracles of our blessed Saviour, which gave the highest honour and confirmation to both. Let us frequently meditate on the number and greatness of them, the better to raise our minds to a higher esteem and thankfulness for them; that will mightily conduce to the confirming of us in the belief of his doctrines, and to the building of us up more firmly in our most holy faith, and that will bring us at last to the end of our faith, even the salvation of our soul.

*Dr Hole.*

(7.) We are taught in the Collect for this day, to pray, that we may be kept from all things that may hurt us, that so being ready both in body and soul, we may cheerfully accomplish those things that God would have done, &c. Which things requiring no small care and diligence to accomplish them, the Epistle for the day begins with an exhortation to a wise, wary, and circumspect walking, to prevent the evils that may otherwise befall us.

The Gospel contains a parable, in which, under the resemblance of a king's making a marriage for his son, and inviting many to it, is set forth the free and gracious offer of the Gospel, together with the invaluable blessings and privileges of it: which offer was first made to the Jewish Church and nation, and upon their refusal it was made to the Gentiles and in them to all nations; adding, withal, a severe sentence upon those that rejected this tender, or received it not as they should.

*Dr. Hole.*

(8.) From the Epistle of this day the following lessons may be learned.

1. We may learn, that it is impossible for a

*The Gospel.* St. Matt. 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 who 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

Christian to maintain a holy course of obedience to the commands of God, without great care and caution, heedfulness and circumspection. None can walk holily, who do not walk watchfully. Also we may learn the excellence, as well as the necessity, of circumspect walking: it is not a foolish, unadvised course, of which we can give no rational account; but it is such as the wisdom of God recommends to us, and such as bespeaks us truly and really wise: wise for ourselves, and to our best and truest interest: wise both for this world and for the next.

2. We may learn another very important duty: namely, to redeem the time: this cannot be done in a natural sense; time once past is irrecoverably lost; we can no more recall it. But in a moral sense time may be said to be redeemed, when our diligence to improve it is redoubled, and when we do much in a small portion of it. To redeem time supposes and implies a right knowledge of the use and end of it, a high valuation of the worth and excellency of it, and resolution to rescue it from the hands of those who would destroy it; namely, idleness, excess of sleep, inordinate adorning of the body, immoderate recreations, vain company, an excess of worldly business.

3. We may learn not to allow ourselves in intemperance, or in any sinful excesses; but to let our desires and endeavours be directed to procure the grace of the holy Spirit of God: so that, being filled therewith, our souls may be kept holy, and our bodies chaste, and the whole man may be rendered fit for the service of God on earth, and meet for the fruition of God in heaven.

4. We may learn, that the hearts and spirits of good men are full of spiritual mirth and joy: that it is lawful and praiseworthy in them to give vent to their inward delight by singing; that psalms and

saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man 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. (9.)

hymns and spiritual songs well become their mouths, when they perform their spiritual exercises; and that, in singing these, there should be an inward harmony, and a melody of the soul and heart, as well as of the tongue.

Lastly, we are here instructed in the duty of thanksgiving. That we should perform it "always;" that is, at least every day, and on every solemn occasion, keeping the heart continually in a frame for praising as well as praying. That we should "give thanks for all things:" that is, first, for all providences, whether prosperous or adverse, for sickness as well as for health, God intending our good by both: and secondly, for all mercies; for mercies of forbearance, of prevention, of recovery, for common benefits, for peculiar favours, for mercies received, for mercies expected, for what we profess, and for what we have in hope. That we should offer our thanksgiving "to God the Father;" to God, our Creator; to God, as the Father of our Lord Jesus Christ, and our Father in him. And that our thanksgivings should be offered "in the name of our Lord Jesus Christ:" that as all our spiritual addresses, both of prayer and praise, must be offered up to God; so their acceptance with God is to be expected only by and through our Lord Jesus Christ, the only propitiation for our sins, the one Mediator between God and men.

*Burkitt.*

(9.) Two reflections suggested by the latter part of this Scripture are particularly deserving of notice.

1. The statement concerning the man, that had not on a wedding garment, shews that a bare compliance with the invitations, and appearing at the feast, would not suffice; and thus ministers serious subject of thought and just matter of fear to the professors of Christ's religion. The apostle,

The Twenty-first Sunday after  
Trinity. (10.)

*The Collect.*

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

*The Epistle.* Ephes. vi. 10.

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

speaking of the Church's marriage to the Lamb, says, "to her it was granted that she should be arrayed in fine linen, clean and white; and the fine linen is the righteousness of saints." - Rev. xix. 8. This passage will help us in explaining the wedding garment, and shews that by it are intended all that purity of mind and conversation, all that charity and those good works, which are the genuine fruits and evidences of a truly Christian faith. So that the person thrust out for want of such a garment, is an emblem of all those who profess and receive, but do not live up to, the principles of Christ's religion. Their embracing of these, and being baptized into them, may pass for an acceptance of the invitation, and a coming to the feast. But their coming in so irregular and indecent a garb, not "putting off the old man with his affections and lusts," nor "putting on the new man, which after God is created in righteousness and true holiness," (Eph. iv. 22-24,) do as effectually exclude them from the saving benefits of this feast, as if they had never been persuaded of the truth, and so had never come at all.

2. A consideration of this parable may serve to instruct us, who are the "called" and who the "chosen" of God. All, to whom the knowledge of Christ and his religion is come, whether they embrace it or not; and those that embrace it, whether, after embracing it, they live agreeably to it or not; all these are the "called." And they who do embrace and live up to it, these only are the "chosen." Chosen freely, because without any thing on their part to deserve, but not so, as that nothing should be requisite on their part to incline this choice: for those works, which are by no means to be allowed as a "meritorious" cause, because accepted only in and for the sake of Christ, (the only meritorious

armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth; and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. (11.)

cause of our salvation,) are yet necessary in the quality of an instrumental and conditional cause, because "without holiness no man shall see the Lord." Heb. xii. 14.

The ministers, the word of God, and his holy sacraments, are the means whereby we are ordinarily called. To neglect these is to reject God's call; to attend them hypocritically and formally, and rest upon these ordinances without a life suitable to them, is to come without a wedding garment. To hear, and read, and pray, and communicate, and live accordingly, is to follow the apostle's advice, (which he would never have left us, if we had no part or concern in this great work ourselves,) that I mean, of "giving all diligence to make our calling and election sure." Which, that we may effectually do, let us earnestly beseech God, as directed in the Collect for this day, "of his bountiful goodness to keep us from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that he would have done, through Jesus Christ our Lord." *Amen.* *Dean Stanhope.*

(10.) The petitions we offer up in the Collect for this day, are for pardon and peace; that being cleansed from all sins, we may serve God with a quiet mind. To obtain which, the Epistle for the day begins with an exhortation to "be strong in the Lord, and in the power of his might," that is to be confirmed in the faith of Christ, to be fortified with grace and spiritual strength from him, and to labour for such a firmness and constancy of mind, as may carry us above and beyond all temptations.

The Gospel contains the narrative of a miracle wrought on a nobleman's son at Capernaum.

*Dr. Hole.*

(11.) We shall do well to observe the directions

*The Gospel.* St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man

here given to the Ephesians, for so deporting themselves against their spiritual enemies, and so managing the armour recommended to them, that they might come off with safety and honour in their dangerous encounter.

1. By representing the multitude and the quality of our enemies, the apostle plainly intends to awaken our care and provoke us to action. And this point indeed ought to be more frequently and more seriously laid to heart, than generally it is.

2. By being called on "to put on the whole armour of God," we are taught not to be discouraged or sink into despair, by reason of the danger previously described. This shews us where our strength lies; that neither are we left naked and defenceless, nor are the foes, we have to wrestle with, invincible. When we are commanded to be "strong in the Lord, and in the power of his might, to put on the armour of God," and to resist under his assistance and protection; this proves them that are with us, to be more and mightier than all that are, or can be, against us. It shews that we go out against them in the name of the Lord of hosts, the God of battles; and under the cover of one, who can, nay who actually did, conquer them long ago. It proves, that courage and vigour, resistance, and resolution, diligence and perseverance, are required on our part. We must fight, and maintain our ground, and not expect deliverance and conquest without our own endeavours: but, if we continue fighting, we shall not fail both to keep and get ground; because armed and strengthened by one, who will not fail to bring us off, when those endeavours are sincere and constant.

3. In order hereunto it is necessary, that, as our exigencies and wants are, so our requests for seasonable recruits in this war should be, pressing and continual. That no opportunity be lost by our neglect, nor any assistances either withheld or withdrawn, for want of application. And, because the danger and the cause are common, our concern must be so too. Ourselves cannot be safe without that charity, which gives us an interest in the safety of every Christian: for no member of this mys-

believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend: and they said unto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was 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. (12.)

tical body is made or fights for, and therefore none ought to regard, or pray for, himself alone; and because in this, as in the body natural, every member is not of the same use and consequence; therefore our prayers should be, in a more especial manner, for those, by whose labours and the success of them the welfare of the whole is more especially promoted. Such was St. Paul, with regard to these Ephesians; such in proportion are all ministers of the Gospel to their respective charges. Each whereof may very reasonably bespeak, and each ought certainly to be heard when he does bespeak, the constant intercessions of his people. For though we are not "ambassadors in bonds," yet we are all "ambassadors," if not strictly and first to "make known the mystery of the Gospel;" yet to press faith and obedience to it, in places where it is already known; to instruct the many ignorant even there; to comfort the feeble-minded, to support the weak, to warn the unruly, and to oppose gainsayers. In all which we have great occasion for the prayers of good Christians, "that utterance may be given to us, that we may open our mouths boldly;" and, in despite of difficulties and discouragements, "may speak" upon all occasions "as we ought to speak." DEAN STANHOPE.

(12.) In this miracle the manner of our Lord's proceeding is remarkable, and deserves the more notice, because so very different from his behaviour to an inhabitant of the same city, a dependent upon the same court, and in a case of very like nature. When a centurion, whose servant lay sick at Capernaum too, solicited his help, the message met with this encouraging reply, "I will come and heal him," Matt. viii. 7; accordingly, without the least delay, our Lord was moved thither; but was stopped, by this most noble yet humble declaration of his faith; "Lord, I am not worthy that thou shouldst come under my roof, but speak the word only, and my servant shall be healed," Luke vii. 6, 7, 8. Now here a person in much more eminent post makes pressing application that he would "come and heal his son." A relation, as much dearer, as the figure of the courtier was superior to

**The Twenty-second Sunday after  
Trinity. (13.)**

*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)

that of the centurion: and yet, we find nothing like the same readiness, in complying with this request; which I mention for this very purpose, that, by comparing the cases together, it may appear, that our Lord did, what we may discern to be highly prudent and proper, in each of them.

The centurion was duly sensible, both of our Lord's power, and of his own unworthiness: to him therefore the kindest advances were made, that those preventions might furnish an opportunity for rendering both his humility, and his faith, exemplary and public. The nobleman here seems rather to look for attendance and respect; and to have thought, that nothing less than our Lord's own presence could do any service; nay, that even this, if not quickly granted, would come too late. This imperfection of his faith is expressed, in that second instance made, (ver. 49.) "Sir, come down ere my child die:" he therefore was to be treated another way; to be taught, that the Messiah is no respecter of persons, that the outward state and dignity is of far less regard with him, than the inward disposition and virtue of the man: to be convinced, that God is a God afar off as well as near at hand; and that one single word, at a distance should be as effectual to the patient, as a sight of him, or a touch, or any corporal application whatsoever. These are instructions and convictions, which could not so fully have been given, had our Lord complied with the first entreaty, and gone down to the house; and therefore, he contrived a method of more coldness and reserve, to make at once the miracle appear greater and the effect and benefit of it upon the asker, greater and more successful too.

*Dean Stanhope.*

Lastly, we may remark the success of the miracle; by which is meant the conviction which it wrought upon the nobleman and his family, described by its being said, that "himself believed and his whole house."

By his own believing we are to understand, that

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 all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment: that ye may approve things that are excellent, that ye may be sincere, and without offence, till the day of Christ; be-

a consideration of the power and goodness of Christ, in raising his son from that languishing and hopeless condition, disposed him to attend to his doctrine, to acknowledge his divine authority, and to become his disciples upon a reasonable and full persuasion of the truth of both. By his "whole house believing" is meant, that he did not content himself with these improvements of that mercy, made singly in his own person; but took good care to propagate all possible effects of this miracle, and to press the natural consequences of it, upon as many as his capacity gave him any command or influence over; in both, he is and ought to be our example: for all deliverances should have the like operation. We do not, God be blessed, need the former part, of being brought to the confession of Christ and his Gospel; but, alas! we need, but too much, to be quickened and confirmed in the faith we make profession of; and to be put upon using all our might, for establishing and advancing others in good principles and practices. For which the fresh experiments of God's great goodness to us minister very proper occasions. And if we duly improve them, we shall with most devout and affectionate hearts admire, adore, and serve him; and account it our greatest joy, by example, persuasion, and every holy act, to increase the number of his zealous worshippers upon earth now, and of his glorified saints in heaven hereafter.

*Dean Stanhope.*

(13.) The Collect for the day prays to God, to keep his household the Church in continual godliness; that through his protection it may be free from all adversities, and devoutly given to serve him in good works. Suitably whereunto, the Epistle for the day contains St. Paul's prayer for those things in behalf of the Philippians, that God would prosper the Church among men, and that they might persevere in godliness and good works.

The Gospel relates to the great duty of men forgiving one another their trespasses, and illus-



ing filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (14.)

*The Gospel.* St. Matt. 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 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: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (15.)

rates by a parable the nature, necessity, and other circumstances of this duty. *Dr. Hole.*

(14.) From this prayer of the apostle in behalf of the Philippians, and from the several parts of it, we learn,

1. That it is an office of great charity to pray for one another: for this is the best, and sometimes the only, way we have to do them any service. So did St. Paul here to the Philippians, whom he always "remembered in every prayer, making request with joy." The like we find him doing for the Colossians, (chap. i. 9:) "Since the day we heard of your faith, we cease not to pray for you." And elsewhere, "God forbid, that I should sin against God, in ceasing to pray for you." As if it were an act of the greatest impiety against God, as well as injustice and unkindness towards our neighbour, to neglect so weighty a duty in their behalf. These pious examples recommend to us this great office of charity, to be tenderly affected to, and to be always mindful of, one another in our prayers.

2. We learn hence the subject matter of our prayers, or what it is that we are to pray for in the behalf of each other; and that is, for the increase of love to God and man; that it may abound more and more towards both for the knowledge and approbation of the best things, namely, such as are necessary to our present peace and future happiness; for such a sincere and unblemished life, as may lead to the attainment of both; and finally for such a stock of grace and good fruits, as may tend to the glory of God and our own salvation. This is a good direction both for the matter and manner of our pray-

ers for one another; to which if we keep, we shall do well, being assured of finding the return of such prayers in our own bosom; for Christ hath encouraged us with the promise of an answer to such petitions, and that whatsoever we ask the Father in his name, he will give it. *Dr. Hole.*

(15.) Our obligation to the duty of forgiveness is here illustrated by comparing the two cases in the parable together, and so showing the disparity between them. Now that disparity consists chiefly in three things; the parties concerned, the quality of the debt, and the ability of making satisfaction. These are differences, each of them deserving our most attentive consideration.

1. For that of the parties. First, our sins against God are a "debt" to a "King," a "trespass" upon a "Father;" those of men against us are between servant and fellow-servant, brother and brother. One known aggravation of any fault is estimated by the quality of the person offended. And the capacities, which God is here represented under, are such as do, above all others, render sinners in this respect inexcusable. His dignity and distance above us, his authority and dominion over us, are implied in the character of a King; his boundless affection, and goodness, and tender care for us, under that of a Father. The former convicts us of most insolent rebellion; the latter, of the basest and most unnatural ingratitude.

2. Secondly, The quality of the debt itself, figured by sums so distant, as that of our offences against God amounting to "ten thousand talents," those of our brethren against us rising no higher than a "hundred pence." They who take the pains to

The Twenty-third Sunday after  
Trinity. (16.)

*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

compute these two sums will, I think, find the disproportion between them to be much about six hundred thousand to one. Nor may we imagine the comparison to stand good, only in the case of very notorious and profligate sinners on the one hand, and of the slightest injuries on the other; but every man, even the most circumspect, owes his "ten thousand talents" to God, and no man, even the most unworthily treated, hath more than "a hundred pence" to demand of his brother.

3. A third difference is with regard to the ability of these several debtors. What we have offended God in, we are in no condition to make satisfaction for; but for all that men have done amiss to us, we may receive large and sufficient reparation. This remark likewise the parable suggests, by affirming, that, "the servant had not" wherewithal "to pay" his Lord. (Matt. xviii. 25.) His asking "patience" therefore, and promising full payment, was but the artifice of common debtors, who, to gain time and quiet, make no scruple to engage for such things as they are unable to make good. But now, by no such intimation being left us of the fellow-servant, (ver. 28—30.) we may reasonably presume, that his "hundred pence" might, and would have been easily compassed, with a little forbearing and gentle usage.

So strongly is this duty bound upon us, by a comparison of the two cases. To men dispassionate and unprejudiced these reasons will be sufficient: to them that are not, nothing will be so. I conclude therefore with an excellent passage out of the son of Sirach, than which I can think of none more pertinent to the Gospel of this day: "He that revengeth shall find vengeance from the Lord, and he will surely keep his sins in remembrance. Forgive thy neighbour the hurt that he hath done unto thee, so shall thy sins also be forgiven when thou prayest. One man beareth hatred against another, and doth he seek pardon from the Lord? He showeth no mercy to a man, which is like himself; and doth he ask forgiveness of his own sins? If he that is but flesh nourish hatred, who will

me, and mark them who walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. (17.)

entreat for pardon of his sins? Remember the commandments, and bear no malice to thy neighbour; remember the covenant of the Highest, and wink at ignorance." (Ecclus. xxvii. 1, &c.)

DEAN STANHOPE.

(16.) The Collect for the day beseeches God to hear the devout prayers of his Church, and to grant that those things, which we ask faithfully, may be obtained effectually. To which end, the Epistle for the day teaches us how our persons must be qualified, that our prayers may be accepted: to wit, by following our forerunners in the faith; and a pious imitation of their examples. The Gospel sets before us the malicious and crafty designs of the Pharisees and others against our Saviour; and his great prudence in confounding their devices and eluding their snares, together with the excellent instruction which he thence took occasion to deliver.

*Dr. Hole.*

(17.) The great lesson taught in this Epistle is, that we be followers of the holy apostles, and set their lives and actions before us, as a pattern for ours. To this end, we should read often the Scriptures of the New Testament, where their memorable works and actions are recorded, and bear them in mind, that we may have them always ready as occasion requires: not that we are to be followers of them, in doing the miracles and other wonderful works that they did, for that was a power or privilege peculiar to them, granted for a while only for the confirmation and propagation of the Gospel; which being now well confirmed and propagated, there can be no farther need or use of them, and therefore are not to be prayed for or pretended to by us. Nor yet are we to be followers of the apostles in their failings and infirmities, some whereof were very great; as St. Peter's denying his Master, St. Paul persecuting the Church, and the like, which are recorded in Scripture, not that we should follow but forsake them; but that which we are called upon to imitate in them, is their virtues, to follow their good works, to have them before us as a rule to govern our actions, or

*The Gospel.* St. Matt. 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? Show me the tribute-money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God

as a copy to transcribe in our lives and conversations, and to walk even as they walked. And indeed what better precedents can we follow, than those persons, who have not only chalked out our way for us by their precepts, but likewise trod every step of it before us by their examples? To both which let us all learn to conform our lives, and labour not to swerve from either in the whole course of our conversation. To which end, 2. Let us abandon the ways and works of all loose, profane, and profligate persons; and such disorderly walkers, as the apostle could not speak of without weeping, let us not think of without abhorring and avoiding, for their end is destruction to which they lead themselves, and all their followers: we have seen their description, being such, "whose God is their belly, whose glory is in their shame, and who mind only earthly things." In opposition whereunto let us, 3. Especially imitate the apostles in their holy and heavenly conversation; for, though they lived upon the earth, yet they declared that they belonged to another country; they were but pilgrims and strangers here, their citizenship and conversation was in heaven; they were dead and crucified to this world; their hearts were there, where their treasure was, even in heaven, from whence they expected their Saviour, to come and take them to himself. And since we also look for the same, let us learn to do and to demean ourselves likewise; especially considering the great and glorious change, that will then befall both our body and soul, from the many miseries and infirmities of this earth, to all the glories and felicities of heaven.

*Dr. Hole.*

(18.) The things that are Cæsar's, or the rights of tempora. rulers, are honour, obedience, and tribute; as also, the things that are God's, or the rights of the great Sovereign and Ruler of the

the things that are God's. When they had heard these words, they marvelled, and left him, and went their way. (18.)

*The Twenty-fourth Sunday after Trinity.* (19.)

*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

world, are religious worship, which is due to him only; and some divine honours, and respects that are to be paid to sacred persons and things, for the relation they bear to him. And it belongs to us all to practise a careful and conscientious discharge of these duties, by rendering to each what of right belongs to them. And, 1. Let us be careful that we render unto Cæsar, or to civil rulers, the things that are theirs: that is, honour their persons as God's ministers, with all proper expressions of honour, and take care not to dishonour them in word or deed. 2. Let us render unto them all due submission and obedience to their laws, owning and yielding to their authority for God's sake, and not listening to any suggestions or temptations to the contrary. 3. Let us render tribute unto them as occasions shall require, which is here plainly commanded by our Saviour, and is necessary for the safety both of rulers and people. But above all, lastly, let us be careful of "rendering unto God, the things that are God's," that is, by giving to him divine worship, and to none beside him, and likewise by paying all due respect and reverence to those persons, times, and places, that are consecrated to him; honouring his ministers, hallowing his Sabbath, and reverencing his sanctuary. In a word, by rendering unto Cæsar the things that are Cæsar's, we may live quietly and easily here; and by rendering unto God the things that are God's, we shall live happy for ever hereafter.

*DR. HOLE.*

(19.) The Collect for the day beseeches God to absolve his people from their offences, that, through his bountiful goodness, they may all be delivered from the bands of those sins, which by their frailty they have committed: which things cannot be better obtained than by frequent and fervent prayer. And therefore the apostle in this Epistle puts up

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 hearty prayers in the behalf of the Colossians, that all sin might decay and die in them, and that all the graces of the Spirit might grow and flourish among them. The Gospel gives an account of two of our blessed Saviour's miracles.

*Dr. Hole.*

(20.) The state of endless glory and happiness hereafter is here called by the name of an "inheritance," to signify the title we have to it as purchased for us by Jesus Christ; and the tenure by which we hold it, which is not by a term of lives, or a lease of years, but by an inheritance for ever. Hence it is sometimes called, "a kingdom that cannot be moved," and "an everlasting kingdom;" at other times "an inheritance undefiled, incorruptible, that never faileth or fadeth away" (1 Pet. i. 4.) 2. It is called the inheritance "of the saints;" to signify the persons to whom it belongs, which is not to all, whether in the Church, or out of the Church; nor yet to those, that live loose, careless, and wicked lives, in it; but only to "the saints," that is, to such as are admitted into Christ's holy Church, and continued true and faithful members of it to their lives end. For these it is, that "there is laid up a crown of glory, which God the righteous Judge shall give at the last day, to all such as love and look for his appearing." 3. It is called the inheritance of the saints "in light;" to signify the glory and splendour of that happy state; for as darkness is made to represent a state of horror and endless misery, for which reason hell is described to be a place of black and eternal darkness; so light is set to signify a condition of joy and blessedness; and therefore heaven is represented as a place of bright and ever shining light.

But how are we made partakers of this inheri-

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. (20.)

*The Gospel.* St. Matt. 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, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath

tance of the saints in light? Why, that is by the graces of God's holy Spirit in us, which alone can fit us for glory. They that delight in deeds of darkness are no ways qualified for this inheritance of the saints in light; their portion will be to inherit darkness, and to be shut up in the black abyss of outer darkness for evermore. It is the children of light and of the day that are alone qualified to inherit light, and to inhabit for ever in the regions of bliss and glory. What concord hath light with darkness, or what fellowship hath the carnal and sensual mind with pure and refined spirits? These things cannot agree or abide together, and consequently cannot be happy together.

Heaven is the habitation of holiness, where no unholy thing or person can dwell; "without holiness no man can see the Lord;" and they, that cannot see him, can never be happy in enjoying him. Holiness is not only a condition, but a necessary qualification for happiness: and, to be made "meet partakers of the inheritance of the saints," we must be holy in all manner of conversation and godliness; for it is called "the inheritance among them that are sanctified;" to signify, that no unsanctified person can have any share in it. Again, heaven is the region of purity, where no defilement enters; and to fit ourselves to come there, we must "cleanse ourselves from all filthiness of flesh and spirit, and perfect holiness in the fear of God." No unclean person, or whoremonger, or adulterer, can be admitted in those undefiled regions; nor if he could, would he find any happiness there, where there is nothing to gratify his sensual desires. We cannot see or enjoy God, unless we are like him; so the apostle tells us, and he that hath this hope, "must purify himself, even as he is pure" (1 John iii. 2, 3.)

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. (21.)

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**The Twenty-fifth Sunday after  
Trinity. (22.)**

*The Collect.*

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

Moreover, heaven is the mansion of peace and love; there is no discord or dissension there, but all the inhabitants of those blessed regions conspire together in perfect peace and amity; they all agree in the worship of their Maker, and join with one heart and one voice in their incessant Hallelujahs. Now to be meet partakers of these joys, we must tune our hearts to the same harmony of peace and concord, subduing all that pride, passion, and prejudice, that lead to contention, and labouring for those gracious qualities and dispositions, that tend to the closest union of hearts and minds. In a word, the way to be made meet partakers of this heavenly inheritance, is by the daily exercises of a holy life, and the constant practice of religion and virtue.

*Dr. Hole.*

(21.) The Gospel for the day consists of two miracles: the one, if I may be allowed so to distinguish; principally designed; the other, as it were, incidental only. In the former we have a tender father, applying in behalf of one only daughter, lying at the last gasp; yet so, that he seems to have judged it possible for our Lord to have arrived at the patient time enough to prevent her death, had he not permitted himself to be detained by the cure of the bloody issue and the expostulations that followed thereupon, and he manifestly and in truth most wisely did: for, though every moment was precious, and the least delay seemingly cruel to a sorrowful and impatient father, yet was even this delay for his improvement and benefit: so sudden a recovery of an inveterate distemper, the obstinacy whereof had baffled all the skill and medicines of man, gave a demonstration of our Saviour's power so full of wonder, that the sight and experience of it might reasonably confirm this ruler in a belief, that nothing could be too difficult for the person who had effected it. So provident is God in all his dispensations; so gracious, even in with-

teously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

*For the Epistle. Jer. xxiii. 5.*

BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, 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

holding his mercies and supplies for a season, that the very delays we suffer in temporal affairs, are for our advantage. They do not only contribute to our improvement in another kind, but, oftentimes make way for a more surprising and bountiful grant in the same kind; and, provided we make the right use of them, wait God's leisure with patience, consider his methods with prudence, and trust in his power and goodness and perseverance, these will not fail, in the end, to render us both happier and better men.

*Dean Stanhope.*

(22.) The portion of Scripture from the prophet Jeremiah, containing both a prophecy and a prophecy of the Messiah, is selected for the Epistle for this day, and ordered by the Church to be always read upon the Sunday next before Advent, to preserve the memory of his coming, and to prepare for his reception. Accordingly the Collect for the day beseeches God to stir up the hearts of his faithful people, to be ready for him, that they plenteously bringing forth the fruit of good works, may of him be plenteously rewarded.

*Dr. Hole.*

The Gospel recounts Christ's miracle of the loaves, with the occasion that led to it, and the conclusion drawn from it by the people.

*Dr. Hole.*

The Epistle of this Sunday varies from the order of the rest for a manifest reason. For this Sunday being looked upon as a kind of preparation or forerunner to Advent, as advent is to Christmas, an Epistle was chosen, not according to the former method, but such a one as so clearly foretold the coming of our Saviour, that it was afterwards applied to him by the common people, as appears by an instance mentioned in the Gospel for the same day; for when they saw the miracle that Jesus did, they said, "This is of a truth that Prophet that should come into the world." And it was probably for the sake of this text, that this por-

Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land. (23.)

*The Gospel.* St. 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

tion of Scripture (which has before been appointed for the Gospel on the fourth Sunday in Lent) is here repeated; namely, because they thought this inference of the multitude a fit preparation for the approaching season of Advent. *Wheatly.*

(23.) The use to be made of this prophecy is, 1. To confirm us in the truth of Christ's Messiahship, in whom all the titles, promises, and predictions of the Messiah do so plainly concentre and agree. 2. If Christ be a king, reigning and executing judgment and justice upon earth, then let us learn to obey and submit to him, and to the powers set up, and ordained by him; for "it is by him that kings reign, and princes decree justice." 3. From his bringing salvation to Israel and Judah, let us endeavour to have a share in it, and to rely upon it; for "there is no salvation in any other." 4. From his being "the Lord our righteousness," we learn where we are to seek for justification, namely, not from any inherent righteousness of our own, for that is nothing, or worse than nothing, and cannot abide the trial; but by the righteousness of Christ imputed to us, and by faith in him made ours. "Abraham believed" in Christ, "and it was counted to him for righteousness;" and to them that follow the faith of Abraham, is the same righteousness imputed, as we read Rom. iv. It was the pride of the Pharisees to trust too much to their own righteousness, and to expect justification by the merit of their own works; but the poor publican, that trusted only to God's mercy, was justified far before them; the reason whereof is given, that they, being "ignorant of Christ's righteousness and going about to establish their own, submitted not to the righteousness of God," and so lost all the benefit of it: Rom. x. 3. And therefore St. Paul desired to be found in Christ, not having on his own righteousness, but to be clothed with his, which alone could cover the multitude of

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. (24.)

his sins. Lastly, from his being called "the Lord our righteousness," let us learn to honour and rejoice in his name, saying, with the Psalmist, "Not unto us, but to thy name be all the glory;" praying with him "Lord, deal thou with us according to thy name;" that is, forgive us our sins, justify us by thy righteousness, as thou usest to do to them that love thy name. DR. HOLE.

(24.) This Scripture has occurred before in the Gospel for the Fourth Sunday in Lent. The reason for repeating it here seems to have been the inference, which the multitudes drew from this miracle, at the fourteenth verse. This general expectation of the Messiah, and of his approach at that time, was particularly intimated, by giving to him the title of "he that should come." So that the people, when declaring upon the sight of this miracle, that Jesus was "the Prophet that should come into the world," meant, that it was an unquestionable evidence of his being the Messiah, John vi. 15. This meaning is yet more fully explained by their intentions to make him a king, under which character the Messiah was foretold and expected. And, most probably, this judgment of theirs was now again set before us, as a fit preparation for the now returning season of Advent.

Miracles in general are an evidence that the person working them is a Teacher come from God. But our Saviour's miracles in particular proved him to be that eminent Teacher, distinguished by the title of Messiah, "He that should come," or "the Prophet that should come into the world."

This was the Prophet foretold by Moses, in whom, every soul, that believed not, was threatened with utter destruction, Deut. xviii. 15. 19. Acts iii. 22. And, since he was to be received with a deference superior to any prophet besides, it is but reasonable to expect some marks, by attending to which men might be delivered from the danger of

¶ *If there be any more Sundays (25.) before Advent-Sunday, the service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And*

mistaking any prophet besides for the Messias. Again, since miracles were the proof of coming from God, common to all that brought any new revelation; and none but came so, as that men were not to look for one another; it is necessary, that his miracles should have some peculiar characters, whereby the person doing these might be known to be the Messias; and distinguished from any other person, who should do "miracles," and yet was not the Messias. Now, not to insist at present upon any other considerations, there are two things observable in our blessed Saviour's miracles, which cannot be attributed to those of any others; and both of them acknowledged to be distinctions of the Messias, from any meaner prophet. And they are,

1. The number of them. That the Messias should excel all that ever went before him in this respect, appears to have been the constant opinion of the Jews. Hence, some, we find, undertook to vindicate their going over to him with that argument: "Many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?" John viii. 31. And hence our Lord seems to charge his enemies with perverseness and a peevish malice, in terms that admit their incredulity to have had some excuse, in case any teacher besides had given equal demonstration of a divine commission. "If I had not done among them (says he) the works which no other man did, they had not had sin; but now have they both seen and hated both me and my Father," John xv. 24.

2. Their quality. By which I mean not only that Christ's miracles were, in regard of the beholders, and in common estimation at least, greater, more stupendous demonstrations of a divine power, than those exhibited by any other prophet; but also, that they were such, as the doing of had many ages before been foretold, for an infallible sign to distinguish the Messias by. Those, in particular, mentioned in Matt. xi. 5. are singled out as such by Isaiah, who describes the happy state of Christ's kingdom, by benefits, which were never fully and literally accomplished in any other person. For, though some of the prophets might, upon very important occasions, be enabled to work one, or a few such miracles, yet to make it a general practice in all kinds, at all places and times, was so peculiar to Jesus, as to be an incommunicable property, and incontestible argument of his being the Christ.

*if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.*

But there is somewhat more yet, which I would say upon this occasion: it is, that these miracles were exceedingly well chosen, to characterize the Messias, in regard of their suitableness to the design of his coming. This law was enacted with a very terrible pomp, such as spoke it to be, what indeed it was, a dispensation of servitude and great severity. But the Gospel is a covenant of reconciliation and peace, of friendship, nay of sonship, with God; intended not so much to strike an awe upon men's minds, as to charm and win them over with all the endearing methods of gentleness and love. The ancient prophets proved their commission by acts of divine vengeance and sore plagues, as well as by cures and corporal deliverances; but our Lord "went about" always "doing good;" (Acts x. 38;) rescuing wretched creatures from the tyranny and possession of evil spirits; healing diseases and infirmities, but inflicting none; releasing from death, but never hastening it; insomuch that, throughout the whole course of our Saviour's ministry, we have not any one instance of his power, demonstrated in the suffering or harm even of his bitterest enemies. So that if the Messias were to be known by some particular sorts of miracles, then Jesus must of necessity be that person; because the miracles, foretold to be wrought by the Messias, were done by Jesus, and had been done by no other person whatsoever.

DEAN STANHOPE.

(25.) That is, if there be fewer Sundays, the overplus is to be omitted; but if there be more, the service of some of those Sundays, that were omitted after the Epiphany, are to be taken in to supply so many as are wanting: but which of those services the rubric does not say. And for that reason there is generally a diversity in the practice; some reading, on those occasions, the services next in course to what had been used at the Epiphany before; and others, at the same time, reading the last or two last, accordingly as one or both of them are wanting. The last of these practices I think to be preferable: partly upon the account, that when there is an overplus of Sundays after Trinity one year, there is generally a pretty full number after Epiphany the next: so that if any of the services for the early Sundays after Epiphany are taken in to supply those that are wanting after Trinity, the same services will come in turn to be read again pretty soon: but the chief reason why I think the latter services should be used, is, because the service, that is appointed for the last Sunday after Epiph-

*Saint Andrew's Day.* (26.)*The Collect.*

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

*The Epistle.* Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believ-

any, is a more suitable preparation for the season that is approaching, and makes way for the service for the last Sunday after Trinity, as that does for the services appointed for Advent. *Wheatly.*

(26.) This saint's day is the first that is kept solemn; because he first came to Christ, and followed him, before any of the other apostles; St. John i. 40. He brought his brother Simon to Christ. ver. 41, 42. He it was that said, "We have found the Messiah;" and therefore his day is rightly set at the beginning of Advent for ever, to bring the news of the advent, or coming, of our Lord.

*Bp. Sparrow.*

This festival is celebrated in memory of St. Andrew, who was first of all a disciple of St. John the Baptist; but learning from his Master, that he was not the Messiah, and hearing him say, upon the sight of our Saviour, "Behold the Lamb of God," he left the Baptist, and became our Lord's disciple. John i. 40. And being convinced himself of our Saviour's divine mission, by conversing with him some time at the place of his abode, he finds out his brother Simon, whom afterwards our Lord surnamed Peter, telling him he had found the Messiah. John i. 41. But he did not become our Saviour's constant attendant till some time after, when "Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea, bidding them follow him, and that he would make them fishers of men." Matt. iv. 18. Henceforward he waited constantly upon our Saviour, and was instructed by his doctrine as long as he stayed upon earth. After his ascension, when the apostles distributed themselves to preach the Gospel to the different parts of the world, the province which came to

eth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say,

St. Andrew's share, was the northern part of the then known world, which was called by the name of Scythia, as Origen and Eusebius inform us. Afterwards he came back and preached the Gospel in Epirus. The modern Greeks are more particular in relating the acts of his apostleship. They tell us, that the apostles casting lots for their mission, St. Andrew's lot lighted to be to preach in Cappadocia, Galatia, and Bithynia: after this he penetrated the coasts of the Anthropophagi, going up to both sides of the Euxine sea, even to the most solitary parts of Scythia, and the very bounds of the north: afterwards travelling backward, he preached in the country about Byzantium, (afterwards named Constantinople, going through Thracia, Macedonia, and Achaia; in which provinces he continued a long time preaching the Gospel, and confirming it with great miracles. At last he glorified God by his martyrdom, being crucified at Ægea (where he last preached) by the proconsul of the place. He was only tied to the cross after scourging, and not nailed as the usual way was, that his death might be more lingering. He shewed a wonderful resignation and alacrity under his suffering, being pleased that he should undergo the same death as his blessed Master did. *Dr. Nicholls.*

The instrument of his martyrdom is commonly said to have been something peculiar, in the form of the letter X, being a cross decussate, two pieces of timber crossing each other in the middle; and hence usually known by the name of St. Andrew's cross. *Nelson.*

The Collect for the day recommends his example to us. For his undaunted courage in confessing the Lord Jesus and his constancy in believing in him, the Church hath selected the Epistle. And



Did not Israel know ? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not ; I was made manifest unto them that asked not after me. But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people. (27.)

*The Gospel.* St. Matt. iv. 18.

JESUS, walking by the sea of Galilee,

in the Gospel we have a particular account of his course of life before he became an apostle, of his call to the apostleship, and of his ready obedience to the call.

*Dr. Hole.*

(27.) From the Epistle of this day we may learn, 1. not only to believe in our heart, but to confess with our mouth, the Lord Jesus, in times of greatest danger and difficulty : so St. Andrew, the saint of this day, did ; and so we are all commanded to do. The love of Christ should prevail above the love of this world ; and that will carry us through all the troubles and tribulations, we can meet with in it. The way to heaven is sometimes beset with briars and thorns ; and through many tribulations we must enter into the kingdom of God, which will for ever cease when we come thither. Let us not then be so discouraged by these difficulties, as to desert or draw back from the ways of righteousness : for "if any draw back," saith God Almighty, "my soul shall have no pleasure in him." Yea, he is so far from taking pleasure in apostates and revolters, that he will "punish them with everlasting destruction from the presence of the Lord, and from the glory of his power." Wherefore let not us be in the number of these that "draw back into perdition : " but let us be among "them that believe to the salvation of their souls ; " that so, by owning and adhering to Christ here, we may be for ever owned and accepted by him hereafter.

2. This Epistle teaches us, to call upon the name of the Lord, and to hear his most holy word from persons duly sent and authorized to preach it to us, which are here made the necessary means of salvation. "How shall they hear," saith the apostle, "without a preacher ? and how shall they preach, except they be sent ? " Where, as hearing is made the duty of the people, so is a commission required in the preacher : and therefore our Saviour directs us to beware of false prophets and teachers, who intrude into this sacred office, and run before they are sent. "The priest's lips preserve knowledge, and the people are to seek the law at his mouth ; " (Mal. ii. 7 :) and "no man is to take this honour unto himself, but he that is called of God, as was Aaron." Heb. v. 4.

saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea : (for they were fishers.) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets ; and he called them. And they immediately left the ship and their father, and followed him. (28.)

Lastly, we are taught by this Epistle to beware of infidelity, and "to take heed that there be not in us an evil heart of unbelief in departing from the living God." We see the Jews were rejected by him for their obstinacy, in not believing in Christ ; and the Gentiles were received into favour, because they accepted him as their Saviour, and believed in him. Let not this then be our "condemnation, that light is come into the world, and we love darkness rather than light, because our deeds are evil : " but rather let us close with the terms offered by him in the Gospel ; and then we shall receive the end of our faith, even the salvation of our souls.

*Dr. Hole.*

(28.) It should be remarked, both that the call of these apostles differs from that now ordinarily vouchsafed to us ; but that at the same time there is a correspondence, which still continues to affect us.

They were drawn off from the secular employments, and commanded so to follow their Master, as to depend upon his provision for the future : but the generality of Christians are required to "work with their own hands ; to abide in their respective callings with God ; " (Ephes. iv. 28 ; 1 Cor. vii. 24 ; ) in short, not to quit their professions, but to do their duty in them. And this duty is well done, by an honest industrious care for ourselves and families ; when that care is not suffered to get so far within us, as to shut out those measures of living, which justice and decency, beneficence and charity, the offices of religion, and the placing of our treasure and hearts in heaven, demand from us. The world may be our concern, provided it be not our only, nor our chief concern ; and the comforts of it may be esteemed good, so they be not mistaken for our supreme good. So plain it is, that the call, which our Church, in this day's service, prays God that we may be ready to obey, is vastly different from that, vouchsafed to the saint of it and his companions. Let us then look, what correspondence there is, which still continues to affect us : and for that we may give attention to the two following particulars :

First, The case of these apostles is so far our

**Saint Thomas the Apostle.** (29.)*The Collect.*

ALMIGHTY and everliving God, who, for the greater confirmation of the faith, (30.) didst suffer thy holy apostle Thomas to be doubtful in thy Son's resurrection; grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us,

pattern, that, whatsoever is enjoined us by Christ in his word, we should immediately submit to it; whether it be any truth commanding our belief, or any precept calling for our practice: such a submission, be sure I mean, as agrees with the proper character of these apostles. Such as is the result of wisdom and deliberation, a reasonable service and a well-weighed choice; all heat and precipitance apart on the one hand, all obstinacy and prejudice on the other.

But, secondly, the case of these apostles shews, how loose the things of the present world ought to sit about us. The command of "going and selling all we have and following Christ" is what very few are put upon; but yet it is that, which every one ought to be provided for. Now the best preparation for abandoning that, which cannot be kept without guilt, is to employ it innocently and virtuously, while we have it. It is not wealth, but the inordinate love of wealth, that justifies the comparison of the camel and the needle's eye: for how small is the appearance, that a sordid wretch, who cannot find in his heart to spare a part of his superfluities to pious or charitable uses, will be brought to sacrifice the whole even of his necessities, to God and a good conscience? "Using this world" therefore, "as not abusing it," (1 Cor. vii. 31;) a constant thankful sense of all we have being lent us from above; enjoying it with modesty and meekness; dedicating a portion of it to the service of the great Proprietor; consulting the honour and dignity of his service, the decency and beauty of his house; laying out our pains and our possessions upon public benefactions, for increase of arts and sciences and honest industry; and studying to render the talents entrusted with us the most instrumental that may be to the benefit of others: these dispositions and actions are a good step towards being well content, nay, glad to purchase a distant treasure in heaven, with a surrender of all our substance upon earth.

Let those, then, who are desirous to imitate these apostles in leaving all and following Christ, be careful especially to imitate that first circumstance, of staying till he call them. But call them he does not, till all things are so ordered, that no relation or capacity where they stand, no duty or be-

O Lord, through the same Jesus Christ; to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

*The Epistle.* Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundations of the apostles

nefit justly expected from them, shall come under a necessity of remaining unsatisfied, by means of such a choice.

Now this being a case, which happens much seldomer than men are aware; it shall suffice for us, and for Christians in general, to use what the bounty of God hath given us conscientiously; to promote, and as we can, be liberal and rich in pious and good works; not to be guilty of any evil thing for the greatest advantage; if our dearest enjoyments cannot be preserved with innocence, to give them up cheerfully; and, how low soever reduced, to take every appointment of the divine Providence patiently and contentedly; trusting to God for the present supplies, and for a future reward. This is truly "to give ourselves up obediently to fulfil his holy commandments;" and they who thus pass "through things temporal, shall not fail in the end of things eternal: through Jesus Christ our Lord." Amen. DEAN STANHOPE.

(29.) Called also Didymus, which, according to both the Greek and Syriac sense of his name, signifies a twin: as Thomas also doth amongst the Hebrews. It being customary with the Jews when travelling into foreign countries, or familiarly conversing with Greeks and Romans, to assume to themselves a Greek or a Latin name, of great affinity, and sometimes of the very same signification, with that of their own country. *Nelson.*

This festival is kept in honour of the memory of St. Thomas, one of our Saviour's twelve disciples. His lineage and extraction is no where recorded in Scripture; though it is very probable he was by nation a Galilean, and it is certain that he was by profession a fisherman, and for some time partner with Peter. John xxi. 2. He appeared very zealous in attending on the person of his Master; for, when the rest of the disciples dissuaded Christ from going again into Judea, lest the Jews should stone him, (John xi. 8,) St. Thomas declares his willingness to go and die there. v. 16. Indeed his faith was but slow in returning after our Saviour's crucifixion, so that he could not very soon credit the report of his resurrection, (John xx. 25;) but when our Saviour indulged him the liberty of seeing and handling his yet fresh wounds, which he received upon the cross, he made amends for all,

and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. (31.)

*The Gospel.* St. John xx. 24.

THOMAS, one of the twelve, called Di-

by his noble confession, not only of the truth of Christ's resurrection, but of his divinity likewise. John xx. 28. After Christ's ascension, Thomas's apostleship was exercised in preaching the Gospel to the Parthians. Nazianen says, that he travelled in his preaching as far as India. St. Chrysostom intimates his preaching in Ethiopia, when, speaking of St. Thomas, he says, "And Thomas has whitened the Ethiopians." Theodoret attributes the conversion of other nations to him, as of the Persians and Medes; and asserts that he preached among the Indian Brachmans. And indeed relations of travellers into India (since in the last ages commerce has been established there) do confirm, that there is a tradition among the Indians of St. Thomas's preaching among them. His martyrdom is reported to have happened in India, occasioned by the Brachmans, the Indian priests, who hated him for his preaching the Gospel, and therefore stirred up some of the rabble of soldiers to murder him.

*Dr. Nicholls.*

Because St Thomas's preaching was chiefly among the Gentiles, many of whom he turned from the darkness of Paganism to the light of Christianity, and from the power of Satan unto God; therefore the Church hath selected the portion of Scripture appointed for this day's Epistle.

*Dr. Hole.*

The Gospel for the day gives us a particular account of the proof afforded to St. Thomas of our Lord's resurrection. His day seems to have been placed next to St. Andrew's, not because he was the second that believed Jesus to be the Messiah, but the last that believed his resurrection: of which though he was at first the most doubtful, yet he had afterwards the greatest evidence of its truth; which the Church recommends to our meditation at this season, as a fit preparative to our Lord's nativity. For unless we believe with St. Thomas, that the same Jesus, whose birth we immediately afterwards commemorate, is the very Christ, "our Lord and our God;" neither his birth, death, nor resurrection will avail us any thing. *Wheatly.*

St. Andrew's day was for the apostles' office: and this next day in order of the year, to shew the success and the exercise of their office.

*Bp. Overall.*

(30.) See John xx. 26, &c. St. Thomas's doubting occasioned our Saviour to give the most

dymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and

convincing proof of his being truly risen from the dead; and consequently it greatly confirmed the faith of his disciples in a crucified Saviour.

*Dr. Bennet.*

(31.) Because union gains strength, and stability is founded upon union, the apostle leads us in this Epistle to consider the unity of the Church, which he saith, is "a building so fitly framed together in Christ, as to grow unto an holy temple in the Lord:" meaning, that, as the temple of old was but one, so all believers together make up but one temple of the Lord; and that Jews and Gentiles, however distant they were formerly, are now so closely united, and knit together in Christ, as to constitute one Christian Church, to which they all belong, and in which they are to adore and worship God together.

Now this unity of the Church consists, 1. In the unity of the head, which is Christ: for as the Church is said to be "one body," (Eph. iv. 4.) so is Christ said to be the "one head" of that body. Col. i. 18. For as though a body may have many members, yet, being all joined to one head, they are but one body: even so the Church may consist of many congregations; but, having but one head, they all make but one Church, united to Christ as the head, and to one another as members. Rom. xii. 4, 5. In which the apostle tells us, there is but one Lord to direct and govern it. Eph. iv. 5.

Secondly, the unity of the Church consists likewise in the unity of the Spirit: "There is one body and one Spirit:" for, as one body hath but one soul to quicken and enliven it, so the Church is animated and actuated by one Spirit, even the holy Spirit of God, who is in it by his presence, over it by his power, and through it by his providence: so we read, "By one Spirit are we all received into one body, and made all to drink of one Spirit." 1 Cor. xii. 13.

Thirdly, the Church is one by an unity of faith: there being but "one faith," or "form of sound words," professed in it, (Eph. iv. 5:) such, for instance, is the Apostle's Creed, which contains all the fundamental points of doctrine necessary to be believed in order to salvation, and is that one "faith once delivered unto the saints," of which we are required to "hold fast the profession without wavering." Jude ver. 3; Heb. x. 23. And when all the members of the Church consent and

Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas,

agree in this harmony of doctrine, then are they one by an unity of faith.

Fourthly, the Church is one by the unity of the sacraments, which are the bond or ligaments to hold all the parts of it together : " There is one baptism," saith the apostle, (Eph. iv. 5;) " by which we are all baptized into one body ; whether we be Jews or Gentiles, bond or free, male or female, we are all one in Christ Jesus." Gal. iii. 28. And, " we being many are one bread and one body, eating the same spiritual meat, and drinking the same spiritual drink." By which we are united together in one fellowship and communion.

And lastly, the Church is here said to be one, by the unity of the foundation ; being " built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." For, as a house built upon one foundation, though it may have many rooms and apartments, is but one house ; so the Church, being built upon one foundation, though it may have many congregations for the convenience of worship and discipline, is yet but one Church : in which " we also are builded together for an habitation of God through the spirit : " that is, being thus united in Christ, we are built up as so many temples of God, in which he is pleased to reside as an inhabitant, and to communicate the influences of his grace and presence by his Holy Spirit.

From this unity of the Church let us learn to unite in its worship and service, and with one mind and one mouth glorify God in it together. Christ having given us " first apostles, then prophets, then pastors and teachers, for the edifying of his Church in love," and the building of us up in our most holy faith ; let us all join and build upon that foundation, still " keeping the unity of the Spirit in the bond of peace," till we all come in the unity of faith, and of the knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fulness of Christ, which God grant for his Son's sake. Amen.

*Dr. Hole.*

(32.) Much improvement may result from the Gospel of this day, if we endeavour to fix upon our minds reflections like those that follow.

1. That men would observe the immediate occasion of St. Thomas's falling into this unbelief ; which was his absence from the rest of the apos-

because thou hast seen me thou hast believed ; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that, believing, ye might have life through his name. (32.)

tles, when Christ appeared to them. It seems most likely that those assemblies, held secretly for fear of the Jews, were always employed to religious purposes. And, from the advantage which Thomas lost by not being there, we may and ought to take warning against the neglect of God's public worship.

2. From the instance before us I would briefly take notice, what benefits and uses are to be made of the faults and failings of eminent persons, recorded in Scripture. When these apostles do so fully and freely transmit to all future ages such blots as the denial of St. Peter, the unbelief of St. Thomas, the fears, and cowardice, and heaviness, of all their brethren ; this may satisfy us that they were men of integrity ; that it was not their study to magnify themselves, or to impose upon the world, or promote any thing but the very truth. For a private design would have tempted them to disguise, and excuse, and conceal, any blemishes in their own characters. And therefore this frankness is a great motive to our belief of their writings ; since them, who would not dissemble, when their own credit lay at stake, we have no reason to suppose false in other matters.

Again, these spots in the very saints themselves teach us, that no mere man whatsoever is in all points so perfect, that we should rest upon his example, or blindly make his behaviour the rule of our own : that the law of God is the only true standard of our actions : and that even the best of men, when weighed in this balance, have been found wanting. Consequently, that this consideration should make us humble and meek ; especially, since most of us have so unequal a mixture, so many more and greater vices, for an allay and embasement to our so many less or fewer virtues.

And therefore, thirdly, this should inspire great tenderness and caution, how we presume to censure and judge others. But, above all, it should hinder our taking upon us to determine any thing concerning their spiritual and future state, upon the account of any very ill action, which appears to us, or which in reality hath been done by them. For, if prophets, if apostles, if other shining lights, who are now so many " suns in the kingdom of heaven," have had these misfortunes ; and yet, by the grace of God, and their own better consideration, have

**Saint Stephen's Day.** (33.)*The Collect.*

GRANT, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our

recovered their station, and come forth, like the morning light, with double lustre, after darkness and error; who are we, that we should set bounds to the grace of God, or despair even of the worst of our brethren?

Lastly, let us observe the success of the means used by our Lord, for removing Thomas's unbelief, expressed in the 28th verse. And "Thomas answered and said unto him, My Lord, and my God." I call this the noblest confession; because the catholic interpreters of Scripture have understood by it, that St. Thomas did not only recognize Jesus for the Messiah, the very same Lord, to whom he had been a servant and companion during the space of his ministry; but that he moreover owned his divine nature, and drew the consequence to himself, which St. Paul did afterwards to the Romans, "That the resurrection of Jesus from the dead, and the power he" exerted in it, "did," abundantly "declare him to be the very Son of God." (Rom. i. 4.) Accordingly, the original here is in terms so strict, and with such an addition of the Greek article, as the very heretics and enemies of the truth confess to be a character of the word God being taken in its proper and natural sense, and intended of the "only true God." And indeed, when they go about to make these words a note of admiration only, they do not leave them a sufficient force for expressing Thomas's conviction. For expressions of wonder, though they properly speak astonishment and surprise, yet they do not always imply belief; and may therefore import the strangeness, without inferring the truth, of the thing. But our Lord (you see in the next words) accepts this, as a full and sufficient declaration of assent: "Thomas, because thou hast seen, thou hast believed." And to make it thus, we must allow that paraphrase, which some ancient translations supply it with, by reading, "Thou art my Lord, thou art my God:" which is but in effect to say, what our Saviour hath before pronounced concerning himself; that the truth of those declarations was now apparent, "Destroy this temple, and in three days I will raise it up. No man taketh my life from me, but I lay it down of myself: I have power to lay it down, and I have power to take it up again." (John ii. 19; x. 18.) Now no mere man can do

persecutors, by the example of thy first martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually until New Year's Eve.*

these things; none but God can have that power. So mighty, so sudden a change do we find in this apostle; that the person, whom so lately he could not be prevailed upon to think otherwise of, than as a dead man; lost to all hopes, all possibility of returning; he now adores and admires, as the almighty and the ever-living God.

From hence let every disciple of Jesus learn, with all becoming reverence, to contemplate this resurrection of our Lord, and to adore the glories and the wonders of him and it. Let us take all possible care, to confirm ourselves in the assured belief of this, and of all other mysteries of the Christian faith. Let us observe, and be thankful for, the wisdom and goodness of our God and Saviour, who converted the failings of an eminent servant, to such excellent advantage; that not only his own mind was better established from his own doubts; but that gainsayers should be more effectually put to silence by them, and out of his weakness all succeeding believers should be made strong. Let us again, with St. Thomas, be ready to lay aside all our scruples upon sufficient conviction; and zealous to make some amends by our after-acts, for any offence, which those scruples might have given, while we entertained them. Above all, let us beg the grace and assistance of the holy Spirit of God, to keep us always in that sincere, teachable, meek disposition of soul: and likewise in that due regard and observance of all virtues and good works, agreeable to the principles we profess, "that our faith in his sight may never be reproved." But that, from a perfect and active belief in his Son Jesus Christ here, we may be at length received to the sight and ravishing enjoyment of him; and be, and live, and reign, with our dear Lord for ever in the heavens. Which God of his infinite mercy grant, for the same Jesus Christ's sake. *Amen.*

DEAN STANHOPE.

(33.) The holy Scriptures give us no particular account either of the country or kindred of St. Stephen; that he was a Jew is unquestionable, since he owns this in his apology to the people; but whether he was born at Jerusalem, or among the dispersed in the Gentile provinces, is impossible to determine. The ancient fathers reckoned him among the seventy disciples; and indeed his ad-

mirable knowledge of the Christian doctrine, and his singular ability in proving Jesus to be the Messiah, argue him to have been trained up under our Saviour's immediate instructions for some considerable time. The Scriptures describe him, (Acts vi. 5.) as a man full of faith and the Holy Ghost; which imply that he had great zeal and piety, that he was endowed with extraordinary measures of that divine spirit which was lately shed upon the Church, and thereby peculiarly qualified for that place of trust and honour to which he was appointed.

For very soon after our Lord's ascension, the great increase of believers, and access of money to the common fund for the relief of their poor, made the institution of another order of men in the Christian Church highly necessary; the Hellenists, (who were Jews by religion, but Greeks by descent) having complained that in this distribution of public money, an undue preference was given to the Hebrew widows, whilst theirs were wholly neglected. The apostles therefore being willing to prevent all such partiality for the future, and yet being unable to superintend the daily ministration themselves, having affairs of much greater importance on their hands, called the Church together, and having ordered them to single out seven men of great repute for their wisdom and prudence, as well as spiritual endowments, to be chosen stewards of the public stock, these they ordained to the office of deacons, by the solemnity of prayers and imposition of hands. The names of these persons were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas; but the most of all for the gifts and graces of the Holy Spirit was Stephen. For he preached the Gospel with a noble courage and undaunted resolution, and confirmed it by so many great and unquestionable miracles, that the Christian religion gained ground abundantly, and great numbers of the Jewish priests themselves laid aside their prejudices, and embraced the Gospel.

This signal success of St. Stephen, however, awakened the malice of his adversaries to procure some members of the most learned synagogues then in Jerusalem to dispute with them: but when they found their disputants baffled, and unable to withstand the forces of those arguments which the divine wisdom inspired him with, they betook themselves to vile practices; and having procured men of profligate characters to accuse him of blasphemy *against Moses, and against God*, they caused him to be apprehended, and in a most tumultuous manner brought him before the Sanhedrim, in order to obtain a formal sentence of condemnation against him.

Whilst he stood before the council, the judges and all the people then present beheld a lustre and

radiancy in his countenance, like the appearance of an angel; and when he was indulged the liberty of speech, he endeavoured in a very grave and severe oration, not only to vindicate himself from the imputation of blasphemy, but by an historical deduction of the most memorable events that had happened in the Jewish nation, from the time of Abraham to the reign of Solomon; he undertook to shew, "That religion was not confined to the holy land, or the temple service, that the law for which they expressed so vehement a zeal, was unable to contain mankind within the bounds of their duty; that as their forefathers were all along a stubborn and rebellious people, and grievous persecutors of the prophets who were sent to foretell the coming of the Messiah, so were they themselves a wicked and perverse generation, who all things had equalled, but in one thing had surpassed the impiety of their ancestors, viz. that contrary to that law which had been delivered to them by the ministry of angels, they had betrayed and murdered that very person who was sent into the world to fulfil it."

These last words, which were but too true, incensed the Jews to such a degree, that preventing the application which St. Stephen intended to make, they fell upon him with the utmost expressions of rage and fury; whilst he regardless of their resentment, fixed his eyes and thoughts upon heaven, and saw *the glory of God, and Jesus standing at the right hand of God*; the affirming whereof so enraged the Jews, that raising a terrible clamour, and stopping their ears against all cries for mercy, they unanimously rushed upon him, dragged him out of the city, and there stoned him to death; whilst the holy saint was upon his knees recommending his soul to God, and praying for his murderers, that the guilt of his death might not be laid to their charge; and in this manner copying the example of his blessed master, *he fell asleep*. So soft a pillow is death to the good man, who leaves the world as quietly as a weary labourer goes to rest.

His body was decently interred by certain devout men, who, from a sense of the loss of so pious a man, *made great lamentation for him*. The precise time of his martyrdom is not agreed upon, some place it about eight months after our Lord's death; some only four months; while others make it seven years; but the most probable conjecture is, that it was about eleven months after that tragical event. It is the general opinion that St. Stephen was a young man; and ecclesiastical history informs us, that the place where he suffered had afterwards a stately Church built upon it by the empress Eudocia, wife to Theodocius.

G. NALLSON.

Of the Collect for this day it may be particularly noted, that, as the Church offers up some of her

*For the Epistle.* Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God; and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. (34.)

Collects directly to the Second Person of the Trinity, so one of them is this for St. Stephen's day, and very properly: for as St. Stephen in the midst of his martyrdom prayed to Jesus, saying, "Lord Jesus, receive my spirit," and, "Lord, lay not this sin to their charge;" so the Church, in imitation of this blessed proto-martyr, upon his day calls upon the Lord Jesus also, desiring of him such a spirit as that of St. Stephen, to love and pray for our enemies, which is that heroic and transcendent virtue, which is peculiar to the Christian religion.

*Bp. Sparrow.*

The Collect reminds us both of the sufferings and the virtues of St. Stephen. The Epistle, out of which the Collect was taken, calls the same thing to our remembrance and imitation. The Gospel, which contains our Saviour's prophecy of the sad fate and destruction of Jerusalem, acquaints us with many more that drank of St. Stephen's bitter cup, and were put to death by stoning; which occasioned the Church's selection of this portion of Scripture to be read on this day; in which we are told of Jerusalem's killing the prophets, and stoning them that were sent to it, and of the sad consequences that ensued thereupon; for it brought that utter ruin and destruction upon the city, as not to have one stone left upon another. *Dr. Hole.*

(34.) In the circumstances of the heroic action here described, it is easy to discover a variety of matter, conducing much to the honour of the saint now commemorated, and to the edification of every pious Christian.

1. We have here the great mercy and goodness of God, in vouchsafing to St. Stephen such extraordinary measures of his grace, such a comfortable and delightful prospect of the glories of heaven, to sustain and fortify him, in the conflicts of his approaching death, for the sake of his blessed

*The Gospel.* St. Matt. xxiii. 34.

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

Son. And this is contained in the 55th and 56th verses.

2. We have likewise the steadfastness and vigour of St. Stephen's faith, in committing his soul to Jesus, at his last minutes: (Acts vii. 59:) an action, which does evidently imply a firm belief, 1. That his soul was a substance distinct from his body; 2. That it should not die with, but continue to exist when separated from, the body; 3. That the same Jesus, whom he had acknowledged to be very man, is likewise very God: one able to hear and grant this prayer, and to preserve the souls commended to his protection and care. And, 4. That the spirits received by him, are in a state of safety and happiness.

3. Here is an admirable pattern of meekness and charity; (ver. 60;) of tender compassion for them, who have none for us; and of forgiving our bitterest and most bloody enemies; even then, when, if ever, our angry resentments might seem allowable. For all this is the result of St. Stephen's praying, that the guilt of his death might not be charged to the men, who most wrongfully inflicted it; doing this, at the very instant of their executing their malice, and adding to his agonies: and persevering in this invincible charity to his last breath, as if God's mercy to these hardened wretches were the thing, which of all others, he was most concerned to entreat, with the dying accents of a tongue to speak no more. Thus not only imitating that blessed Lord, for whom he was content to be so barbarously murdered, but, by his example, confirming the truth of St. Paul's assertion, that, "though a man have all faith, so that he could remove mountains, and though he give his body to be burned, and have not charity, it profiteth him nothing." (1 Cor. viii. 2, 3.)

If we hope in earnest to attain St. Stephen's

unto you desolate. For I say unto you, Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord.

*Saint John the Evangelist's day.*

(35.)

*The Collect.*

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

*The Epistle.* 1 St. John i. 1.

THAT which was from the beginning,

happiness, we should rather make his virtues than his vision our pattern; and provided we have but the former, the matter is not great if God do not allow us the latter. Let us therefore make the right improvement of having this eminent saint in remembrance, and endeavour, as well as pray, that our minds may be brought to his holy frame. So that in all our afflictions, but especially in any to which it shall please God to call us for "the testimony of his truth, we may steadfastly look up to heaven, and by faith behold the glory which shall be revealed; and, being filled with the Holy Ghost," whose necessary graces are never wanting to any who diligently seek and use them, "may" attain to that eminent instance of charity, to "love and bless our persecutors." Thus shall we find the help and favour of him "who standeth at the right hand of God, to succour all them who suffer for him;" and who, if not appointed to suffer for, yet do their utmost to live and die in, his true faith and fear, the "blessed Jesus, our only mediator and advocate."

*Dean Stanhope.*

(35.) St. John the Evangelist was by birth a Galilean, the son of Zebedee and Salome; his elder brother was James, not he who was surnamed "the Just," and who was the brother of our Lord, (Matt. xiii. 55; Gal. i. 10,) and the son of Alpheus. Mark iii. 18.. He, and his brother James, were named by our Saviour "the sons of thunder," (Mark iii. 17,) for their peculiar zeal and fervency for his honour, which we see manifested in St. John's sedulous assertion of our Lord's divinity. He was the most beloved by our Saviour of all his disciples. John xiii. 23. After staying some time with the blessed Virgin in his house at Jerusalem to whose care by our Saviour she was committed, (John xix. 27) probably till her death; he then travelled

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

to preach the Gospel in Asia; but some say she accompanied him to Ephesus. But however, that he preached in Asia Minor, the best writers of antiquity allow, and he was probably the founder of the seven Churches, Ephesus, Smyrna, &c. mentioned in his Apocalypse, Rev. i. 4. From Ephesus he was carried prisoner to Rome, upon account of the doctrine he taught, some think, from a malicious accusation of Ebion, others of Apollonius; and this in the year of Christ 92. There he was condemned to be thrown into a cauldron of boiling oil, but, being miraculously preserved, came out from thence alive. Afterwards he was banished into the island of Patmos, one of the Sporades, where he wrote his Revelation. He was afterwards by Nero the Emperor recalled from his banishment, and then returned to Ephesus, where he reclaimed a young man, his former convert, relapsed into a dissolute course of life. He wrote his three Epistles to confute the heresy of Basilides, and other heretics, who denied the divinity of our Saviour. Last of all he wrote his Gospel, to supply the omissions of the other Evangelists, some few years before his death. He survived till the reign of Trajan, and died above ninety years of age.

*Dr. Nicholls.*

We celebrate this day the memory of St. John the Evangelist, who, being Christ's "beloved disciple," or "the disciple whom Jesus loved," that leaned on his bosom, and was admitted to the more private passages of his life, fitly accompanies the festival of our Lord's nativity.

The Collect for the day beseeches God's grace upon his Church, that it may duly profit by the doctrine of this blessed Apostle and Evangelist. The Epistle contains the matter, the reason, and the end of his writing his Epistles, which were



ther, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (36.)

*The Gospel.* St. John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?)

all designed for the good and benefit of the Church. The Gospel, after mentioning our Lord's final charge to St. Peter, records a remarkable conversation that passed between our Saviour and him concerning St. John, in which our Saviour obscurely intimated, that the disciples should not die till the dissolution of the Jewish polity, a prophecy which history records to have been punctually fulfilled. This conversation is followed by a declaration concerning the truth of the Gospel written by the apostle.

*Dr. Hole, Dean Stanhope, Shepherd.*

(36.) Let the considerations, arising from this passage of Scripture, be so laid together, that the result of them all may be that fulness of a solid and well grounded joy, which the apostle of this day designed the words, from whence they have been taken, should diffuse, through every soul that receives them. Let us hold in highest estimation that privilege, which is indeed inestimable: the mystical union with God the Father and his blessed Son; the most valuable ingredient of a believer's both present and future happiness, and therefore the best ingredient of his present, because the earnest and undoubted pledge of his future and eternal. But let us consider withal, that to be united to God supposes a likeness to him, in all those excellencies that are imitable by creatures: and in all those proportions to which such creatures, as we, can raise our poor imperfect and still sinful selves: for such, we must remember, we yet are, even after our most sincere, our most successful endeavours to be holy. And therefore, as we must not presume upon the promises and love of God, "without cleansing ourselves from all filthiness of flesh and spirit, and perfecting holiness in his fear:" (2 Cor. vii. 1:) so neither must we forget, that all our cleanness is from "him, who hath washed us in his own blood" (Rev. i. 5;) that humility, and taking shame for our sins, and acknowledging our own

Peter, seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what is that to thee? This is the disciple which testified of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. (37.)

unworthiness, as they are most suitable to our circumstances, so are they most for our advantage: there being no instance which does more remarkably than this, of recommending to the favour, and entitling to the mercy, of God, make good that maxim of our blessed Master, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke xiv. 11.

DEAN STANHOPE.

(37.) From Christ's calling upon St. Peter and the other disciples to leave all and follow him, we may learn the great lesson of self-denial, and be encouraged to follow him in the rough as well as the smoother ways of our duty. To approve ourselves his disciples we must be willing to accompany him in his sufferings, as well as to partake of his glories; and to follow him to the cross, if we mean to follow him to a crown.

2. From Christ's checking St. Peter's curiosity about the time and manner of St. John's death, we may learn to avoid all idle and curious questions about matters which concern not us to know. To all those busy and inquisitive persons, who pry into things which do not belong to them, the rebuke addressed by our Saviour to St. Peter is applicable, "What is that to thee? Follow thou me."

3. This discourse may rectify the mistake about St. John's death: for from that saying of our Saviour's, "What if I will that he tarry till I come," there was a common fame spread abroad, which obtained among the ancients, that he died not at all, but was translated. Others from that report believed, that he only lay asleep in the grave, and that he alone of all the apostles was to live till Christ's second coming to judgment. All which was without any foundation, for St. John himself, in recording the matter, declared the sense of our Saviour to be otherwise; and the history of his death in the days of Trajan, had abundantly confuted that mistake.

*Dr. Hole.*

*The Innocents' Day.* (38.)*The Collect.*

O ALMIGHTY God, who out of the mouths of babes and sucklings (39.) hast ordained strength, and madest infants to glorify thee by their deaths; (40.) mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy name, through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Rev. xiv. 1.

I LOOKED, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand; having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great

Lastly, the declaration, with which St. John concludes, concerning the truth of his Gospel, being as he was our Lord's inseparable attendant and companion during his ministry, is a solid foundation of our faith and gratitude. Let us then thankfully receive the light, with which it hath pleased God to enlighten the Church by the doctrine of this holy Apostle and Evangelist. Let us bless him for the abundant evidence which he hath given us to the truth of our holy religion and the excellencies of its divine Author. Let us study with diligence the most faithful records of his most holy life; and search for the treasures of wisdom in his heavenly discourses. Let us improve, by what we do or may know here, in holiness of conversation; and wait with patience and humble hope, for the ravishing discovery of that hereafter, which as yet is unattainable. So shall we pay true reverence to the memory of those saints, by whose labours we have been instructed, when we at once dwell upon their books, and live by their examples: so, be sure to obtain the seasonable requests, in which, with a charity large as his, whom we commemorate this day, we beseech God "of his mercy so to enlighten his Church with the doctrine of this blessed Apostle and Evangelist," St. John, that every member of it "may so walk in the light of his truth, as at length to attain the light of everlasting life, through Jesus Christ our Lord." *Amen.*

*Dean Stanhope.*

(38.) The Collect for this day reminds us, with an allusion to the 8th Psalm, how God by means of little children can promote his own glory; and thence teaches us to pray that we may glorify him by the mortification of our vices, by the innocency of our lives, and the constancy of our faith. The Epistle contains a vision of St. John, wherein was represented to him something of the glories of hea-

thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God. (41.)

*The Gospel.* St. Matt. ii. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the

ven and the felicities of a future state; of which, because suffering infants may be partakers, as well as adult persons, the passage is appointed to be read on the day of their remembrance. The Gospel acquaints us with the manner of our Saviour's preservation from the ambitious rage and cruelty of Herod; who fearing the shaking of his throne by the birth of a new-born king, sought to slay him in his infancy, that he might secure himself in the kingdom.

*Dr. Hole.*

(39.) The authors of this Collect followed the common interpretation of Matt. xxi. 15, 16; and supposed that the "babes and sucklings, out of whose mouths God had perfected praise, or ordained strength," (Ps. viii. 2.) were certain "young children," who cried in the temple "Hosannah to the Son of David;" and that he caused himself and his only-begotten Son to be greatly glorified thereby. The Church notices the passage in this Collect; not that the infants, murdered by Herod, did with their mouths glorify God: but because on this day, when we commemorate the death of so many infants slain for God's glory, the Church was willing to observe another instance, wherein God's glory was greatly promoted by such as have been supposed young children.

*Dr. Bennet.*

(40.) The infants slain by Herod's command did therefore glorify God by their deaths; because the murder of them on account of the incarnation of our Lord, whose life was principally intended to be taken away, tended to the promotion of God's glory, inasmuch as he secured the holy Jesus in a miraculous manner from the rage of that tyrant, and thereby caused that prophecy concerning our Saviour, "Out of Egypt have I called my Son," to be exactly verified in our Saviour. Hos. xi. 1. Matt. ii. 15.

*Dr. Bennet.*

(41.) In this passage we have a glimpse or im-

young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was ex-

perfect representation of the future joys and glories of heaven: which are enough to quicken our appetite and desires after them, though not to satisfy our curiosity about them. "It doth not yet appear," saith St. John, "what we shall be:" for "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, what great things God hath prepared for them that love and fear him;" only we know that we shall be "like him, for we shall see him as he is." 1 John iii. 2; 1 Cor. ii. 9. We shall live for ever in his presence, and be delighted with the incessant praises and hallelujahs sung "to him that sitteth on the throne, and to the Lamb for evermore." 2. We learn from this discourse the qualifications of the persons that will be received into those unspeakable joys. And they are such as are "pure in heart," and keep themselves "unspotted from the world;" for heaven is the mansion of peace and purity, where no discord or defilement enters.—Again, they are such as are true followers of Christ and "follow the Lamb wherever he goes;" not declining the ways of virtue for any difficulties they meet with in them, but being faithful unto death, and "resisting even unto blood, striving against sin."

*Dr. Hole.*

(42.) We shall do well to improve and apply the circumstances of this festival in the following manner.

1. The flight of the Son of God into Egypt, who was able to preserve himself from danger, may teach us, how lawfully we may flee from those dangers, which we cannot otherwise avoid. It is a thankless fortitude, to offer our throat unto the knife. He, that came to die for us, fled for his own preservation, and hath bid us follow him: "when they persecute you in one city, flee to another." We have but the use of our lives, and we are bound to husband them, to the best advantage of God and his Church.

2. It was warrant enough for Joseph and Mary that God commands them to flee; yet so familiar is God grown with his approved servants, that he gives them the reason of his commanded flight: "for Herod will seek the young child, to destroy him." What wicked men will do, what they

ceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping and great mourning; Rachel weeping for her children, and would not be comforted, because they are not. (42.)

would do, is known unto God beforehand. He, that is so infinitely wise to know the designs of his enemies before they are, could as easily prevent them, that they might not be; but he lets them run on in their own courses, that he may fetch glory to himself out of their wickedness.

*Bp. Hall.*

3. The dismal effects of Herod's ambition and rage should warn us always to behave ourselves with temper and moderation. Especially that we do so, when our enemies, or those that provoke us, lie at our mercy. Greatness and wealth are apt to turn our heads: but the effects of insolence to their brethren are never more deplorable, than when men have the temptation of power, to crush those despised things that lie below them. Of all persons, therefore, anger is least proper for princes, who can scatter death and desolation with a word of their mouths. And, in proportion, it must misbecome all superiors to their inferiors: because this passion generally spurs men on, to do the utmost they can do; and men are scarce ever very angry, without being very unjust. It is fit then this unthinking, unruly evil, should be held in with bit and bridle; and, the less any man's condition restrains him, from making his resentment of tragical consequence to others; the severer restraint, and more steady government, ought such a man to keep over himself.

4. The remembrance of Herod's disappointment should quicken, and establish, our hope and faith in God.—When dangers hem us in, and our "enemies on every side thrust sore at us that we may fall," then let us call to mind, that He, who rescued his own Son, can never want means to deliver any son or servant of his, when such deliverance is seasonable and proper. But temporal deliverances are not always seasonable, not always most beneficial. And therefore our chief and most earnest desire should be, that we may find his assistance and protection always at hand, to support us in our spiritual encounters. For let our present difficulties be what they will, all will certainly be well at last, provided he do but grant the petition offered up to him this day; that is, "So to mortify and kill all vices in us, that by the innocency of our lives, and the constancy of our faith even unto death, we may

**The Conversion of Saint Paul.** (43.)*The Collect.*

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

*For the Epistle.* Acts. ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he

glorify his holy name, through Jesus Christ our Lord." Amen. DEAN STANHOPE.

(43.) This great apostle was born at Tarsus, the chief city of Cilicia, a place remarkable for trade, and where learning and good arts likewise eminently flourished. His being born here did not entitle him to the privileges of a Roman citizen, as some have thought: for it does not appear that Tarsus was a Roman colony of Municipium; it is most probable, that one of St. Paul's ancestors had the right of the Roman city given him in the civil wars, either between Cæsar and Pompey, or Augustus and Anthony; at which time the assistants, that had done the victor any considerable service, were rewarded with this privilege. Having laid a foundation of human literature at Tarsus, he travelled to Jerusalem, to study the Jewish divinity under Gamaliel, one of the most celebrated rabbies of that age. He joined himself to the sect of the Pharisees, a very rigid order among the Jews at that time, remarkable for their zeal, and for their tenaciousness of every the least punctilio of the Mosaical ceremonies. This occasioned him to persecute the Christians, whom he thought to be heretical violaters thereof, with a furious severity; and to run into the mad proceeding of those cruel zealots who took away St. Stephen's life. Being converted to Christianity after a very miraculous manner, he made amends for his former errors, by the wonderful diligence of his labours in preaching the Gospel; for he propagated the Gospel of

said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias: And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by

Christ throughout all Greece and the Lesser Asia, in Italy, Spain, and Illyricum, establishing Christian Churches in the principal towns thereof. Ancient writers affirm, that he suffered martyrdom at Rome under Nero, at the same time with St. Peter. The most probable reason assigned for his condemnation was, his infecting several Roman ladies with a foreign religion, as the Romans used to call Christianity. Our apostle, for this pretended crime, being condemned to death, he, being a Roman citizen, could not be crucified by the Roman laws, as his colleague St. Peter was, and was therefore beheaded by a great sword, which gave the occasion for his being pictured with such a sword in his hand. Other writers give an account of his personage, from the pictures I suppose they had seen of him. For Eusebius writes, that the pictures of St. Peter and St. Paul were kept by some of the Christians in his time. St. Chrysostom says that he was a man of low stature, but three cubits high. And Nicephorus describes him to be of a little body, &c. DR. NICHOLLS.

The Epistle for this day gives an account of the time, manner, and other circumstances of St. Paul's conversion: shewing what he was before, and what he was after it.

The Gospel is selected for the day, because St. Paul was one of those, that forsook all worldly interests and relations, to attend the work and business of his Saviour. And though he was not one of the twelve apostles, yet he had the honour of

many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was

being an apostle in extraordinary, and of being immediately called in a way peculiar to himself, as is shewn in the Epistle of the day. *Dr. Hole.*

(44.) The example before us furnishes a good rule, by judging of our own, or of other people's zeal. It shews the possibility of being under strong prepossessions, exceeding vehement for grievous errors, furiously bent against those of a different judgment, and yet, that all this may be consistent with honesty and a good meaning. And, ought we not to learn from hence to enlarge our charity, by forbearing to censure even our adversaries, nay even our persecutors, as wretches lost to all integrity and conscience? Such sentences are too often barbarous and unjust, and, in St. Paul's case, had been manifestly false. And doubtless we should do more real service to God and our cause, by believing the best, hoping almost against hope, pitying the ignorance, patiently contending with the prejudices, and praying for the pardon and amendment of the faults and furious oppositions, of contradictors and persecutors; than by rashly impleading their integrity, pronouncing their intentions wicked, and accounting them all to be the children of hypocrisy and hell.

2. But the same example, which persuades such tenderness in judging others, is a very good argument for being exceeding nice and severe in judging ourselves. Men are too frequently imposed upon by specious appearances of zeal; and think thereby not only to excuse, but even to sanctify, many unwarrantable actions. Whereas, would they bring these to St. Paul's standard, the difference would soon be found between that, which is really a zeal for God, and that which affects to pass for it. For, if men will not be brought fairly to consider; if they stick pertinaciously to their point, and refuse to submit to all methods of conviction; if, upon conviction, they

baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. (44.)

*The Gospel.* St. Matt. xix. 27.

PETER answered, and said unto Jesus, Behold, we have forsaken all, and followed

do not effectually disengage themselves from such prepossessions, as can no longer be justified; if the same affectionate and vigorous desires do not appear, in favour of truth lately discovered, as were used to exert themselves for beloved and inveterate errors: these persons have none of those marks to shew, which proved St. Paul's sincerity; and mistaken zeal is too tender a name for such cases. And it ought to be remembered that one, in much better circumstances, who had no partiality or indirect ends to be suspected of, did yet style himself "blasphemer, injurious, and chief of sinners," for even those very things, which he did ignorantly, and "verily thought" himself "obliged to do, against the name of Jesus of Nazareth."

Lastly, Let us admire and extol the wisdom of Almighty God, for the mighty advantages, which the Christian religion received by the conversion of this apostle in particular. For, (as an ancient father well represents it,) "Who was Paul? Once a persecutor, but now a preacher, of Christ. And what made this change? Was he bought over? Alas! there was nobody disposed to bribe him to it. No, it was because he saw Christ, was convinced, and worshipped, and was caught up into heaven. He took his journey to Damascus, that he might persecute; and after three days did there commence preacher. And with what power! others, in matters concerning themselves, produce the testimony of their own friends and retainers; but I produce a witness, who was once an enemy. And can any doubt stick with you after this? The evidence of Peter and John are of great weight, it is true; but a man, disposed to be jealous, might object that these were companions and servants. But can any one question the truth of his evidence, who first was a professed enemy to Jesus, and afterwards died for him? I have, for my part, always admired the wise management of the Holy

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

Ghost on this occasion, in ordering that the Epistles written by others should be few, but Paul's, the late persecutor, no less than fourteen. Not that Peter or John were inferior to Paul ; but because his were more likely to persuade." And accordingly we read, "All that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests ? But now he preacheth the faith which once he destroyed. And they glorified God in him." To the same God let us also give glory, for ever and ever. Amen. *Dean Stanhope.*

(45.) That "many who are first shall be last," ought to be a warning to all those, who have had the happiness of instruction, imbibed good principles early, and made proportionable improvements ; that they do not depart from the way in which they have been trained, nor suffer their latter end to be worse than their beginning. It should also prove an effectual prevention to all those intemperate overvaluings of our own virtue ; than which no other temptations are more likely to destroy it, by betraying us into spiritual pride and security. How well aware was our great apostle of this rock ? How careful to admonish others of the danger of splitting upon it ? The vain confidences of his converted Gentiles at Rome he takes down, with "Be not high minded, but fear ; for if God spared not the natural branches," the Jews, "take heed lest he also spare not thee." Rom. xi. 20, 21. The falsely presumed indefectibility of his Corinthians he confutes, from the example of God's dealings under the Old Testament ; and leaves this advice upon those who depend too far upon the privileges of the New, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 12. His Philipians he instructs, that the "salvation" of a Christian "is to be wrought out with fear and trembling," (Phil. ii. 12;) and therefore declares, that he "counts not himself to have apprehended already," but that, in order to it, he "kept on continually pressing forward to the mark," (Phil. iii. 13, 14;) as being duly sensible, that such only, who "continue faithful unto the end," can have

many that are first shall be last, and the last shall be first. (45.)

*The Presentation of Christ in the Temple,*  
(46.) commonly called

**The Purification of Saint Mary the Virgin.**

*The Collect.*

ALMIGHTY and ever-living God, we

reasonable hopes of receiving "a crown of life." Rev. ii. 10.

2. As our Lord's declaration, that "the last shall be first," is a gracious intimation of mercy on God's part ; so is the example insisted on from it a good direction, what is fit and necessary on our part, in order to such advancement. That very large abatements in the account of past faults, and liberal allowances for passions, and infirmities, and mistakes, are made by our great Master and Judge, men are forward enough to infer, from the example of St. Paul : and they so far reason justly. But then they would do well to proceed a step or two farther ; and to observe, from the same example, to what sort of persons such marvellous grace is extended : that they are such, as he was. They that bewail and forsake their past faults ; that see, and are humbled with a sense of them ; that conflict with, and, to the best of their ability, subdue their passions and infirmities. Hence again we learn, that late penitents, when truly and effectually such, will double their diligence, fetch up the time they have lost, and by an uncommon piety and zeal testify the sincerity of their conversion, and the thankful esteem they have of it. In a word, that nothing will be more at the heart of such men, than making reparation to the world for any past offences given ; and not only wiping out the scandal of a bad example, but exerting all the power and lustre of an eminently good one.

To all which purpose I know not what better expedient to advise, than a devout compliance with the Church in the solemnity of this day ; by endeavouring to make the apostle of it more and more our pattern, from lively remembrances of his conversion and following life. Both these are most deservedly commemorated by the Church in general, because an invaluable blessing to all the Christian world : but more particularly so to us of this nation, whose once blind and barbarous reign was most probably enlightened by his presence and ministry in Britain.

Let us therefore beg most earnestly of God to give "us his grace," and labour (as the Church hath taught us to pray) "that we may shew forth

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

*For the Epistle.* Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is

our thankfulness, by following the holy doctrines which he taught." So shall we at last obtain a "crown of righteousness laid up," not for him only, but for all them, who, like him, serve the Lord Jesus, and "love his appearing." 2 Tim. iv. 8.

To whom with the Father, and Holy Spirit, three persons and one God, be all honour and glory for evermore.

*Dean Stanhope.*

(46.) Whereas some Churches keep four holy-days in memory of the blessed Virgin, namely, the Nativity, the Annunciation, the Purification, and the Assumption; our Church keeps only two, namely, the Annunciation and Purification; which, though they may have some relation to the blessed Virgin, do yet more peculiarly belong to our Saviour. The Annunciation hath a peculiar respect to his Incarnation, who, being the eternal Word of the Father, was at this time made flesh: the Purification is principally observed in memory of our Lord's being made manifest in the flesh, when he was presented in the temple.

On the Purification the ancient Christians used abundance of lights both in their Churches and processions, in remembrance (as it is supposed) of our blessed Saviour's being this day declared by old Simeon, to be "a light to lighten the Gentiles," &c. which portion of Scripture is for that reason appointed for the Gospel for the day. A practice continued with us in England till the second year of King Edward VI. when Bishop Cranmer forbade it by order of the Privy Council. And from this custom I suppose it was, that this day first took the name of Candlemas-day.

*Wheatly.*

This holiday is kept in memory of the presentation of Christ in the temple. For it was a precept, "That every male that openeth the womb," (that is, every first-born,) "should be holy unto the Lord." Ex. xiii. 2. 15. The first-born of cattle were to be reserved for sacrifices for God: and the first-born children were to attend in the service of the

like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (47.)

temple or tabernacle; or were to be redeemed by an offering of money or sacrifice, Numb. xviii. 16. And besides, the mother was obliged to separate herself forty days from the congregation after the birth of a male, and eighty after the birth of a female; and then was to present a lamb, if in good circumstances, or a couple of pigeons, if she was poor. Lev. xii. This was exactly performed after the birth of our Saviour, who came to "fulfil all righteousness," and was willing in all particulars of his life that a just obedience should be paid to the public ordinances of his religion and country.

This feast is of considerable antiquity in the Church; those, that place the beginning of it the latest, say it commenced in Justinian's time, about the year 540, upon the occasion of some public calamities, as a great earthquake, showers of blood, and some malignant distempers following thereupon. The Greeks call this feast by the name of Hypante, which signifies the Meeting, because Simeon and Anna met our Lord in the temple this day. But I take this feast to be much older than Justinian's time; for St. Chrysostom mentions it as a feast celebrated in the Church in his days.

*Dr. Nicholls.*

The Collect for this day puts us in mind of the only begotten Son of God being presented in the temple in the substance of our flesh: and thence teaches us to pray, that we may be presented unto God with pure and clean hearts, by the same Jesus Christ our Lord: which presentation of the Son being accompanied with the purification of the mother, and both for our sake, they have been thought fit to be kept in remembrance; and, to that end, to be yearly commemorated in the public devotions of the Church. Accordingly the Epistle for this day speaks of it in the prophecy; and the Gospel, in the event or accomplishment of it.

*Dr. Hole.*

(47.) The prophecy, contained in this portion o

*The Gospel.* St. Luke ii. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord,) and to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou

Scripture, partly received its accomplishment in the event commemorated on this day. A consideration of it may suggest to us the following useful lessons.

1. From Christ's coming to the temple, to fulfil the prophecies, let us come to it, to fulfil his precepts: so the psalmist resolved, "We will go into his tabernacle, and worship towards his holy temple." And elsewhere, "I was glad when they said unto me, We will go into the house of the Lord: our feet shall stand in thy gates, O Jerusalem." This was the practice likewise of the holy apostles, who "were continually in the temple, blessing and praising God," Luke xxiv. 53. This God requires and expects of us, that we should meet together in his house, to praise him: and then he hath promised to meet us there, to bless us; and to make us joyful in his house of prayer. Let us not then "forsake the assembling of ourselves together in God's house, as the manner of some is:" but let us exhort and call upon one another daily to resort to it; and the rather, because the day of our final account is approaching.

Secondly, from Christ's being presented in the temple, and thereby honouring it with his presence, let us learn to honour and esteem it holy, by keeping it from all profanation: he having taken possession of his Father's house, and thereby dedicated and devoted it to his service, we may not desecrate or pollute it, by putting it to any other common uses. And therefore we read, that, at our Saviour's entrance into Jerusalem, he went into the temple, where he had formerly been presented; and finding his Father's house made a market, or place of merchandise, he was highly incensed at

thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she, coming in that instant, gave thanks likewise unto the Lord,

the profanation, insomuch that, as St. John tells us, he made a scourge himself, and with great indignation whipt the buyers and sellers out of it, saying, "It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves:" hereby fulfilling that prophecy of him, "The zeal of thine house has eaten me up." It was God Almighty's own command, that we should "hallow his sabbaths, and reverence his sanctuary," Lev. xiv. 30. And it is our Saviour's precept, that we should keep it holy; by setting it apart from vulgar uses, and consecrating it to divine service. And therefore we should take care, decently to repair and beautify the temple, and after that diligently to repair and resort to it.

Thirdly, from Christ's coming, as a refiner's fire, to purify the sons of Levi, and, as fuller's soap, to wash and cleanse the Church, we should learn all purity both in life and doctrine. "Blessed are the pure in heart," saith our Saviour, "for they shall see God," Matt. v. 8. And "without" purity and "holiness no man shall see the Lord:" for "he that hath this hope," saith St. John, "purifieth himself, even as he is pure." Into heaven no defilement enters; nor can any unclean thing inhabit those pure and unpolluted regions. Our Saviour's coming was to free us from the defilement, as well as the power of sin; and thereby, to fit and qualify us for the beatific vision: for otherwise we are neither prepared for that, nor that for us. And therefore, "having these promises, let us cleanse ourselves from all filthiness both of flesh and spirit, perfecting holiness in the fear of God."

Lastly, from Christ's coming to sit in judgment,



and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. (48.)

### Saint Matthias's Day. (49.)

#### *The Collect.*

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias, to be of the number of

and to be a swift witness against several sorts of sinners, let us learn to prepare for his coming, and to escape the doom by true repentance: turning from all sin unto God; and especially from those mentioned in the Epistle for this day; as, from all sorcery and witchcraft; from adultery and uncleanness; from perjury and false swearing; from all sorts and degrees of oppression: in a word, let us turn from all sin and wickedness; and then God will in much mercy turn to us, and stand by us in the needful time of trouble, for his Son Jesus Christ's sake, our Lord. *Dr. Hole.*

(48.) From this day's festival we may learn,

1. To bless God for the confirmation of our faith in the holy Jesus, given us by these two witnesses, who were blessed with a sight of him: as also for the manifestation, thereby made to us, of the consolation of Israel. For, though we cannot now see our Saviour with our bodily eyes, as they did; yet we may behold him with the eye of faith, as he is revealed to us in holy Scripture, where our Saviour hath pronounced those "blessed, who have not seen, and yet have believed."

2. From the purification of the Virgin mother, we may learn to purify ourselves both in body and soul; and to practise that holiness and purity, together with that obedience, which our Saviour and the blessed Virgin have taught us by their own example; and from them to be meek and lowly in heart. *Dr. Hole.*

3. From her presentation of the holy child Jesus to God, from whom and for whose glory she had received him, we may learn to return to God whatsoever we have received from him: and, if we unite our offerings and devotions to this holy present, we shall by the merit and excellency of this oblation exhibit to God an offertory, in which he cannot but delight for the combination's sake, and society of his only Son. *Bp. Jeremy Taylor.*

4. Let us learn from the good old Simeon, never to think of dying in peace, till we have embraced our Saviour with our understandings and affec-

the twelve apostles; grant that thy church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

#### *For the Epistle.* Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty;) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus. For he was number-

tions, and heartily believe and practise what he hath revealed and taught us. Then will he shortly embrace us with the arms of his mercy, in order to bring us to the blessed vision of himself in the highest heavens. *Dr. Hole.*

Lastly, from the story of the aged prophetess Anna, who had lived long in chaste widowhood, in the service of the temple, in the continual offices of devotion; and who was now rewarded by God with a great benediction, and an earnest of a greater; we may learn that the returns of prayer and the blessings of piety are certain: and, though not dispensed according to the expectancies of our narrow conceptions, yet shall they so come, at such times, and in such measures, as shall crown the piety, and satisfy the desires, and reward the expectation. It was in the temple, the same place, where she had for many years poured out her heart to God, that God poured forth his heart to her, sent his Son from his bosom, and there she received his benediction. Indeed in such places God does most particularly exhibit himself, and blessing goes along with him wherever he goes. In holy places God hath put his holy name: and to holy persons God doth oftentimes manifest the interior and more secret glories of his holiness; provided they come thither, as Simeon and Anna did, not with designs of vanity, or curiosity, or sensuality, but by the motions of that holy Spirit of God. *Bp. Taylor.*

(49.) The Scripture takes notice of St. Matthias, in that place, and upon that occasion only, which comes into the service of the day. He is, both by Eusebius and St. Jerome, affirmed to have been one of the seventy disciples. The province assigned him is said by the latter, to have been one of the Ethiopias. The rivers, mentioned in that account, incline Dr. Cave to think it should be Cappadocia. He was there murdered by the pagans. In what manner it is uncertain; but an hymn, cited by Dr. Cave out of the Greek offices, seems, as from a received opinion, to speak him crucified.

*Dean Stanhope.*

ed with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity: and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; inasmuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of *Psalms*, *Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take*. Wherefore of these men, which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken

up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called *Barsabas*, who was surnamed *Justus*, and *Matthias*. And they prayed and said, *Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place*. And they gave forth their lots; and the lot fell upon *Matthias*. And he was numbered with the eleven apostles. (50.)

*The Gospel.* St. Matt. xi. 25.

AT that time Jesus answered, and said,

The Collect and Epistle for this day acquaints us, first, with a vacancy in the apostolate by the untimely death of Judas: secondly, with the filling up of that vacancy by the election of *St. Matthias*, together with the manner and circumstances that attended both.

The Gospel appears to have been chosen upon the presumption, that *Matthias*, like some others of the apostles, was a person of mean birth and obscure parentage; and was instructed in the mysteries of the kingdom of heaven, and chosen for an apostle, when persons of greater birth and parts had not the knowledge of those divine truths, nor were admitted to so high and sacred a function.

*Dr. Hole.*

(50.) *St. Peter's* discourse in this passage concerning the wretched man, into whose place this day's apostle was chosen, contains some things calculated to be very profitable if duly noticed.

1. First, then, It is observable, that *St. Peter* mentioning the fact for which *Judas* perished, does it in these terms: "*Judas, who was guide to them that took Jesus.*" We cannot reasonably imagine this apostle, or any to whom he spoke, to be wanting in a just indignation at the treachery of this fallen brother; and yet the most villanous of all crimes could not have been expressed in softer words. Now my design is, by this remark, to give check to that liberty men are apt, and think themselves abundantly warranted, to take, in speaking of ill actions and ill men, with the most aggravating terms of infamy and reproach. There are, I confess, some occasions, which even require this sort of treatment from us. But, except in particular circumstances, and for promoting very good ends, it argues more of a charitable and truly Christian spirit, to abate of our fierceness, even against those practices, of which we do well to conceive the utmost abhorrence.

2 To this purpose we shall do well to attend to

a second particular, very considerable in *St. Peter's* management of this subject: which is, referring the audience to an ancient prophecy, foretelling that crime of *Judas* many hundred years before. Thus it appeared, that in the whole matter there was a secret over-ruling Providence, without whose knowledge and permission none of those things are done, which in themselves carry so great a degree of guilt, and horror, that one would stand amazed, how even the most abandoned of men should ever be capable of committing them. Such events they, who think too superficially, have frequently made objections against the being and providence of God. But the apostle here hath taught us to penetrate deeper into, and pronounce more justly of, them. He hath shewed the reflections properly resulting from thence to be, that it is reasonable to endure patiently the ill effects of that astonishing wickedness, which God sees fit to permit: to contemplate his wisdom and long-suffering in them all; and not give way to impatience or irreligious suggestions, upon account of any injuries or uneasiness to ourselves, from practices, which he, who knew, did yet not prevent or interpose against, though they were manifest affronts to his honour, and outrageous violations of his laws.

3. But then those offenders should by all means observe, thirdly, that *St. Peter*, together with the crime, does not relate the punishment, of *Judas*; as a thing no less foreknown and foretold. And the natural consequence of this would be that wickedness, so connived at and foreseen, does involve the actors in no less degree of guilt, for bringing about such events, and effecting such wise counsels of Providence, as are produced from thence; for God, as a wise man expresses it, hath left men in the hands of their own counsel. *Ecclus. xv. 14.* And, although the divine omniscience do perfectly understand all their doings, and all their thoughts, long before: yet are those thoughts and doings

I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn

still their own. He does not determine their wills by any physical or forcible restraint, but he hath given them great variety of moral restraints; the light of reason, the guidance of revelation, the power of conscience: and by these he expects men should govern themselves. If they do not, he convinces them, that, though the fact be theirs, the consequences are his: and therefore he frequently exerts himself in turning to his own glory, and the good of the world, the malice and mischievous designs of base and villanous wretches. Thus he did in the very case before us. But still God punishes men, not according to events, but intentions; and considers, as a judge, the mischief they actually did, or designed; without any regard to the benefit he turned it to, which it was not any part of their meaning to promote.

DEAN STANHOPE.

(51.) The comment on the Epistle for this day having been occupied upon the case of Judas, that on the Gospel, instead of fixing on the particular passage there contained, may be made useful by reverting to the case of Matthias, who was chosen into the place of that wretched man.

The manner of his appointment was remarkable, and may be thus explained. The heads of the tribes of Israel after the flesh, according to the number of whom the twelve apostles seem to have been chosen, were first named by God himself: the princes of the Israel after the Spirit were chosen by Christ. And the person, here chosen, was of divine designation. For the manner of the proceeding is such, as manifestly refers the issue to God's determination. The nominations of this kind were afterwards made by the apostles themselves, because then their act was properly God's act; and the choice of fit persons to serve in so high a station, was a matter of so great importance to the Church, that no doubt can be made, but his very particular assistance was present with them in it. But at this time the Holy Ghost was not yet given; therefore in a case, which was singular, they had recourse to a method, which had often been practised, and was always believed to denote the special appointment of God.

The deciding of things contingent by lots was a

of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (51.)

### The Annunciation of the blessed Virgin Mary. (52.)

*The Collect.*

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the incarnation of thy Son Jesus

practice instituted by God's own command. Thus the two goats, on the solemn day of atonement, were separated; the one for slaughter to be sacrificed, the other for escape into the wilderness. Levit. xvi. 7, 8. Thus the land of Canaan was divided, and a portion of it assigned to each tribe. Numb. xxxiii. 54. Thus the cities of the Levites were set apart, out of the inheritance assigned to the other tribes. Josh. xiii. 2—6; xxi. 8. Thus it was determined who should revenge the wickedness of Benjamin, by attacking Gibeah. Judg. xx. 9. Thus the services of the priests in the sanctuary were distributed. 1 Chron. xxiv. 5. &c.; Luke i. 5. 9. All which were so constantly believed to be of God's immediate assignation, as to give occasion for that aphorism of Solomon, "the lot is cast into the lap, but the whole disposing thereof is of the Lord." Prov. xvi. 33.

From hence, as a matter universally acknowledged, among persons conversant in the religion and customs of the Jews, it appears, that putting the choice of an apostle upon this issue was a very solemn way of referring it to the decision of God himself, which is yet farther evidenced, by that solemn invocation of him upon this so very important exigence. Whereby these great patterns of piety have set us an example, which the wisdom of our excellent Church hath directed us all to follow, by begging, in her collect for this festival, that we and all Christians, "being always preserved from false apostles, may be ordered and guided by faithful and true pastors through Jesus Christ our Lord." Amen.

Dean Stanhope.

(52.) The great business of this day's festival is to celebrate the Annunciation of the blessed Virgin Mary: by which is meant the declaration made to her by an angel, of her being the mother of the promised Messiah, together with the glory, greatness, and everlasting duration of his kingdom. Which things are this day commemorated, both in the prophecy of them in the Old Testament, and in the accomplishment of them in the New; the former being contained in the Epistle, the latter in the Gospel for the day.

Dr. Hole.

This day is appointed by the Church in memory

Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

*For the Epistle.* Isa. vii. 10.

MOREOVER, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he

of the blessed Virgin, and particularly of the message of the angel to her, concerning her being to bring forth the Messiah our blessed Lord. This holy person was a young woman of the tribe of Judah, who derived her pedigree from King David, the branches of that royal family, after many descents, being reduced to a low degree of fortune. Some ancient writers of the Church do write, that her father's name was Joachim, and her mother's Anna. Some time after she was espoused to Joseph, it was declared to her by an angel, that she should bring forth one, who should be the Son of God, and who should have an everlasting kingdom, (Luke i. 32;) and that this extraordinary offspring, which should be born of her body, should not be produced after the usual way of human conceptions, but by the overshadowing of the Holy Ghost; Luke i. 35. The holy Scriptures record of her, that she was a person eminent for devotion and holy contemplation; by observing and remarking the extraordinary occurrences concerning her Son, and "pondering them in her heart," (Luke ii. 19;) by "keeping his wise sayings in her heart," (Luke ii. 51,) by frequently following after him to hear his divine sermons, (Matt. xii. 46; Mark iii. 32; Luke vii. 20;) and lastly, by constantly joining herself in the public devotion with the apostles; Acts i. 14. There was a tradition in the Church, that she travelled with St. John to Ephesus; for the fathers of that council, in an Epistle of theirs to the clergy of Constantinople, mentioning Ephesus, say, "In which John the Divine, and the Deiparous Virgin Mary some time dwelt." There are various opinions about the time of her death, some placing it in the fifty-eighth year of her age, some in the seventy-second, but most in the sixty-second or third year of her age, and in the year of Christ 48. Some writers, both in the Greek and Latin Church, tell a strange story about her assumption into heaven, and that with great variety in their relations; some affirming her to be conveyed thither alive like Enoch and Elias; others, that, after her death, she arose again, and was carried triumphantly into heaven. But, as all the legendary history of this translation is taken out of apocryphal books, it deserves not much credit: and,

said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. (53.)

*The Gospel.* St. Luke i. 26.

AND in the sixth month, the angel Ga-

though the Church of Rome has adopted this story of the assumption of the blessed Virgin into her belief and worship, yet the authors, which support this history, are condemned by all the learned authors of that Church.

*Dr. Nicholls.*

(53.) The proper Scriptures, now offered to our meditation, exactly answer the design of this festival: the mercy, which it commemorates, being in the Epistle with great solemnity foretold, and in the Gospel for the day related with very particular circumstances, as punctually accomplished. The consequence of the thing itself, and therefore of our belief of it, must needs be very great: by reason it lets us into a knowledge of the first act, whereby the Son of God vouchsafed to empty himself for our sakes. In that act it reveals the mystery of "God made man:" upon which the whole scheme of the Christian religion seems principally to turn. Hence all avowed adversaries of the faith have with open malice attacked, and all the corruptors of it have, with subtlety and dissembled friendship, endeavoured to subvert, the article of our blessed Saviour's miraculous incarnation.

It is important then to shew, how this prediction, purporting that the "name" of the promised child "should be called Immanuel," can belong to him, whose name we acknowledge to have been, by express command from heaven, called Jesus. (Luke i. 31; ii. 21; Matt. i. 21.) Now nothing is more common in Scripture, than, by the calling or naming of a person or thing, to mean that the person or thing shall really be what that name imports: and so again, "being called" stands generally for "being." In the former sense we find it foretold of Jerusalem by this prophet, that she should be called "the city of righteousness." Why? because, as was promised in the words foregoing, "God would restore her judges, as at the first, and her counsellors as at the beginning;" (Isaiah i. 26.)

In the latter sense it is twice used by the angel, in the Gospel for this day: who says of Jesus, that "he shall be great," and "shall be called" (that is shall be) "the Son of the Highest," (Luke i. 32;) and again, "that holy thing, which shall be born of thee, shall be called" (that is again, shall be) "the Son of God;" (ver. 35.)

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

Without proving this, therefore, by a multitude of instances, which might make it endless; it shall suffice to say, that, according to the usage of the Jewish, more especially the prophetic language, the name of a person or thing, so called, imported only such qualities or effects, in or from it, as that name signified. And by consequence, that Christ's name was truly, and strictly called Immanuel, in full and punctual completion of this prophecy, if he were "God with us," (which is the adequate meaning of the Hebrew word,) in so distinguishing a manner, as none besides ever was, or can be.

Now (not to mention that presence of God, whereby he is in every place, and with every person, and which cannot be the meaning of the name we are considering) there is a presence of favour and distinction, whereby God is said to be, in a peculiar manner, with those, whom he loves and blesses above others. In this regard the child here spoken of is justly called Immanuel; because, as St. Paul speaks, "God was in him reconciling the world to himself;" for his sake and "sufferings not imputing their trespasses unto them;" (Cor. v. 19;) and again, by him, they who "were sometimes afar off are made nigh, have access to the Father, are accepted in the Beloved," (Eph. ii. 13. 18, 19; i. 6;) and become, of enemies and strangers, friends and children; insomuch, that God vouchsafes to dwell in us, and be one with us. And, as he unites us to himself by grace, so did he in this child condescend, by an ineffable generation, to unite our substance and nature to himself: to be "perfect God, and perfect man," that so he "might be the first-born among many brethren, and redeem the children from death, who are partakers of flesh and blood, by himself taking part of the same?" (Rom. viii. 29; Heb. ii. 14.) Let it not then be any more objected, that the child of this prophecy could not be called "Immanuel," whom we confess to have been called Jesus; for he is therefore our "Immanuel," because our Jesus; therefore most eminently, most literally,

great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was

"God with us," because, by so miraculous an union, a "saver of his people from their sins."

But, lastly, as the name "Immanuel" leads us to contemplate the reality of our Saviour's divine nature, so does the description, which follows, help us yet more to a thankful sense of his inimitable condescension. For, by adding, "butter and honey shall he eat, that," or until, "he know to refuse the evil and choose the good:" the prophet is reasonably supposed to signify to us, not only the reality of our Saviour's human nature; but all the frailties and infirmities of it, which might render him, as the apostle speaks, in every point "like unto us," sin alone excepted! Heb. ii. 17; iv. 15. The first Adam was created in the utmost maturity and perfection both of body and mind, that any of the species ever attained to; but the second Adam, though "the Lord from heaven," (1 Cor. xv. 47,) vouchsafed to enter into the world a tender babe, stooped to the weaknesses of infancy, and the gradual progressions of youth. His body was nourished with the food, usually administered in those countries to common children; and his understanding brightened like theirs, and received enlargements proportionable to his years. So that Isaiah here foretells in other terms, what St. Luke relates to have been exactly fulfilled; when acquainting us, that the "child grew, and waxed strong in spirit, filled with wisdom;" and again, that "Jesus increased in wisdom, and stature, and in favour with God and man?" (Luke ii. 40. 52.)

There are many useful inferences arising from this subject. Let it suffice, at present, briefly to observe, the reverence which becomes the devotions appointed for, and the glorious pre-eminence due to, this happy day. For this is the day, that began first to scatter the thick night of ignorance and error, and the veil of types and shadows, in which till then mankind were all involved. The day, in short, whose honour it is, that, to the glorious event set forward in it, the mysterious proceedings of four thousand years had been made subservient.

called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. (54.)

### Saint Mark's Day. (55.)

#### The Collect.

O ALMIGHTY God, who hast instruct-

And therefore, on this day especially, let us be glad, and rejoice, and give glory, and praise, and humble adoration, to God the Father, "creating this new thing;" (Jer. xxxi. 22;) to God the Son "incarnate;" and to God, the Holy Ghost "overshadowing;" three persons and one God, for ever and ever. Amen.

DEAN STANHOPE.

(54.) We have in this Gospel an account of the glorious mystery of our Lord's incarnation, intermixed with such a description of his blessed mother's virtues, as seemed to have inclined Almighty God to make choice of her, for the happy instrument of conveying this inestimable mercy to mankind. Having, therefore, upon the portion of Scripture appointed for the Epistle, treated of the former of these points; we will endeavour to do due honour to the saint of this day, by taking such a view of her excellent graces, as the Gospel, now read, does plainly set before us.

1. The first of these is that, contained in the character of her state, the purity and chastity of a virgin. A heart free from vain imaginations, or loose desires; and so unsullied with all those filthy pollutions, that defile and deform the unclean soul.

Secondly, Another grace, very conspicuous in this blessed Virgin, is humility. In the whole account of this affair, we find no circumstance, that speaks her exalted with the thoughts of this revelation to intemperate joy, or lofty conceits of herself: no pleasing reflections upon her own virtue; nor any of those things, that are usually looked upon as symptoms of pride and arrogance. How natural, indeed how almost unavoidable, may we think it in such a case, for a woman to be transported with being thus preferred above the rest of her sex, and enjoying such tokens of the divine favour, as none ever did, none ever should, beside herself; to be tempted to look down with some sort of pity and contempt upon mankind, in the retrieving of whom she was thus made instrumental, and to think something extraordinary due to that person, whom the King of heaven thus delighted to honour, by joining her substance and human nature to his own divine nature? But, instead of all this, she receives the astonishing message with modesty, and meekness, and awful wonder; she

ed thy holy church with the heavenly doctrine of thy evangelist Saint Mark; give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy gospel, through Jesus Christ our Lord. Amen.

#### The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ.

seems to make no other use of the strangeness of the thing, than from thence to entertain the mystery with a becoming reverence, and to be more amazed at the greatness of the condescension: "Behold the handmaid of the Lord;" and "he hath regarded the low estate of his handmaid," and "God hath done to me great things," and "he hath exalted them of low degree;" and "he hath filled the hungry with good things." These are the meditations that rise in her heart; these the meek and modest expressions, by which she gives vent to that joy, which the embassy of an angel, and the salutation of her cousin Elisabeth, produced in her. A joy, than which never was any more justly indulged, and yet so indulged, as to be profuse only in the praises of God, and the depressions of herself.

Thirdly, St. Luke takes notice of one grace more, very remarkable in the virgin upon this occasion, which is her faith: and this, in a matter so foreign, so wholly new, so mysterious and above the power of all created nature, is very extraordinary. It is true she questioned the angel, (ver. 34.) "How shall this be, seeing I know not a man?" But that was in a sense very different from Zachary's at the 18th verse, "whereby shall I know this?" He questioned the messenger, because he looked upon himself as deluded. She doubted not the truth nor the authority of the message; but desired satisfaction, not only as to the manner of bringing about an event, altogether unusual, and for which she saw no competent means. Less than this could not be done to save her credulity; and more than this she insisted not upon, to indulge her curiosity: for when it was declared, that the operation should be God's; that, however strange it might appear, yet his power knew no bounds: and, as an evidence that it did not, how he had already exerted it in a very wonderful instance, by giving a child to persons of her own kindred, whom both age and nature had made barren, and cut off from all expectations of such a blessing; when once, I say, this had been declared, she raises no fresh scruples, nor urges any of those difficulties, which to human reason are insuperable; but returns this submissive answer, at

Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the

once declaring her expectation that it would, and her desires that it might, be so; "Behold the handmaid of the Lord, be it unto me according unto thy word." She left God to finish his own work in his own way; not doubting, but his omnipotence would take care of his truth: she offered herself, the contented, the ready, nay the glad object of this miracle, for heaven to fulfil all its good pleasure upon. This, without dispute, is the importance of the Virgin's reply; and accordingly we find her carriage thus interpreted by Elisabeth, to her mighty commendation; (ver. 45.) "Blessed is she that believed: for there shall be a performance of those things, which were told her from the Lord." This was a noble resignation; fit for her, whose son was to plant a religion built upon faith: and where such virtues as these conspire, where each is so eminent, each so acceptable, we may allow the person to be "full of grace;" and discern reason sufficient, why this bright constellation should render her lovely in God's eyes and "highly favoured by him." DEAN STANHOPE.

(55.) St. Mark is, in the preface to St. Jerome's comment on his Gospel, said to be by descent a Levite. It is much disputed, whether he be the same with that "John surnamed Mark," mentioned in the 13th and 15th chapters of the Acts, as the attendant, first of Paul and Barnabas; and afterwards, of the latter, whose sister's son he was. The question is not of any great consequence: but perhaps it is the more general opinion, that they are two different Marks. DEAN Stanhope.

As to the question, which of the two Marks was the Evangelist, John Mark the companion of St. Paul, or the other Mark, the convert or son, as he is called, of St. Peter, and who was likewise the attendant upon his person: antiquity, if we have regard to that, will determine for the latter. For the most ancient writers of the Church affirm, that Mark, in his attendance upon St. Peter, wrote his Gospel at the command of St. Peter; that that great apostle supervised it after it was done; and recommended it to the Church under the authority of his name. Upon which reason Tertullian does

knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

not scruple to call his Gospel, "The Gospel according to St. Peter." He wrote his Gospel in the year of Christ 45, as Eusebius relates. He is supposed to be a Jew by extraction, and that his name was Mordecai, and that he took Marcus as a Roman name, something like in sound, it being the custom of the Jews so to do, when they travelled from home; as Jesus, the brother of Onias, was called Jaso, Saul was called Paulus.

He planted a Christian Church at Alexandria, and was the first bishop of that place. The particulars of his martyrdom are not mentioned in any very early writers. Some say, that his death was occasioned by an insurrection of the heathen rabble upon him, as he was officiating in his Church at Alexandria; who tied a rope about his neck, and dragged him up and down the craggy rocks by the sea-side, till they had killed him.

*Dr. Nicholls.*

The Collect for the day having reminded us of the instruction given by God to the Church by the doctrine of St. Mark, and having thence prayed for grace to profit by it; the Epistle acquaints us,

1. With God's giving several gifts unto men, for the instruction of the Church, together with the time, manner, and measure, of his bestowing them.

2. The several ranks and degrees of persons, on whom these gifts were bestowed.

And, 3. with the great ends for which they are given, together with the right use we are to make of them.

In the close of the Epistle St. Paul tells the Ephesians, and in them all Christians, that, by adhering to the truth, and living in it, we live in Christ, and "grow up into him in all things," who is the Head of the Christian Church. This he afterwards illustrates by the similitude of the natural body, wherein as all the members are supplied with spirits, strength, and vigour from the head; so, in the mystical body of Christ, all the members receive spiritual life, growth, and nourishment from Christ the Head of his Church. This is further illustrated in the Gospel of the day, by there-

maketh increase of the body, unto the edifying of itself in love. (56.)

*The Gospel.* St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

semblance of the vine and branches, which is our Saviour's own comparison. *Dr. Hole.*

(56.) The Epistle having spoken of the gifts of God being distributed to the ministers of the Church, for "the edifying of the body of Christ," the following practical inferences concerning edification may be seasonably suggested.

1. That, although every thing, which hath a tendency to good, may in a larger sense be said to edify; yet a man is not properly and truly edified, either by any new light or knowledge acquired, or by any pious affections and desires kindled or cherished in him, unless these prove and exert themselves in the acts of practical and profitable virtues.

2. That, in order to render even the practice of such virtues strictly edifying, it is requisite, that the benefit resulting from thence be not confined to the doer's private advantage, but that it aim at the good of others, especially the general good of religion; and of Christians, considered as one house built up together in the faith and love of Christ. Whereof each, as "a living stone," is a part; and each is bound to demean himself in all points, as may become a person, possessed with, and mindful of, that persuasion.

3. That advancing the peace, order, and unity of this common body is, in Scripture language, the true Christian edification. Consequently, whatsoever tends to make any breach or division in that body, is contrary to, and destructive of, edification: consequently again, separating from a regular established Church, or leaving one's proper pastor, on pretence of edifying more elsewhere, is not only wicked, but absurd. As absurd, as it would be to say, we intend to strengthen a wall by drawing out the stones; or that we design the improvement of health, vigour, and beauty, in the body natural, by unnecessarily taking away the useful limbs, and loosing the ligaments, which should compact and keep them in their functions.

4. By the apostle's urging this edification of

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. (57.)

the body in faith and love, as the great end of that ministry established by Christ and continued to the Church, both ministers and people are moved to make such reflections as these. The ministers, and all who undertake to execute that office, that they are highly accountable, if by their means any heresies or schisms get ground; if they do not faithfully warn the people against these things; detect the artifices of them, who lie in wait to deceive; expose the error, the sinfulness, the infinite, both private and public danger of those vile latitudinarian principles, which would not only break down the wall, but undermine and root up the very foundation, of this spiritual building. In short, if they do not set forth the wickedness of all needless and wilful, and the misery of all judicial and deserved, separations from the Church of Christ, with all the aggravating circumstances, so warmly, so frequently, inculcated in Scripture. For where in truth do we find any one sin, more expressly forbidden, more severely threatened, or represented as more fatal and damnable, than those of division and heresy? Where any duty more plainly taught, more authoritatively commanded, more earnestly recommended, or more zealously prayed for, than those of unity, and peace, and love, in all the fellow-members of this spiritual body?

Let us therefore labour, indefatigably labour, for ourselves; and let us incessantly pray for "all estates of men in God's holy Church, that every member of the same in his vocation and ministry may truly and godly serve him." That they may not be, "like children, carried away with every blast of vain doctrine," but "so established by his grace in the truth of Christ's holy Gospel," as "to hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life." Amen.

DEAN STANHOPE.

(57.) The agreement between the Epistle and Gospel for this day may be readily observed: for, though representing it under different images, they



**Saint Philip and Saint James's  
Day. (36.)**

*The Collect.*

O ALMIGHTY God, whom truly to know is everlasting life; grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy apostles, Saint Philip and Saint James, we may steadfastly walk in the

both agree in describing the union between Christ and Christians: both tend to illustrate the advantages of it: both earnestly excite our utmost diligence to preserve it: with this only difference, that St. Paul insists upon the benefits accruing from thence to the body in general; but our Lord regards those chiefly, which belong to each member in particular. From both together, we may form an unanswerable argument, for keeping that unity, and promoting that edification, which, if neglected and broken, is certain, not only to disturb the peace of the Church, but by cutting off, to destroy, at last, those very persons, who are guilty of making the breach. For it is by grace only, that men can be saved: that grace is no where promised to be given in an extraordinary way: it is first bestowed in, and ordinarily annexed to, the use of the sacraments, the ministry of the word, and other Christian ordinances; called, for that reason, "means of grace." What therefore can become of those branches, who are severed from all communication with the trunk? And how careful ought every one to be, neither to break himself off wilfully; nor, by any unworthy or scandalous behaviour, to incur a forfeiture of those kindly influences; nor by a profane abuse or supine neglect of those religious offices, which are appointed to convey them, to draw down the fate of those sapless boughs, whose present curse (we are told here) is withering and decay, and whose end is to be burned!

2. I would call upon my reader to take notice, how pious, and prudent, and exactly agreeable to our Lord's declaration, that "without him we can do nothing," our excellent established liturgy is. In this we daily acknowledge, that "all holy desires, and all good counsels, and all just works proceed from God." In this, after the most exalted act of worship, we pray to be "prevented with his most gracious favour, and furthered with his continual help, that in all our works begun, continued and ended in him, we may glorify his holy name, and finally by his mercy obtain everlasting life." The acknowledgments of this kind are frequent and full. No Church ever took more care to declare her sense of the vanity and danger of relying upon our own sufficiency. None magnifies the freedom, none urges the necessity, of divine grace

way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

*The Epistle.* St. James i. 1.

JAMES, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience

more industriously: none begs it with more humility and pathetic zeal. And they, who pray in dependence of our Saviour's promise to hear those that abide in him, cannot implore his assistance more suitably, than in some of the Collects; that particularly on the ninth Sunday after Trinity; with which (it comes so close up to the Scripture now in hand) I will finish this discourse. "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."

*Dean Stanhope.*

(58.) Two saints are commemorated by the Church this day, the first whereof is St. Philip.

1. Of St. Philip.—St. Philip was born at Bethsaida, a town of Galilee, a barren country of Judea, near the sea of Tiberias; John i. 44. Our Saviour, living in this obscure remote place, was pleased to choose his disciples out of the plain ordinary men of this neighbourhood, who were mostly fishermen, by reason of the nighness of the sea of Tiberias, which was a great lake well stored with fish, and which therefore invited many of the neighbouring inhabitants to take upon them that profession. He was the next, after St. Andrew and St. Peter, called to the apostleship; and, as some think, before them; the other, after their first call, returning to their employes. He was the person to whom the Greeks applied themselves, that they might have some knowledge of the Messiah. John xii. 20, 21. It was he, whose curiosity led him to know more of the Divine nature than our Saviour was willing to reveal unto him, in his address to him, "Lord, shew us the Father, and it sufficeth us;" John xiv. 8. To whom our Saviour returns this gentle rebuke, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the father." After our Saviour's ascension, he is recorded to have preached the Gospel in the higher Asia. Others will have him to have joined with St. Bartholomew, in preaching to the Scythians. Isidorus says, he converted the Gauls; but it is probable he means the Gallogræci, or inhabitants of Galatia. His last preaching before his death was in Hiera-

have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted, but the rich, in that he is made low; because

polis, a city of Asia Minor, now called Aleppo, where he underwent his martyrdom, as St. Chrysostom writes. And Eusebius expressly says, that Philip the Apostle having preached the Gospel at Hierapolis was crucified, and, while he was fastened to the cross, was killed by stones thrown at him.

2. Of St. James.—The saint, which is this day commemorated, is commonly called by the name of James the Less. The reason of this compellation was, either because he was less in personage, as some have imagined; or, most probably, because he was younger than the other, and not so much advanced in years when he came to the apostleship. He was the son of Alpheus, otherwise called Cleopas, (Luke xxiv. 18;) and is for distinction sake, called the brother of the Lord; Gal. i. 19. He was, after our Saviour's resurrection, constituted Bishop of Jerusalem, and seems to have presided in the first council held there, (Acts xv.) and to have directed the debates of the apostles concerning the Jewish ceremonies. There is mention made of him, and that too as the brother of Jesus Christ, by Josephus, who says, he was delivered up to be stoned by the cruelty of Ananias the high-priest, whose death gave great dissatisfaction to the good people of the city. There was an extraordinary opinion of his sanctity throughout all the city of Jerusalem, where he lived; from whence he got the surname of The Just. His martyrdom is recorded by the ecclesiastical historians after this manner: the Scribes and Pharisees, being impatient at the great growth of Christianity in Judca, were resolved to set upon St. James, and by menaces force him to renounce that religion publicly before the people. And the better to do this, they hurry him up into a gallery of the temple, and would oblige him to make a recantation before a multitude of people who were gathered together upon the rumour which was spread abroad concerning this matter. But instead of denying Christ, he made a public confession of him before that great assembly, who thereupon almost unanimously cried out, "Hosannah to the Son of David;"

as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. (59.)

*The Gospel.* St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled: ye believe in

which so enraged the unbelieving Jews, that they threw him down headlong from the high place which they had set him on. But being not quite killed by his fall, he prayed to God for forgiveness to his murderers. However, this did but enrage his spiteful persecutors the more; and one of them being a fuller, and having in his hand a staff which he made use of in his trade to beat his cloth in the scouring, he struck him over the head therewith, and killed him.

*Dr. Nicholls.*

St. Philip and St. James being here placed together, to be commemorated in one day, for what reason does not clearly appear, the Collect likewise joins them together in a prayer that we may have grace to follow their steps. The Epistle gives some account of the life and doctrine of St. James, and the Gospel of St. Philip.

*Dr. Hole.*

(59.) The Epistle of the day affords a seasonable opportunity, and it will also be generally useful, to say somewhat concerning the nature of temptation.

To "tempt," in the full extent of the word, is to "try:" and, by analogy, whatever is a trial of our virtue, may be called a temptation. In this most comprehensive signification we may say, that every circumstance, every event of human life, is a temptation. Because there is not any one of these, but, according as it falls under the principle of free choice natural to mankind, is capable of being used to right, or abused to wrong, purposes; and so of becoming the occasion of our doing well or ill, in the management of it.

But, in regard some of these require less skill and resolution to manage them, than others; and, since the use proper to be made of them is so little disagreeable to our reason and inclination, they can hardly deserve to be called trials; therefore that name is generally confined to such, as carry apparent danger and difficulty in them. Such, as offer violence to flesh and blood; and create great struggles, between the affections of nature, and the principles of religion. Hence it comes to pass, that great afflictions, of any kind whatsoever, and especially the sufferings undergone for the sake of God and a

God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you,

and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it. (60.)

good conscience, are peculiarly distinguished by the title of temptations.

In all these cases the Scripture acknowledges temptations to come from God.

Another more restrained sense of it there is, which imports seducing men into sin. Thus the devil is most emphatically styled the "tempter:" as always lying in wait, and industriously suggesting evil thoughts: either drawing us from good purposes, or egging us on, and emboldening us in wicked ones; 1 Thess. iii. 5; 1 Cor. vii. 5.

This sort of temptation is also ascribed to the corrupt inclinations of our own hearts. Particularly in this chapter: for here the apostle declares, that it cannot without the utmost injustice and impiety be ascribed to God, in that remarkable text, (Jam. i. 13, 14;) "Let no man, when he is tempted say, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed."

The truth is, in all seducement the tempter plays our own artillery upon us. For man, in his primitive purity, was made capable of standing or falling by a limited understanding possible to be imposed upon, and by a liberty of will to choose, according to the true or false appearances of good. But by the corruption, which, since the fall, mankind lie under, these faculties are miserably weakened: the understanding is clouded, the will warped, and that concupiscence, which signifies a strong propension to sensuality and wickedness, is become a fit matter for the subtle enemy of souls to work upon.

Thus much, one would hope, might suffice to shew how men are said in Scripture to be tempted of God; and how, of the devil, and their own treacherous naughty hearts. What those temptations are, which deserve our joy and thanks; and

what those, which it is our duty with our utmost might to strive and pray against.

DEAN STANHOPE.

(60.) Our blessed Lord here informs us that to "ask in his name" is a condition necessary to qualify all our prayers for success: it is a subject therefore, which may well employ our thoughts.

Now a thing is said in Scripture to be done in the name of another four several ways. Either, 1. When it is done at the command of and by commission from another. Or, 2. When men act or do it for the service and honour of another. Or, 3. When they proceed in conformity to the rules and directions set by that other. Or, 4. When they interpose the authority and mediation, the sake and merits, of another.

But the principal and most proper intent of this expression is the last: approaching the throne of grace, I mean, with an humble confidence in the merits and mediation of Christ, and resting our souls upon him alone for the mercy and good acceptance of God. Thus did the apostles in the matter more immediately concerned in this passage. In the miracles, wrought by them for confirmation of the truth, they constantly invoked the name of Jesus Christ. When strength and limbs were restored to the lame, they are commanded in "the name of Jesus to stand up and walk;" (Acts iii. 6;) when the sick recovered their health, they declare, that "Jesus Christ made them whole;" (Acts ix. 34;) when evil spirits were to be dispossessed, they are "commanded in the name of Jesus Christ to come out of" the patient; Acts xvi. 18. The usual method of performing such cures was by laying on of hands, and prayer. Acts xxviii. 8; Jam. v. 14, 15. The requests put up to God for the confirmation and increase of this power, entreat that "He would stretch forth his hand to heal, and that signs and wonders might be done by

**Saint Barnabas the Apostle.** (61.)*The Collect.*

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

*For the Epistle.* Acts xi. 22.

TIDINGS of these things came unto the

name of his holy child Jesus." Acts iv. 30. And when these petitions at any time had their effect to the amazement of all beholders, particular care was taken to prevent those effects being attributed to the apostles themselves; by solemn and public declarations, that they were not owing to any "power or holiness" of their own, but must be ascribed entirely to "Jesus, whom God had glorified, and to faith in his name." Acts iii. 12, 13, 16; iv. 10. So constant a dependence upon Christ did the very manner of working those miracles express, which he promises the power of, and prescribes the qualification for, here. And so just were the doers of them to their great Master's honour, in disclaiming all right to any glory from thence, any part in the operation, except that only of suppliants for, and instruments in, the use of these supernatural and truly divine gifts.

And herein they are our patterns. For we, like them, must bring the name of Christ along with us; and, whether we desire to be "forgiven those things, whereof our consciences are afraid," or to receive supplies suitable to our weakness and our wants, must come to God, in a due sense, that both the one and the other sort are such things, "as we are not worthy to ask but through the merits and mediation of his Son, Jesus Christ our Lord." Accordingly such forms as these have obtained in all ages and parts of the Church. And most deservedly, since this is a manner of worship peculiar to Christians. It is an essential and distinguishing property of our religion: of absolute necessity to be observed. Let us, therefore, in a due sense of our obligation and interest, be fervent and frequent at the throne of grace; and esteem it a most valuable privilege, that we may come thither boldly, when "asking in Christ's name." That is, as we have now seen, when we humbly and heartily acknowledge ourselves less than the least of all God's mercies: when we disclaim all desert, of our own, and approach as becomes miserable, but believing and penitent offenders: when (after the example of our established Church in her admirable Liturgy) we interpose the most prevail-

ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch: who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the

ing name of Jesus the beloved in all our devotions: and when with the lowest opinion of our own vileness, which makes us unworthy to beg "any thing," we do join so high and honourable a trust in his merits, that we make no doubt of obtaining, for his sake, "every thing" that is expedient for us. For the more meanly we conceive of ourselves (and it is but too evident we cannot exceed on that hand) the nobler and juster is our faith in our Saviour's inestimable sacrifice, and all powerful mediation for us. To whom with the Father and the Holy Spirit, be ascribed, as is most due, all honour and glory, thanksgiving and praise, now and forever. Amen. *Dean Stanhope.*

(61.) St. Barnabas was of Jewish extraction, though born in the island of Cyprus, being descended from parents of the house of Levi, who had settled in that country; Acts iv. 36. He was sent to Jerusalem to perfect his studies in the Jewish law, under the tuition of Gamaliel. Some of the most ancient writers do affirm, that he was one of the seventy disciples sent out to preach by our Saviour; Luke x. 1. He readily complied with that injunction of the apostles, for throwing all their wealth into a common bank, for the better propagation of the Gospel, by selling his land, and laying the money at the apostles' feet, (Acts iv. 37;) which some authors say was not a little field, but a very large estate in Cyprus. His first public employ in the ministry was to settle a Christian Church in Antioch, several Jews in that city being well disposed to the faith in Christ by the conversation and preaching of some Christians, who were scattered abroad upon the persecution which arose about Stephen, and had fled to that city. Here his labours had great success; and, the converts multiplying upon him very fast, he goes to Tarsus to bring Paul thither, to be his fellow-labourer in that great work of the conversion of so populous a city. Here God blessed their joint labours with wonderful success, the number of the faithful growing so considerable, as to be distinguished first by the name of Christians in that city; Acts xi. 22, &c. After some time of their continuance here,

church, and taught much people : and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which

by the particular direction of the Holy Ghost, Niger, Lucius, and Manaen, were appointed to take care of the Churches in Antioch, and Paul and Barnabas were separated to preach the Gospel to the Gentiles at a more remote distance, (Acts xiii. 1, 2;) which they accordingly did, planting many Churches in Asia Minor, for the space of three years travelling and preaching together. At last there happened a contention between them which occasioned them to part asunder, and preach separately, which God ordered for the good of the Church, the Gospel being further propagated by their single preaching, than it would have been by the conjunct labours of two such eminent apostles. After this he is said to have settled the Gospel in his native country at Cyprus; and sailing from thence into Italy, to have planted Christianity in Milan, not being suffered to come to Rome, by reason of the edict of Claudius, which had prohibited all Jews to come into that city. He is supposed to be the author of an Epistle which is full of pious instructions, though very full of allegories, according to the way of writing used by the Jews. It was allowed for a genuine piece of St. Barnabas by some of the best critics among the ancient fathers, and who lived nearest to the apostolical times; by St. Clement of Alexandria, by Origen, and by Tertullian.

*Dr. Nicholls.*

The Collect for this day makes mention of the "singular gifts of the Holy Ghost, with which this apostle was endowed;" withal teaching us to pray for a competent measure of the "like gifts," and "likewise for grace to use them always to God's honour and glory." The Epistle gives us some account of St. Barnabas's first employment in the service of the Church: and since he was noted for an example of great love and charity to mankind, being therefore called Barnabas, which signifies "a son of consolation," from the great comfort and relief which he was wont to afford to distressed persons; therefore the Church selected for the Gospel a portion of Scripture, wherein love to one another, in all the acts and good offices of it, is recommended to us by the precept and example of our blessed Saviour himself.

*Dr. Hole.*

(62.) A circumstance worthy of remark in this

also they did, and sent it to the elders by the hands of Barnabas and Saul. (62.)

*The Gospel.* St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth:

narrative is the imposing upon the believers that name, which hath ever since been made their distinction, and justly esteemed their glory, all the world over. The enemies of the Gospel did in scorn call them Nazarenes, the "men of the sect," and the like. Among themselves they were styled "disciples, believers, brethren;" and had such other titles, as imported faith and charity. But now the success of Paul and Barnabas had given them so much confidence, that, at Antioch first, they adventured publicly and solemnly to take the name of "Christians:," or persons belonging to, and believing in, Jesus of Nazareth; as the Christ of God, the Lord and promised Saviour of the world.

But it is of much less concern, that my reader should understand the manner of this name being first given, than that he should be duly sensible of the weighty obligations which follow upon its being constantly borne by us. Now these cannot possibly be less, than a firm belief of the doctrines, a conscientious obedience to the precepts, and as exact a conformity as we are capable, to the example of that Christ, after whom we are called. When these are not observed, the name, which is meant for our crown and joy, becomes our condemnation and reproach. To preserve an incessant remembrance of these engagements, each person, at the time of being incorporated into Christ's body, receives that, which is termed his Christian name. A name, deservedly placed before the other, by reason it inclines us to advantages more valuable, than any possible to descend from our ancestors. A name, more strictly ours, than that of our respective families; because taken by us, not derived down to us. A name, which we are infinitely more concerned to do credit to, than that other; because it is a mark and badge of that covenant with God, upon the sincere discharge whereof all our hopes and happiness depend. And therefore, lastly, a name very properly inquired of at the beginning of our Church Catechism; because it is the signature of our profession, and an indelible monument of having contracted for those duties, in which the child is there about to be instructed. In a word, if it be deservedly accounted baseness and degeneracy, to stain our blood, and reflect shame back upon

but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. (63.)

### Saint John Baptist's Day. (64.)

*The Collect.*

ALMIGHTY God, by whose providence

those forefathers, who were men of like frailties and passions with ourselves; think, how heinous a provocation it must needs be, when those who "name the name of Christ do not depart from iniquity," (2 Tim. ii. 19;) when such minister occasion to libertines and infidels, to blaspheme the Son of God and his Gospel, through their impure and vicious, that is, indeed, their infamous, absurd, and contradictory conversation.

*Dean Stanhope.*

(63.) We are here told that we must "love one another as Christ hath loved us." Which may lead us to consider the proofs of our love, or the instances wherein it ought to be expressed. For they, who "love one another as" he "loved us," must, according to their power, and as occasions offer, be ready to give the same evidence of their affection, which he was pleased to do of his. And what that was, the history of his life and death takes very particular care to acquaint us.

To enter into the detail of these proofs were endless; since every action, every word of his was a fresh one. Or rather, all he did, and taught, and suffered, in the whole course of his appearing in our nature, was but one continued act of love; diversified in its circumstances, as the wisdom of the agent, and the occasions of the persons, for whose immediate benefit it was intended, made such variety requisite. In this he was so constant, so perfect, so lively and heroic a pattern, that we need only contemplate his behaviour, and frame our own by that model, to practise this virtue in its utmost excellence. For, though such sinful sordid souls as ours can never aspire to all the perfections of this Son of God, who is love itself; though the effect of the kind inclinations, we may have, can never be so great and so diffusive as his, by whose kindness unspeakable benefits devolve upon all mankind, yet we shall do well to copy after this great original so far as we can.

I conclude with desiring my reader to observe, how prudent a choice our Church makes in proposing to our consideration this lecture of charity,

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

*For the Epistle.* Isa. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her war-

on a day, which gives us the advantage of receiving, together with the precept, an example enforcing the practice of it. For such, in a most eminent manner, was the saint of this festival. He cheerfully devoted first his fortunes, then his labours, and last of all his life, to the service of God and his fellow-Christians, (Acts iv. 36, 37.) This was indeed to love his brethren, as Christ had loved him. This we have reason to esteem one of those "singular gifts of the Holy Ghost, with which" this holy apostle "was endued;" and which we beg not to be destitute of, nor yet of grace to use them always to God's honour and glory, through Jesus Christ our Lord. *Amen.* DEAN STANHOPE. X

(64.) We celebrate the birth of St. John Baptist, and of our Saviour, for these reasons: the births of both were full of joy and mystery. Our Saviour's we have already observed: now for St. John's, it is plain, there was more than ordinary joy at his birth, (Luke i. 14;) and full of mystery and wonder it was. As a virgin conceived our Lord, so a barren woman brought forth St. John. (Luke i. 36.) Again, his birth was prophetic of our Lord, whom he saluted out of his mother's womb. Lastly, his birth was made memorable by the prediction of the angel Gabriel. (Luke i. 19.)

There was formerly another holy-day for the beheading of St. John Baptist; but our Church keeps only this holy-day in memory of him; wherein, though she principally commemorates his mysterious nativity, as you may see in the Gospel; yet she does not omit his life and death: his life and office in the morning lessons are recorded; his death is related in the second evening lesson, and the collect prays for grace to imitate his example, patiently suffering for the truth. *Bp. Sparrow.*

It is well worth observing, that, whereas other festivals are celebrated on the supposed day of the saint's death then commemorated, this is calculated for the nativity of St. John: the only nativity, except that of our blessed Saviour, for which the Church assembles with thanksgiving. The rest did by their deaths bear testimony to Christ already

fare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is

come: he died a martyr too, though not properly a martyr for the faith of Jesus. But the circumstances and design of his birth were so full of significance and wonder, that this in a particular manner claims our praise to God. Because his nativity was a warning and pledge of our Saviour's; and tendered him, as St. Chrysostom expresses himself, a preacher, a worker of miracles, from the very womb. Hence, says St. Augustin, it is, that the Church this day goes out of her usual method, and pays a particular respect to the first setting out of this wonderful forerunner.

All, that concerns this part of St. John's story, is so fully related in St. Luke's first chapter, that no more need be said of it. The Evangelist acquaints us, that the fame and expectation of this child had spread itself through all the country. This, we are told, provoked the jealousy of Herod to endeavour his destruction also, at the time of slaying the children in and about Bethlehem. Zacharias is reported to have been killed in the temple, for refusing to deliver up his son; and Elizabeth, to have fled with him into the wilderness, and so early to have entered him upon that solitary life, which he persevered in, till the exercise of his ministry called him forth, and manifested this more than a prophet to Israel. St. Matthew describes to us his habit and diet; "a garment of camel's hair, a leathern girdle, locusts and wild honey;" (Matt. iii. 4.); all resembling the rigour of that Elias, in whose spirit and power he came. And, that the correspondence might hold as well in the miraculous provision, as in the plainness of his food, there was a tradition, that his mother Elizabeth died about forty years after their arrival in the desert; and that God commanded an angel to feed this important infant, till he was able to look out for his own sustenance.

His ministry will be considered in its place. His imprisonment is by Josephus imputed to Herod's

grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountains: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. 65.

*The Gospel.* St. Luke i. 57.

ELISABETH'S full time came that she

jealousy, lest a person of such influence upon the people should dispose them to any insurrection. Macherus was the place of his confinement: a town and castle of great strength, a little beyond Jordan, and near the Dead Sea. Here he was beheaded, and buried (say some) between Elisha and Obadiah the prophets. The Gospel tells us the provocation: that it was rebuking Herod for taking his brother's wife; and that Herod, who had a reverence for John, was trepanned into this execution by the subtlety and malice of Herodias, who took the advantage of a rash promise made to her daughter, and instructed her to ask the Baptist's head in a charger. Josephus relates at large the wickedness, both of that marriage, and of this murder: the severe revenge taken by Aretas, king of Arabia Petræa, brother to Herod's repudiated wife: the miseries, which the restless ambition of Herodias brought afterwards upon both Herod and herself, no less than deprivation of his government and perpetual exile. And the daughter is also said, by a fall through ice which broke under her, to have had her head severed from her body: so resembling that death, which at her request the Baptist had suffered before.

*Dean Stanhope.*

(65.) The portion of Scripture for the Epistle, and that of the Gospel, now before us, will be most properly treated of together; because both agree in the same design of explaining to us the office and business of that holy person, whose wonderful birth the Christian Church this day commemorates. It was, say Isaiah and Zacharias unanimously, that he might "go before the face of the Lord, to prepare his way."

This he did by his preaching; by his baptism; and by some significant circumstances relating to his person and manner of life.

1. One cannot reflect at all upon the particulars recorded of his preaching, and not see the fitness

should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about

of that preparation made by them, for him who came to reform the world, to establish righteousness, to complete and to reveal the whole mystery of our redemption. Had these principles been entertained with the same zeal they were taught, how smooth and easy had his way been made: but they, who lay grovelling in the mire of sin, affected still to retain the situation of valleys, and refused to be "exalted." The "mountains" and "hills" of pharisaical superstition and self-sufficiency would not endure to be "made low." The "crooked" dispositions of covetousness, ambition, sensual pleasures and worldly lusts, were not "straightened;" nor the "roughness" of angry, revengeful, haughty, and uncharitable passions "made plain," by this doctrine of repentance. And, from that inefficacy of a preparation, so competent in itself, the history of our Saviour's and his apostle's ministry assures us, it was, that so great a part even of their labours was in vain. Meanwhile, what hath been said abundantly proves, how well this part of John's office was discharged, and how eminently he, above any other prophet whatsoever, deserved the title of our blessed Lord's forerunner, upon the account of his preaching.

2. John was most eminently our Lord's forerunner, not only as a preacher, but as a baptist too; in that his baptism was a solemn rite of renouncing sin; in that it was a profession of obedience for the future; in that it opened the way for a more perfect institution of the like nature; in that it exhibited Christ, as the object of faith, the master and guide whom men ought to follow: for being thus baptized, they were thereby led and consigned over to him; and qualified for the Christian baptism, which exceeds that other in dignity and efficacy: for here the Spirit accompanieth the water. This confers by its own virtue, actually and immediately, the privileges imparted by that, accidentally and remote-

ly: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our

ly. This confirms and completes that pardon of sins, and those assistances of grace, which belonged to no antecedent washings, farther than as they were figures of, and approaches toward, the Christian; which is therefore by way of distinction and eminence styled, "the washing of regeneration and renewing of the Holy Ghost." (Tit. iii. 5.)

3. Let us now, in the last place, observe the Baptist preparing the way for Christ, in some remarkable circumstances relating to his person and behaviour.

The first of these is his being foretold by the ancient prophet; both as to the character he should sustain, and as to the successful discharge of it. This we find done particularly, by Isaiah, in his fortieth, and by Malachi, in his third and fourth chapters: passages all applied to John, by the evangelists, and by our blessed Saviour himself. (Matt. iii. 3; Mark i. 2, 3; Luke iii. 4, 5, 6; Matt. xi. 10, 14; xvii. 11, 12, 13.) An honour so uncommon, that some have understood him to be entitled "more than a prophet," not only upon the account of his immediately forerunning our Lord; but because his doing so, and the spirit and manner in which it was done, were thought a subject worthy of former and long distant prophecies. Add to this the prediction of his conception, birth, name, manner of living, and ministry, by an angel sent from heaven for that purpose: the same angel which so quickly after brought the like, but more joyful message, concerning our Lord himself. (Luke i. 13, 14, 15, 16, 17. 19. 26.) The particulars of both indeed as nearly resemble each other, as it is possible for the accounts of persons so distant to do. So circumstantial in this respect was the preparation made for the Son of the great God's approach by the predictions of him, than whom "there had not been a greater among them that are born of women."



father Abraham, that he would grant unto us that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way

A second particular in his birth. His stock was of that set of men, whom God had chosen of his own, and sanctified for the nearest approaches to himself in the priestly office. Luke i. 5, 6. Both his parents were of an age that rendered issue unexpected; and his mother besides under a natural incapacity from her youth. 'So that this child was altogether miraculous; and, as such, a proper forerunner for him, who was born of a pure virgin, without the knowledge of man: because the sight and certain assurance of the former astonishing event would, when rightly considered, dispose to the belief of the latter. That this was one intent and use of it, we have the authority of an angel to instruct us; who, to establish the Virgin's faith, in a message unaccountable to reason, and impracticable to nature, urges this argument: "And behold thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible." Luke i. 36, 37.

Thus, after a long dark night of ignorance and vice, God was pleased gradually to restore light to a wretched world. The law and the prophets, like the glimmerings of the twilight, dawned first. The Baptist, like the morning star, gave notice of its approach: and, in proportion as this disappeared, clear day came on, and the Sun of righteousness arose. God give all them, who live under his shine, the grace to "walk as children of light," and in that "way of peace," for "guiding their feet in which" he "visited us from on high." Eph. v. 8; Luke i. 78, 79. To whom, with the Father, and the Holy Spirit, three persons and one God, be all honour and glory for evermore. Amen.

DEAN STANHOPE.

(66.) This eminent Apostle was born at Bethsaida, a town of Galilee, (John i. 44,) being by profession a fisherman. Matt. iv. 18. He was brother to St. Andrew, and his elder brother most probably; because, in the catalogue of the Apostles, he is mentioned before him. Matt. x. 2. The Papists indeed are very loth to allow this because they

of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his showing unto Israel.

### Saint Peter's Day. (66.)

#### *The Collect.*

O ALMIGHTY God, who, by thy Son Jesus Christ, didst give to thy apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; make, we beseech thee, all bishops and pastors diligently to preach thy holy word, and the people

would have him to be entitled to this precedence by his pretended supremacy; and therefore they rely most upon the authority of Epiphanius, who says he was younger than St. Andrew. But the Protestants bring the better authorities of St. Jerome and St. Chrysostom, and many others, who assert, that he was the elder brother. He had, in his character, some eminent qualifications, which gave him a distinction above the generality of the apostles, though not what the Papists pretend, a supremacy over them. He was the first of the Apostles who publicly professed his belief of the divinity of our blessed Lord, (Matt. xvi. 16;) which frank declaration of his made our Saviour promise him, that his preaching and confession should be a principal foundation of the Church which he designed to build. He, together with James and John, had a particular intimacy with our blessed Lord, as appears by his being with them so frequently in private. Matt. xvii. 1; Mark ix. 2; Matt. xxvi. 37. He had a mighty zeal for his Master, which prompted him to draw his sword in his defence, and cut off Malchus's ear, (John xviii. 26;) but withal it must be said, that these good qualities were eclipsed by the cowardice which he shewed in denying his Master. (Matt. xxvi. 70,) and by his dissimulation which he used in complying with the Jews in the observation of their ceremonies. Gal. ii. 11—14.

After our Saviour's ascension, he did singular service in the propagation of the Gospel; he, by one sermon, converted three thousand souls. Acts ii. 41. He was sent by the apostolical college, together with John, to confirm the new converts that Philip had gained to the faith in Samaria, which office they discharged with great faithfulness, (Acts viii. 17;) though, by the way, this mission is not very consistent with the supremacy of this apostle which, in latter ages, has been pretended; for such a papal authority as some persons would vest St. Peter with, could hardly have brooked to have been sent upon an errand, and that too with a colleague intrusted with equal powers with himself. He was imprisoned by Herod about the year of Christ 44,

obediently to follow the same, that they may receive the crown of everlasting life, through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light

and was in a miraculous manner delivered from thence by the ministry of an angel Acts xii. 7. After this, when the apostles divided themselves to preach the Gospel, (if we may credit the latter Greek writers,) he constituted a Christian Church at Cæsarea Palestinæ, called otherwise Turris Stratonis; from thence he came to Sidon, and placed another bishop there: he next converted many of the inhabitants of Berytus, another town of Phœnicia, and settled a bishop likewise in that country: he then extended the Gospel to Biblos, another city of Phœnicia; after that to Tripolis; next to Antandros, a town of Phrygia: proceeding to the island of Aradus, to Balanæa and Panta, he carried on his preaching to Laodicæa, where converting many, and curing the sick, he settled a bishopric. But besides St. Peter's preaching in these neighbouring towns of Judea, St. Jerome says, he converted many to the faith in Pontus, Galatia, Cappadocia, Bithynia, and at last settled a bishopric, where he himself some time presided in Antioch. Some time after this he came to Rome, as Eusebius, Irenæus, St. Cyprian, Lactantius, and other authors relate: but that he came hither in the second year of Claudius, in the year of our Lord 45, as Eusebius, in his Chronicon, sets it, can hardly be evinced. When he and St. Paul had for a considerable time preached here, their ministry in the Gospel was much hindered by the magical arts of Simon the magician. This was the cause, as some later writers affirm, of St. Peter's being thrown into prison at Rome, and likewise of his martyrdom, Nero taking to himself the affront which was done to the magicians, which sort of people he was

shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. (67.)

*The Gospel.* St. Matt. xiv. 13.

WHEN Jesus came into the coast of Cæ-

particularly fond of. St. Peter being first scourged, was led out to be crucified upon the hill called Janiculus, desiring to be fastened to the cross with his head downwards, alleging, that he thought himself unworthy to die exactly after the same manner with his Lord.

That Peter was a married man, is mentioned in Scripture, his wife's mother being spoken of there, (Matt. viii. 14;) and that his wife suffered martyrdom, the ancient writers do affirm; for Clemens of Alexandria writes thus of her: "It is reported, that St. Peter, when he saw his wife drawn to execution, rejoiced at her being called to so great an honour, and that she was now going to her own home: that he exhorted her and comforted her, calling her by her proper name, and bidding her remember her Saviour; and telling her, that now she was going to be married in heaven."

*Dr. Nicholls.*

The Epistle for this day gives us some account of the sufferings of St. Peter, and particularly of his imprisonment by Herod, together with his deliverance from it. The Gospel acquaints us with his doctrine; and particularly with the famous confession of his faith in Christ, together with the stability of the Christian Church founded upon it.

*Dr. Hole.*

(67.) From the narrative in this portion of Scripture arise the following observations, upon which our thoughts may be usefully employed.

1. We have in this, as in a former Herod, a tragical instance of the abuse of power; and of the merciless cruelty, into which rulers and great men are betrayed; when once they let go the reins of

sarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for

flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. (68.)

justice, and become unsteady in the measures of government, for the sake of envy, ambition, jealousy, partiality, or any other corrupt passion whatsoever.

2. Of all those passions, this Scripture points us out one of the most dangerous, affectation of popularity and applause. With this the deadly poison is generally gilded by those, who would insinuate mischief, and persuade to wicked, because acceptable methods. It was because the death of James "pleased the people," that Herod "proceeded farther to take Peter also," ver. 3. Nor is this any great matter of wonder: for the humours of the people are so extravagant, and their expectations so unreasonable, that whosoever takes his directions from thence is the greatest of slaves. A prince may see this, and repent too late, and wish to retrieve his liberty; but, except resolution, assisted by the grace of God and trust in his protection and assistance, break this chain, he will certainly minister occasion for that, which is my

3. Third observation: the danger and misery of going past retreat, losing all remorse, and falling from one wickedness to another. Herod first vexed some private Christians, then murdered one apostle; and, after that, imprisoned another, with intent to give him no better quarter. But against these melancholy observations, the following verses help us to set another most comfortable one, ver. 5—11.

4. The wisdom, I mean, and goodness of that ever-watchful Providence, by which the evil designs of such wicked men are disappointed, and his faithful servants wonderfully preserved from them.

5. The fifth verse instructs us, how instrumental the intercessions of good people are towards procuring such deliverances. Mighty indeed is the efficacy of prayer, when unanimous and public; especially if the subject matter of it be somewhat eminently serviceable to the glory of God, and the benefit of religion.

6. But if those prayers be not presently successful, the case of St. Peter forbids us to despair. "Prayer was made without ceasing of the Church to God for him," (ver. 5. 6;) but the angel was not sent for his release, till the very night before his in-

tended execution. Thus it is usual with God, for the clearer illustration of his mercy and power, for the exercise of his servants in faith and patience, and for other excellent ends, to forbear the interposition of extraordinary means till human helps and hopes are given over.

7. As the season proper for miraculous operations is, when ordinary methods prove vain; so, when such otherwise inextricable difficulty is over, that season is at an end; and we are left to the use of common means, and the protection of a common Providence again. Thus our Lord commands Jairus to preserve the life of his daughter, by the usual refreshments of nature, which nothing less than an almighty Power had, or could have restored. Luke viii. 55. And thus the angel here, after knocking off St. Peter's chains, unlocking the prison-doors, and causing the city-gate to open of its own accord, leaves him, when thus set at large, to provide for himself. Acts xii. 7, 8, 9, 10. A plain instance of our duty, to be diligent in the use of means, when put into our hands; and not to expect those things should be done without us, which, by the due use of prudence and industry, we are sufficiently qualified to do for ourselves.

*Dean Stanhope.*

(68.) It will be useful to point out a few inferences which may be drawn from a proper explanation of our Saviour's promise that "the gates of hell shall not prevail against his Church."

And, first, from hence we learn, what that Church is, to which the promise in my text belongs. The term Church is of an ambiguous signification. It must therefore be of great consequence to fix a right notion of it, that we may not suspect the truth of our blessed Master, nor bring the punctual performance of this engagement into question, by a wrong application of his words.

Sometimes the Church signifies the elect; the "invisible Church." Against this Church the gates of hell do not prevail indeed: but the promise does not seem to be peculiar to them only, because it supposes some marks, whereby we may discover who are, and who are not, the persons, to whom it is made good.

Sometimes again, the Church signifies that com-

**Saint James the Apostle. (69.)**

*The Collect.*

GRANT, O merciful God, that as thine

pany of men who live in the outward profession of the truth, and own the name of Christ any where in the world. Now their doctrine and worship being open and observable, such as they may be taken notice of and distinguished by; this is, in that regard, called the "visible," and, in regard of its not being confined to any limited place, it is also called the "universal Church."

Sometimes also the particular branches of this great body are called "Churches;" as St. Paul mentions "the care of all the Churches," the Church of Jerusalem, the Church of Rome, of Corinth, of Ephesus, and the like. In this last sense, it is manifest, the promise is not meant. For those Churches mentioned in Scripture, having some of them revolted from the doctrine and worship of Christ, and being over-run with errors and heresies, destructive of the first and fundamental articles of our faith, it is evident that the gates of hell have actually prevailed against them. So that the universal and visible Church is plainly that society of persons concerned here. And so long as the Christian religion does not absolutely disappear; so long as there are, any where, men, who continue to hold all the necessary and essential points implied in that confession of St. Peter, that "Jesus is the Christ, the Son of the living God," so long the promise is made good still. The candle is not put out, though the candlestick may be removed from some "particular visible" Churches, and so translated out of one country or province into another.

2. Secondly, this promise does not infer, that the Church shall always continue in outward peace and splendour. We know, at the beginning, after our Lord's resurrection, almost the whole of it, the Church representative at least, was contained in that single upper room, where the disciples assembled privately for fear of the Jews (Acts i.) And, afterwards during the primitive persecutions, it was only to be found in deserts, and mountains, and caves of the earth: among such persons, who, to avoid the rage of their enemies, served God, not in temples and synagogues, but in such manner and places as the wisdom of the serpent, joined with the harmlessness of the dove, put them upon taking shelter in. Therefore the character of the Church is not its being countenanced by human laws, and protected by the secular arm; it lies not in the multitude of its professors, nor in the freedom of its worship; but in the truth of its doctrine, and the sincerity of its members.

3. Thirdly, it does not follow from hence, that

holy apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all

the Church of God cannot err. For as men may be saved, though they be not absolutely void of all sin; so the Church may continue a true Church, though it be not totally exempted from all error. All men, as such, are subject to mistakes; but all mistakes do not overthrow the being of a Church. Though therefore it should be granted, that no society of men ever served God in perfect purity; yet, so long as their corruptions did not overturn the main points of faith, so long as they held fast "the form of sound words," and kept to the foundation; such errors and corruptions, in matters of less moment, are by no means inconsistent with his promise. For the "gates of hell" have not "prevailed," till error rides triumphant, and draws them off from the belief and confession, that "Jesus is the Christ, the Son of the living God." From hence I argue,

4. Fourthly, that holding communion with this or that particular see, or set of men, is no necessary qualification of the true Church. For the truth of any Church lies in making St. Peter's confession, and holding communion with pastors duly qualified, according to Christ's ordinance, to administer the word and sacraments to the people. And they, who continue to hold his doctrine, and this communion, though they may see good cause to separate from some practices, which they think by necessary consequence destructive of the faith, are yet truly members of Christ's Church, let them hold outward communion with any particular Christian bishop, or regularly constituted Church whatsoever.

Lastly, this should be a warning to us, to prepare for difficulties and trials, and to resolve against falling from our own steadfastness. The kingdom of Christ and that of the devil are described as two societies ever at war with one another. And therefore every one, who hath listed himself under Christ's banner, should provide for engaging every hour, and fight manfully against sin, the world, and the devil. We should all pray most earnestly to God for the assistance of his grace; we should seek and love the truth; we should all pursue the things that make for peace, and wherewith one may edify another; we should hold fast to the Church, of which we are members, and not content ourselves with believing, but be sure to live up to what we are taught: always remembering, that, so long as we continue honest inquirers, zealous professors, and holy livers, though God may suffer us in some points to be mistaken, yet his goodness will not suffer us to perish, nor to err

worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

*For the Epistle. Acts xi. 27, and part of chapter xii.*

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the

fatally; and that the only means to triumph and obtain the crown of righteousness, is to "live soberly, justly, and godly in this present world, and to continue Christ's faithful soldiers and servants unto our lives' end."

DEAN STANHOPE.

(69.) St. James the Great, or the Elder, was one of the sons of Zebedee, and brother to St. John. His mother's name was Mary, otherwise called Salome, a kinswoman of the blessed Virgin. This was she that came to our Saviour with a petition in behalf of her two sons James and John, that one might sit on his right hand, and the other on his left, in the kingdom of heaven (Matt. xx. 21.) That this importunity did not proceed so much from the fondness of the mother, as from the ambition of her two sons, whilst they kept their uncorrected nature, not yet sufficiently cultivated by the Gospel doctrine, is plain; because our Saviour directs himself to them, as well knowing it was they that had put her upon this unreasonable petition; "Ye know not what ye ask; are ye able to drink of the cup that I drink of?" &c. Another instance of the ungoverned passions of these two disciples, and which the evangelical goodness and wisdom taught by our Lord had not sufficiently restrained, was their calling for fire from heaven to fall upon the Samaritans, because of their inhospitable treatment of our blessed Lord, as Elijah had done before on the like occasion. For which indiscreet and furious zeal our blessed Lord gently rebukes them, telling them, that they knew not what "manner of spirit" they were acted by: this cruel imprecation did most certainly shew, they were not led by that gentle spirit which he had taught them; for he came among them, not to teach them by a cruel and bigotted zeal to take away men's lives, but his chief message into the world was to save them. (Luke ix. 55.) The Spaniards have a notion, that, after our Saviour's ascension, he came to preach in their country, upon which account he is acknowledged the tutelar saint of Spain; but that is a story raised without any ground, no ancient author making mention

brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And, because he saw it pleased the Jews, he proceeded further to take Peter also. (70.)

*The Gospel. St. Matt. xx. 20.*

THEN came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

thereof, and it does not appear that this apostle ever stirred out of Judea during his life, he undergoing martyrdom there very early: for he was killed by Herod, in the second year of Claudius, about eight years after Christ's ascension. He was the first of the apostles that suffered martyrdom, being brought to that trial by the wicked vain-glory of Herod Agrippa, who, being newly advanced to his kingdom, was willing to do some popular act to please the generality of the Jewish people, who, being managed by the priests, had conceived a great hatred against the Christians; which he taking notice of, thought he could not do them a more obliging favour, than to slay before their faces one of the chief teachers of this new sect. This was the occasion of the martyrdom of this blessed saint. Eusebius relates this particular circumstance at his martyrdom, out of Clement of Alexandria; Clement, in his aforesaid book, asserts a very memorable story of St. James, which he tells of as a tradition handed down from his ancestors; namely, "That the person who had given in information against St. James, and had been witness against him at his trial, when he saw him so readily laying down his life for Christ, he likewise confessed himself a Christian, and so they both together were led to execution. St. James, for some little time revolving in his mind the strangeness of this accident, accosts him with this evangelical salutation, "Peace be to you;" and he kissed him, and so they both were beheaded together.

*Dr. Nicholls.*

The Collect for the day reminds us of this holy apostle's leaving all that he had, that he might become a follower of Christ; and teaches us to pray in suitable terms. The Epistle gives us a farther proof of his sincerity in submitting to die for his Christian profession. The Gospel records a very inconsiderate request preferred to our blessed Saviour; and his answer to it.

*Dr. Hole, Dean Stanhope.*

(70) Upon the subject of this Epistle see the comment on that for St. Peter's day.

And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for

whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority among them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (71.)

(71.) We are here informed, that the mother of Zebedee's children, together with her two sons, James and John, entertaining a very mistaken notion of Christ's kingdom, besought our Lord, that when he should enter upon it, (which they seem to think would immediately follow his resurrection, foretold at the nineteenth verse,) these two apostles might have the privilege of being next in honour to this king himself. To this our blessed Lord replies, that, "they knew not what they asked?" ver. 22. Their apprehensions (that is) of the kingdom of the Messias, so often spoken of by the prophecies of old, were gross, and low, and carnal. For, as his kingdom was not of this world, so neither should the manners and advantages of it hold any such proportion or resemblance to those upon earth, as they fondly imagined. Himself was not to acquire and possess this crown, by wars and triumphs, and common conquests; but by sufferings, and shame, exceeding great hardships, and universal malice and contempt. And since his servants must follow his example, as well in the methods of obtaining honour, as in the nature of the honours appointed for their recompense; he inquires whether they were content, and qualified to accept the advantage they ignorantly desired, upon such hard conditions. They with a hasty zeal, natural to men eager in their wishes, and liberal in promising what great things they would do, answer, that they were ready to do and suffer any thing, and had not the least distrust of their own performance. Whereupon our Lord tells these bold undertakers, they should be taken at their word; and, in proportion to their making it good, they should not fail to be considered for their pains and fidelity. "Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give: but" it

shall be given to them, "for whom it is prepared of my Father," ver. 22, 23. Little doubt can be made, but the true importance of which words is neither more nor less than this, that the sincerity and ability of these two apostles should be brought to the trial, by Providence ordering matters so, that they should be conformed to the example of their Master, and suffer bitter things for the honour and confirmation, and great advantage of the Christian religion, as Jesus had done before them.

This prediction, or promise, call it which you will, was literally and punctually fulfilled in St. James, to the honour of whose memory this festival is designed; the Epistle for the day informing us, that, when the malice of Herod had instigated him to vex certain of the Church, the storm fell upon this eminent person particularly; and when that tyrant killed him with the sword, then did he, in the highest sense of the words, "drink of his Lord's cup," and was "baptized with the same baptism" that "he had been baptized with," Acts xii. 1, 2.

Respecting St. John, the other son of Zebedee concerned here, Scripture indeed is silent, as to the manner of his death. But, since the cup and baptism imply persecutions and afflictions, even short of death, the same honour cannot be denied to St. John, who, as St. Luke informs, was both "scourged" and "imprisoned" by the council at Jerusalem; (Acts v. 18. 40;) and afterwards (as himself says) banished into the "Isle of Patmos, for the word of God, and for the testimony of Jesus Christ," Rev. i. 9. Besides that ecclesiastical history mentions his being put into a cauldron of hot oil, by the barbarity of the proconsul at Ephesus, under Domitian. And certainly, that man may with great justice be esteemed a martyr, who had undergone such tortures, as nothing less than a miracle could have supported his life under, or delivered him from.

Thus much shall suffice for explaining the "cup" and the "baptism" meant here. But it is of no less importance, to be truly informed concerning another passage now before us, which is, how our

*Saint Bartholomew the Apostle. (72.)**The Collect.*

O ALMIGHTY and everlasting God,

Saviour meant, that "sitting on his right hand and left hand was not his to give, but it should be given to them for whom it is prepared of the Father."

The meaning whereof is by no means, what some adversaries to the divinity of our blessed Saviour would infer from it; that to distribute rewards in the kingdom of glory is a prerogative peculiar to the Father alone, and such as no way belongs to the Son. For this Son is that very Lord, whom St. Paul calls the "righteous Judge," that "shall give a crown of righteousness to all that love his appearing." He is that King, "who shall separate the sheep from the goats, and reward every man according to his works." 2 Tim. iv. 8; Matt. xxv. 31, &c. xvi. 27. But the design of this passage is to shew, that those rewards shall not be distributed, upon such considerations, and in such manner, as these petitioners vainly supposed. To which purpose we may take notice, that those words, "it shall be given to them," are in a different character in the Bible; which is a mark of their not being in the original, but only a supplement made by the translators. So that the "sitting on the right hand and on the left," the honours and degrees of happiness, are not the Son's to give, in the sense these apostles fancied; that is, he does not give them absolutely and arbitrarily; he is not led by partiality and fondness, or respect of persons; he is not carried by humour, or vanquished by the importunity of friends and suitors, as earthly princes are; but he is limited by the considerations of equity and strict justice, from which it can never be consistent with the perfections of his nature to depart. This then is the purport of the words, "To sit on my right hand and on my left is not mine to give, but," or except, to them alone "for whom it is prepared of my Father." And, since we are so perfectly assured, both from the nature of God, and from express revelation, that "every man shall at the last day receive according to the things done in his body;" it follows, that these are "prepared" for those who do most to obtain them. That is, every Christian shall then be exalted to a higher degree of bliss and glory; in proportion as he hath drunk deeper of Christ's cup. As his humility, his obedience, his sufferings, his patience, and his meek disposition, have brought him to a nearer conformity with his Master: so shall he be considered, and be placed nearer him in happiness.

And thus this answer explains and confirms the parable in the beginning of the chapter. There the labourers in the vineyard, whose work one hour had expressed an equal diligence to theirs

who didst give to thine apostle Bartholomew grace truly to believe and to preach thy word; grant, we beseech thee, unto thy Church, to love that word which he believ-

who were hired sooner, were in their pay likewise made equal to them, who "had borne the burthen and heat of the day." The apostles, and primitive Christians, in like manner, they, who had the advantage of conversing personally with Christ, or who actually laid down their lives for him, shall in no degree have the advantage of any other Christians, whose zeal and pious disposition, obedience and sufferings, have set them upon the same foot of fidelity, and fervency, and undaunted love of him and his truth.

*Dean Stanhope.*

(72.) St. Bartholomew is reckoned in the catalogue of the apostles, which is given by St. Matthew, x. 3; St. Mark, iii. 14; and St. Luke, vi. 14; Acts i. 13. But his name not being mentioned by St. John, but several things being recorded by him of another disciple who is called Nathanael, of whom there is a perfect silence in the other Evangelists, it has made some persons think, that Nathanael and Bartholomew is the same person. This opinion, as far as I can find, was unknown to the ancient writers of the Church: the first author that is to be met with, who espoused this notion, is Rupertus, who wrote about the year 1130, and is followed therein by Tostatus, and by many learned men after them. They give several reasons, not altogether improbable, why the same person is to be understood by these two names; because the evangelists, who write the catalogues, join Philip and Bartholomew together, as John does Philip and Nathanael; because, the vocation of all the apostles being recorded, there is no calling of Bartholomew mentioned, unless that of Nathanael be it; because the other three evangelists make mention of Bartholomew, and not of Nathanael, and St. John makes mention of Nathanael, and not of Bartholomew; which is hardly to be accounted for, unless they were the same person; because St. John makes mention of Nathanael as one of the apostles, (John xxi. 2,) and his character is not agreeable to any of the apostles, unless it be Bartholomew; because Bartholomew is not a proper name, but is as much as the son of Tolmai, in the same manner as Peter, whose name was Simon, is called Barjona. There is not much to be said against the cogency of these reasons, but this opinion is but late in the Church, the ancient fathers being of another opinion. Nay, if Bartholomew be but a patronymical name, then this saint appears to be the son of Tolmai, or of a family which bore that name among the Jews; for Josephus, in his Antiquities, mentions one Tholomæus.

He is recorded by the ancients to have preached

ed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Acts v. 12. (73.)

BY the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women :) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a

the Gospel in the greater Armenia, and to have converted the Lycaonians to Christianity. Others say he preached to the Albanians, a people upon the Caspian sea. Origen and Socrates write, that he preached likewise in India. But, that he preached the Gospel in the Indies, is a truth which is most evidently confirmed by the testimony of Pantænus, the famous Christian philosopher, who was master of the Christian University at Alexandria about the year 180; but, resolving to take upon him the office of a missionary, went and preached the Gospel in India, and after some time, returning home safe to Alexandria, he made this report concerning his mission; that he found in the hands of some of the Indians, St. Matthew's Gospel in Hebrew, which was brought among them by St. Bartholomew, and that the original book was kept among them to that day.

Some more modern authors relate, that he was crucified, like St. Peter, with his head downwards; others, that he was flayed alive; which last account is most probable, crucifixion being a Roman punishment; and since it is not recorded, that he ever returned from among the barbarous Indians, excoriation was a death which was most likely to be inflicted by the rude cruelty of those savages.

*Dr. Nicholls.*

The Collect for this day takes notice of God's "giving grace to this apostle truly to believe and to preach his word;" which he did, with great fidelity and success, in the countries of India and Ethiopia, together with the western and northern parts of Asia; where he was a great instrument of rooting out idolatry, and planting the Gospel among them. And from thence we are taught to pray, that God would grant to his Church "grace, to love the word which he believed, and to receive the doctrine which he preached;" by his example firmly adhering to it, and persevering in it even unto the end. The Epistle for the day speaks of the many miracles and wonderful works done by the apos-

multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.

*The Gospel.* St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth?

bles, of whom St. Bartholomew was one, for the confirmation of the truths, which they delivered.

*Dr. Hole.*

(73.) The Epistle for the day contains the divine testimony given to confirm the apostles' doctrine, by the many signs and wonders, which they did among the people; and which carried with them such conviction, as to convert the world to the belief of it.

This affords a seasonable occasion to remark, that, upon all extraordinary and new discoveries of God's will to mankind, recorded in Scripture, it appears to have been his constant usage to strengthen their authority by miracles. The power of working these was usually imparted to the persons whom he thought fit to employ as instruments, for publishing those discoveries to the world. In proof of this there is no need to labour; the whole historical part of the Old and New Testament bears clear and ample testimony to it. For, from the very first call of Abraham, out of a country overrun with idolatry and blind superstition, down to the latest memorials of St. Paul and the other apostles, the narrative of two thousand years' transactions abounds with instances of this kind, so very numerous, that it were an undertaking almost as endless as it is superfluous but barely to repeat them.

2. Second place. That there are few things, wherein mankind seem to be more agreed, than in the acknowledgment and acceptance of miracles, as an authentic and indisputable testimony, that the persons entrusted with such power were employed by God. This sense of the thing appears from the confession and practice, not of such only, upon whom the acknowledgment of the true God, and the prejudices of education, might be pretended to have influence, but of heathens and idolaters too. Thus Pharaoh's magicians confess the miracles of Moses and Aaron to be "the finger of God." (Exod. viii. 19.) Thus, in the controversy between Elijah and the priests of Baal, it was without any difficulty accepted, as a fair proposal,



is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. (74.)

that he, who, answered by "fire from heaven," should be unanimously served and worshipped; and accordingly, upon that prophet's sacrifice being consumed, the cause was immediately yielded. For "all the people, when they saw it, fell on their faces, and said, The Lord he is the God, The Lord he is the God;" (1 Kings xviii. 24. 39.) Thus Elisha desires Naaman the Syrian might be sent to him, that his miraculous recovery from leprosy might make him know there "was a God in Israel" (2 Kings v. 8.) And this effect it had, as appears by his solemn declaration, "that he would thenceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord" (ver. 17.) Thus again Nebuchadnezzar, and after him Darius, was so effected with the wonderful deliverance of the three children, and Daniel, as presently to reverse their impious decrees, to put to death the advisers of their punishment, to advance these peculiar favourites of heaven to the highest trusts, and to enjoin the worship of the only true God, by a most solemn ordinance, to take place throughout their whole dominions (Dan. iii. vi.) Can we, after all this, think it strange, that, in a country so much better informed, so much more accustomed to events of this kind, a learned ruler of the Jews should in these terms accost our blessed Lord, "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?" (John iii. 2.)

I forbear sundry other passages to the same effect, presuming that these suffice to make it plain, how received a testimony this of miracles was, and what success it hath used to meet with, in all ages and parts of the world. The obstinacy of some, that have stood out against it, proves it indeed to have been not a compulsive or invincible argument, for nothing can be so to reasonable agents. But the sufficiency of it hath been abundantly seen, as upon other occasions, so especially in the entertainment it prepared for the Gospel, with all whose minds were not before locked up by those two ordinary impregnable barriers, wilful ignorance and worldly interest.

DEAN STANHOPE.

(74.) From the case of these contending apostles some reflections may be drawn, such as suit the circumstances of men in general.

1. As, first, since the temptations mentioned in

## Saint Matthew the Apostle.

### The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an apostle and evangelist; grant us grace to forsake all covetous desires, and inordinate love of riches; and

the Gospel were poverty, shame, danger, and other kinds of adversity; it may be of use to observe, how well the ends of religion are served by such providences. For they render the virtue of the persons more conspicuous; their patience, and constancy, and trust in God more approved; and especially they vindicate their sincerity from that insinuation of the devil against Job, and the too common jealousy of wicked men, that God is served only for the sake of temporal interest. When adversity falls upon pious people, it shews them to themselves, and to others. It gives them the satisfaction of knowing their own steadfastness; and convinces the unbelieving world, that there is really such a thing, as cleaving to God out of a principle of duty and conscience; that some can abstract from all those advantages and encouragements, for which Christians are often suspected to have a greater regard to the gain, than to the godliness, of their obedience.

2. But secondly, we ought to observe likewise, what proof is given of our integrity in such cases, and upon what terms any benefit is to be expected from them: Which is, only upon condition of our continuing with Christ in these temptations. Perseverance and faithfulness unto the end, not fainting under tribulation, not growing weary of well-doing; these are the terms, these are the evidences of our virtues, to which a crown of life and righteousness is promised.

3. Thirdly, if we consider the persons to whom, and the time when, these words were spoken, there is yet this farther comfort to be gathered out of them, that God hath great compassion upon our weakness; and does not reckon a good man's perseverance lost and broken by any interruption, which human frailty and a surprising occasion may make in it. For did not our Lord deliver himself in these words a little before his passion? Did not every one of these apostles forsake him? Did not one of them deny him in a few hours after? Did he not know, nay, had he not already foretold, this scattering and offence because of him? Yet you see, all this notwithstanding, he allows these very persons the character of friends, "that continued with him in his temptation;" and promises a reward for their courage and constancy in so doing. From whence now we have leave to argue, that God does not shew himself "extreme to mark what

to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen. (75.)

*The Epistle.* 2 Cor. iv. 1.

THEREFORE, seeing we have this

is done amiss," but sets a just distinction between failings and faults. That some calamities, when sudden and violent, may put us beside our duty, and prevail too far upon our passions, without the utter ruin of our souls, or forfeiting the praise due to our former piety. And provided we be diligent in calling back reason and religion to our assistance; if we return, as soon as possible, to a right mind, and do well, and lament our offence, all may be very well. For to those, who do not transgress wilfully, nor indulge their passions till they grow into voluntary and presumptuous sins, the slips of mere infirmity shall never be imputed to their prejudice.

4. Lastly, the subject before us teaches us to despise the world, and to long for a better. This, you see, is not the place of rewards; it hath nothing in it capable of being a reward; nothing worth the sufferings and obedience of a good Christian; nothing that can satisfy the desires of a truly great soul. If therefore we would indulge a lawful and commendable ambition, let us seek that honour, which cometh from God only; and endeavour to be persons whom the King of heaven may delight to prefer. If we thirst after plenty and pleasure, none of the trifles here below can satiate our appetite. It must be sincere and lasting pleasure; it must be true and stable honour; and such as is only to be had in that kingdom, which Christ appoints to all them who continue faithful in temptations. Which God grant us all grace to do here, that we may have glory for it hereafter. Amen.

DEAN STANHOPE.

(75.) St. Matthew was the last called of the apostles. He had another name which he was likewise called by, and that was Levi; for St. Mark and St. Luke mention him under that name, when they relate his calling. He was a publican by profession, whereby he lived in very handsome circumstances, as appears by his making a considerable entertainment at his house for our Saviour, to which he invited a great many more of his own profession. Some have thought he was one of the Publicani, of which there was a sort of order or brotherhood in Rome, who were the farmers of the public revenues, whom Cicero calls "the flower of the Roman knights, the ornament of the city, and the support of the commonwealth." These were places of vast profit, which gentlemen of the fairest fortunes in the Roman state procured

ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gos-

to themselves, many of them so great, that they would not have exchanged them for Herod's tetrachate, much less would have gone to have picked up the tolls of a few fishermen in the sea of Tiberias. But the word publican is extended likewise to signify the deputies and servants of the master Publicanus, who was the provincial redeptor, and farmed the revenue of a whole province, or some considerable part of it, from the Roman state. It remains therefore, that Matthew was a custom-officer, placed by the Publicanus, or his deputy, to take up the duties laid upon fishing trade in the lake of Tiberias; or however, to receive those which were due in the neighbourhood of Capernaum, which was the place of his settlement; for this town seems to be a very commodious place for this purpose, not only as situated upon the lake, but because all yessels, which came up and down the Jordan, must pass by it; and the Portorium, or duty for waftage of persons or goods over the lake, was probably paid here. The Telonium, or receipt of custom, was the custom-house of the place, probably a great table and bench under cover, but open to the sea-side, so that the clerk or customer, sitting thereat, might have a clear view of the ships and lading: and upon this reason it was, that our Saviour, passing by, could see St. Matthew sitting thereat. The wonderful efficacy of the holy Spirit of God was visible in this man's conversion; for our Saviour said no more but "Follow me, and he arose and followed him," (Matt. ix. 10.) Indeed our Saviour doing so many miracles in the country about Capernaum might make some respectful impressions upon him, with regard to his character; but that he should become his disciple only by his beckoning to him shews an omnipotent power of divine grace infused into the heart of this saint, to engage him to leave a wealthy employ, for the want, and penury, and dangers of the apostleship. The feast which he made to entertain our Saviour just after his call, at which several publicans or custom gatherers were present, gave great disgust to the Pharisees, who thought, with the rest of the Jews, that all publicans were wicked men, and not fit for an ordinary Jew, much less for a holy prophet to converse with. The usual name which they were wont to give to the publicans was Parisini, pitiful rogues, a name appropriated to rascally fellows who used to pluck up hedges and pull down walls in

pel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shin-

the night-time. Our Saviour therefore thought fit to choose one of his followers out of an order of them whom they had the worst opinion of, to shew that the grace of the Gospel was not extended only to good men, but that all men, however flagitious, might be saved upon their repentance. Not that the employ of the publicans was unlawful, for the publicans did with more honesty gather the legal taxes, than the Jews deny them, or revile the collectors of them; but our Saviour chose to make one, whom they thought of a vile character, one of his disciples, to demonstrate to them the prevalency of his doctrine, though they by their perverseness made the worst use of it.

This apostle wrote the Gospel which bears his name about eight years after Christ's ascension, just before the apostles dispersed themselves, to go to preach the Gospel in foreign parts. He undertook this work at the entreaty of the converted Jews in Palestine, who being desirous to have some memoirs of our Saviour's life left with them, that they might have recourse to it in the apostles' absence, St. Matthew complying with this their desire, wrote this excellent Gospel which we now have in our hands. He wrote his Gospel in the vulgar Hebrew or Syriac, as all antiquities do agree. And it should seem that all the apostles took a copy of it with them when they went to travel. And Athanasius says, that the Greek translation, we have thereof, was made by Jacobus Minor, Bishop of Jerusalem, and our Lord's brother. The province allotted for his preaching the Gospel, as ancient writers relate, was Ethiopia, from whence we do not read that he ever returned, but he probably suffered martyrdom there.

*Dr. Nicholls.*

The Collect for the day makes mention of God's "calling him from the receipt of custom to the office of an apostle and evangelist;" and from thence teaches us to pray for "grace, to forsake all covetous desires, and inordinate love of riches, and to follow the same Lord Jesus Christ." In his call to the apostleship may be remarked, 1. his diligence and fidelity in the work of the ministry, to which he was called, which is the subject of the Epistle: and, 2. his readiness to obey our Saviour's call, which is the subject of the Gospel for the day.

*Dr. Hole.*

ed in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. (76.)

*The Gospel.* St. Matt. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus

(76.) This Scripture is very properly taken into the offices of this festival: which commemorates that apostle and evangelist, to whose holy labours the Church is indebted for the earliest account she now enjoys of our blessed Saviour's actions and discourses: a Scripture equally applicable to him, and the succeeding writers and preachers of the Gospel in its primitive purity, as to St. Paul and his companions.

Their integrity in preaching the Gospel may be shewn from various considerations. Amongst others, if we look to those rules of living, by which Christians were to walk, we shall find undeniable marks of it, particularly in the following instances.

1. They urged the absolute necessity of a virtuous life, as the natural product of a true faith; and that, without which Christ is called "Master and Lord" to no manner of purpose.

2. They ground the necessity upon the commands of our Saviour, the encouragements and assistances of his grace, the awe due to the all-seeing God and searcher of hearts, the present reproaches of conscience, the certainty of a future judgment, and the eternity of rewards and punishments; each in the kind inconceivably great, according to the good or bad things done in this body. Motives too forcible to be in reason withstood; such as leave no room for indulging one's self in hypocrisy or secret sins; but must prevail, if any can, for "cleansing ourselves from all filthiness both of flesh and spirit, and perfecting holiness in the fear of God." And this the apostle seems to have had in view, when professing himself here to have renounced the hidden things of dishonesty."

3. They lived up to the principles taught by them, and confirmed their instructions by their examples. Of how great influence this is, common experience proves. Every one sees the justice of that indignation, with which our Lord rebukes the hypocrisy of those "pharisees and scribes, who bound heavy burdens and grievous to be borne, and laid them on men's shoulders; but they themselves would not move them with one of their fingers," Matt. xxiii. 3, 4. These teachers, quite contrary, declined no hardship, omitted no duty to which they exhorted others; but, like true leaders in this spiritual warfare, distinguished themselves

sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance. (77.)

### Saint Michael and all Angels. (78.)

#### *The Collect.*

O EVERLASTING God, who hast or-

by the most eminent degrees of piety and virtue. They could appeal to every place they came to "how holy and just, and unblameable" their behaviour there had been; 1 Thess. ii. 10. Their bitterest enemies indeed, though they sought with all the nicety that envy and hatred could inspire, were not able to find any occasion of reproach in them. The only crime alleged against them, was undaunted zeal in propagating Christianity, and inflexible constancy in the profession of it. Which was in truth not a crime, but one of their brightest virtues, and gave another undeniable evidence of their faithfulness and honesty.

(77.) It is worth while to consider the readiness of the obedience, with which the apostles resigned themselves up at our Saviour's call: for of St. Matthew it is here said, that "he arose and followed him;" and of some of the rest St. Luke tells us, that, being called, they "left all and followed him." They delayed not the time, nor disputed the equity or reasonableness of his command; but presently obeyed, and gave themselves up to him. Of St. Matthew, the saint of this day, it may be more particularly observed, that he, without any hesitation, quitted his publican's stall, and rose from the receipt of custom, where he was sitting; and though he was then engaged in a very rich and profitable employment, the sea of Galilee pouring a copious supply of wealth into his lap; yet in the midst of his affluence and plenty he renounced all, and became a follower of the blessed Jesus: the reason was, that our Saviour being a teacher come from God, an extraordinary person, that brought salvation with him, as by his doctrine and miracles plainly appeared; it had been folly to refuse obedience to his summons, as it was wisdom to make all haste to come to him, prepared, as St. Matthew was, by the wonderful works of our blessed Lord, to receive a due impression from his call.

daind and constituted the services of angels and men in a wonderful order; mercifully grant that, as thy holy angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

*For the Epistle.* Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come

But, though St. Matthew exchanged a lucrative employment for poverty and hardship; and quitted his house, and all that was dear to him in the world, to attend upon one who "had not where to lay his head;" he was no loser, but a great gainer by the exchange. For he parted with the perishing things of this life, for a much more enduring substance in heaven; and in effect only exchanged a few precious trifles for a far more precious treasure. For this reason he cheerfully obeyed our Saviour's call; and diligently attended his person, to hear his sermons, and to see his works: nor was he discouraged by the mean circumstances of his appearance; for he discerned majesty under the garb of meanness, and discovered the divinity of his Lord and Saviour through the veil of his humility.

Therefore to his readiness in following Christ, he added constancy and perseverance in keeping with him: he never left his Saviour, for whom he had left all things else, but continued with him to the last: he followed him in bonds and imprisonment, and a variety of sufferings, till he arrived at last to the crown of Martyrdom. His example may teach us the great duty of self-denial and contempt of the world. This is the first lesson to be learned in Christ's school: "if any will be my disciple," saith our Saviour, "let him deny himself, and take up his cross, and follow me." This is the first step in Christianity, and will lead us on to the rest; but if we do not take this, we desert our Saviour at the first setting out, and then, as he tells us, "we are not worthy of him;" and so we shall be accounted unworthy to receive any mercy or favour from him, unless we wean our affection from this world, and fix it chiefly on the things of a better.

*Dr. Hole.*

(78.) This festival is celebrated by the Church, in thankfulness to God for the benefits we receive by the ministry of the holy angels: and because

salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea: for the devil is come down unto you, having

St. Michael is recorded in Scripture as an angel of great power and dignity, and as presiding and watching over the Church of God, with a particular vigilance and application, (Dan. x. 13;) and triumphing over the devil, (Rev. xii. 7; Jude 9;) it therefore bears his name. *Dr. Nicholls.*

The Collect for the day reminds us of God Almighty's having "ordained and constituted the services of angels and men in a wonderful order;" and thence teaches us to pray, that "as the holy angels always do God service in heaven; so, by his appointment, they may succour and defend us on earth, through Jesus Christ our Lord;" where we not only contemplate the order and excellencies of the holy angels; but likewise commemorate the service they do to God in heaven, and the succour they afford to men on earth.

The Epistle tells us of "a war in heaven," wherein "Michael and his angels fought against the dragon and his angels." The Gospel contains our Saviour's advice to his disciples, in favour of humility, and against the affectation of worldly greatness; and his caution to them, not to offend any of the little ones that believe in him; together with the reason of this caution, from the care taken of such little ones by the holy angels. *Dr. Hole.*

(79.) Amongst different interpretations given by learned men of this passage, there is one that applies it in the most literal sense to the expulsion of the devil and the angels from their seats of light and bliss, after their rebellion against God. For that some of the angels did "sin," and were "cast out of heaven," the Scripture is express; (2 Pet. ii. 4; Jude 6.) The particulars of their rebellion and punishment, being a subject of no great use or concern to us, are not indeed described at large. The several allusions to, and applications of, this matter to other subjects, do however imply and presuppose a sense of literal and historical truth, as their basis and support. And the crime, whereof they were originally guilty, seems, if not a plain and necessary, yet at least a probable and fair deduction from the hints left us in holy writ, to have been pride; and over value of, and two great self-complacency in, the excellencies of their nature and condition; such as, instead of disposing them

great wrath, because he knoweth that he hath but a short time. (79.)

*The Gospel.* St. Matt. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore

to grateful obedience, lifted up their minds to a vain affectation of equality with God, at least independence upon the giver and source of all good.

This literal sense of the Scripture, which, by referring it to the fall of the angels, seems best to answer the Church's design in the use of it on this festival, may be serviceable to us in several respects.

As first, (for that cannot be inculcated too often,) by making us duly sensible of the spiritual hazards, to which we stand exposed. If being so far superior to us in wisdom and power; disengaged from such bodies and their affections, as we bear about with us; happy in the presence of God, and highly advanced in the court of heaven: if these glorious spirits, provoked by no ill persuasion or example from without, did yet sin; and so highly incense Almighty God, as by him to be laid under an irrevocable decree to everlasting darkness and torments: how should we, poor worms, betray our deluded souls, by vain imaginations of safety and the carelessness naturally consequent thereupon?

So reasonable and necessary it is, that the fate of evil angels should rouse us out of sleep, and quicken our care. But then, secondly, to render that care effectual, it is no less necessary to reflect upon their fault too, and what it was that caused them to fall. Now this we have seen was pride. The properties whereof are, an inordinate value of any real or supposed excellencies, by attributing the merit, the praise of them to one's self; forgetfulness of, and unthankfulness to, the author and giver of them; discontent with the present state of things; aspiring and grasping after more and higher, as his supposed due; and envy at the advantages of all others. By which vile complication of qualities, it is manifest, that pride hath in its own nature the seeds and principles of rebellion, and is the source of malice, contention, and every evil work.

But, thirdly, while we contemplate the wisdom and justice of God, in permitting and punishing the sins of evil angels, and all the dire effects of their malice to mankind; let us by no means forget the difference his mercy hath put between their

shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences! for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore, if thy hand or thy foot offend

case, and that of sinners tempted by them. It is true, they offended against a light infinitely clearer, without the impulse of any suggester; and consequently they sinned with more perverseness, as well as baser ingratitude. But all these, and any other aggravations notwithstanding, it is to the free and unbounded mercy of God, that we owe the redemption of men: while spirits, once so much higher in dignity, and so much more nearly allied to the divine nature, are left under hopeless and irrecoverable condemnation. For who can sufficiently adore the kindness and compassion, which passed by this glorious order of beings, and did not disdain to assume the flesh and blood of poor feeble mortals into the Godhead, that, by becoming one of them, he might exalt them to that state, from which their betters by transgression fell.

Their hearts, which turned themselves away from God, are finally left in that alienation. Our alienation is chosen too, but yet we are not given over to sin. The Spirit of God strives with us, and, by his sweet attractives, regulates our affections when warped, helps us to be sensible of and sorry for our follies, and brings the prodigal back to their right mind. One fault drove them out of the beatific presence of God; but that one (the grace of repentance not being granted) productive of infinite more, and so at once the increase both of their guilt and misery: we after many may obtain an entrance there: and though our "sins" be "red as crimson, and more than the hairs of our head;" yet may they be "white as snow," when washed in that "blood of the Lamb," by which the victory was gained over the devil and his accomplices, making "war in heaven;" (Isa. i. 18; Psal. xl. 12; Rev. xii. 11. 7;) that blood which overcomes him, no less in the quality of our enemy, than God's.

*Dean Stanhope.*

(80.) The meaning of our blessed Saviour, and that which he designed to teach us in these concluding words, I conceive to be this. Not to inform us, that the holy angels in heaven enjoy the presence of God perpetually; nor to assure us, that every good man and sincere believer is under the constant care and inspection of these spiritual

thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. (80.)

guardians; (for both these things the persons, to whom Christ spoke, most firmly believed and took for granted before.) But he intended to shew, that the very meanest, meekest, and most despicable of those "little ones," who believe in him, are thought not unworthy the very solicitous concern, and never failing patronage, of the highest and greatest of the angels: such as, in their power and capacity above, answer to the nobility and prime-ministers of state, in the courts of earthly princes: and because the consequences of slighting and injuring those, who are secure of such zealous and such powerful friends, must in all reason be supposed very terrible, "Therefore take heed that ye despise not one of these little ones," says Christ; whom the great God, and his servants, the blessed spirits above, are so far from despising, that "I say unto you, in heaven their angels do always behold the face of my Father which is in heaven."

This appears to be the meaning of the passage. At the same time it may be observed, that from the information given us in Scripture concerning the holy angels several useful inferences may be drawn.

1. A reflection upon these ministering spirits being employed for the benefit of good men should powerfully excite us to thankfulness and praise. For what is man, that God shall give his angels charge over him? that these bright guards should pitch their tents about us? and that their joy should be increased by every conquest that we make over sin and Satan?

2. We should imitate this their loving kindness and condescension, as we have power and opportunity. Beloved, if God and the holy angels are so solicitous for our souls, we ought also to be concerned very tenderly for one another's souls: and by no means to "despise" those, whom even these sons of God do not disdain to attend on, and to serve.

3. This may fortify us in our conflicts with temptations. Whatever be the power, the subtlety, and fatal diligence of that evil angel, the devil, we may comfort ourselves with the thought, that the armies of the most high God, the good angels, are encamped around us, valiant and wise, faithful

**Saint Luke the Evangelist. (81.)***The Collect.*

ALMIGHTY God, who calledst Luke the physician, whose praise is in the gospel, to be an evangelist and physician of the soul; may it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be

to their charge, and zealous in our defence. So that we may encourage ourselves, in the language of Elisha, (2 Kings vi. 16, 17,) "Fear not; for they that be with us," are more and mightier, than "they that be against us."

4. The constant presence of these angels with us, and the knowledge they have of our actions and affairs, should make us very careful of our behaviour.

But, fifthly, This respect must be so tempered too, as not to run out into excess or superstition. Their knowledge of, and care for us, challenge our reverence; but neither this, nor any thing else can demand our adoration, or render it allowable to worship and pray to them.

Lastly, From the several cases of the angels being said to assist and defend holy men in Scripture, we have reason to believe, that the benefit of their protection extends, not only to spiritual, but also to temporal, dangers and adversities: that they shield us from many misfortunes, prevent many sad casualties, and put by many a sore thrust, which our enemies endeavour to make us fall by. Let us then thank God for these bright guardians; let us imitate their diligence and condescension in doing good; let us hearten ourselves with their assistance against temptations; let us behave ourselves, as becomes men under their observation: and not only pray, but endeavour daily, that the "will of our Father may be done by us upon earth," with the same cheerfulness and vigilance, as it is by them in heaven. And let us beg of God, that "as they always do him service in heaven, so they may succour and defend us on earth;" and at last, when we shall leave this earth, that they may conduct us to the regions of immortal happiness, to "the innumerable company of angels," (Heb. xi. 22,) where we shall be ever with them, and like them. All which we may hope to obtain, through the sole merits and mediation of their and our Lord and King, even Jesus Christ the righteous; who submitted, for our sakes, to be "made lower than the angels;" (Heb. ii. 7. 9;) but is now set down at the right hand of God, "angels, and authorities, and powers, being made subject unto him" (1 Pet. iii. 22.) To him, therefore, with the Father and the Holy Ghost, three persons and one God, be ascribed, as is most due, all honour

healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

*The Epistle. 2 Tim. iv. 5.*

WATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight,

and glory, thanksgiving and praise, might, majesty, and dominion, henceforth and for evermore. *Amen.*

DEAN STANHOPE.

(81.) That famous Evangelist, whose memory we celebrate this day, was born at Antioch, where there flourished schools of the liberal sciences. In these St. Luke had his education; and, having passed through his preliminary studies, he applied himself to the study and practice of Physic. It is thought that for some years he practised physic at Rome, being a servant in the household of one of the family of the Lucilii, and, upon his liberty obtained, he took the name of Lucas, a diminutive of Lucilius. That this was the "beloved physician" mentioned by St. Paul, (Col. iv. 14,) and "the brother whose praise is in the Gospel," (2 Cor. viii. 18,) the most ancient writers of Christianity do allow; for this is acknowledged by Ignatius, in his Epistle to the Ephesians, who lived in or next to the apostolical times. Some have thought him to be one of the seventy disciples, but this is asserted without ground; for all antiquity make St. Luke the disciple of the apostles, and not of Christ. The time when St. Luke joined himself to St. Paul, was soon after the contention happened between him and Barnabas at Antioch, in the year of Christ 51. For taking only Silas with him, in his journey to Troas, (Acts xvi. 8,) it is very probable that Luke was taken into company when he came to that place; for in the whole relation, before this time, of St. Paul's acts, the author of the Acts of the Apostles (which was undoubtedly St. Luke) says, Paul "spoke," Paul "departed," Paul "went," &c. but almost ever after his being at Troas, to the end of the book, he speaks of St. Paul's actions, as if he himself had mingled with them. "We loosing from Troas; we were abiding certain days; we went out; we sat down." He wrote his Gospel about seven years after his conjunction with St. Paul, whom he never left until his death. He is recorded to have written this excellent work in Achaia and Bœotia, whilst St. Paul stayed there, which was in the year of Christ 58. He is said to have written his Gospel to hinder the faithful from being poisoned by the heretical relations of the Corinthians, a very early race of heretics sprung up in the Church. He wrote his book of "the Acts of the Apostles" about three years after, in the fifth

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

year of Nero, and of Christ 61. There has been a general tradition concerning this saint, that he was not only a physician, but an eminent painter in his time ; that he painted the Virgin Mary, St. Peter and Paul, and (if we may credit Metaphrastes) our Saviour himself. How St. Luke disposed of himself after St. Paul's Martyrdom at Rome, is not so very certain : Epiphanius says he preached in Dalmatia, in Gaul, Italy, and Macedonia. Others affirm, that when he left Rome, he returned into the East, and from thence he went to preach in Africa, and that he converted the Thebans to the faith. That he at last suffered martyrdom, the best authors of antiquity allow. The later Greek writers relate his death with more particularities, saying, that he was crucified or nailed to the branches of an olive tree, there not being upon the place dry wood sufficient to make a cross for him to suffer on.

*Dr. Nicholls.*

In the Collect for the day he is styled " Luke the Physician, whose praise is in the Gospel : " from which profession he was " called to be an Evangelist, " which at first signified in general a preacher of the Gospel, but was afterwards restrained to those four, who wrote the history of the life and doctrines of our Saviour. He was likewise called from a physician of the body to be a " physician of the soul. " And thence our Church teaches to pray, " that by the wholesome medicine of the doctrines delivered by him all the diseases of our souls may be healed. "

The Epistle contains St. Paul's directions to Timothy for the faithful discharge of the office, to which he was called.

The Gospel gives us a short account of Christ's sending forth his disciples into the world, together with the commission given to them. *Dr. Hole.*

(82.) From what is here said by St. Paul we

ware also, for he hath greatly withstood our words. (82.)

*The Gospel.* St. Luke x. 1.

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

may observe the constancy of St. Luke's faith. For, when Demas forsook Christ and St. Paul from an inordinate love of this present world, St. Luke kept firm and steadfast to both : " only Luke is with me. " Our Saviour had some mercenary disciples, who followed him only for the loaves : they kept with him, whilst any thing could be gotten by him ; but, when that failed, they " drew back, and walked no more with him. " John vi. 66. We read of others, who for a while received his word with joy ; but, when any tribulation or persecution arose because of the word, " by and bye they were offended. " Matt. xiii. 21. The apostle also speaks of some among the Galatians, that they began well, and set out right at their entrance on the Christian course, with some fair and promising hopes of their continuance : " Ye did run well, " saith he ; " who did hinder you, that ye should not obey the truth ? " Gal. v. 7.

But we are taught other and better things of St. Luke, the saint of this day : who not only began well ; but held out to the last ; being neither diverted by the love, nor discouraged by the hatred or terror, of the world. He never left St. Paul, because he saw him resolved not to leave our Saviour ; and so was a constant follower of him, as he was of Christ. He was not, with Demas, bewitched by the sorceries of the world, nor enchanted by the charms of earthly profits or pleasure : but he kept on his Christian course, as well when beset with thorns, as when strewed with palms and roses. In a word, he never shrunk or started aside from the truth : but continued with St. Paul in defence of Christianity, when others left it ; and, to crown all, he cheerfully laid down his life, for the testimony of the Gospel which he had written.

Thus we see in St. Luke a pattern of constancy and perseverance in the faith ; of true and sincere



remain, eating and drinking such things as they give : for the labourer is worthy of his hire. (83.)

### Saint Simon and Saint Jude, Apostles.

#### The Collect.

O ALMIGHTY God, who hast built thy

friendship ; of unwearied diligence and fidelity in his calling. It is a lesson worthy of imitation, and may teach us to go and do likewise.

#### Dr. Hole.

(83.) The following observations and inferences will contribute to our improvement by this passage of Scripture.

1. And first, this spiritual "harvest," and the greatness of it, gives us a fair occasion to contemplate and admire the power, and wisdom, and goodness of Almighty God, in the astonishing success of his Gospel. This is undoubtedly the Lord's "doing," and such as can never be sufficiently "marvellous in our eyes." And therefore we who are, as the apostle calls his Corinthians, "God's husbandry," (1 Cor. iii. 9,) ought to reflect upon the mighty operations of his grace in ourselves and others, with holy wonder and humble thankfulness. We should constantly stir up our zeal and diligence, to answer the good intents of so amazing a Providence, and take all possible care to bring forth fruits worthy of such mercy. For dreadful will be our case at last, beyond what we are able to fear or to conceive, if we shall fall under that aggravation of our other sins, to have received this "grace of God in vain." 2 Cor. vi. 1.

2. Secondly, when the ministers of the Gospel are here called "labourers," this shews us the nature of our calling. That it is by no means a profession of ease and idleness, but of constant and painful care. When these again are said to be "labours in harvest," this is still a greater reproach to them that are slothful ; since, at such times, and upon that emergency, even the laziest are content to work, or are thought inexcusable if they do not. It likewise intimates to us, with what vigour and alacrity we should perform the several offices required of us ; since the labour of harvest is not only hard, but, notwithstanding all the hardship of it, usually attended with a sensible cheerfulness and a willing heart, above all others. And again, when we are told, that this is the Lord's harvest, this shews us, what end we ought chiefly to propose to ourselves ; that neither honour nor reputation, interest nor popularity, must be the things we seek ; for this were to forget our Master's, and to

church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner-stone ; grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen. (84.)

#### The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and

do our own business. Who then is that faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. 1 Cor. xv. 58 ; Matt. xxiv. 45, 46.

3. A third thing to be inferred from the text is, the great care men ought to take, in distinguishing between the regular and true, and those other busy and pragmatistical labourers, who, without any warrant or command from the Lord, will needs be "thrusting themselves" into "his harvest." It was God's complaint by the prophet Jeremy of old, "I have not sent these prophets, yet they ran ; I have not spoken to them, yet they prophesied." Jer. xxiii. 21. The abounding of such teachers, who of their own heads intrude into so weighty a concern, is ever represented in Scripture, as a very grievous curse and judgment. And, how God comes to suffer this, St. Paul hath given us some account when he says, "The time will come, when men will not endure sound doctrine, but after their own lust shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth." (2 Tim. iv. 3, 4.) It seems, the curiosity of the people, and their not enduring to be told necessary and plain truths, is the beginning of this mischief : a mischief, which soon grows to dangerous errors, and fatal deceit, and a settled dislike of sound doctrine. For it is scarce to be expected, that they, who set up themselves, should bear the same conscientious regard to what they deliver, as others will, who are sensible they come by the direction, and upon the errand of their Master ; and who know, they must be answerable for the discharge of their duty, to that regular and fixed authority by which they were sent. But still, allowing they contain themselves within the bounds of truth ; admitting it were true, which for the most part it is not, that their gifts excelled those of our lawful pastors ; yet is there still one prejudice against them, which singly ought to weigh down all their boasted, and even supposable advantages in other respects ; I mean, that these are not the labourers sent by the Lord ; that is, they have not the same commission derived from Him, nor are entrusted with the charge of

brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them

souls, as lawful pastors are. This is a warning, which I could not omit, where there is given so fair an occasion for it. And I do, in the spirit of meekness, and in the name of our Lord Jesus Christ, beseech all those very seriously to consider it, who have suffered themselves to conceive any prejudice to their own duly established ministers; and who, upon any specious pretence whatsoever, are prevailed upon to make a breach in the order and unity of the Church. And for the rest, I leave this particular upon them, with that exhortation of St. Paul, (Heb. xiii. 17,) "Obey them that have the rule over you;" that is, your spiritual guides, "and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

After what hath been already spoken, there will certainly need but little to enforce that, which I design for my last inference, contained in this command of our Saviour. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." The success of each man's undertakings in his respective profession depends upon the blessing of God for making the means effectual: but the success of ministers is more entirely his. In other cases he needs only not forbid, or at most command, natural effects: but in this, when our persuasion bends corrupt minds to truth and goodness, he produces an effect by instruments, in no degree sufficient for it. And therefore, in our daily prayer for "the clergy and the people," we do most pertinently apply to God, as a "God who alone worketh great marvels." For such indeed it is, to turn men's hearts, by the ministry of their weak and sinful brethren; who, without the continual dew of his grace, must needs plant and water in vain. DEAN STANHOPE.

(84.) There are two saints commemorated by

that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. (85.)

*The Gospel.* St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would

the Church this day. The first is Simon, surnamed the Canaanite, (Matt. x. 4;) and Zelotes, (Luke vi. 15; Acts i. 13:) which two names are the same: for the Hebrew word Canaan signifies a Zealot. There were a sect of men called Zealots, about the time of Christ, in Judea, who, out of a pretended zeal for God's honour, would commit the most grievous outrages; they would choose and ordain high priests out of the basest of the people, and murder men of the principal dignity. It is probable that Simon, before his conversion and call, might be out of this sect: or, however, some fire and fierceness in his temper, gave occasion for his being called the Zealot. He was one of the twelve apostles, and kin to our blessed Lord; either his half brother, being one of Joseph's sons by another wife, as all the Greek fathers contend, or cousin by his mother's side. Most certain this is that Simon which is meant, (Matt. xiii. 55;) "Are not his brethren, James, and Joses, and Simon, and Judas?" There is a tradition, that it was at his marriage in Cana of Galilee that our Saviour was present. After our Saviour's ascension, he is recorded to have preached the Gospel in Mesopotamia; that he preached likewise in Egypt and Africa, is related by others. And (if we may credit Nicephorus, a later writer) that he extended his mission as far as Britain. He suffered martyrdom in Persia.

Jude, the other apostle, whose memory is this day observed, was one of the twelve apostles, brother to James, (Jude 1,) and therefore bore the same relation with him to our Saviour. He was that same Judas mentioned in the verse before cited; "are not his brethren, James, and Joses, and Simon, and Judas?" He had two surnames, one was Thaddæus, which does not seem to be more than a diminutive, or small alteration of Judas, and is derived from the same root in Hebrew as Judas is. Lebbæus is derived from a word in Hebrew

love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord ; if they have persecuted me, they will also persecute you ; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin : but now they have no cloak for their sin. He that hateth

which signifies heart, and is as much as Corculum, or Little Heart. He preached the Gospel with his brother in Mesopotamia, Arabia, and Idumæa, &c., and suffered martyrdom at Berytus.

*Dr. Nicholls.*

The Collect for this day prays God, who hath "built his Church upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone," to grant us, "so to be joined together in unity of spirit, that we may be made an holy temple acceptable unto him." To this end the Epistle directs us to adhere stedfastly to the Christian faith.

And in the Gospel we are exhorted to brotherly love, as the best cement of that union, and the firmest bond to hold us together.

*Dr. Hole.*

(85.) The apostle here exhorts us to contend earnestly for the faith.

This however is not to be done by arms ; by any external acts of violence. But we must contend for it, 1. By arguments, being "ready always," as St. Peter saith, "to give a reason of the hope" and faith "that is in us," (1 Pet. iii. 15;) and we should be always ready, by Scripture and reason, to convince and convert gainsayers.

2. We are to contend for the faith by earnest and fervent prayer ; since we cannot propagate or defend it by our own strength. Peter's faith had failed, if Christ had not prayed for him : and ours will fail much more without the like assistance. But though we can do nothing without him, yet "we can do all things through Christ which strengtheneth us : his grace will be sufficient for us ;" and if he be for us, it matters not who is against us.

Lastly, we are to contend for the faith by magnanimity, and patience in sufferings. So did the apostles and primitive Christians, who overcame all their enemies, not by fighting, but by suffering. They planted the faith of their doctrine, and watered it with their blood ; till, by the blessing of God, it grew and overspread the earth.

In short, "the weapons of our warfare are not carnal, but spiritual ; and are mighty through God,

me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. (86.)

to the pulling down of the strong holds of Satan, and the building of us up in our most holy faith." Christ, the Captain of our salvation, was made perfect by sufferings ; and his followers, the apostles, attained to perfection the same way : and, if we suffer with or for him, we shall also be glorified together.

Let us then contend earnestly for the unity, the purity, and the continuance of the faith : for the unity of the faith, against those who would divide it ; for the purity of the faith, against those who would deprave and corrupt it ; for the continuance and propagation of the faith, against those who would subvert and undermine it. Till, by fighting the good fight of faith, and living answerably to it, we attain at length a crown of glory, through the merits of Jesus Christ.

*Dr. Hole.*

(86.) From this day's Gospel we may learn, 1. The great lesson of brotherly love and kindness, which our Saviour here commands, and charges upon all his followers, and elsewhere makes the distinguishing mark of his disciples : willing them to love their neighbour as themselves ; and to do unto all men as they would that men should do unto them.

2. We learn hence, that the hatred of the world is no discharge from this duty of loving them, nor should it be any discouragement from it : for our Saviour teaches us, to "love them that hate us ;" and here tells us, that "if the world hate us," we need not "wonder, for it hated him, before it hated us," and the disciple cannot expect to be better than his Master. It is honour enough for us, to be made conformable to his sufferings, that we may be partakers of his glory ; and we may well be content to bear the cross, which will surely bring us to a never-fading crown.

3. We learn hence the heinousness of the sin of unbelief, which the clear discoveries and revelations of the Gospel have rendered altogether inexcusable. For after all that Christ hath said and done for man's salvation, it must be mere obstinacy and perverseness of will, to refuse or neglect it.

**All Saints' Day.** (87.)*The Collect.*

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body (88.) of thy Son Christ our Lord; grant us grace so to follow thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

*For the Epistle.* Rev. vii. 2.

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

Of the tribe of Judah were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Whence, lastly, we learn, the great danger of infidelity, or sinning against light and knowledge; which our Saviour makes the reason and aggravation of their condemnation; that "light is come into the world, but men love darkness rather than light, because their deeds are evil."

Upon the whole then, let us take heed, that there be not found in any of us "an evil heart of unbelief in departing from the living God."

*Dr. Hole.*

(87.) The feast of All Saints is not of very great antiquity in the Church. About the year of our Lord 610, the heathen pantheon, or temple, dedicated to all the gods, at the desire of Boniface IV. bishop of Rome, was taken from the heathen by Phocas the emperor, and dedicated to the honour of All Martyrs; hence came the original of All Saints, which was then celebrated upon the first of May. Afterwards, by an order of Gregory IV. it was removed to the first of November, in the year of our Lord 834, as it has stood ever since. Our reformers having laid aside the celebration of a great many martyrs' days, which had grown too numerous and cumbersome to the Church, thought

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. *Amen.* (89.)

*The Gospel.* St. Matt. v. 1.

JESUS seeing the multitudes, went up

fit to retain this day, wherein, by a general commemoration, our Church gives God thanks for them all. *Dr. Nicholls.*

In the Collect for this day we are reminded of that one fellowship and communion of saints, into which God hath knit together his chosen people in the mystical body of Christ: to the intent that we may continue steadfast in the communion of the Church militant here upon earth, and so be fitted to join for ever with the Church triumphant hereafter in heaven. To this end we pray for grace to imitate their holy lives in this world, that we may be qualified to partake with them in the happiness of the next.

In the Epistle, a seal is ordered by Almighty God to be set on his true and faithful servants: and in the Gospel, our Saviour marks out the persons, that are entitled to this distinction, *Dr. Hole.*

(88.) A mystical body is a body in a figurative sense; in which sense the Church is called our Saviour's body. *Dr. Bennet.*

(89.) The following remarks may be suggested from the love of God to his saints: a due improvement whereof would be the best and most Chris-

into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the

tian method of rendering to him, and them, the honours intended to both, by the observation of this festival.

1. First, then, the integrity of these sealed, and that purity of faith and worship so carefully maintained by them, may be of signal use to us, when attacked with violent temptations to sin. It will represent to us, by their example, the possibility of resisting and overcoming all attempts made upon our virtue, by sincere resolutions and endeavours, backed with that grace, which alone can render them effectual. It will fill us with assured expectation of, and dependence upon, all such necessary strength and assistances from God, provided we hold fast by him, and do not tamely desert his cause; which always is the cause of goodness and strength. It would guard us against the dangerous seducements of numbers, and authority, and examples; and not suffer us to love piety and virtue one whit the less, because not valued by the many, or not countenanced by the great. Quite contrary, it would possess us with a terrible apprehension of vices, that have credit and vogue, and are grown fashionable in the world; when we reflect, that these great champions of faith and holiness attained the honour and privilege of God's seal, by an inflexible, even when a persecuted, singularity in the true religion. And this leads us naturally to a

2. Second remark resulting from the eminent deliverances they were "sealed" to. These should convince us, however improbable discouraging circumstances may sometimes happen to render it, that abiding steadfastly by our duty is the best security, with regard to our present interests; it often proves so in fact. Nay it always proves so, when God, for wise and better purposes, does not see fit to suffer the contrary. But there is another case, not subject to the same reserves: and that is the protection of the Church in general, notwithstanding all the malice and subtlety of its manifold adversaries and insulters: a very comfortable reflection, to all that love the Lord Jesus and his Gospel. Such a one, in truth, as it were heartily to be wished, the dissoluteness of some, the profaneness of others, the industrious propagation of infidelity by a third sort, and, which gives success and encourage-

ment to all these, the general lukewarmness and indifference of those, who ought to oppose and suppress them, had not rendered almost the only anchor of our hope. God in his mercy touch the consciences of those, who take, or who encourage, or who connive at, such liberties. God dispose us all, with a becoming indignation to exercise the powers we have: or, if these be too feeble, to contrive new and more effectual methods, for suppressing and reforming them; lest these crying abominations be visited upon our nation, in judgments suitable to the horror of their guilt. But I return and observe,

3. Thirdly, That the sufferings and rewards of those saints, who died in the cause of religion, ought to be a most powerful incitement to our zeal and perseverance. They were men of like passions and infirmities with us, which takes off all pretence of their virtues being impracticable. The promises of divine assistance are the same still, and therefore the like difficulties cannot be invincible. Their examples indeed are left us, and our memories are refreshed with them for this very purpose, that we also should "run with patience the race that is set before us." Their courage and constancy, their resignation and charity, should be copied by us, as occasion requires. Their sincerity and devotion, the purity of their faith, the innocence of their conversation, their fruitfulness in good works, their contempt of the world, and heavenly-mindedness, should be patterns always before our eyes; because these are virtues, that may, and should be always in our practice. In a word, let us express our thanks to Almighty God for the advantage of such shining examples, and pay all due reverence to their memory, by endeavouring to be like them. For, when all is done, the best and most acceptable honour we can possibly do those renowned Christian heroes is the forming of our conduct upon the model of their graces, and aspiring after the weight and the brightness of their crowns.

DEAN STANHOPE.

(90.) The Scripture, read for the Epistle, sets before us the peculiar favour of God towards those faithful servants of his, of whom this festival is designed to transmit an honourable remembrance to all

posterity. The Gospel, in order to our more ready attainment of the like advantages, sets before us those good dispositions, which recommend the saints to the care and protection, and exalt them to the dwelling and fruition, of God. For the privileges of good men we have the beloved disciple's authority: for their happiness, and the way to it both, we have the word of the Master himself; who at once pronounces such persons "blessed," and instructs us how they come to be so.

The virtues here mentioned, and the particular blessedness appointed to each, are a subject too copious to be enlarged upon. A few general remarks shall be offered on those virtuous actions, and good dispositions, which are prescribed as means, proper for attaining the blessings here promised.

Concerning the dispositions prescribed here for the attainment of true blessedness, I observe,

First, That most of them are what we call moral, and many of them social, virtues. The former will be a warning to my reader what men of skill those are, and how far endued with the spirit of Christ, who upon all occasions disparage moral virtues as mean and legal, and beneath the dignity of spiritualized Christians; who blame us for not preaching Jesus Christ and his Gospel, when we preach what Jesus Christ himself preached and practised; who slanderously misrepresent this established Church as derogating from faith and grace, because her ministers urge upon their people those good works which our Saviour says, in this very chapter, ought so to shine as to be "seen of men;" (Matt. v. 16;) which St. James demands as the necessary evidence of a true and living "faith;" (Jam. ii. 14, &c.) which St. Paul declares to be the "fruits of the Spirit;" (Gal. v. 22; Ephes. v. 9;) and which, if a man "do not," St. John pronounces him to be, "not of God, but of the devil;" (1 John iii. 10.) How dangerous is the delusion of those poor souls who give themselves up to the guidance of such teachers! How safe and comfortable that communion whose guides, in this regard, bear no reproach but what falls upon the apostles, and their blessed Master himself! For so long as their Epistles are allowed, we shall never be convicted for thus detracting from grace and faith; and so long as his sermon on the mount stands upon record, this will vindicate our endeavours to bring our flocks to heaven, by taking the way that Christ first led them in.

But I likewise observed that many of them are social virtues; such as mankind are benefitted and endeared to each other by. Of this kind are humility, and meekness, and mercy, and peaceableness; (and if, as some have done, we shall interpret the sixth verse of justice in our dealings, we may add righteousness also.) Now it is plain God could not

have expressed a greater friendliness for the common good of the world, and the comforts of society, than by first enjoining the virtues that promote these excellent ends; and then providing such ample compensation in another world for habits and practices, which self will be always opposing in this world. So plainly is he the best Christian who is the greatest benefactor to order, and peace, and love; and so much more precious is an active charity than an idle and unprofitable, though never so rapturous contemplation, in his eyes who prefers "mercy before sacrifice," and who is ever doing good to all his creatures.

2. I observe of these virtues, secondly, That they are plain and easy marks to judge of our blessedness by. Many of them are such as will render themselves conspicuous to other people; but it is impossible for any of them not to be discernible to a careful examiner of his own breast: and this is an inquiry which deserves all our care; for since all of us cannot but desire to be happy, and since we must be so or otherwise, according as we excel or are defective in these good qualities; who, that is so, would want the satisfaction of knowing it? Who that is not, would not gladly be awakened by such a sense of his misery as might effectually engage his utmost endeavours to become so?

3. Lastly, When this inquiry is made, we must not content ourselves with a partial return to it, or imagine that one or a few of these qualities will entitle us to happiness; if they be manifestly not accompanied by the rest; for, without entering into any niceties about the number, the order, or the necessary connection of the virtues here enjoined, it is evident from the whole tenor of Scripture, that God requires, in every one of us, all the dispositions of mind here mentioned, and looks that each should exert its proper acts as fit occasions offer. The merciful shall obtain no mercy from God, if he be impure; nor shall the pure see God, if he be not peaceable. In short, they are all bound upon us by the same authority, and all must go to the composition of a perfect Christian. Even the preparation to undergo persecution for righteousness and Christ's sake is necessary, though God may never bring us into circumstances of reducing that readiness into act. But persecution alone had never exalted the martyrs and confessors of this day, had not their other virtues, like so many jewels, adorned and added lustre to that crown they now wear in heaven: the brightness whereof we justly praise God for; and do best express our thanks, by aspiring after it in the way they have gone before us. Which may he give us grace to do, for his blessed Son's sake, the Captain of their and our salvation, Christ Jesus. DEAN STANHOPE.

THE ORDER FOR THE  
ADMINISTRATION (1.) OF THE LORD'S SUPPER,  
OR  
HOLY COMMUNION. (2.)

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¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, (3.) or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life,*

(1.) Since the death of Christ hath reconciled God to mankind, and his intercession alone obtains all good things for us, we are enjoined to make all our prayers in his name; and, as a more powerful way of interceding, to commemorate his passion by celebrating the holy Eucharist, which in the purest ages was always joined to their public and common prayers. (Acts ii. 42.) And to evidence our Church wishes it were so still, she appoints a great part of this office to be used on all Sundays and holy-days, and orders the priest to say it at the altar, the place where all the prayers of the Church of old were wont to be made, because there was the proper place to commemorate Jesus our only Mediator, by whom all our prayers became accepted. And hence the ancients call this office "the Service of the Altar," which in the time of celebration was then also, as our rubrick now enjoins, covered with a fair linen cloth. As for the primitive and original form of administration, since Christ did not institute any one method, it was various in divers churches, only all agreed in using the Lord's prayer, and reciting the words of institution, which therefore some think was all the apostles used: but their successors in several Churches added devout forms thereunto, which being joined to the original order used by the founder of each Church, was for greater honour called by the name of that first author: and hence we have now the Liturgy used at Jerusalem, called "The Liturgy of St. James;" that of Alexandria, called "The Liturgy of St. Mark;" that of Rome, called "The Liturgy of St. Clement;" with others of lesser value: which, by the fancy of adding to them in every age, have contracted many superstitions of later times, and yet do still contain many genuine and substantial pieces of true primitive devotion, easily distinguished from the modern and corrupt additions.

But since none of these apostolical Liturgies were believed of divine institution, St. Basil and St. Chrysostom made new forms for their own Churches, now generally used in the east; and St. Ambrose and St. Gregory the Great composed Sacramentaries for their several Churches; and the Christians in Spain had a peculiar order for this office, called "The Mozarabic form;" the Gallican Church had another distinct from all these; and St. Gregory was so far from imposing the Roman Missal on this Church of England, that he advises Augustine the Monk to review all Liturgies, and take out of them what was best, and so to compose a form for this nation. And when the Roman Missal (afterward imposed here) was shamefully corrupted, our judicious Reformers made use of this ancient and just liberty; and, comparing all Liturgies, they have out of them all extracted what is most pure and primitive, and so composed this admirable office, which as Bishop Jewel affirms, "comes as nigh as can be to the apostolic and ancient Catholic Church," and indeed is the most exact now extant in the Christian world, the explaining whereof will effectually serve to assist the communicant in order to a worthy preparation before the receiving, devout affections in receiving, and the confirming of his holy purposes afterwards: for it doth instruct us in all that is necessary to be known, and to be done, in this sacred and sublime duty, and is contrived in this curious method. DEAN COMBER.

(2.) This service is so called in the Liturgy: and well it were, that the piety of the people were such, as to make it always a communion. The Church, as appears by her pathetic exhortation before the Communion, and the rubric after it, labours to bring men oftener to communicate than she usually obtains. Private and solitary commu-

nions, of the the priest alone, she allows not; and therefore, when others cannot be had, she appoints only so much of the service, as relates not of necessity to a present communion, and that to be said at the holy table: and upon good reason; the Church thereby keeping, as it were, her ground, visibly minding us of what she desires and labours towards, our more frequent access to that holy table: and in the mean while, that part of the service, which she uses, may perhaps more fitly be called "the second service" than "the Communion." And so it is often called, though not in the rubric of the Liturgy, yet in diverse fast-books, and the like, set out by authority. If any should think, that it cannot properly be called the second service, because the morning service and Litany go before it, which indeed are two distinct services; whereby this should seem to be the third, rather than the second service; it is answered, that sometimes the "Communion Service" is used upon such days as the Litany is not; and then it may, without question, be called the second service. Nay, even then, when the Litany and all is used, the Communion service may be very fitly called the second service: for though, in strictness of speech, the Litany is a service distinct, yet in our usual acceptation of the word service, namely, for a complete service with all the several parts of it, psalms, readings, creeds, thank-givings, and prayers; so the Litany is not a service, nor so esteemed, but called "the Litany," or supplications; and looked upon sometimes, when other offices follow, as a kind of preparative to them, as to "the Communion, &c." And therefore it was a custom in some Churches, that a bell was tolled, while the Litany was saying, to give notice to the people, that the Communion service was now coming on.

*Bp. Sparrow.*

Of the many compellations given to this sacrament in former ages, our Church has very wisely thought fit to retain these two in her public service, as those which are most ancient and scriptural. As for the name of "the Lord's supper," which name the papists cannot endure to have this sacrament called by, because it destroys their notion of a sacrifice, and their use of private mass, we find this given to it, as its proper name in the apostle's time by St. Paul himself, "when ye come together into one place, this is not to eat the Lord's supper?" (1 Cor. xi. 20.) And this name is frequently given to it by ancient writers. So for "the Communion," this is plainly another scriptural name of the same holy sacrament. "The cup of blessing which we bless, it is not the communion of the blood of Christ?" (1 Cor. x. 16.) Which name is given to it, partly, because by this we testify our communion with Christ our head; partly, because

it unites us together with our fellow Christians, partly, because all good Christians have a right to partake of it: hence with St. Chrysostom and St. Basil "to communicate" is the common word to express the participation of this Sacrament.

*Dr. Nicholls.*

(3.) In the order for the administration of the Sacrament of the Lord's Supper in the English Liturgy, the *first Rubric* prescribes, that "so many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least some time the day before." One object of this Rubric might be to enable the minister to ascertain the number of Communicants, that he might judge what portion of Bread and Wine it would be necessary for him to place on the Table for consecration. But doubtless its principal design was to afford him an opportunity of learning the characters and qualifications of those who intended to communicate; that he might administer such instruction or admonition as he should deem necessary; and that if he should judge any not to be proper subjects for that sacred ordinance, he should warn them not to approach the Holy Table.—This Rubric has been omitted by our American Reviewers of the Liturgy; probably from the inconvenience of conveying the notice in our scattered Congregations. But it is desirable that there should be a *general direction*, requiring all persons to advertise the minister of their wishes, before presenting themselves at the Holy Table for the *first time*. This is probably now the general usage of the Church. There is also a Canon to this effect in the Diocese of Connecticut, and there may perhaps be similar Canons in some of the other Diocesses. But the general regulations of the Church are paramount to any local injunctions; and if persons should neglect the latter, and present themselves at the Lord's Table without previous notice, it should seem that the Minister would have no right to refuse them the Sacrament, unless he should know them to be excluded, by one of the Rubrics which stand at the head of the Communion Service, and which are established by the general authority of the Church.

T. C. B.

In the primitive times, when discipline was strictly maintained, all such persons, as soon as known, were put under censure; but if, before censure, they offered themselves at the Communion, they were repelled. And indeed such severe discipline might not be amiss, whilst it was grounded only upon piety and zeal for God's honour, as it was in those devout times. But afterwards, some persons being debarred from the Communion out of private pique and resentment, an imperial injunction prohibited "all, both bishops and presbyters, from shutting out any one from the Communion,



that the Congregation may thereby be satisfied ; and that he hath recompensed the parties to whom he hath done wrong ; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign ; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended ; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice ; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate : Provided, that every Minister so repelling

before just cause be shewn, that the holy canons do give them power so to do." And the canon law did not allow a discretionary power to the priest to thrust away every ill person from the sacrament: "a vicious person, offering himself to receive the Communion, is not to be expelled, but is to be carried privately aside, and to be exhorted not to receive the Communion." Indeed the later canonists did interpret this only of occult crimes, and such as were not generally known; allowing only persons "notoriously guilty" to be repelled: and of this opinion were the compilers of our rubrics in Edward the Sixth's time, as appears from their wording this rubric, "If any be an open and notorious evil liver, &c." But, however, they limited this discretionary power of the minister, obliging him, even in "notorious" crimes, to "admonish" such persons first to abstain, and only upon obstinacy to repel. But, nevertheless, this formerly gave occasion to several exceptions and disputes; and therefore, in the last revision of the Common Prayer, repulsion was not left to the absolute power of the minister, but he was obliged to give notice thereof to the diocesan, and to take his advice therein. And still it remains so uncertain, what is "notoriety," both in presumption, law, and fact, that a minister is not out of danger of transgressing his rule, if, before judicial conviction of a crime, he goes farther than admonishing any person to abstain.

*Dr. Nicholls.*

This Rubric authorizes the minister to repel from the communion any "notorious evil liver," but there is some ambiguity in the phrase. There may be notoriety *in fact*, and notoriety *in presumption*, and again there may be notoriety *in law*. So also with respect to the "Congregation's being offended thereby," we may distinguish between what may happen to offend a Congregation, and what in reality ought to offend them. In England, these ambiguities have sometimes caused disputes between the Curates and their Communicants. But a more fruitful source of contention has arisen from the collision between the English Canon and the Civil laws. The Canons require the Clergymen to repel certain offenders from the Commu-

nion, without allowing him any discretion, any power whatever: But the Test Acts which bring so many persons to the Communion, in order to qualify themselves for offices, civil and military, make no allowances for their exclusion in any case, nor have any proviso to indemnify the minister for proceeding according to the Rubricks or Canons in denying them the Sacrament. And by a Statute of Edward VI. it is enacted that "the minister shall not without a lawful cause, deny the Sacrament to any person that devoutly and humbly desires it." If we inquire what constitutes "a lawful cause," Bishop Andrews informs us that "the law of England will not suffer the Minister to judge any man a notorious offender, but him who is so convicted by some legal sentence." And the English Civilians and Canonists seem to agree that nothing amounts to *notorium juris*, or notoriety in law, but proof by confession in open courts, or conviction by a sentence of the Judge.

In this country the state of things is different. Indeed the public sentiment concerning qualification for admittance to the Holy Table is raised to a much higher standard than in those countries where religion is an establishment of the State. And in repelling an evil liver, or a wrong doer, from the Communion, the minister will not be liable in an action of defamation, if he proceeds according to the rules of the Society to which he belongs. As we have no State or National religion, every man, in connecting himself with a particular denomination of Christians, tacitly or expressly agrees to be bound by its regulations. This is the dictate of reason. It has been settled as a principle of law, in at least one of the States, and I doubt not it would be so received in every State. But the minister must proceed in strict conformity with the regulations of the ecclesiastical body to which he belongs. It will not do for him to set up qualifications of his own dictation—such as a particular religious experience, or the refraining from certain amusements. Still less may he make his sacred office a shield for his caprice, or a subterfuge for the gratification of his private malice. Should any one be so lost to all the obligations that pertain to his holy profession, while his hypocrisy would

any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, as soon as conveniently may be.

¶ The Table, (4.) at the Communion-time, having a fair white linen cloth upon it, (5.) shall stand in the body of the Church, or in the Chancel; (6.) and the Minister, standing (7.) at the right side of the Table, (8.) or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer (9.) and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.

enhance his guilt in the sight of God, it would aggravate his punishment before any judicial tribunal.

To deny the symbols of his Saviour's dying love, to a transgressing brother, is the most painful duty which the Minister of our Church can be called upon to perform. If a conscientious sense of duty should compel him to it, it should be done with all possible kindness and sympathy. If possible, it should be done before the time of the Communion, and in private; for nothing can give a severer shock to the devotions of the members than an open repulse before the altar.

At the close of the second Rubric, there is a proviso, requiring every minister, repelling a member as has before been specified, to "give an account of the same to his ordinary, (or Bishop,) as soon as conveniently may be." This proviso must suppose a power in the Bishop to ratify or reverse the sentence and a right of appeal in the person who is repelled. It is taken from the English Rubric, which is predicated on such a power; and the 6th Article of the Constitution of the Church in this Diocese provides that, in case of such an appeal, the minister shall within one month make a statement to the Bishop of the charges on which he proceeded, and the evidence by which they are supported. But whatever may be the design of the proviso, it is the indispensable duty of the Clergy, in every diocese, to comply with its requisition.

T. C. B.

(4.) Altar was the name by which the holy board was constantly distinguished for the first three hundred years after Christ; during all which time it does not appear that it was above once called "table," and that was in a letter of Dionysius of Alexandria to Xystus of Rome. And, when in the fourth century Athanasius called it a "table," he thought himself obliged to explain the word, and to let the reader know that by "table" he meant "altar," that being then the constant and familiar name. Afterwards indeed both names came to be promiscuously used; the one having respect to the "oblation" of the eucharist, the other to the "participation;" but it was always placed altarwise in the most sacred part of the Church, and fenced in with rails to secure it from irreverence and disrespect.

Wheatly.

In King Edward's first service book the word

"altar" was permitted to stand, as being the name that Christians for many hundred years had been acquainted withal. Therefore when there was such pulling down of altars, and setting up of tables, in Queen Elizabeth's reign, she was fain to make an injunction to restrain such ungodly fury; and appointed decent and comely tables covered to be set up again in the same place, where the altars stood: thereby giving an interpretation of this clause in our Communion-book. For the word "table" here stands not exclusively, as if it might not be called an "altar" but to show the indifference and liberty of the name; as of old it was called "mensa Domini," the table of the Lord: the one having reference to the participation, the other to the oblation of the eucharist. *Bp. Overall.*

(5.) It was the practice of the primitive Church, to have the altar covered with a clean linen cloth. In the Sacramentary of St. Gregory it is called "Palla altaris," to distinguish it from the "Corporis palla," or the cloth thrown over the consecrated bread. The Scotch Liturgy orders, that "the holy table at the Communion time should have a carpet, and a fair white linen cloth upon it, with other decent furniture, meet for the high mysteries there to be celebrated." And by our own canons, at all other times, when divine service is performed, it is to be "covered with a carpet of silk, or rather decent stuff, thought meet by the ordinary of the place, if any question be made of it; which was originally designed for the clean keeping of the said" [white linen] "cloth;" though the chief use of it now is for ornament and decency.

*Dr. Nicholls, Wheatly.*

(6.) Custom has generally prevailed that it should stand in the chancel; and our governors manifestly approve it. And, if in the chancel, it should stand close to the east wall; the shorter sides or ends of it pointing northward or southward.

*Dr. Bennet.*

The words "where morning and evening prayer are appointed to be said," ought to have been expunged, after the place was transferred from the table to the reading desk.

*Shepherd.*

(7.) "We pray standing," saith Augustin, "which is a sign of the resurrection, at the time of Easter: whence also on all Lord's days that practice is observed at the altar.

*Bp. Cosins.*

(8.) Wherever the table be placed, the priest is

obliged to "stand at the north side," (or end thereof, as the Scotch Liturgy expresses it; which also orders, that it "shall stand at the uppermost part of the chancel or Church:") the design of which is, that the priest may be the better seen and heard; which, as our altars are now placed, he cannot be but at the north or south side. And therefore the north side, being the right hand or upper side of the altar, is certainly the most proper for the officiating priest, that so the assisting minister (if there be one) may not be obliged to stand above him. And Bp. Beveridge has shewn that whenever, in the ancient Liturgies, the minister is directed to stand "before" the altar, the north side of it is always meant.

*Wheally.*

It was the ancient custom to erect Churches in the form of a Cross, and to place the altar at the east end. The same position of the altar is preserved in the English Churches. When therefore the minister is directed to stand at the north side (or end) of the table, it is supposed that he will place himself on the *right* of it; and this is his proper position, in whatever part of the Church it may be situated.

T. C. B.

It was the custom of the ancients, that all things, which pertained to the celebration of the Lord's supper, should be said at the altar. In this celebration there is hardly any difference between us and the Protestants in Germany, but that among us the prayers are said by the bishop or minister at the altar, but among them in the desk: in which matter they do not agree with the ancients.

*Bp. Cosins.*

It was an ancient custom of the Church, to be traced up as high as the third century, to sing an anthem in this place, called the "Introit;" because, while this was singing, the priest made his introit, that is, entrance, within the "sceptum" or rail of the altar: which introit was usually a psalm suited to the day or solemnity. And this custom was ordered in the first book of Edward the Sixth; and, though omitted in the rubric of the second book, yet it has been, and is still, continued down in our cathedral Churches, and in choirs and places where they sing.

Now in many parish Churches, instead of this anthem, is commonly sung a psalm: which is very proper, though the minister should not go up to the communion table; and rather the more so when he does: because this interposal of a psalm makes a separation and distinction between the two services, which ought to be thus made by distance of time, when it cannot be done by difference of place. Not but in all parish Churches, as well as in choirs, where it can be done with convenience to the congregation, this service ought regularly to be said at the Lord's table: a thing,

which Bishop Beveridge, that great saint and ornament of our Church, and great admirer and promoter of our Liturgy, much desires and insists upon, as useful to remind people, that there ought at least to be a sacrament, though there be not, on every Sunday and holy-day.

*Dr. Bisse.*

(9.) This holy sacrament, and this divine prayer, had one and the same author; and therefore the Lord's prayer must be the most proper preface to the Lord's supper, in the celebration of which the primitive Church always used this prayer, as the Fathers testify; and St. Jerome affirms that Christ himself taught it his apostles to be said at the holy communion. It seems indeed that our Saviour intended it should be joined to all our offices of devotion, because he ushers it in with this injunction, "When ye pray, say, Our Father," &c. Luke xi. 2. In compliance therewith, as the Church hath again placed it at the entrance into this service, so let us repeat it with a fresh devotion: considering that these, being the words of the Son of God, will, if duly repeated, make way for the acceptance of all the rest of our petitions and services.

*Dean Comber.*

The minister is here directed to say the Lord's Prayer, and the Collect, in a standing posture, "the people kneeling." The Rubrics in the Communion Service are perhaps sufficiently clear in regard to the posture of the Clergy, but in regard to the people they are insufficient. Accordingly, there had been great variety in the practice of different congregations, and sometimes much diversity among the individuals of the same congregation. Communicants were embarrassed with considerations concerning the attitude which propriety required, while they should have been engaged in the most solemn acts of devotion. The Rubrics of the English Liturgy were not more explicit in this matter. To remedy the evil, the House of Clerical and Lay Deputies, in the General Convention of 1829, preferred a request to the Bishops that they would give their opinion concerning the proper postures to be observed, with a view to the promotion of uniformity in the Church. The following opinion was subsequently (1832,) adopted by the House of Bishops, and on its being communicated to the House of Clerical and Lay Deputies, that body adopted the following Resolutions, viz: Resolved, that the opinion of the House of Bishops respecting the proper postures to be observed at the administration of the Holy Communion, be printed and distributed.

T. C. B.

"The House of Clerical and Lay Deputies, having, at the last Convention, requested the House of Bishops to express their opinion as to the proper postures to be used in the Communion office, with

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

*The Collect.* (10.)

ALMIGHTY God, unto whom all hearts

a view of effecting uniformity in that respect, during its celebration, and the request having been then ordered to lie on the table for future consideration, the House of Bishops now communicated to the House of Clerical and Lay Deputies the opinion thus requested of them, as follows:—

First, with regard to the officiating priest, they are of opinion that as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit; in all parts, including the ante-communion and post-communion, except the confession, and the prayer immediately preceding the prayer of consecration.

Secondly, with regard to the people, the Bishops are of the opinion that they should observe the kneeling posture during all the prayers and other acts of devotion, except the *Gloria in excelsis*, when standing is required by the rubric, and except, also, during the allowed portion of the Hymns in metre, when the analogy of our services requires the same posture. The same analogy, as well as fitness of posture for the succeeding private devotions, which are required alike by propriety and godly custom, supposes *kneeling* as the posture in which to receive the final blessing.

Analogy, also, and the expression at the close of the shorter exhortation immediately preceding the confession, as well as the rubric before the confession, which suppose the posture of kneeling to be *there* assumed, indicate that that exhortation, and the longer one immediately preceding, should be heard by the people *standing*.

The postures, therefore, proper to be observed by the people, during the Communion office, the Bishops believe to be as follows:—

*Kneeling* during the whole of the ante-communion, except the epistle, which is to be heard in the usual posture for hearing the Scriptures, and the gospel, which is ordered to be heard *standing*.

The sentences of the offertory to be heard *sitting*, as the most favourable posture for handing alms, &c., to the person collecting.

*Kneeling* to be observed during the prayer for the Church militant.

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

¶ *Then shall the Minister, turning to the People, (11.) rehearse distinctly the (12.) Ten Commandments, and the People, still kneeling, shall, (13.) after every commandment, ask God, mercy for their transgressions: for the*

*Standing* during the exhortations.

*Kneeling* to be then resumed, and continued until after the prayer of consecration.

*Standing* at the singing of the hymn.

*Kneeling*, when receiving the elements, and during the post-communion, or that part of the service which succeeds the delivering and receiving of the elements, except the *Gloria in excelsis*, which is to be said or sung *standing*. After which the congregation should again *kneel* to receive the blessing.

The House of Bishops are gratified at the opportunity afforded them by the above noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity in all our Churches in the matter now before them."

(10.) This short and devout Collect is both a very fit introduction to the Communion Service, and a proper preface to the repeating of the Ten Commandments. The Western Church of old used this very form in this office, and the Eastern prayed before the Sacrament, "O Lord, purify our souls and bodies from all pollutions of flesh and spirit;" for the pure body of Christ must be received into a pure heart. And as the people were to be purified before the first publication of the law, (Exod. xix. 14.) so must we have clean hearts before we are fit to hear it; lest, if our minds be impure, sin take occasion by the Commandment to stir up concupiscence in us! Rom. vii. 8. *Dean Comber.*

(11.) The priest, in rehearsing the Commandments, speaks as from God; and therefore is ordered to "turn himself to the people;" whilst they receive them "kneeling;" the posture of reverence and submission to what God commands, and of humiliation for the breach thereof. *Dr. Bisse.*

(12.) "Distinctly;" that is, slowly and deliberately: in a manner suitable to the importance of the object, and the dignity of him whose commands they are. *Waldo.*

These divine precepts of the moral law were not appropriated to the Jewish synagogue, but do as much concern and oblige us, as they did them: we vowed to keep them in our baptism, and we renew

time past, and grace to keep the law for the time to come, as followeth.

*Minister.*

GOD spake these words, (14.) and said, I am the Lord thy God: Thou shalt have none other gods but me.

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

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

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

*Minister.* Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.

that vow at every communion, and therefore it is very fit we should hear them often, and have them repeated now, when we are going to make a fresh engagement to observe them. God hath told us, that "his prayer shall be abomination who turns away his ear from hearing the law;" (Prov. xxxviii. 9.) And our diligent attention to his will will incline him to hear our desires; so that our obedient and humble hearing of the Commandments makes way for the success of our prayers. And where could the Law be placed in our service more conveniently, than immediately before the Gospel, to make that more welcome to us, when the Law hath humbled us by its terrors? And since we are to confess all our sins before we come to this blessed sacrament of pardon, the Church holds out this glass unto us, by which we may discover all our offences.

*Dean Comber.*

(13.) When we hear these holy Commandments read in the Church, we must receive them with equal reverence and humility as if God himself spake them from mount Sinai: and, because we have offended against them all, we must kneel down as criminals ought to do, and diligently consider, as the priest reads them, what sins we have done against each Commandment; and when we have found out the particular transgressions, we must at the close of every command, most earnestly beg pardon for them, saying, "Lord have mercy upon us," and forgive us for these great offences; and, that we may never commit the like again, O do thou "incline our hearts to keep these laws." And

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

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy 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.

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

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

*Minister.* Thou shalt do no murder.

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

thus the law of God may be a daily means of our repentance and reformation. *Dean Comber.*

The ten Commandments were not appointed to be read in the first English Liturgy of 1549. They made no part of any ancient Liturgy; nor, if my information be correct, are they read in the Communion office of any of the reformed Churches, except our own: and in ours they were first inserted at the review of Edward's Liturgy in 1552. The order for the rehearsal of them however requires neither vindication nor apology. At the same time the place, which they occupy, is more proper than any other that could easily be found. They stand in that part of the office, which is more generally preparatory to the holy Communion, immediately after the Collect for purity, and before the Epistle and Gospel. And when there is a communion, they are consequently heard by all, by the younger as well as the older part of the congregation; by those, who do not communicate, as well as those who do. *Shepherd.*

(14.) When the Commandments are read, we should remember that they are not the words of the minister, but of God himself, and we should hear them with the same humility, the same reverence, and the same determination to obey them, with which they were heard by the people of Israel, when they were first announced from Mount Sinai. For the moral precepts of the Decalogue are as obligatory upon us Christians, as they were upon the Jews, to whom they were originally delivered. "If thou wilt enter into life, keep the command

*Minister.* Thou shalt not commit adultery.

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

*Minister.* Thou shalt not steal.

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

*Minister.* Thou shalt not bear false witness against thy neighbour.

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

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

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee. (15.)

¶ *Then the Minister may say,*

Hear also what our Lord Jesus Christ saith :

ments," is the precept of our Lord himself. At our baptism a solemn stipulation was made in our names, that we should "learn the Commandments and keep them." At our Confirmation we renewed with our own mouths the vows and promises made in our baptism, acknowledging ourselves bound to believe and do all what was then promised for us. These vows and promises we again solemnly renew every time we receive the Holy Communion. It is therefore proper that we should hear these Commandments frequently repeated, and more especially at those periods when we are to enter into fresh engagements to observe them.

SHEPHERD.

(15.) Our Saviour's Summary of the Divine Law, and the Collect which follows it, were added in this place by the general Convention of 1789. The object of the addition, says Bishop White, "was to give to the weight of Moses, the greater authority of our Saviour." T. C. B.

(16.) We call it "the Epistle," because it is usually taken out of one of the Epistles. But, if at any time a portion of other Scripture is read instead of one taken out of some of the Epistles, then we say, "The portion of Scripture appointed for the Epistle:" so that our Church, when she makes so manifest a difference at the time of reading, ought not to be blamed, though the word Epistle be sometimes given to such portions of Scripture as are taken elsewhere. The Gospel is always taken out of one of the Gospels, and has its name accordingly.

*Dr. Bennet.*

The words between brackets [or, The portion of Scripture appointed for the Epistle] were added at

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

¶ *Let us pray.*

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

¶ *Then shall be said the Collect of the Day: and immediately after the Collect, the Minister shall read the Epistle, saying, (16.) The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the ——— chapter of*

the last Review, to satisfy the dissenters, who charged the minister with telling a lie, when the portion of Scripture was not taken out of an Epistle. *Dr. Nicholls.*

They are to be said, when either a portion of the Old Testament, Acts of the Apostles, or Revelation is appointed in the place of a passage from an apostolic Epistle. Otherwise the words "The Epistle is written," &c. are to be used.

*Shepherd, Collis.*

That a portion out of one of the Epistles, written by the holy apostles, were read constantly, when the communion was celebrated in the primitive Church, may be proved from many passages out of ancient writers. These readings indeed out of the Epistles were larger portions than the Epistles now read. But however these are of so long standing, that a writer, who flourished near a thousand years ago, could not assign the time of their original. The reading of the Gospel, as well as of the Epistle, in the Communion service, was a practice in the Church, at the latest in the sixth century; for in the council of Valencia, which was a provincial council, held in Spain, about 520, the following order was made: "We think it fit to be observed, that in that part of the Communion service, which the Catechumens are to be present at, before the offertory, the Gospels be read according to the order prescribed, after the Epistle." But, that the custom prevailed long before this council, is plain, because the council, in its preface, says, "they did only gather together ancient canons."

It may be here noted, that the former part of the service was called "Missa Catechumenorum;" be-

—, 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) (17.) saying, The Holy Gospel is written in the — chapter of —, beginning at the — verse.*

cause the Catechumens were obliged to go out before the consecration, when the deacon made proclamation, "Let none of the Catechumens stay : Ite, missa est ; Go, Catechumens, your part of the service is over." Hence St. Augustin says, "Ecce, post sermonem fit missa Catechumenis : After sermon the Catechumens are dismissed." Hence, towards the latter end of the third century, the Communion service came to be called "missa" or "mass."  
*Dr. Nicholls.*

(17.) At the reading of the Gospels two peculiar marks of honour were shewn in the ancient Church, which continue in our Church at this day.

The first is, that all the congregation stand up at the reading of them, as being the word of the master ; whereas at the reading of the Epistles they are indulged the posture of sitting, as being the words of the servants. This reverence the Catholic Church, throughout the East and West, hath always paid to the Son of God, above all other messengers. And our Church hath continued the practice of the same, as directed in her rubric ; so that this is not only recommended by antiquity, but also enjoined by authority.

Secondly, the other honour, paid to the Gospel, was, that after the naming of it all the people standing up said, "Glory be to thee, O Lord." This usage, borrowed from ancient Liturgies, our reformers continued in ours.  
*DR. BISSE.*

In ancient Liturgies, and in our first book of Common Prayer, when the passage to be read out of the Gospel was announced by the minister, the people, to evince the joy with which they received it, were directed to say, "Glory be to thee, O Lord." Though in all the subsequent editions of our book this direction has been omitted ; yet the practice is very generally retained. It was likewise customary in the ancient Church, after the ending of the Gospel, to say, "Thanks be to God for his Holy Gospel ;" a practice in some places still continued.  
*SHEPHERD.*

(18.) The Church for three hundred years had been content to profess in her Creed that Christ was the Lord ; comprehending under this title the highest appellations given to him in Scripture, without stating minutely, or scrutinizing too narrowly, a doctrine proposed rather to us as an object of faith, than of understanding. Happy had it been for the Christian world, if this moderation of the Church had been suffered to continue ; but Anus, a discontented priest of Alexandria in Egypt,

¶ Here the People shall say,

Glory be to thee, O Lord.

¶ Then shall be read the Apostles', or Nicene Creed ; (18.) unless one of them hath been read immediately before in the Morning Service.

either having conceived a different opinion, or wishing to bring himself into notice by the assertion of a novelty, took upon him to maintain, that Christ was not a divine person, in the highest sense, but a creature, superior indeed to human nature, but not a partaker of the supreme Godhead.

The publishing of this opinion raised a violent ferment and schism in the Church. Constantine the Roman emperor summoned a Council at Nice in Bithynia, to settle this dispute ; and there, in the year 325, Arius's doctrine was condemned in an assembly of 300 Bishops, and that Creed framed, which from the name of the city was called the Nicene Creed. And here it is necessary to observe, that the meaning of the Creeds of our Church, and all Creeds that can be composed on Gospel principles, is nothing more than a declaration of the sense, in which we accept the profession made in our baptism. By baptism we are admitted into the Church of Christ ; by the command of Christ we are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." This is the condition, by which alone we can partake of the Christian covenant ; this is the mark, by which alone we are distinguished from the professors of every other religion upon earth.

When we repeat a Creed, therefore, we do no more than declare our repeated assent to the conditions of the baptismal covenant : and it would be sufficient to do this in the very words that Christ enjoins, "I believe in the Father, the Son, and the Holy Ghost," if explanations had not been demanded, to shew what we mean by this declaration. Creeds then do not, properly speaking, contain articles of faith, but an explanation of the sense, in which we understand the primary position of our religion. And this view of the matter will shew us the reason, why no creed is prescribed in Scripture ; why all creeds ever have been, and ever must be, the composition of men.

*Dean Vincent.*

Besides the general reasons for repeating the Creed, the rehearsal of our faith before the receiving of the holy communion is founded on these two special grounds. 1. It is meet that all should first profess the same faith, who partake of the same mysteries : for surely, if "no stranger nor uncircumcised person" could eat of the passover, that typical sacrament, (Exod. xii. 43. 48 ; ) much more no stranger to the Christian faith, nor unbeliever, should partake of the real sacrament of the

¶ Then the Minister shall declare unto the People what Holy days, (19.) or Fasting days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Com-

Lord's Supper. 2. As the acknowledgment of the articles of our Christian faith is part of the vow made at our baptism, so ought the same acknowledgment to be repeated at the Lord's Supper, wherein we renew that vow. *Dr. Bisse.*

The reason of omitting the Lord's Prayer, and the Creed, if used before, was to avoid repetition.

*Bp. WHITE.*

(19.) The first reason of this direction was, lest the people should observe any such days as had been formerly kept, but were laid aside at the Reformation: and therefore the Bishops inquired in their visitations, "whether any of their Curates bid any other days than were appointed by the new calendar." This danger is now pretty well over; there being no great fear of the people's observing superstitious holy-days. But there is still as much reason for keeping up the rubric, since now they are run into a contrary extreme, and, instead of observing too many holy-days, regard none; which makes it fit that the Curate should discharge his duty, by telling them beforehand what holy-days will happen, and then leaving it upon his people to answer for the neglect, if they are passed over without due regard. *Wheatly.*

(20.) For more effectually explaining the mysteries of the Creed, and for more vigorously pressing the duties of the Gospel, the ancient Church appointed a Sermon or Homily in this place, which is useful every Sunday, and more especially when there is a Communion; because by a pious and practical discourse, suited to the holy Communion, the minds of the receivers are put into a devout frame, and made fitter for the succeeding mysteries. *Dean Comber.*

It was the custom of the primitive Church, that at the close of the common service the Bishop or Priest should make an exhortatory discourse to the people. This plainly appears to be at least as early as the time of writing the Apostolic Constitutions. St. Ambrose and St. Austin speak of this being the constant practice every Sunday in their time. And indeed innumerable are the Sermons or Homilies, which were spoken in the ancient Churches, and are preserved to our times in the works of St. Chrysostom, Basil, Nazianzen, Austin, and others; which are generally practical discourses, full of excellent piety and warmth; and in which they very rarely intermix any thing of controversial divinity, but explain a portion of Scripture in a familiar, though withal a very affecting way, and well adapted for the instruction of the common people. Indeed this province generally

and of the Bans of Matrimony, and other matters to be published.

¶ Then shall follow the Sermon: (20.) after which, the Minister, when there is a Commu-

was undertaken by the Bishops, who at first voluntarily, and afterwards by injunction, preached every Sunday, unless hindered by sickness. But however, in the absence of the Bishop, this duty was performed by presbyters, and, by their permission, in their presence. *Dr. Nicholls.*

The Sermon was usually an exposition of some part of the Epistle or Gospel, or proper Lesson for the day; and we may see in St. Augustine, in his Sermons "de Tempore," according to the pattern in Nehem, viii. 8; "They read in the book, in the law of God, distinctly, and gave the sense, and caused the people to understand the reading." And the preacher was in his exposition appointed to observe the catholic interpretation of the old doctors of the Church; as we may see in the nineteenth canon of the sixth council of Constantinople, held in Trullo. The canon is this. "Let the governors of Churches, every Sunday at the least, teach their clergy and people the oracles of piety and true religion; collecting out of divine Scripture the sentences and doctrines of truth, not transgressing the ancient bounds and traditions of the holy fathers. And, if any doubt or controversy arise about Scripture, let them follow that interpretation which the lights of the Church, and the doctors have left in their writings. By which they shall more deserve commendation, than by making private interpretations, which if they adhere to, they are in danger to fall from the truth." To this agrees the canon made in Queen Elizabeth's time, in the year 1571. "The preachers chiefly shall take heed, that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old Testament and the New, and that which the catholic Fathers, and ancient Bishops, have gathered out of their doctrine." These golden canons, had they been duly observed, would have been a great preservative of truth and the Church's peace. The Sermon was not above an hour long, as St. Cyril informs us. *Bp. Sparrow.*

The ancient practice of explaining considerable portions of Scripture to the people was revived by our reformers. Before them Colet had employed many years in publicly expounding all the Epistles written by St. Paul. Archbishop Cranmer expounded Hebrews, as Bishops Hooker, Latimer, and Jewel, did Jonah, the Lord's Prayer, many of the Epistles, and all the Epistles and Gospels used in Communion service on Sundays and holy-days. From the practice of Ambrose, Origen, Chrysostom, and Austin, among the ancients, and of our



*nion, shall return to the Lord's Table, (21.) and begin the Offertory, (22.) saying one or*

reformers and other more modern divines, we may with safety affirm, that explaining and applying portions of Scripture read in the Lessons, (and other parts of the public service,) is a very beneficial mode of preaching to ordinary congregations.

*Shepherd.*

At the time of the Reformation in England, many of the clergy were exceedingly illiterate, and it was also suspected that some of them still favoured the tenets of the Church of Rome. Therefore to supply the defects of some, and to oblige the rest to teach according to the form of sound doctrine, there were two books of Homilies prepared: the first was published in King Edward the Sixth's time, 1547, supposed to be written chiefly by Abp. Cramer; the second was not finished till about the time of Edward's death, so it was not published before Queen Elizabeth's time, 1560, having been probably written by Bp. Jewel. The design of them was to mix speculative points with practical matters: some explain the doctrine, and others enforce the rules of life and manners. These are plain and short discourses, chiefly calculated to possess the nation with a sense of the purity of the Gospel, in opposition to the corruptions of popery, and to reform it from those crying sins, which had been so much connived at under popery, while men knew the price of them, how to compensate for them, and to redeem themselves from the guilt of them by masses and sacraments, by indulgences and absolutions.

These two books of Homilies, upon their first publication, were distributed throughout the kingdom; and the parochial clergy were commanded to read them in their Churches. When compared with the age in which they were written, they may be considered as very extraordinary compositions, though perhaps every argument and expression in them is not to be approved: but whoever will peruse them with candour and attention, will be convinced that they contain, as the 35th Article expresses it, "a godly and wholesome doctrine." The compilers of the Articles thought them "necessary for the times" in which they lived: and directed them "to be read in Churches by the ministers, diligently and distinctly, that they may be understood of the people." The English language has changed so much since those Homilies were written, that they would scarcely now be understood by a common congregation: and therefore the reading of them publicly, as it would no longer answer any good purpose, has fallen into general disuse, with the tacit consent of the governing part of the Church. The clergy nowever may still study them with advantage to

*more of these sentences following, (23.) as he thinketh most convenient. (24.)*

themselves; and may, with advantage to others, transfer parts of them into their sermons, with such alterations as the change of circumstances may render expedient.

The want of learning in the clergy at the time of the Reformation has been already noticed: and indeed so incompetent were they to the duty of preaching, that it was forbidden by four successive sovereigns of very different religious principles; by Henry the Eighth, Edward the Sixth, Queen Mary, and Queen Elizabeth. Towards the end of Queen Elizabeth's reign the clergy were considerably improved in point of literature: but even at that time it has been reckoned that there were 8000 parishes without preaching ministers. James the First made a canon, directing that a Sermon should be preached every Sunday, and in every parish Church, which had a minister licensed for that purpose: but, by another canon, unlicensed ministers were permitted only to read a Homily. And our present form of ordering deacons does not empower them to preach, unless they "be thereunto licensed by the bishop himself:" but to a priest, the bishop says, "Take thou authority to preach the word of God."

*Bp. Burnet, Bp. Tomline.*

(21.) After the confession of our faith follows the exercise of our charity, without which it would be but a dead faith. James ii. 22. Now as charity is to be expressed three ways, so we have directions for each of those ways, by giving, "in the Sentences;" by praying, "in the prayer for the Church militant;" and by forgiving, "in the general warning:" as for the charity of giving towards the relief of the poor, it is frequently and strictly commanded in the Gospel, hath the best examples of it, and the largest rewards promised to it, being instead of all the costly offerings of the Jews, and the only chargeable duty to which Christians are obliged: it recommends our prayers, and thence St. Paul prescribes, and the ancient Church in Justin Martyr's time used to have collections every Sunday: however, when we receive the sacrament, it is absolutely necessary. Christ gave his alms at the passover (John xiii. 29.) and supposes we will never come to the altar without a gift. Matt. v. 23. The first Christians gave all they had, and those in after times dedicated large and noble oblations when they communicated, nor was any (of ability) allowed to receive without giving something; and to reject any man's oblation, was to deny him a share in the benefit of these mysteries: wherefore to stir us up more effectually to give bountifully, here are divers select sentences.

*Dean Comber.*

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

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do to them : for this is the law and the prophets. *St. Matt. vii. 21.*

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

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

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

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

Do ye not know, that they who minister

(22.) So called, because it is that part of the Communion service, in which the offerings are made. The custom of making oblations at the Communion is certainly apostolical, as appears from *1 Cor. xvi. 2* : " On the first day of the week let every one lay by him in store as God hath prospered him." Which custom continued down to the following ages, as appears from different passages in Justin Martyr, Tertullian, St. Cyprian, St. Ambrose, and other ancient writers. Out of those offerings, which were not always in money, but in bread, wine, corn, &c., were taken as much bread and wine, as served for the celebration of the Communion at the time ; but if any persons were under public infamy, by reason of any ill actions by them committed, their offerings were not to be received. These offerings in the primitive times were so considerable, that they were divided into four portions : one for the relief of the poor ; the second the bishop retained for his maintenance ; the third was for the maintenance of the Church and its ornaments ; and the fourth for the Clergy. The office of the offertory was used in Walafrid Strabo's time, who lived in the middle of the ninth century ; and it was so long before his time,

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

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

Godliness is great riches, if a man be content with that he hath : for we brought nothing into this world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

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

God is not unrighteous, that he will forget your works and labour that proceedeth of love ; which love ye have showed for his

that he could not tell to whom to ascribe its original. *Dr. Nicholls.*

(23.) These are in the place of the Antiphona or Anthem which we find in the old Liturgies after the Gospel, and which, from their being sung whilst the people made their oblations at the altar, were called " Offertory." The sentences which our Church has here selected for that purpose are such as contain instructions, injunctions, and exhortations to this great duty ; setting before us the necessity of performing it, and the manner of doing it. Some of them (namely, those from the sixth to the tenth inclusively, unless the ninth be excepted) respect the clergy. And it was with an eye, I suppose, to this difference, that in the last review there was a distinction made in the rubric that follows these sentences, between " the alms for the poor," and " the other devotions of the people." *Wheatly.*

(24.) That is, " according to the length or shortness of the time, that the people are offering," as it was worded in King Edward's first Common Prayer. *Wheatly.*

It may not be amiss on this subject of the offertory to observe farther, that, when there is no col-

name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

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

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward, in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor, lendeth

lection of alms made, there is no occasion to use any of the sentences appointed to be recited during the time of a collection. For the sense of the Church appears to have been, that alms and the sentences are intended always to accompany each other: and the obvious inference is, that, where the former are wanting, the latter will seem superfluous and without warrant. ARCHDEACON SHARP.

(25.) The Deacons are the most proper persons for this business, it being the very office for which their order was instituted. *Acts.* vi. And for this reason the Scotch Liturgy does not allow the Church-wardens to do it, but at such times "when there are no Deacons present." It is now indeed grown a custom with us for the Church-wardens to perform this office, namely, to gather the alms and devotions of the congregation, which, by all the books before the Scotch Liturgy, they were ordered, as I have observed, "to put into the poor man's box;" not, I presume, into that fixed in the Church, but into a little box which the Church-wardens or some other proper persons carried about with them in their hands, as is still the custom at the Temple Church in London. Now indeed they are ordered to make use of a "decent basin to be provided by the parish for that purpose." With which, in most places, especially here in town, they go to the several seats and pews of the congregation. Though in other places they collect at the entrance into the chancel, where the people make their offerings as they draw towards the altar. This last way seems the most conformable to the practice of the primitive Church, which, in pursuance of a text delivered by our Saviour, ordered that the people should come up to the rails of the altar, and there make their offerings to the priests. *Matt.* v. 23.

And with an eye, I suppose, to this practice, the

unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

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

¶ Whilst these Sentences are in reading, the Deacons, (25.) Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then place upon the Table (26.) so much Bread and Wine as he shall

Deacons, or Church-wardens, or whosoever they be that collect the alms and other devotions of the people, are ordered by the present rubric to "bring it reverently to the priest," (as in their name,) "who is humbly to present and place it upon the holy table;" in conformity to the practice of the ancient Jews, who, when they brought their gifts and sacrifices to the temple, offered them to God by the hands of the priest. *Wheatly.*

(26.) "Then," that is, after presenting the basin with the alms. *Shepherd.* In the ancient Church, they had generally a side-table near the altar, upon which the elements were laid till the first part of the Communion service was over, at which the Catechumens were allowed to be present; but when they were gone, the elements were removed and placed upon the holy altar itself, with a solemn prayer. Now though we have no side-table authorized by our Church; yet, in the first Common Prayer of King Edward the Sixth, the priest himself was ordered in this place to set both the bread and wine upon the altar: but at the review in 1551, this and several other such ancient usages were thrown out. After which the Scotch Liturgy was the first wherein we find it restored: but there the presbyter is directed "to offer up and place the bread and wine prepared for the Sacrament upon the Lord's table, that it may be ready for that service." And Mr. Mede, having observed our own Liturgy to be defective in this particular, was probably the occasion, that, in the review of it after the Restoration, this primitive practice was restored, and the bread and wine ordered by the rubric to be set solemnly upon the table by the priest himself. From whence it appears, that the placing of the elements upon the Lord's table, before the beginning of morning prayer, by the hands of a clerk or sexton, (as is now the general practice,) is a

*think sufficient. After which done, he shall say, (27.)*

Let us pray for the whole state of Christ's Church (28.) militant. (29.)

ALMIGHTY and everliving God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks,

breach of the aforesaid rubric; and consequently that it is the duty of every minister to prevent it for the future, and reverently to place the bread and wine himself upon the table, immediately after he has placed on the alms. *WHEATLY.*

"Though our Church," as Dr. Nicholls truly says, "has not ordered any particular prayer for this action of the priest, he ought not to neglect the action itself:" which reason holds much stronger when we consider, that there is an expression to be used in the prayer following the action, that presupposes the action to be done by the minister: which expression is rendered insignificant, if he omit the action. *Archdeacon Sharp.*

(27.) The second way of expressing our charity is by prayer; and though we cannot relieve all men, God can, and so we must pray for all to him that is able to supply all mankind. And because the Communion is the highest exercise of charity, therefore of old this universal intercession was used in this office, where they prayed for the peace of the Church and state, for civil rulers, and for all Christians, especially the afflicted, as St. Cyril assures us: and Optatus calls this "the appointed form in the mysteries of the Sacrament, in which we offer for the whole Church." And we do not (as the Roman Church) crowd this into the Prayer of Consecration; but, as in St. Chrysostom's Liturgy, we make this prayer soon after the Gospel, since none are so likely to say this charitable prayer devoutly for all, as they who observe the rules of the Gospel. And there are two things to recommend this prayer; first, our alms just now offered to God by his minister, which the Scripture assures us give great efficacy to our prayers; secondly, our commemoration of the great sacrifice of Christ's death, the symbols of which are now to be set upon the holy table, that we may plead for all the world by the memorial of that oblation which obtained mercy for all, and by which Christ now intercedes for all in heaven.

2. As for the prayer itself, besides the preface and conclusion, it doth contain prayers, supplications, intercessions, and giving of thanks, which are to be made for all men. *Dean Comber.*

(28.) As there are few in proportion, to whom we can do good with our substance; and many, that are much above our alms, and yet need our prayers; we proceed to offer them up "for the

for all men: we humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: and grant that all those who do confess thy holy name may agree in

whole state of Christ's Church, militant," that is, carrying on a warfare against the enemies of the soul, "here on earth:" that all the members of it may not only have "the spirit," the fervent desire, "of truth, unity, and concord," but may actually "agree in the truth of God's holy word, and live in unity and godly love." Then we petition more especially for those, whose stations, as Christian rulers, magistrates, and clergy, or whose sufferings of any kind, require it most: and give thanks for those, who are got beyond the reach of sufferings; begging, that we may "follow their example," as far as it was a "good" one, and share in their happiness. *Abp. Secker.*

The form of this prayer is most ancient and apostolical. We find in the Constitutions of the apostles, which was a book made to declare the customs of the Church before Constantine's time, this prayer at large, first for the state of Christ's Church; and then for the particular members of it; chiefly for the emperor and powers of the world, that they may be at peace with us: which is the reason that it is called in the Greek Liturgies "the catholic or general collect," and "the prayer for peace." And it is the source and fountain of those prayers, which were afterwards framed into the form of our litanies. St. Ambrose saith, that this prayer was always made before the consecration of the sacrament. *Bp. Cosins.*

The words "Let us pray" are manifestly addressed to the people, and the voice should be managed accordingly. The minister ought also to make a pause after the pronunciation of them, that the people may have full time enough to kneel down and compose themselves for prayer, and so be ready to join in the very beginning of this form. *Dr. Bennet.*

(29.) Christ's Church, that is, the whole number of the faithful, is usually divided into two parts: namely, the Church militant, and the Church triumphant. By the Church "militant," or in a state of warfare, we mean those Christians, who are at present alive, and perpetually harassed with the temptations and assaults of the world, the flesh, and the devil; and whose life is consequently a continual warfare under the banner of our

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

the truth of thy holy word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers; that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that with meek heart, and due reverence, they may hear and receive thy holy Word;

blessed Saviour. By the Church triumphant we mean those Christians, who have departed this life in God's true faith and fear; and who now enjoy in some measure, and after the day of judgment shall be fully possessed of, that glory and triumph, which is the fruit of their labours, and the reward of those victories which they obtained over their spiritual adversaries, during the time of their trial and combat here upon earth. *Dr. Bennet.*

Alms and oblations give efficacy to prayer. They are the wings, on which it mounts more rapidly to heaven. In "the Prayer for Christ's Church" we shew, that our charity extends whither our alms cannot reach: we recommend all mankind to the mercy of him, who is able to receive all, and of whose bounty all have need. And can we at any time more effectually plead with God, than when we commemorate the sacrifice of the death of Christ, the symbols of which are now placed upon the altar? This sacrament has been styled the "grand intercession:" and we most efficaciously intercede for all the world by the memorial of that "one oblation once offered," which obtained forgiveness for all, and by virtue of which our Mediator in heaven still intercedes for all.

Prayers to the same effect were offered in the primitive Church at the celebration of the Eucharist, and occur in ancient and modern Liturgies. One similar to this, but inferior in point of composition, occurs in the Liturgy ascribed to St. Chrysostom, a little before the consecration. But a form of superior, or even equal excellence to this, is no where to be found. It is composed upon the principles laid down by St. Paul, in his exhortation to Timothy: and accordingly consists of prayers, supplications, and intercessions for the whole catholic Church: beseeching God to inspire it with the spirit of truth and concord, and that the individual members may live together in unity and charity. It then prays more distinctly for the different orders, of which the Church is composed: first, for

truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, (30.) 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, (31.) our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning (32.) for*

christian rulers; secondly, for the clergy; and lastly, for the people: that they may all, with sincerity and fidelity, discharge the duties allotted to their respective stations. The conclusion contains a thanksgiving for the deceased members of the Church, with a petition that the living may follow their good examples, and be finally partakers of the same inheritance of everlasting life and glory.

*SHEPHERD.*

(30.) Those prayers for the dead, which the Roman Missal hath here added to this office, our Church hath prudently rejected; because they have no ground in Scripture, nor good foundation in the purest antiquity: and also because they can do no good to the wicked, who only need them; and are a disparagement to holy persons, by supposing them in a state of misery. Our Church here restores the eucharistical prayer, which many of the fathers mention; not praying for the dead, but praising God for such of them as are departed in the faith and fear of God. *Dean Comber.*

(31.) The prayer concludes with entreating our heavenly Father to grant our former petitions, "for Jesus Christ's sake, our only Mediator and Advocate." This general conclusion of all our prayers would not be remarked particularly here; but that the Mass hath thrust in the names of the Blessed Virgin and other saints into this supplication, through whose merits and prayers they intercede even in this place, where there is a lively commemoration of the death of Christ our only Mediator: which seems to intimate, that to plead in virtue of our Lord's passion is not sufficient, and that that intercession, by which the holy Virgin and all other saints became accepted by God, was not alone forcible enough. But we desire no other Mediator, nor need any other Advocate, but our Lord Jesus, who is here represented. (1 Tim. ii. 5.)

*Dean Comber.*

(32.) Great mysteries ought to have great preparation: the paschal lamb was to be chosen four days

*the Celebration of the Holy Communion (which he shall always do upon the Sunday, or some Holy Day immediately preceding) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on —day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ; to be by them received, in remembrance of

before it was slain (Exod. xii. 3. 6.) The Jewish feasts were proclaimed some time before, (Levit. xxv. 9;) and Hezekiah gave public warning of his intended passover a good while before the celebration (2 Chron. xxx.) But we have a higher mystery to perform, and do it now so seldom, and are so unprepared for it, that it is necessary to give us so large a time before it, to dispose our souls for the worthy receiving thereof; and this present exhortation, not only declares the intended time, but also may be very serviceable to our preparation.

*Dean Comber.*

The ancient Church indeed had no such exhortations: for their daily, or at least weekly communions made it known that there was then no solemn assembly of Christians without it; and every one (not under censure) was expected to communicate. But now, when the time is somewhat uncertain, and our long omissions have made some of us ignorant, and others forgetful of this duty; most of us unwilling, and all of us more or less indisposed for it; it was thought both prudent and necessary to provide these exhortations, to be read "when the Minister gives warning of the Communion, which he is always to do, upon the Sunday or some holy-day immediately preceding."

As to the composesures themselves, they are so extraordinary suitable, that if every communicant would duly weigh and consider them, they would be no small help towards a due preparation. The first contains proper exhortations and instructions how to prepare ourselves: the latter is more urgent, and applicable to those who generally turn their backs upon those holy mysteries, and shew the danger of those vain and frivolous excuses which men frequently make for their staying away. For which reason it is appointed by the rubric to be used instead of the former, whenever the Minister shall observe that the people "are negligent to come."

*Wheatly.*

(33.) The grace, which we have by the holy Eucharist, doth not begin but continue life. No man therefore receiveth this Sacrament before baptism, because no dead thing is capable of nour-

ishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous. And it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life therefore, where neither body nor soul can decay, our souls shall as little require this Sacrament, as our bodies corporal nourishment. But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." John vi. 53. Life being therefore proposed unto all men as their end, they, which by baptism have laid the foundation and attained the first beginning of a new life, have here their nourishment and food prescribed for continuance of life in them. Such as will live the life of God, must eat the flesh and drink the blood of the Son of man: because this is a part of that diet, which if we want we cannot live.

*Hooker.*

(34.) It is not easy to recount the many divine and admirable effects, which the ancient Church attributed to a devout and pious reception of this holy Sacrament. From passages in the writings of St. Ignatius, St. Irenæus, Tertullian, St. Cyril, and others, it is plain that these early fathers held, not only that much Christian grace and spiritual assistance was conveyed by a due receiving of this holy Sacrament; but that this was a sort of seed sown in them, which, by a preternatural virtue contained in it, would raise them up to eternal life.

*Dr. Nicholls.*

This Sacrament like all things that are high and fair, hath excellency enough to invite us to desire it, and yet danger sufficient to make us afraid to go about it rashly. And here our spiritual guide, having surveyed them both, makes a faithful report, as Caleb and Joshua did, Numb. xiv. 6, 7. He doth not deny that there is hazard and pains in the attempt, but the honour and ad-

worthily; my duty is to exhort you in the mean season, to consider the dignity (35.) of that holy Mystery, (36.) and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is, First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness

vantage doth far outweigh them both. He considers it is "a divine thing," as the ancients called it, to be a companion of God's table, and to be made partakers of his nature: and also it is the sweetest "comfort" in the world, to behold these lively representations of our perfect expiation, to receive the pledges of pardon and immortality. On the other side our spiritual guide considers, that for the obstinate and profane, for those that have sinned and will sin, it is very dangerous to press in to this celestial banquet. Wherefore upon the whole inquiry the minister doth exhort us, to spend the time between this and the Sacrament well: for, if we come not to it, we lose this "divine comfort;" if we come unworthily, we run into an unknown danger: he is unwilling therefore we should be deprived of the comfort, or incur the mischief; and therefore he doth exhort us to prepare, for so we shall be sure of the advantage, and avoid the evil.

*Dean Comber.*

(35.) There are two things especially to be done in this "mean season." The first is consideration of "the dignity" of the sacrament, which St. Paul calls "discerning the Lord's body," (1 Cor. xi. 29;) that is, making much difference between this and our ordinary food. The second is that, which St. Paul and we both call "examination," 1 Cor. xi. 28. And these are no more than what every prudent man doth, before he sets upon any great

of your offences at God's hands: For otherwise the receiving of the Holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; repent ye of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by these means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other Minister of God's word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and all doubtfulness.

¶ *Or, in case he shall see the People negligent to come (37.) to the Holy Communion, instead of the former, he shall use this Exhortation. (38.)*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's

affair. First, he surveys the nature of the work; secondly, he examines his own fitness to undertake it. Thus we must consider the "dignity" of this holy mystery, to make us full of desires and humble; and the danger, to put us upon the strictest care and preparation. Our next duty is to search and try how we are fitted for it: we must not only admire the guest, but prepare and cleanse the heart for his reception.

*Dean Comber.*

(36.) "Sacrament" and "mystery" are the same thing. Only that that which is seen is properly called a "sacrament;" and that which is signified by the former is called a "mystery."

*Bp. Cosins.*

(37.) No minister of God must say, that he cannot get such a convenient number, as the rubric requires, to communicate with him as often as he himself is disposed, until he can truly say, that he has applied to his people more than once, in the words of this Exhortation following: and until he has begged of God, to touch their hearts with a due sense of their duty and danger, as he promises, and will not fail to do, considering how very much depends on so sacred and saving an ordinance.

When the tender love of God will not prevail with Christians to consider their ways, they will learn from this Exhortation what they must expect from the despised offers of mercy.

*Bp. Wilson.*

Supper; unto which, in God's behalf, I bid you all who are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provisions, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say, ye will not come? When ye should return to God, will ye excuse yourselves, and say, ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. Those who

(38.) Though the frequency of our communicating be not expressly determined in Scripture, yet it is there supposed we will do it often; and this latitude was left, to give us opportunity to shew our love by coming freely and frequently, not to excuse our negligence or impiety in a customary or constant omitting of this duty, which is so heinous and so common a sin in this age; and so great a scandal in some who call themselves protestants, that there was never more need of this pious and rational Exhortation, than in these days. For it contains, first, a declaration of the time when this Sacrament is to be celebrated. Secondly, an invitation of all that are present to come. Thirdly, the arguments to move them to it, being, 1. A plain similitude from the guests who are invited by an ordinary man to a rich and costly feast, and they ungratefully refuse to come: or if this would highly displease us, much more must our withdrawing from this Sacrament provoke God. Secondly, We argue from the frivolousness of those pretences which men use to excuse their staying away, namely, That they are busy and cannot, or sinful and dare not come, both of these being very base and very vain in God's sight. Thirdly, We argue from the example of those who

refused the feast in the gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the name of God, I call you, in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this Holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross, for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves, how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's Table, and separate from your brethren who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, (39.) ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

¶ *At the time of the Celebration of the Communion, (40.) the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye who

were invited to the feast in the Gospel, and made such kind of excuses, yet were justly condemned. Fourthly, We apply all by shewing, 1. Our care in providing this heavenly feast; 2. Our desires that all may come; 3. Their duty to come in thankfulness for the death of Christ; 4. Their danger if they wilfully stay away, since it is likely they will be severely punished for so great a sin against God, and so foul a scandal to their brethren. Lastly, We conclude with hopes that they will, and prayers that they may, return to a better mind. *Dean Comber.*

(39.) Were the sin and danger of neglecting this holy Sacrament duly considered, there would be fewer offenders of this kind; and if we have been guilty therein, whatsoever we have deserved for former omissions, it appears that your estate is not yet desperate, because God hath spared us, and given us this one invitation more. It is likely we heard this exhortation but slightly before, and resolved not to come however: and if we will weigh it seriously now, and beg the help of God's grace, there is no doubt we may repent and amend. For we are herein courteously invited, and earnestly expressed, to come; our scruples are satisfied; our excuses shewed to be vain; our duty is made evi-



mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that

bread; and our peril of neglecting it is fully expressed: so that it should seem that nothing, but obstinate purpose to despise reason and example, the injunctions of God, and the request of our well-wishers, can after this keep us back.

*Dean Comber.*

(40.) The former exhortation is designed to increase the numbers, and this to rectify the dispositions, of the communicants, that they may be not only many, but good: the very mysteries of the Gentiles were veiled with many coverings, to make them more sacred: and in the Greek Church, beside all other preparatory matters, the priests invited the worthy, and warned the unworthy, when they were come to the Lord's table: which repeated warning is more necessary in this looser age, and this excellent form is rarely suited to this occasion: for it recommends to us two great and necessary duties; first, the duty of self-examination; which is, 1. pressed by arguments taken from the divine authority enjoining it, (1. Cor. xi. 28;) from the great benefits which follow the doing it well, and the great sin and danger consequent to the doing it ill. 2. It is described exactly by the several parts of it, namely, true repentance, a lively faith, an entire amendment, and a perfect charity: to all which we are exhorted. Secondly, here is recommended the duty of thanksgiving; 1. By way of consideration, shewing the necessity of this duty, and the general ground thereof, namely, for the redemption of the world; withal declaring, what reason there is to praise God for this redemption, considering it in itself; and what cause to praise him for it in this Sacrament, which was instituted on purpose for this end. 2. This duty is directed by way of practice, and we are assisted to do it both with our lips at the holy table, and in our lives by submitting to his will, and keeping his commandments for ever after.

*Dean Comber.*

St. Chrysostom informs us that in the Greek Church, when the communicants were conveniently placed, the priest standing in a conspicuous station, and stretching forth his hand and lifting up his voice in the midst of profound silence, invited some, that is, the worthy, and forbade others, the unworthy, to approach. In this exhortation the minister excites us to two general duties, self-examination and thanksgiving. He states the benefits of receiving the Sacrament worthily, and the danger of receiving it unworthily. He enforces the duties of true repentance, lively faith, complete reformation; and perfect charity, in order to our be-

coming meet partakers of these holy mysteries. He insists, above all things, on the necessity of thanksgiving to God, for the redemption of the world by the death and passion of our Saviour Christ. Thanksgiving is a principal part of the eucharistic banquet, and the concluding paragraphs of the exhortation furnish us with various considerations, on which our gratitude may expatiate.

*Shepherd.*

It is much to be desired that this exhortation be read with a serious gravity and an affectionate warmth. For nothing surely can more effectually stir up the devotion of the congregation than this admirable discourse, if it does not suffer in the pronunciation of it.

*Dr. Bennet.*

(41.) "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16. Now the "dwelling of us in Christ, and of Christ in us;" "our being one with Christ, and Christ with us;" are the necessary consequences of this spiritual communion of Christ's body and blood. For by "our dwelling in Christ" is meant our continuing in obedience to his laws, and "by Christ's dwelling in us" is meant the continuation of his favourable presence with us. And "by our being one with Christ, and Christ with us," is meant, that in a spiritual sense we are more and more closely united to our Saviour, even as the members of the body are united to the head: and that we do from him receive those spiritual influences and gracious assistances, by which our souls are strengthened and invigorated in holiness. And that these are the necessary consequences of the spiritual communion of Christ's body and blood, needs no proof.

*Dr. Bennet.*

(42.) It must be always carefully observed, that the benefits of partaking of this sacrament are to be expected only from partaking worthily of it: "for he that eateth and drinketh unworthily," St. Paul hath told us, "is guilty of the body and blood of the Lord," (1 Cor. xi. 27;) that is, guilty of irreverence towards it, and "eateth and drinketh judgment to himself;" ver. 29. Our translation indeed hath it, "damnation to himself." But there is so great danger of this last word being understood here in too strong a sense, that it would be much safer and exacter to translate it, as it is often translated elsewhere, and once in a few verses after this passage, and from what follows ought undeniably to be translated here, "judgment" or "con-

therefore yourselves, brethren, (43.) that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men: so shall ye be meet partakers of those holy Mysteries. And above all things, ye must give most humble and hearty thanks to God (44.) the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and

exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us, he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. *Amen.* (45.)

demnation:" not to certain punishment in another life, but to such marks of God's displeasure as he sees fit; which will be confined to this world or extended to the next, as the case requires. For "judgment" is a general term, that signifies any degree of correction or punishment in this life or the next. That which had been incurred by those unworthy receivers, to whom the apostle wrote, was only correction in the present life.

For undoubtedly he told them the worst of their danger, and he tells them of nothing else. The very next words are: "For this cause many are weak and sickly among you, and many sleep," or are dead. Then follows what entirely clears up the matter: "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." The punishment therefore of receiving unworthily will either be extended to another world, or confined to this, according to the degree of the fault: for "receiving unworthily" may, according to the kind and degree of it, be either a very great sin, or comparatively a very small one: and if we repent sincerely and in time, it will be forgiven in both. But all dangerous kinds and degrees may with ease be avoided, if we only take care to come to the sacrament with proper dispositions, and, which will follow of course, to behave at it in a proper manner.

*Abp. Secker.*

(43.) When in this exhortation we are required to "judge ourselves" then, namely, at the time of communicating, this by no means implies, that we need not do it before, but that we should take care it be now perfected.

*Abp. Secker.*

(44) The meaning is not that faith and repentance are less necessary than thanksgiving; but that, these being supposed to precede, the principal point in the act of communicating is a thankful remembrance of God's mercy, disposing us to lay hold of it.

*Abp. Secker.*

Most seasonably doth the priest invite us to praise the Lord with him at this time, and call on us almost in the very words of St. Paul, Heb. xiii. 15. We have seen the everlasting love of the Father, the unspeakable kindness of the Son, the incomparable grace of the Holy Ghost, and our own infinite obligations. Let us therefore all join in offering up all possible praise and glory, worshipping the holy Trinity with such sincere and hearty thanksgiving, that we may be like the angels, with this only difference, that they openly behold that which we discern by faith, but both they and we "rejoice" in it "with joy unspeakable and full of glory." But because, when we have done all we can, we shall come far short, we must resolve, not only to make a few praises in this highest part of our devotion, but to perpetuate the duty to our lives' end; striving to imprint the love of the Lord Jesus so deeply in our minds, that the memory of it may never depart from us, but may dispose us to bless the Lord at all times, in all places, and upon all occasions. And farther, since no praises of our lips can be sufficient, we are here prescribed another way to make our thanks to be "continual;" namely, by glorifying God in our lives: that is, by resigning up ourselves to the disposal of his providence; and by yielding obedience to all his commandments. The Eucharist is but for one hour: the hymns will soon be over: but by submission and obedience we may glorify God continually and every moment.

*Dean Comber.*

(45.) According to our sincerity in devoting ourselves to our Lord, we shall find the powerful communication of his good Spirit to us, to unite us closer to himself. When this outward action declares the inward devotion of our hearts, to knit themselves to him, and to become one spirit with him, without all doubt he will make us feel that he dwells in us by the power of his Spirit, to enliven, help, and strengthen us in a Christian course of

¶ *Then shall the Priest say (46.) to those who come to receive the Holy Communion, (47.)*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of

life. For this "communion" is mutual; and the word properly signifies a participation of something from him, by our joining ourselves to him. "We dwell in Christ, and Christ in us; we are made one with Christ, and Christ with us;" and so we may expect all those graces and favours, which he hath received from God, to impart to faithful souls: particularly, it is a pledge of his divine presence with us, and that he will send his heavenly influence into our hearts. Being knit and joined to him, as members of his body, we may be assured he will take care of us, as our head. He engages himself to guide, quicken, refresh, powerfully move and assist us in all well doing. This we may humbly wait for, by virtue of our union with him. As the evil spirit wrought in the children of disobedience, who were joined to devils by eating of their meat; so will the Spirit of grace work in those that obey our Lord, being joined to him by partaking of his table. And for that end we may come to it; that, being knit still faster to him, we may have a more abundant communication of his holy Spirit to us. We may entreat him to be a constant friend to us; to make his abode with us; "so that we may evermore dwell in him, and he in us." He will say "Amen" to it, as well as we; if in the uprightness of our hearts we perform this holy action.

*Bp. Patrick.*

(46.) The feast being now ready, and the guests prepared with due instructions, the priest, who is the steward of these mysteries, according to the ancient Liturgies, invites them "to come near with fear and faith." And that God may accept them, he repeats those graces with which they must be adorned, which are, 1. repentance, 2. charity, 3. holy purposes, without which they can neither come with faith, receive with comfort, nor depart with a blessing. But supposing them to be so adorned, he then invites them to "draw near with faith," &c. shewing them what is the first duty to be done, namely, making an humble confession upon their knees.

*Dean Comber.*

(47.) This rubric before the invitation stood, as it now does, from 1549 to 1661. During this period, the three preceding exhortations were, or might be read to the whole congregation, but not to the communicants alone after others had withdrawn. This invitation was addressed to those only, who came to receive the Communion. When, in 1662, the two former exhortations were appoint-

God, and walking from henceforth in his holy ways; draw near with faith, (48.) and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling. (49.)

¶ *Then shall this general Confession be made,*

ed to be read "on some Sunday or holy-day before;" and to the third was prefixed this rubric, "At the time of the celebration of the Communion the communicants being conveniently placed for the receiving of the holy Sacrament, the priest shall say this exhortation;" It being in some degree improper to retain here the words "to them that come to receive the holy Communion." "Then shall the priest say," was all the rubric that was necessary.

This invitation consists of three parts; the qualifications required in those that are invited; the invitation itself; and a direction to make their confession to Almighty God. Invitations similar to this are mentioned in the writings of the fathers, and are found in ancient Liturgies. *Shepherd.*

(48.) It has been said, that at the delivery of these words it would be a significant and expressive act, for the communicants to approach the Lord's table, and at the confession to place themselves on their knees at the rails of the chancel. This however can be done only by a small part of the communicants, except there be very few in number. The expression is therefore to be taken rather in a spiritual, than a literal sense, as the words "with faith" seem to determine.

*Shepherd.*

(49.) If in all the prayers, we make, we should carry ourselves with reverence and submission, surely this must in an essential manner be attended with the most profound humility and devotion. Our voice at the same time should be as humble as our gesture; not clamorous, so as to disturb any, but sober, so as to excite and animate the devotion of others. *Archdeacon Yardley.* The people are evidently supposed to have been in a posture different from "kneeling;" during the exhortation, "Dearly beloved in the Lord," and the invitation, "Ye that do truly and earnestly repent," which precede the Confession now about to be made. At this time, according to the injunction now delivered by the priest, and according to the rubric which follows, they, as well as the minister himself, are to "kneel meekly and humbly on their knees." I venture to make this remark, because in several congregations I have observed, that it is a practice for the people to kneel during the exhortation and the invitation; a practice, not only hardly consistent with the rubric, but incorrect also, as I apprehend, in principle; inasmuch as the posture, in

(50.) *by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.* (51.)

ALMIGHTY God, (52.) 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,

which they receive the exhortation of the minister, should differ from that, in which they join with him in making confession of their sins, or hear from him a declaration of pardon. DR. MANT.

(50.) From the foregoing admonition we proceed immediately to the first thing recommended in it, a penitent confession of our sins: which the ancient Church made also on the same occasion. *Abp. Secker.* Besides the private confession of the closet, used by all good Christians before they come to the Sacrament, there was anciently a general prayer for mercy, as *St. Chrysostom* informs us, used by all the communicants when they come to the altar; and since Christ's sufferings are here remembered, we must own our sins which were the causes of them; yea, since we hope to have our pardon sealed, we ought first with shame and sorrow to own the transgressions, for his honour who doth so freely remit them: and hereto this excellent form directs us. DEAN COMBER.

(51.) During the whole time of the Priest's officiating at the Communion he is directed to kneel only thrice; at this Confession, at the Collect before the prayer for Consecration, and at the act of receiving. In every other part of the office he is to stand. This was the practice of the ancient Church, and the attitude was probably borrowed from the service of the temple, where the legal sacrifices were offered by the Priest standing. Between the legal and evangelical sacrifice there is the same correspondence that exists between the shadow and the substance. The Christian Priest offers up the incense of prayers, praises, and alms; the oblation of ourselves, our souls, and bodies; and the memorial of the sacrifice of the Lamb slain from the foundation of the world. At the Confession, and the Collect before the prayer of Consecration, which form no part of these oblations, he kneels. In the former he confesses his own sins, as well as the sins of the people; and in the latter he acknowledges his and their unworthiness to approach the Lord's table. He receives the Communion kneeling, because that is the posture prescribed by the Church of England to all that communicate. At every part of the service, even when the Collect before the Epistle is read, it was, as I conceive, the

(53.) against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. (54.) 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 here-

intention of the Church of England that the Priest should stand. SHEPHERD.

(52.) The attributes, here selected, clearly set before us the greatness and goodness of the Lord, and may support our hope, and encourage us to ask forgiveness. 1. He is "Almighty," ever absolute and supreme; so that, if he please, he can forgive without control, and none can reverse his acts of grace. 2. He is the "Father" of our Redeemer; and in him he loveth us with an everlasting love, by him our peace is made, so that through him we may go with boldness to the throne of grace. 3. He is "the Maker of all things," and of us among the rest. Now he hateth nothing that he hath made, for "his mercy is over all his works;" wherefore we may have good hopes, that he will pity and help the works of his own hands. Lastly, He is "the Judge of all men:" let us therefore now make our supplication to him, for it is yet the time of mercy, (*Job ix. 15.*) and he is now willing to help them whom his beloved Son hath redeemed with his precious blood. DEAN COMBER.

(53.) Although it is impossible to recite here all the particulars in which we have sinned, yet the Church puts our thoughts into some method for the furtherance of our penitential recollections: and how could that be better done, than by this brief yet full division, so often found in the ancient Liturgies, and so much used among the Fathers, directing us to consider of the several sins of our "thoughts," our "words," and our "deeds." For *Solomon* tells us that for every "secret thought;" *Christ*, that for "every idle word;" *St. Paul*, that for "every evil deed," God will bring us into judgment. Let us therefore now prevent that, by considering and judging ourselves.

DEAN COMBER.

(54.) By this phrase we mean not always, that the sorrow, which we that instant feel for them, is extreme; for, though very sincere, it may be imperfect in its degree; or, though as perfect, as the natural constitution of our mind and body admits, it may not be very passionate and affecting; or, though it were once so, it may now be moderated by a joyful sense of God's mercy to us: but we mean, that the weight with which our guilt, if not

after serve and please thee (55.) in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen. (56.)

¶ Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say, (57.)

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; have mercy upon you; pardon and deliver you from all your sins, confirm and strength-

removed, will finally sit heavy on our souls, is unspeakably greater, than we shall be able to bear.

*Abp. Secker.*

(55.) In the same breath, that we ask for pardon, we must also petition for grace to amend our lives; or else we affront the holiness of God, while we pretend to crave his mercy. He that only desires forgiveness, to be quit of his present fear, is an hypocrite, and doth not hate or grieve for his iniquity, but for the punishment annexed to it: and, when that fear ceaseth, he will be as bad as ever. But, if we have truly felt the weight of sin, and duly apprehend the misery of having God to be our enemy, we shall be desirous to be kept from future sins, as we are to be delivered from our past offences.

*Dean Comber.*

(56.) This confession of sins is conceived in words so apposite and pathetical, that if the repentance of those, who use it, be answerable to the form, it is impossible that it should ever be more hearty and sincere.

*Wheatly.*

The Confession was composed by the Reformers. The Absolution, which is a benedictory prayer, occurs in the penitentiary of Egbert, Archbishop of York, about the year of our Lord 730; and is said to have been composed by Pope Pontian, or Damasus. Though it is the form generally found in the more ancient missals of both the Roman and other Churches, yet I do not know that it has been so scrupulously retained in any modern Liturgy, as in that of our Church. With the old precatory form, which is literally translated, we have incorporated an introductory sentence, declaratory of the evangelical promise of pardon and forgiveness.

*Shepherd.*

(57.) As to the contents of this Absolution, the priest first reminds the people, that he who is "Almighty" and only can forgive, (Mark ii. 7,) is also their "heavenly Father, and full of compassion towards them; yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him." Ps. ciii. 13. Secondly he shews, that God is not only engaged by his affection, but by his truth also to deliver them, for "he hath"

en you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say, (58.)

Hear what comfortable words (59.) our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail (60.) and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only begotten Son, to the end that all that

solemnly "promised," that he will freely forgive and fully be reconciled to all such as unfeignedly grieve for their sins, and wholly cast themselves upon his mercy. The latter part of the Absolution comprises every thing which the contrite can need or desire to cheer their hearts. Are they miserable? Here is "mercy." Are they sinful? Here is "pardon." Are they liable to punishment? Here is "deliverance." Are they desirous but unable to do good? Here is "strength and confirmation." Are they fearful of death and hell? Here is heaven and everlasting life. And all this asked of God by one, whom he hath commissioned to make this prayer: so that their only care is, that their repentance be sincere, and then this Absolution shall certainly be confirmed in the high court of heaven, and not one word thereof fall to the ground.

*Dean Comber.*

Let every one, with a lowly demeanor and sober joy, attend to the Absolution. Let no one by any means usurp the peculiar office of the priest, and disturb the congregation, by repeating it after him. But let all the people beg of God to confirm what the priest pronounces, by adding to it a decent and hearty "Amen."

*Archdeacon Yardley.*

(58.) It is so necessary for every one that would receive comfort and benefit here, to have a lively faith, and a mind freed from unreasonable doubts and fears, that the Church hath chosen these sentences to confirm the faith, and receive the hope of poor penitents, and they are those very promises on which the foregoing Absolution is grounded; so that unless any doubt of the truth of God's word, they must believe these promises of mercy.

*Dean Comber.*

(59.) These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them, and to apply them every one to the comfort of his own soul; and to prevent all unreasonable fears and doubts of God's gracious pardon and acceptance.

*Bp. Wilson.*

(60.) This gracious invitation is the proof of the first assertion in the Absolution: namely, that our

believe in him should not perish, but have everlasting life. *St. 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. *1 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. *1 St. John* ii. 1, 2.

Lord "doth promise forgiveness of sins to all them that with hearty repentance turn unto him." The second assertion, namely, that "Almighty God will forgive, all that with true faith turn unto him," is confirmed by the next declaration in the words of our blessed Lord, "So God loved the world," &c. But, lest any should despair of God's mercy, because they have been great sinners, *St. Paul* is introduced avouching this excellent truth, that there is mercy for penitent sinners, by averring the certainty of it, so that it may be received as unquestionable, and alleging himself as a great and remarkable example of it. Finally, if any disconsolate penitent should yet ask, how can these things be, the beloved disciple is brought in to shew, by what means our pardon is effected. We have sinned indeed against a glorious Majesty who dwells in heaven, whither we cannot come ourselves; but we have a friend there, a Mediator to make our peace, an Advocate to plead our cause, who appears in our stead and intercedes for our pardon: an Advocate, peculiarly styled "the righteous," as being wholly innocent and without exception; and, above all, one who hath paid our debt, and was himself that sin-offering and "propitiation," which satisfied the divine justice, and reconciled his Father by the merits of his own precious blood.

*Dean Comber.*

(61.) This sacrament is a feast of joy and thanksgiving: the apostles ate it with gladness of heart, (*Acts* ii. 46;) and the primitive Christians did not think fit to receive upon any day of humiliation, because they were to rejoice in this feast. Wherefore the nature of the Eucharist requires some acts of praise and gratitude; and this is a very fit place for them, since we have now cleared our consciences by confession, and our hopes are raised by the former comfortable assurances of our pardon: now therefore the priest admonishes us to praise God in the responses; gives the reason of it in the prefaces; and joins with us in the doing of it, in the trisagium.

*Dean Comber.*

After we have exercised our charity, repentance, and faith, the next part of the office is thanksgiving, which is so considerable a part of our present

¶ After which the Priest shall proceed, saying, (61.)

Lift up your hearts. (62.)

*Answer.* We lift them up unto the Lord. *Priest.* Let us give thanks (63.) unto our Lord God.

*Answer.* It is meet and right so to do.

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

IT is very meet, right, (64.) and our bounden duty, that we should at all times,

duty, that it hath given name to the whole, and caused it to be called the Eucharist or "sacrifice of praise." And here we begin with the lauds and anthem, which, together with most of the remaining part of the office, are purely primitive, near as old as Christianity itself, being to be found almost verbatim amongst the ancient writers. Having therefore exercised our faith upon the foregoing sentences, and so got above this world, we are now ready to go into the other, and to join with the glorified saints and angels, in praising and adoring that God who hath done so great things for us.

*Wheatly.*

(62.) Our hearts were pressed down with guilt and fear, but now we have searched and tried our ways, and turned again to the Lord: we are enjoined to lift up our hearts. *Lam.* iii. 40, 41. And hence all the Liturgies in the world have this exhortation; and the most ancient of the fathers expound it, as a seasonable admonition to take off our minds from all worldly thoughts, and fix them upon the mystery now in hand; and as a just command, to lift up our souls above all base fear, to consider the goodness of him that hath taken our heavy load from us. And the people do comply with this reasonable injunction, and assure their pastor that they do now actually lift up their hearts unto the Lord; (*Psal.* xxv. 1,) and they must be careful that they not only say these words, but do the thing; and now, casting off all thoughts of the world, that they turn their mind towards God only.

*Dean Comber.*

(63.) When the priest finds the communicants' hearts thus fixed upon the thoughts of the divine goodness, and elevated therewith, he doth in the words of primitive antiquity, taken at first from the *Psalms*, and ever since retained in the Churches of the East and West, exhort them to join with him in eucharist and thanksgiving, for the mercy of absolution now received, and for the comfortable feast they are going to partake of. And the people being convinced that God justly deserves these praises, and that they are highly obliged to give them to him, do answer, that it is very fit and very just so to do. And none, who is truly sensible of

and in all places, give thanks unto thee, O Lord, [\*Holy Father,] Almighty, everlasting God.

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,*

**THEREFORE** with Angels and Archangels, (65.) and with all the company of heaven, we laud and magnify thy glorious

God's goodness, can forbear blessing him for it in so great an occasion as this. *Dean Comber.*

(64.) When all are agreed, in the responses, to join in praising God, the priest, by this general preface, still the words of pious antiquity, gives a general reason of this duty, and on great festivals adds proper prefaces, containing special reasons for our thanksgiving on those special occasions: and now he begins his sacrifice of praise, he turns from the people (to whom he was speaking before) unto God, and addresses himself to him, professing and declaring, that "it is meet and right," fit and just in itself, "and our bounden duty," who have received so many and great favours, "that we should" continually remember them, "and at all times" whenever we have leisure, "and in all places" wherever we be, in public or private, that we should "give thanks" and praise "unto thee, O Lord," for thou art to us a most gracious and "holy Father," and in thyself an "Almighty and everlasting God," whose mercies have no measure nor no end. *Dean Comber.*

(65.) The prophet Isaiah heard that hymn, with which the angels, cherubims and seraphims, praised God in heaven. (Isa. vi. 3;) which, because the word "holy" is thrice repeated in it, was by the Greeks called Trisagium; and because the primitive Church believed the angels were present in Christian assemblies, (1 Cor. xi. 10;) and that they desired especially to look into these mysteries (1 Pet. i. 12;) considering also that the "thrice holy" plainly declares the Trinity, the peculiar doctrine of the Christians; therefore they did, in the very first ages, take this hymn into the office for the Sacrament, believing it fit for angels and men to join in this heavenly song, over the memorial of our redemption. *Dean Comber.*

(66.) The decay of devotion let fall the apostolical and primitive use of daily and weekly communions, and the people in the later ages did not receive but at the greater festivals; upon which custom there were added to the general preface, mentioned before, some special prefaces relating to the

name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: glory be to thee, O Lord Most High. Amen.

### ¶ PROPER PREFACES. (66.)

¶ *Upon Christmas-day, and seven Days after.*

**BECAUSE** thou didst give Jesus Christ,

peculiar mercy of that feast on which they did communicate, the Church thinking it fit, that, since every festival was instituted to remember some great mercy, therefore they who received on such a day, besides the general praises offered for all God's mercies, should at the Lord's table make a special memorial of the mercy proper to that festival: and this seemed so rational to our reformers, that they have retained those proper prefaces which relate to Christmas, Easter, Ascension-day, Whitsunday, and Trinity-sunday, so as to praise God for the mercies of Christ's birth, resurrection, and ascension, for sending the Holy Ghost, and for the true faith of the holy Trinity. *Dean Comber.*

On the greater festivals there are proper prefaces appointed, which are also to be repeated, in case there be a communion, for seven days after the festivals themselves; (excepting that for Whitsunday, which is to be repeated only six days after, because Trinity-sunday, which is the seventh, hath a preface peculiar to itself;) to the end that the mercies may be better remembered by often repetition, and also that all the people (who in most places cannot communicate all in one day) may have other opportunities, within those eight days, to join in praising God for such great blessings.

2. The reason of the Church's lengthening out these high feasts for several days is plain: the subject-matter of them is of so high a nature, and so nearly concerns our salvation, that one day would be too little to meditate upon them, and praise God for them as we ought. A bodily deliverance may justly require one day of thanksgiving and joy: but the deliverance of the soul by the blessings commemorated on those times, deserves a much longer time of praise and acknowledgment. Since therefore it would be injurious to Christians to have their joy and thankfulness for such mercies confined to one day; the Church, upon the times when these unspeakable blessings were wrought for us, invites us, by her most seasonable commands and counsels, to fill our hearts with joy and thankfulness, and let them overflow eight days together.

3. The reason of their being fixed to eight days, is taken from the practice of the Jews, who by God's appointment observed their greater festivals

\* These words [*Holy Father*] must be omitted on Trinity Sunday.

thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his Mother; and that without spot of sin, to make us clean from all sin: Therefore with Angels, &c.

¶ *Upon Easter-day, and seven Days after.*

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

¶ *Upon Ascension-day, and seven Days after.*

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

¶ *Upon Whitsunday, and six Days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ: Therefore with Angels, &c.

some of them for seven, and one, namely, the feast of tabernacles, for eight days. And therefore the primitive Church, thinking that the observation of Christian festivals (of which the Jewish feasts were only types and shadows) ought not to come short of them, lengthened out their higher feasts to eight days. *Bp. Sparrow, Wheatly.*

(67.) The nearer we come to God, and to these holy mysteries, the greater reverence we ought to express: for since it is out of God's mere grace and goodness, that we have the honour to approach his table; it is at least our duty to acknowledge it to be a free and undeserved favour, agreeing rather to the mercy of the giver, than to the deserts of the receivers. And therefore, lest our exultations

¶ *Upon the Feast of Trinity only, may be said,*

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

¶ Or else this may be said, the words [*Holy Father*] being retained in the introductory Address.

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter, who are one with thee in thy eternal Godhead: Therefore with Angels, &c.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following: (67.)*

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

¶ *When the Priest, standing before the Table, (68.) hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and*

should savour of too much confidence, we now allay them with this act of humility, which the priest offers up "in the name of all them that receive the Communion;" therein excusing his own and the people's unworthiness, in words taken from the most ancient Liturgies.

*Dean Comber, Wheatly.*

(68.) If it be asked, whether the priest is to say this prayer standing before the table, or at the north-end of it; I answer, at the north-end of it: for, according to the rules of grammar, the participle "standing" must refer to the verb "ordered" and not to the verb "say." So that whilst the priest is ordering the bread and wine, he is to stand before the table: but when he says the pray-



*take the Cup into his hands : he shall say the Prayer of Consecration, (69.) as followeth :*

er, he is to stand so as "that he may with the more readiness and decency break the bread before the people," which must be on the north [or right] side. For if he stood "before" the table, his body would hinder the people from seeing: so that he must not stand there; and consequently he must stand on the north-side; there being, in our present rubric, no other place mentioned for performing any part of this office. In the Romish Church indeed they always stand "before" the altar during the time of consecration; in order to prevent the people from being eye-witnesses of their operation in working their pretended miracle: and in the Greek Church they shut the chancel door, or at least draw a veil or curtain before it, I suppose, upon the same account. But our Church, that pretends no such miracle, enjoins, we see, the direct contrary to this, by ordering the priest so "to order the bread and wine, that he may with the more readiness and decency break the bread, and take the cup into his hands, before the people." And with this view, it is probable, the Scotch Liturgy ordered, that "during the time of consecration the presbyter should stand at such a part of the holy table, where he may with the more ease and decency use both his hands." *Wheatly.*

The consecration of the elements being always esteemed an act of authority, and standing being therefore a more proper posture, as well as a more commodious one for this purpose, the priest is here directed to stand. *Collis.*

(69.) We do not eat our common food, without first praying for a blessing on it; which pious custom is so universal, that it is certainly a piece of natural religion; how much more then are we obliged, before we eat and drink this bread and wine, which Christ designed to set forth the mystery of his death, to consecrate it and set it apart by a solemn prayer; especially since Christ himself in the institution of this sacred ordinance, while he was teaching his apostles how to celebrate it, did use a form of blessing over it, (Matt. xxvi. 26;) which St. Paul calls "giving thanks;" (1 Cor. xi. 24.) Wherefore all Churches in the world from the apostles' days have used such a form, the ancient and essential part of which is the words of our Saviour's institution; for, since he makes this sacramental change, it hath been thought fit by all Churches to keep his own words, which, being pronounced by a lawful priest, do properly make the consecration; wherefore our Church hath cut off all the later superstitious additions, by which the Roman Church hath corrupted this form, and given us a prayer of consecration,

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender

consisting only of the words of our Saviour's institution, and a proper prayer to introduce it. The first part is a prayer directed to "Almighty God our heavenly Father," commemorating his mercy in giving his Son to die for us, and the all-sufficient merit of his death, together with his command for our remembering it in this Sacrament: and on these grounds desiring, that, since we obey him in thus celebrating it, we may therein receive Christ's body and blood. The second part is the repetition of the words and actions of our Lord at the institution, concerning both the time and the manner of its institution. *Dean Comber.*

If it be here demanded, to what words the consecration of the elements ought to be ascribed; I answer, to the prayer of the faithful offered by the priest, and to the words of institution repeated by him. This was the sense of the ancient Church of Christ, which used them both in their eucharistical offices; and never held, that the elements were changed from their common to a more sublime use and efficacy by the bare repeating of the words, "This is my body," and "This is my blood," as the Papists absurdly hold. To bring about this change must be a work of the Holy Ghost: and thereupon it is requisite, that we should pray to God, to endue the elements with this life-giving virtue. Now the words of institution can by no means be called a prayer: they were addressed by our Saviour to his disciples, and not to God: to them he said, "Take and eat." When we use them, they are historical, recounting what our Lord said and did, when he ordained this sacrament. And though when he said, "This is my body, this is my blood," these words effectually made them so, shewing that it was his will and pleasure that they should be taken as his sacramental body and blood; though the virtue of these words, once spoken by Christ, doth still operate towards making the bread and wine his body and blood; yet, as now used and spoken by the priest, they do not contain in them any such power, unless they be joined with prayer to God.

Our Lord himself did, besides pronouncing them, give thanks and bless the elements. Thus our Church uses prayer, as well as the words of institution; and doth not attribute the consecration to the one without the other. "If the consecrated bread or wine be all spent, before all have communicated, the priest," it is true, is ordered by the rubric to "consecrate more," by repeating only the words of institution. But the virtue of the prayer, which the Church hath last made, is to be understood as concurring therewith: and this is only a

meſey, didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our redemption ; who made there (by his one oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for the ſins of the whole world ; and did inſtitute, and in his holy goſpel command us to continue, a perpetual memory

particular application to theſe particular elements. Hence comes the propriety of ſaying “Amen” at the end of thoſe words: which would not be ſo properly added, unleſs it referred back to the preceding petitions. And that this is the ſenſe of the Church of England is farther plain, in that ſhe in her rubric calls this “the prayer of conſecration,” in which the words of inſtitution are contained ; and it is addreſſed to Almighty God, &c., whereas the words of Chriſt were not ſupplicatory to God, but declaratory to his diſciples.

After the ſame manner, in the “Office of Public Baptiſm,” in imitation of the cuſtom of the ancient Chriſtians, who dedicated the baptiſmal water to the holy and ſpiritual uſe, for which it was deſigned, our Church not only repeats the words of inſtitution of that other ſacrament ; but likewiſe adds a ſolemn prayer, that God would “ſanctify the water to the myſtical waſhing away of ſin.” And, as in that ſacrament ſhe joins the prayer of the faithful to the words of Chriſt, ſo in the ſacrament of the altar ſhe thinks them both neceſſary to complete the conſecration.

*Archdeacon Yardley.*

A prayer of conſecration, or ſetting apart the bread and wine to the ſacred purpoſe, in which they are about to be employed, hath been uſed for that end at leaſt 1600 years. And the mention, which ours makes of the inſtitution of the Lord’s ſupper, from the words, “who in the ſame night that he was betrayed,” to the concluſion, is in every old Liturgy in the world. The Romaniſts have put into their prayer of conſecration names of ſaints, and commemorations of the dead, which we have thrown out. And indeed we have left nothing that ſo much as needs explaining: unleſs it may be uſeful to obſerve, that our Saviour’s “one oblation of himſelf” is oppoſed to the various kinds of oblations under the law ; and, “once offered,” to the continual repetition of them: though probably a further view was, to intimate, that he is not, as the papiſts pretend, really ſacrificed anew in this holy ordinance.

*Abp. Secker.*

The death of Chriſt, if we regard the perſons for whom it was undergone, is a “ſacrifice ;” if we regard him who offered it, it is a free “oblation ;” if we conſider him to whom it was offered, it is a “ſatisfaction ;” and, in every one of theſe reſpects, it is “full, perfect, and ſufficient :” or, par-

(70.) of that his precious death and ſacrifice, until his coming again :  
For in the night in which he was betrayed, (a) (71.) (a) *Here the Priest is to take the Paten (72.) into his hands.* he took bread ; (73.) and when he had given thanks, (b) he brake it, and gave it to his diſciples, ſaying, (b) *And here to break the Bread.*

ticularly, it is a “full ſatisfaction,” a “perfect oblation,” and a “ſufficient ſacrifice ;” not, like the legal offerings, for the ſins of one kind, or the offences of one nation or of one perſon, but for the ſins of all the world. Let none therefore miſtake ; or imagine we are about to ſacrifice Chriſt again, as the Roman Church falſely teacheth ; for that is not only needleſs and impoſſible, but a plain contradiction to St. Paul, who affirms, that Jeſus was offered only “once,” (Heb. ix. 26 ; x. 10. 12 :) and by that “one oblation he hath perfected for ever them that are ſanctified,” (ver. 14,) ſo that there needs “no more offering for ſin.” (ver. 18.)

*Dean Comber.*

(70.) That is, a memorial, or monumental record.  
*Todd.*

(71.) It is manifeſt from the connection of theſe words with the former part of the form, that they are addreſſed to God, and not to the congregation. They are therefore a part of the prayer of the congregation, and in the repetition of them the mind of the miniſter muſt be directed to God, and not to the people.

*Dr. Bennet.*

The beſt pattern for the celebration of this myſtery is to be taken from its divine Author ; whoſe words and actions are ſo punctually related as a direction to us in this ſolemnity : and, when the rite was diſordered in the Church at Corinth, St. Paul ſends them to the firſt inſtitution, (1 Cor. xi,) as to the rule and canon, whereby they ought to rectify all that was amiſs. And for this reaſon, as before obſerved, no Church in the world ever omitted theſe words of our Saviour, by which they believed the conſecration to be principally made.

*Dean Comber.*

(72.) The “Paten” is the plate, in which the ſacred bread is laid. The original word, which is *patena*, ſignifies a wide open diſh. In the more primitive times, when the Chriſtians were but of mean condition, and their ſtate of perſecution would not allow them to pretend to any thing that was magnificent, the ſacramental bread was laid only upon a plate made of oſiers or wood. After this Pope Zephrius, about the year 230, brought in the uſe of glaſs patens. But in the Council of Rheims, 813, it was ordered, that patens and chalice ſhould be made either of gold or ſilver. But this was the cuſtom before in the Churches of wealthy cities.

*Dr. Nicholls.*

(c) *And here to lay his hands upon all the Bread.* Take, eat, (c) this is my Body, which is given for you; do this in remembrance (74.) of me. Like-

(d) *Here he is to take the Cup into his hands.* wise, after supper, (d) he took the cup; and when he had given thanks, he gave it to them, saying,

(e) *And here he is to lay his hands upon every Vessel, in which there is any Wine to be consecrated.* Drink ye all of this; for (e) this is my Blood of the new testament, which is shed for you, and for many, (75.) for the remission of sins; do this, as

oft as ye shall drink it, in remembrance of me. (76.)

WHEREFORE, O Lord *The Oblation.* and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks, for the

(73.) At these words the Priest was appointed by the first Liturgy, set forth in the first year of King Edward VI, to take the bread and cup into his hands, which is still observed by us: But he was not appointed to make any elevation of them, as the new Roman-Catholics do at their mass: where the priest, saying, "Hoc est corpus meum," "This is my body," suddenly lifts up the wafer over his head, and afterwards the chalice, that the people may all fall down upon their knees and worship them. Which rite neither we, nor any of the Reformed or Protestant Churches, observe; but, in regard of the peril of idolatry, have wholly omitted it. Besides it is but a novelty as the Roman priests now use it; for in the ancient fathers we do not read of any such custom: but is a late device of the new Roman-Catholics, after they had brought in their novelty of transubstantiation.

*Bp. Cosins.*

(74.) That is, of Christ put to death, and sacrificed for us upon the cross: which is the sacrifice, which he truly and properly once made, and whereof we only make a commemoration and representation, as often as we celebrate this his sacrament, and observe the precept which he gave us about it.

*Bp. Cosins.*

(75.) "For many" in this place means the same as "for all," as in St. Paul's Epistle to the Romans, (v. 19:) where, since by one man "many" are said to have been made sinners, "many" are used for "all."

*Bp. Cosins.*

(76.) Here ends the Prayer of Consecration in the English Liturgy. One of the petitions contained in our *invocation* is however included in it;—"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." The *Oblation* and *Invocation* were added, or rather restored, to the Communion Service, at the revision of the Liturgy by our General Convention, in the year 1789. The *Oblation* is taken verbatim from the

Consecration Prayer in the first Book of Edward VI. with the addition of a single clause from the Scotch Liturgy, "which we now offer unto thee," inserted after the words, "thy holy gifts." This Oblation was dropped in the second Book of King Edward, at the instance of *Bucer* and *Martyr*, and has not since been restored to the English Service.

The *Invocation* is taken in part from the Prayer of Consecration in the first Book of Edward, and partly from a Collect, transferred to this place, from the Post-Communion Service of the present English Book.

This blending of petitions from two different Offices, has been the cause of a grammatical inaccuracy, in the part of the invocation where we beseech God, "that *we*, and all others who shall be partakers of this holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in *them*, and *they* in him." It is evidently a part of the petition that "*we*" may worthily receive;" &c. that "*we*" may be "made one body" with Christ; and this construction requires the consecutive part of the sentence to be, "that he may dwell in *us* and *we* in him." The phraseology of the Collect is, "that all we, who are partakers," &c. and the sentence closes at the word "benediction." The words in the Prayer of Consecration are the following; "humbly beseeching thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Bloude of thy Sonne Jesus Christe, and be fulfilled with thy grace, and heavenly benediction, and made one body with thy Sonne Jesus Christe, that he may dwell in them, and they in hym."

So great an alteration in the Communion Service might have been expected to give rise to much discussion in the Convention. But Bishop White assures us, (in his *Memoirs*, p. 187) that no considerable opposition was manifested in the house

innumerable benefits procured unto us by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. (77.) And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy,

of Clerical and Lay Deputies, and that, in the other house, Bishop Seabury had the alterations much at heart. As for himself, he continues, "without conceiving with some, that the Service, as it stood, was essentially defective, he always thought there was a beauty in those ancient forms, and can discover no superstition in them. If indeed they could be reasonably thought to imply that a Christian minister is a Priest, in the sense of an offerer of sacrifice, and the Table is an Altar and the Elements a Sacrifice, in any other than figurative senses, he would have zealously opposed the admission of such unevangelical sentiments, as he conceives them to be." T. C. B.

(77.) We behold "the creatures of bread and wine," and we know them to be as yet no more. But we desire they may be made to us "the body and blood of Christ;" that, although they remain in substance what they were, yet to the worthy receiver they may be something far more excellent, which nothing can effect but that word, which made all things out of nothing. We are not now begging for the meat that perisheth, but for that which endureth to everlasting life, (John vi. 27:) yet we ought to hope he will grant us this request, because we are about to partake of this ordinance, both in a right manner, as Christ did institute it, and to a right end, for a memorial of his death. We earnestly desire to be partakers of our Saviour, and in this manner he hath chosen to communicate himself: therefore we may cheerfully request, that by receiving this bread and wine, which he hath chosen, we may become "partakers of his most blessed body and blood:" for St. Paul assures us, the bread thus blessed is the communion

and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ Then shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.

¶ Then shall the Priest first receive (78.): the

or communication of Christ's body: there needs no real change in the substance of the elements, for this participation is not by sense, but by faith.

Dean Comber.

After the bread and wine are deputed, by holy prayer to God, to be used for a commemoration of Christ's death; though they do not cease to be what they were before, yet they begin to be something which they were not before this consecration: that is, they become now to us "visible signs of an inward and spiritual grace;" and do not merely figure to us the breaking of Christ's body, and the shedding of his blood: but are a pledge of that inward and spiritual grace which they represent. What that grace is, we are taught by our Catechism; when it tells us, that it is "the body and blood of Christ, which are verily and indeed received of the faithful in the Lord's Supper:" that is, they have a real part and portion given them in the death and sufferings of the Lord Jesus, whose body was broken and blood shed, for remission of sins. They truly and indeed partake of the virtue of his bloody sacrifice, whereby he hath obtained an eternal redemption for us. This is the meaning of partaking of his body and blood which are here communicated.

Bp. Patrick.

(78.) The holy symbols being thus consecrated, the communicants must not rudely take every one his own part; because God, who is the master of the feast, hath provided stewards to divide to every one their portion. Some persons indeed have disliked the ministers delivering the holy elements to each communicant; pretending that it is contrary to the practice of our Saviour, who bid the apostles "take the cup and divide it among themselves."

*Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present) and, after that, to the People (79.) also in or-*

*der, into their hands, (80.) all devoutly kneeling: (81.) and when he delivereth the Bread, he shall say,*

*'THE Body of our Lord Jesus Christ,*

But one would think that any one that reads the context would perceive that this passage does not relate to the Eucharist, but to the paschal supper; since it appears so evidently from the nineteenth and twentieth verses of the same chapter, that the sacrament of the Lord's supper was not instituted till after that cup was drunk. But, as to the manner of his delivering the sacrament, the Scriptures are wholly silent; and consequently we have no other means to judge what it was, but by the practice of the first Christians, who doubtless, as far as was convenient and requisite, imitated our Saviour in this as well as they did in other things: and therefore since it was the general practice among them for the minister to deliver the elements to each communicant, we have as much authority and reason as can be desired to continue this practice still.

2. The minister therefore that celebrateth "is first to receive the Communion in both kinds himself; then to proceed to deliver the same to the bishops, priests, and deacons, in like manner," (that is, in both kinds,) "if any be present, (that they may help the chief minister," as the old Common Prayer has it, or "him that celebrateth, as it is in the Scotch Liturgy,) and "after that to the people also in order." And this is consonant to the practice of the primitive Church, in which it was always the custom of the clergy to communicate within the rails of the altar, and before the Sacrament was delivered to the people. *Dean Comber, Wheatly.* And herein only consists the true difference between ecclesiastical and lay communion; and not, as the papists pretend, in the Clergy's receiving under both kinds, and the cup being denied to the laity. *Archdeacon Yardley.*

The minister is here ordered first of all to receive the Communion in both kinds himself, before he administers it to the people. But how, or in what form of words, he shall take it himself, is not said: which is apt to produce some variety of expression on such occasions. Bishop Cosins indeed had drawn up a form, which all the clergy were to follow, when they received the Communion themselves: but it was not put in at the last revival.

*Archdeacon Sharp.*

(79.) Chrysostom teaches, that "as the prayers, so the partaking of the mysteries, are common to the people with the priest." Which is directly contrary to the solitary masses of the papists, when the priest only takes the mysteries.

*Bp. Cosins.*

(80.) We have the unanimous testimony of the fathers, that the communicants always received the elements in their own hands. Cyril, in his fifth Mystagogic catechesis, directs the communicant to receive the body of Christ in the hollow part of the right hand, which he advises them to support with the left. This is what others call receiving it in the hands placed in the form of a cross. During the corrupter ages, when sacramental bread and wine were believed to be the actual body and blood of Christ, a wafer was substituted for bread, and that was by the priest put into the mouth of the communicant, that no particle of the body of Christ should be wasted or lost. And, lest the blood should be spilt, or any accident happen, the cup was totally withheld from the laity. At the Reformation the primitive practice was restored and the Communion in both kinds delivered into the hands of the people.

*Shepherd.*

(81.) No posture can be too humble, when we are to receive a pardon; and a pardon, which must deliver us from death eternal. *Bp. Wilson.*

The first part of these words, namely, "The body," or the blood of our Lord Jesus Christ, was the only form used in St. Ambrose's time at the delivery of the bread and wine, to which the receivers answered, "Amen:" both to express their desire that it might be Christ's body and blood unto them, and their firm belief that it was so. The next words, "preserve thy body and soul unto everlasting life," were added by St. Gregory; and these with the former were all that were to be used at the delivery of the elements, during the first Common Prayer Book of King Edward VI. But these words, I suppose, being thought at that time to savour too much for the "real presence" in the Sacrament, which was a doctrine that then was thought to imply too much of transubstantiation to be believed; they were therefore left out of the second book, and the following words prescribed in the room of them, "take and eat this," &c., or "drink this," &c., as in the latter part of our present forms. But these on the other side reducing the Sacrament to a bare eating and drinking in remembrance of the death and passion of our Lord; they were in a little time as much disliked as the former. And therefore, upon Queen Elizabeth's accession to the throne, (whose design and endeavour was to unite the nation as much as she could in one doctrine and faith,) both these forms were enjoined to be used (as we have them still) to sa-

(82.) which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Minister who delivereth the Cup (83.) 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. (84.)

¶ *If the consecrated Bread and Wine be spent*

tisfy both parties. Though in the Scotch Liturgy the last clause was again thrown out, and the former only (which was prescribed by the first book) retained, with a direction to the receiver to say "Amen:" which is undoubtedly the most agreeable to the primitive practice, and to the true notion of the Eucharist. *Wheatly.*

(82.) After the consecration of the elements immediately follow the reception and distribution of them: which continue still in their natural substances of bread and wine, though they are changed, as to their virtue and efficacy, into the sacramental body and blood of Christ.

*Archdeacon Yardley.*

While the minister and others are receiving the Communion, those who are preparing to receive may employ the time, they have to spare, in reading some appropriate Scriptures, and meditations upon them.

*Bp. Wilson.*

(83.) Where there are two or more ministers present, it is the custom for the chief minister, or for him that consecrates, to administer only the bread, and for another to follow and administer the cup. This is agreeable to an old rubric in King Edward's first Liturgy, which orders, that "if there be a deacon or other priest, then shall he follow with the chalice: and as the priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the blood, in form before written." For our Church does not (with the Roman Church) rob the people of half the Sacrament, but administers to the laity as well as the clergy under "both kinds."

*Wheatly.*

Here is an express distinction between a priest and a deacon, who by the ancient canons of the Church was not to deliver the bread.

*Bp. Cosins.*

(84.) When each person has communicated, let him return to his seat, that he may not hinder others from coming to the altar. At the end of the service he will find proper meditations, where-

*before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at—All glory be to thee, Almighty God—and ending with these words—Partakers of his most blessed Body and Blood.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth. (85.)*

¶ *Then shall the Minister say the Lord's Prayer, (86.) the People repeating after him every petition. (87.)*

with to entertain himself, until all have received the Communion.

*Bp. Wilson.*

(85.) Which by the ancient writers, and the Scotch Liturgy, in which the rubric first appeared, is called the "Corporal," from its being spread over the body or consecrated bread, and sometimes the "Pall," I suppose for the same reason. The institution of it is ascribed to Eusebius bishop of Rome; who lived about the year 300. And that it was of common use in the Church in the fifth century, is evident from the testimony of Isidore Peleusiota, who also observes that the design of using it was to represent the body of our Saviour being wrapped in fine linen by Joseph of Arimathea.

*Wheatly.*

(86.) Our Saviour concluded this feast with prayers and hymns, (Matt. xxvi. 30; John xvii. 1, &c;) and all Churches have followed his example: and, if we rise not from our common meals without prayer and thanksgiving, surely we must more solemnly use them before we depart from the Lord's table. And the first part of this office is the Lord's prayer; it being very fit, that after we have received our Saviour into our hearts, the first words we speak should be his; to as many as receive him, he gives power to become the sons of God. John i. 12. Wherefore we may now, on good grounds, call God, "Our Father," and are obliged to desire his name may be "hallowed" and praised for all his kindness towards us: and if we ever be in a fit posture to wish his "kingdom" may "come," it is now when we have made our peace with him: we have now such assurances that he always wills that which is for our good, that with entire submission we may say, O Lord, not my "will," but thine "be done:" he hath given us heavenly bread to feed our souls, and so we need not question but he will "give us" every day "our daily bread" to sustain our natural life: we have set forth the memory of that great propitiation, and now by the virtue of that sacrifice we may cheerfully ask the "forgiveness of our trespasses," and shall prevail the soon-

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

† *After shall be said as followeth:* (88.)

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very

er, because in this feast of charity "we" have "forgiven" all them that have "trespassed against us:" we have vowed to forsake all evil ways, and so may reasonably desire to "be kept" from "temptation," and "delivered" from all kind of "evil;" and as well with respect to what he hath done for us already, as to our hopes of his hearing these requests, we must conclude with the Doxology, and acknowledge that his is "the kingdom, power, and glory," both now and "forever, Amen."

*Dean Comber.*

It was the institution of Christ and his apostles, according to St. Jerome, that the Lord's prayer was said at the celebration of the Sacrament: and it seems from St. Ambrose and St. Austin, that by the Church it has been ever used in this place.

*Bp. Cosins.*

(87.) So says the rubric. And if the Church did ever devise a thing fit and convenient, what more than this? that when together we have all received those heavenly mysteries, wherein Christ imparts himself to us, and gives visible testification of our blessed communion with him, we should in hatred of all heresies, factions, and schisms, declaredly approve ourselves united as brethren in one, by offering up with all our hearts and tongues, that most effectual prayer, "Our Father," &c.; in which we profess ourselves sons of the same Father, and in which we pray for God's pardon, no otherwise than as we forgive those that trespass against us: for which cause communicants have ever used it, and we at that time do shew we use it, yea, every syllable of it, as communicants, saying it together with one consent and voice.

*Bp. Sparrow.*

(88.) After the Lord's Prayer, the priest offers up the sacrifice of the holy eucharist, or the sacrifice of praise and thanksgiving for the whole

members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

† *Then shall be said or sung,* (89.) *all standing,* Gloria in excelsis, or some proper Hymn from the Selection.

GLORY be to God on high, and on earth

Church, as in all old Liturgies it is appointed; and together with that is offered up that most acceptable sacrifice of ourselves, souls and bodies, devoted to God's service.

*Bp. Sparrow.*

(89.) This is commonly called the angelical hymn; wherein the ecclesiastical hierarchy does admirably imitate the heavenly, singing that at the sacrament of his body, which the angels did at the birth of his body. And as good reason there is, to sing this for Christ's being made "one with us" in the Sacrament, as for his being made "one of us" at his birth; and if ever we be fit to sing this angel's song, it is then, when we draw nearest to the estate of angels, namely at the receiving of the Sacrament.

*Bp. Sparrow.*

After such high favours, and such great blessings received, it is fit and necessary we should express our joy; and how can we welcome our Saviour into our hearts more properly than by the hymn which the angels welcomed him into the world withal, (Luke ii. 14;) and by that descent the primitive doctors made upon it, to suit it to this ordinance, where it hath been sung in all Churches from the beginning.

*Dean Comber.*

To conclude this office with an hymn is so direct an imitation of our Saviour's practice, that it hath ever been observed in all Churches and ages. And though the forms may differ, yet this is as ancient as any now extant. The former part of it is of an heavenly original, being sung by angels at our Saviour's nativity; and was from thence transcribed into the oriental Liturgies, especially St. James's, where it is thrice repeated. The latter part of it is ascribed to Telesphorus about the year of Christ 139; and the whole hymn, with very little difference, is to be found in the apostolical Constitutions, and was established to be used in the Church-service by the fourth council of Toledo

peace, good-will towards men. We praise thee, we bless thee, (90.) 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, (91.) Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou

about a thousand years ago. In the present Roman missal it stands in the beginning of this office, as it does also in the first Common Prayer of King Edward VI, where it immediately follows the "Collect for purity;" though it now appears to be placed much more properly at the close of the Communion, when every devout communicant being full of gratitude, and longing for an opportunity to pour out his soul in the praises of God, cannot have a more solemn and compact form of words to do it in than his. In the Greek Church it makes a constant part of the morning devotions, as well upon ordinary days, as upon Sundays and holy days; only with this difference, that upon ordinary days it is only "read," whereas upon more solemn times it is appointed to be sung.

*Dean Comber, Wheatly.*

(90.) We are taught with many words to express our gratitude and joy, in imitation of those celestial hymns recorded in the Revelation, (vii. 12; v. 13:) as also because every word here used is highly pertinent, and hath its peculiar signification. We "praise" God, by setting forth his greatness; we "bless" him, by declaring his goodness: we "glorify" him with our mouths; we "give him thanks" with our hearts, "for the great glory," which he hath gotten to himself by these his mercies towards us. And further the adding of so many words well expresses the vehemency of our affections, and shews that we are full of admiration and delight.

*Dean Comber.*

(91.) As the Father is the primary object, so the Son is the subject of the angelic praises: wherefore we here glorify him, who is remembered and represented, given by God, and received by us, in this mystery. And, repeating all the names belonging to his person, to his nature, and his offices, we thereby declare the majesty and glory, the mercy and goodness, of him whom we have now accepted for our Lord and King. And, whilst we are setting out his glories, we also invoke him by all these honorable and endearing names, that he will employ his power, his interest, and merits, to make our persons and our prayers acceptable.

*Dean Comber.*

that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; (92.) thou only art the Lord; (93.) thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (the Bishop if he be present) (94.) shall let them depart with this blessing: (95.)*

THE peace of God, which passeth all understanding, keep your hearts and minds

(92.) Those that overcome the beast, and sing the song of Moses and the Lamb, use this amongst other expressions, "For thou only art holy;" (Rev. iv. 4.) These words we here apply to our Saviour, as distinguished, not personally, but essentially: that is, not as he is the second Person of the Trinity; for God the Father, and God the Holy Ghost, are also as holy as God the Son, and all Three together are the only holy One; but as he is a Being uncreated and infinitely excellent above all other beings; as he is God himself, and for that reason supremely holy, or the only holy one.

*Dr. Bennet.*

(93.) God is called "the blessed and only Potentate," (1 Tim. vi. 15;) that is, the only Lord: and consequently this appellation belongs to our Saviour Christ, as he is God, in the same sense as he is the only holy One: namely, not personally, but essentially.

*Dr. Bennet.*

There are indeed holy angels and saints; and there are lords many (1 Cor. viii. 5.) Yet none of these have a propriety in this title, because their holiness is imperfect and derived: only Jesus is holy in and of himself, and of his holiness all others do receive. "He is holy and hallowed, because he halloweth and sanctifieth us," as the Liturgy of St. James paraphraseth. "He only is the Lord," saith St. Augustine, "who hath no other Lord above him." For he only with the Holy Ghost is equal to the Father, "God blessed for ever." And this is the reason, why we exalt him so highly, and pass by the mediation of saints and angels; because none is so holy, none so mighty, none so high in the favour of God, nor none so gracious and loving to us, as Jesus is. This we acknowledge therefore with all possible joy and triumph; and it is a mighty rejoicing to our spirits, that he, who hath given himself for us, and is come to dwell with us, is so high and magnificent.

*Dean Comber.*

(94.) The people were always dismissed from this ordinance by a solemn blessing pronounced by the bishop if present, or, in his absence, by the priest: and none were allowed to depart till this was given by the one or the other.

*Wheatly.*

This benediction is a peculiar of the bishop's of-



face, if present; because, "the less is blessed of the greater." Heb. vii. 7.

*L'Estrange.*

(95.) Our Lord took his leave of his disciples with a blessing, (Luke xxiv. 50;) and the blessing he left them was his peace, (John xiv. 27;) the form of giving which is set down by St. Paul, (Philip iv. 7;) from whom the primitive Church took this form, ordering the bishop (if present) to pronounce it, and all to stay till this blessing was given, which is a solemn desire that the peace of God may remain in us, and his blessing upon us for ever.

*Dean Comber.*

Our final blessing is taken out of Scripture. The former part is evidently borrowed from St. Paul; and the latter is a Christian paraphrase, or rather summary, of the form originally delivered to Moses. Numb. vi. 22—25. St. Paul, after directing us to address God in prayer and supplication with thanksgiving, immediately adds, "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The words of St. Paul, had they been purposely designed, could scarce have been better suited to form a conclusion for this office. We have, according to his direction, offered up prayers, supplications, and thanksgivings to the divine Majesty, and before our departure the minister of Christ pronounces upon us the blessing of peace.

This benediction of the priest is not to be considered merely as a prayer. It is likewise an absolution; an assurance of blessing and of peace: for God himself will bless those, that are duly qualified to receive the sacerdotal blessing; and the benedictions and absolutions, which the ambassadors of Christ ministerially pronounce upon earth, will be ratified in heaven.

*Shepherd.*

The blessing was so highly estimated in the primitive times, that none durst go out of the Church, till they had received it. And when they received it, they knelt or bowed down their heads. This was done in imitation of the Jewish manner, which is thus described: "When the service was finished, the high-priest lifted up his hands over the Congregation to give the blessing of the Lord with his lips; and they bowed themselves to worship the Lord, that they might receive the blessing from the Lord, the Most High." Ecclus. i. 21. Thus did the Jews: for they considered it as the blessing, not of man, but of God. They had indeed his express promise for it, when given in the public worship. "And the Lord spake unto Moses, saying, Speak to Aaron and his sons, saying, On this wise shall ye bless the children of Israel: The Lord bless thee," and so on, (Numb. vi. 22, 23:) "and they shall put my name upon the children of Israel, and I will bless them."

The same authority to bless, yea, and greater au-

thority than this, seems to be given to the ministers of the Gospel. "For into whatsoever house they shall enter, and shall say, Peace be to this house; if the son of peace be there," that is, according to interpretation, if he, that dwells there, does not hinder it by his wickedness, or reject it through unbelief, "then their peace shall be upon him." If not, if he be not capable nor worthy of their blessing, "it shall turn to them again." Luke x. 6. And if this virtue be annexed to the blessing of the bishop or priest, so as to go and come with it, when bestowed upon a private house; how much more, when dispensed in the house of God, in his name and by his command, over the holy congregation. As many of them doubtless as are "sons of peace," as are capable and desirous thereof, upon them shall the blessing of the minister rest, but from them that are not, that either neglect or reject it, "his blessing shall turn to him again."

*Dr. Bisse.*

Here, before we conclude the office, let us reflect upon the admirable contrivance of it, and the beautiful harmony and order of its parts. After we have premised the Lord's Prayer, the Collect that follows it, the Commandments, the Collect for the day, the Epistle, and the Gospel, which are as it were the introduction to this solemnity; we afterwards proceed to the offertory or contribution of our alms. And indeed it highly becomes us, when we approach the holy table to partake of God's unspeakable kindness towards lost mankind, to prepare our way by liberality to the poor, that is, to our Saviour himself: for he accepts of what we give to his distressed servants as a mercy shewn to his own person. Then we offer the excellent prayer for the Church militant, than which nothing can more effectually express our most fervent charity towards all our fellow christians. By these steps we ascend to the divine mystery, and enter upon the sublimer parts of the office. Our hearts being raised to the highest pitch of religious fervor by the exhortation and the short address annexed to it, we pour forth a most pathetic form of confession, containing also an earnest petition for pardon; and for the assistance of God's grace in order to our greater spiritual improvement for the future. Upon this the priest pronounces the Absolution; and, to strengthen our hope, adds divers comfortable texts of holy Scripture. Being thus filled with the sense of God's infinite mercy, and exalted almost to rapture, and ecstasy, we immediately break forth into a seraphic hymn of praise and thanksgiving. Then we acknowledge our own unworthiness to taste of his holy feast, and humbly beseech God to make us worthy communicants; and so, the elements being consecrated, we partake of them. Then we offer up the Lord's prayer, which is the badge of

in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects that may be said after the Collects of Morning or Evening Prayer, (96.) or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, (97.) in these our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation; that

our discipleship: and having returned thanks for the inestimable blessing of the holy eucharist, and subjoined the angelic hymn, than which nothing can be more sublime and heavenly, together with one or more short collects at the discretion of the minister, we are dismissed with a solemn blessing.

*Dr. Bennet.*

Thus we have gone through our public service from the one end to the other, from the Exhortation to the Blessing: and we may well close with that exclamation of the prophet concerning Sion, "How great is its goodness, and how great is its beauty!" And we ought not to omit that memorable testimony, worthy not only to be fixed upon record, but to be engraven on the horns of the altar, which was given to our Common Prayer by the King and Parliament in that Act, which established the use of it: "That it was BY THE AID OF THE HOLY GHOST with uniform agreement concluded and set forth."

*DR. BISSE.*

(96.) Lest there should be any thing left unasked in this excellent office, the Church hath added six Collects more to be used at the minister's discretion; concerning which it may be observed, that they are plain and comprehensive, and that almost every sentence of them is taken out of the Bible; and they are as proper to be joined to any other office as this.

*WHEATLY.*

The titles are here given, that it may be known on what occasions to use them: and doubtless, if devout affections be brought with them, they may be useful to us all, and accepted by our heavenly Father. The first is a prayer, For safety in all worldly changes: the second, For the preservation of our souls and bodies: the third, For a blessing on God's word: the fourth, For direction and success in all our undertakings: the fifth, For excusing the defects of our former prayers: the last, For the acceptance of all the rest of our supplications.

*Dean Comber.*

(97.) In the Latin it is, "Adesto, Domine, supplicationibus nostris." So that to "assist mercifully in prayers" is to be mercifully present at them, or to be mercifully present with those who offer

among all the changes and chances of this mortal life, (98.) they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, (99.) that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living; to the honour and praise of thy name, through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, (1.) in all our

them. Now God is then said to be so present when he hears and receives them graciously. And accordingly our Church translates, "Adesto piis Ecclesiæ tuæ precibus," in the Collect for the twenty-third Sunday after Trinity, thus, "Be ready, we beseech thee, to hear the devout prayers of thy Church." And in the Collect for the first Sunday after Trinity, "adesto propitius invocationibus nostris" is rendered; "mercifully accept our prayers."

*Dr. Bennet.*

(98.) Some have objected against this phrase, as implying somewhat irreligious. But our Saviour hath not scrupled to say, "And by chance there came down a certain priest that way," Luke x. 31.

*Abp. Secker.*

When we apprehend any danger by reason of the sudden changes, and sad accidents to which we and all the world are liable, there are two main particulars which we are to beg of God for our security. First, that he will always assist our prayers. Secondly, that he will direct us toward the right end. For so long as we can pray fervently, and are going on in the right course to heaven, we are in no danger whatsoever may happen.

*Dean Comber.*

(99.) This short Collect is of excellent use, after the Sermon or Lessons in public, as also when the Scripture hath been read in private. And because it is not the hearing of God's word with our ears, but the engrafting in our hearts, (James i. 21,) which makes it powerful to our salvation, we ought always after it to pray as here: first, that it may take root in our hearts; secondly, that it may spring forth in our lives.

*Dean Comber.*

(1.) If we acknowledge God's providence, we must undertake nothing till we have first asked his counsel to direct us, and as we go on we must call for his assistance to further us, and when we have done, we must wait for his blessing to crown all with success: all which we are taught to do in this compendious and pious form, which is never unseasonable, but very fit to be used, especially, in the morning, before we begin to work.

*Dean Comber.*

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

ALMIGHTY God, the fountain of all wisdom, (2.) who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give

us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised (3.) to hear the petitions of those who ask in thy Son's name; we beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant, that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ Upon the Sundays and other Holy Days (if there be no Sermon or Communion) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing. (4.) And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

(2.) When St. Paul had asked all he could for his Ephesians, he commits them to him, that was able to do more for them, than he could ask or think. And from thence we have taken this suppletory prayer: being very proper for the beginning or ending of public or private supplications; because it sets before us, first, the incomparable wisdom of God: secondly, our own imperfections: and thence deduceth, 1. a general petition for compassion, as to all the defects of our prayers; 2. a particular request for the adding of that which we omitted.

This prayer is very proper to be said to ourselves, when we kneel down at our first coming into the Church, to prayers. *Dean Comber.*

(3.) There are three qualifications of an acceptable prayer. 1. That it be made in Christ's name; John xiv. 13; xvi. 23. 2. That it be agreeable to God's will; 1 John v. 14. 3. That it be asked in faith; Matt. xxi. 22; James v. 15. Now because it were imprudent to expect to be heard upon other terms, the Church hath here put them all together in this finishing prayer, which is very properly used after any of our prayers, especially the common prayers, which if we have said in faith, we are sure the petitions are according to God's will, and made in the name of Christ. *Dean Comber.*

(4.) The following Communication, in relation to the construction of this Rubric, was made by the Bishops to the house of Clerical and Lay Deputies, at the General Convention held in Philadelphia, 1821. T. C. B.

“The house of bishops being informed of what they consider as a great misunderstanding, in various places, of the rubric at the end of the communion service, think it their duty to declare their sense of the same, and to communicate it to the house of clerical and lay deputies.

In the Common Prayer Book of the Church of England, the words in the parenthesis are—“if there be no Communion.” In the review of 1789, it was put—“if there be no sermon or communion”—and this has been interpreted to mean, that if there be a sermon, what has been called the anti-communion service is to be omitted—Against this construction the bishops object as follows—

1st. The construction rests on inference; deduced in contrariety to the positive direction—“Then shall follow the sermon.” Had an exception been intended, it would doubtless have been expressed positively, as in other rubrics. Further; the rubric in question prescribes, that “when there is a communion, the minister shall return to the Lord's table:” which presumes him to have been there before, in the ante-communion service, unless in the permitted alternative of some other place.

2d. The argument on the other side proves too much, and therefore nothing. It is said of those who urge it, that they conceive themselves bound to use the whole service on a communion day: whereas it should be dispensed with, on the same principle on which it is supposed to be superseded by the sermon. On the other hand, if there being either a sermon or the communion should be thought to warrant the omission; can it be, that the convention designed to leave in the book the ante-communion service, with all the Collects, the Gospels and the Epistles attached to them, to be little more than dead letter; never to be used, except on the few occasions, when the said service is unconnected with either of the said provisions? For, it is not required to be used, either with the morning or with the evening prayer.

3d. There is a rubric, prescribing the place in

the service, at which notice shall be given of holidays, &c. Can it be supposed, that a provision of this sort, was intended to be done away, not professedly, but indirectly? and that even there should be no provision for notifying the communion?

4th. It is understood, that the morning prayer, and the administration of the communion, were designed to be distinct services, to be used at different times of the day. Probably, at the time of the reformation, the practice was generally conformable to the provision; and it is said to prevail at present in some places in England. Now, although there is probably no Church in the United States of which the same can be affirmed; yet, why raise a bar against so reasonable and so godly a practice? an effort for which, would reduce the whole to the sermon;—except, when the communion were to be administered: and then, there would be the latter part of the service only.

5th. The construction casts a blemish on the observance of every festival of our Church. To speak in particular of Easter Sunday, Whitsunday, and Christmas day: can it be supposed, that the convention intended to abrogate the reading of the portions of Scripture, the most pertinent of any in the Bible? or that the members of the body were so careless, as not to perceive the effect of the word introduced by them into the parenthesis? Neither of these was the case; although they had not the sagacity to foresee the use which would be made of their superaddition: a use, which may be applied hereafter to the abandoning of the observance of those festivals. For why should the Church retain them, after dispensing with whatever is attached to them in the respective services. The remark applies equally to the two days of fasting and abstinence—Good Friday and Ash Wednesday. It is here supposed, that on the former, there are the service and sermons in all our Churches furnished with the ministry. But according to the opposite opinion, the sermon dispenses with the recital of the consummation of our Saviour's sufferings, and not only on Good Friday, but on every day of passion week, if there be sermons. Could this have been intended?

6th. There is the magnitude of the change thus made in the Liturgy, without the subjecting of the resulting consequences to the consideration of any General Convention: for this is here affirmed, without the apprehension of contradiction from any of the surviving members. The most obvious of the consequences, and such as could not have escaped the notice of the least attentive, were; the dispensing with the reading of the Ten Commandments; the weekly return of which may well be thought to have a beneficial effect on morals; and the deranging of a selection of passages of Scrip-

ture, always supposed to have been made with great judgment, and suited to the different seasons of the year. They were of like use in the Church, before the prevalence of the corruptions of the Papacy; have withstood, in some measure, its systematic hostility to a general knowledge of the Scriptures; and, probably, have prevented a greater enormity of unevangelical error, than what we now find: for although the selections were in Latin, they were at least instructive to the many who understood the language, at a time when even among that description of people, the possession of a Bible was rare. To the present day, they are held in high esteem, not only by our parent Church, but by the Lutheran Churches of Sweden, of Denmark, of sundry German principalities, and of this country. In some of the European States, the subject of the sermon is expected to be taken from the Epistle, or from the Gospel for the Sunday. There seems no reasonable objection, in any future review of the Liturgy, to the making of some abbreviation, suited to the joining of services designed to be distinct: but there may be doubted the expediency of making so great an inroad as that projected on the service now in question.

7th. The ante-communion service continued to be used as before, by the clergy who were present in the convention, in which it is now imagined to have been dispensed with. It is confidently believed, that there was not an exception of an individual; although, on the other side, the major number must be supposed to have been desirous of the innovation. In the interpretation of a law, immediate practice under it has been held to be a good expositor: especially when, as in the present case, a contrary sense had not been heard of for a long course of years.

The question may occur—why did the convention introduce the words, "Sermon or," into the parenthesis? It was to reconcile the other rubric referred to, with frequent and allowable practice. The said rubric says—"then shall follow the sermon." Perhaps, when the service was compiled there was a sermon on every saint's day, as well as on every principal festival. In modern usage, it has been otherwise: which made it convenient to provide for the ministers proceeding to the blessing. The parenthesis means, that although there be no sermon, or although there be no communion, the minister shall act as directed by the rubric.

The bishops therefore deem it their duty to express the decided opinion, that the rubrics of the communion service, as well as other general considerations, enjoin the use of that part which precedes the sermon, on all occasions of sermon or communion, as well as on those festivals and fasts, when neither sermon nor communion occurs."

## THE MINISTRATION OF (1.)

PUBLIC BAPTISM<sup>(2.)</sup> OF INFANTS,<sup>(3.)</sup>

## TO BE USED IN THE CHURCH. (4.)

¶ *The People are to be admonished, (5.) that it is most convenient that Baptism should not be administered but upon Sundays and other Holy Days, or Prayer Days. Nevertheless (if necessity so require) Baptism may be administered upon any other day.*

(1.) Having now gone through the constant offices of the Church, we come in the next place to those, which are only to be used as there is occasion. And of these the office of baptism; being the first that can be regularly administered, as being the first good office that is done to us when we are born, is therefore properly set first. And here it will be necessary in the first place, to say something of the sacrament itself.

1. "Water" therefore (which is the matter of it) hath so natural a property of cleansing, that it hath been made the symbol of "purification" by all nations, and used with that signification in the rites of all religions. The heathens used divers kinds of baptism to expiate their crimes; and the Jews baptize such as are admitted proselytes at large; and when any of those nations turn Jews, who are already circumcised, they receive them by baptism only: with which ceremony also they purified such heathen women as were taken in marriage by Jewish husbands. And this is that universal, plain, and easy rite, which our Lord Jesus adopted to be a mystery in his religion, and the sacrament of admission into the Christian Church! Matt. xxviii. 19.

2. Nor can any thing better represent "regeneration" or "new birth," which our Saviour requires of us before we can become Christians, (John iii. 3—7;) than "washing with water." For as that is the first office done unto us after our natural births, in order to cleanse us from the pollutions of the womb, (Ezek. xvi. 4;) so when we are admitted into the Church, we are first baptized, (whereby the Holy Ghost cleanses us from the pollutions of our sins, and renews us unto God, Tit. iii. 5,) and so become, as it were, spiritual infants, and enter into a new life and being, which before we had not. For this reason, when the Jews baptized any of their proselytes, they called it their "new birth, regeneration," or "being born again." And therefore when our Saviour used

this phrase to Nicodemus, he wondered that he, "being a master in Israel," should not understand him. And even among the Greeks this was thought to have such virtue and efficacy, as to give new life as it were to those who were esteemed religiously dead. For if any one that was living was reported to be deceased, and had funeral solemnities performed upon his account; he was afterwards, upon his return, abominated of all men, as a person unlucky and profane, banished and excluded from all human conversation, and not so much as admitted to be present in the temples, or at the sacrifices of their gods, till he was born again, as it were, by being washed like a child from the womb.

And thus in the Christian Church, by our Saviour's institution and appointment, those, who are dead to God through sin, are born again by the washing of regeneration, and renewing of the Holy Ghost; Tit. iii. 5. And how proper (by the way) "water" is to typify the "Holy Ghost," may be seen by consulting several texts of Scripture, where "water" and the "blessed Spirit" are mentioned as corresponding one to another; Is. xlv. 4; John iv. 14; vii. 37, 38, 39.

That the primitive Christians had this notion of baptism, may very fairly be asserted from those other rites which they anciently used in the celebration of this mystery: such as were giving the new-baptized "milk" and "honey," and "salt," which were all given to infants new-born, (Is. vii. 15; Ezek. xvi. 4;) and putting upon them "white garments," to resemble the "swaddling" spoken of by Ezekiel; Ezek. xvi. 6.

All these, the ancient fathers tell us, were done to signify and represent spiritual birth and infancy, and out of reference to what was done at the natural birth of children. And therefore who can doubt but that the principal rite of "washing with water" (and the only one indeed ordained by our blessed Saviour) was chosen by him for this same

reason, to be the sacrament of our initiation; and that those, who brought in the other rites above mentioned, did so conceive of it, and for that reason took to those imitations? In some Churches indeed they have now for a long time been discontinued: for they being only used as emblems, to signify that the persons were become as new-born babes, they were left off at such times, when, whole nations becoming Christians, there were hardly any other baptisms than of babes in a proper sense, who needed no such representations, to signify their infancy.

As to the form of baptism, our Saviour only instituted the essential part of it; namely, that it should be performed by a proper minister, with "water, in the name of the Father, Son, and Holy Ghost," Matt. xxviii. 19. But, as for the rites and circumstances of the administration of it, he left them to the determination of the apostles and of the Church. Yet without doubt a form of baptism was very early agreed upon, because almost all the Churches in the world do administer it much after the same manner. The latter ages indeed had made some superfluous additions; but our Reformers removed them, and restored this office to a nearer resemblance of the ancient model, than any other Church can shew.

*Dean Comber, Wheatly.*

(2.) The subjects of baptism are infants, or persons grown up, whence there are three several offices. First, public baptism of healthful infants: and, since infants were circumcised, and not excepted by Christ, when he instituted baptism in the place of circumcision; since they need it to wash them from original sin, and were baptized in the primitive Church; they ought to be baptized now, and to be brought to the Church, that there may be many witnesses of this solemn act, and that others may be put in mind of their vow; as also because thus they are admitted members of our religious assemblies in the proper place. Secondly, when children are weak, there is a private and short office: and, since Christ makes this the ordinary means of entering into heaven, (John iii. 5;) parents and ministers must in this case be very careful to get them baptized, being assured this will wash away their original sin, and graft them into the body of Christ, so that if they die before they have done actual sin, they are undoubtedly saved; and if this be neglected by the fault of parents or ministers, (however God's infinite mercy may deal with the child,) they must answer for putting its salvation on so great a hazard. Now this short office is good and sufficient if the child die, but if it recover it must be brought to Church afterwards; that the congregation may be certified it was rightly baptized, and the covenant solemnly

entered into for it. The third office is for those of riper years, who are converted from being Jews, Turks, heathens, or from those sectaries, who with those infidels renounce baptism. These must be well catechized before they come, and spend some time in fasting and prayer to prepare them; because they answer for themselves, and make the covenant with their own mouths, so that their godfathers are only witnesses to the fact, and must be monitors to them to live according to their vow.

*Dean Comber.*

The first of these three offices is that which is now most commonly used. For there being but very few adult persons, who now come over to the Church, infants are generally the persons that are baptized: and they being appointed to be brought to Church, except in danger of death, the public form of baptism is there ordered to be used. Of this therefore it will be requisite to treat in order at large, and only to take notice of those particulars in the others, which differ from this.

*Wheatley.*

(3.) The office we are now upon being appointed for infants, it will be proper to premise a few general hints in relation to baptizing them. For that reason it should be here observed, that, as baptism was appointed for the same end that circumcision was, and did succeed in the place of it; it is reasonable that it should be administered to the same kinds of persons. For since God commanded infants to be circumcised, (Gen. xvii. 12,) it is not to be doubted, but that he would also have them baptized. Nor is it necessary that Christ should particularly mention children in his commission: it is sufficient that he did not except them: for that supposeth he intended no alteration in this particular, but that children should be initiated into the Christian as well as into the Jewish religion. And indeed if we consider the custom of the Jews at that time, it is impossible but that the apostles, to whom he delivered his commission, must necessarily understand him as speaking of children, as well as of grown or adult persons. For it is well known that the Jews baptized, as well as circumcised, all proselytes of the nations or Gentiles, that were converted to their religion. And if any of those converts had "infant children" then born to them, they also were, at their father's desire, both circumcised and baptized, if males; or if females, only baptized, and so admitted as proselytes. The child's "inability" to declare or promise for himself was not looked upon as a bar against his reception into the covenant: but the desire of the father to dedicate him to God was accounted available and sufficient to justify his admission. Nor does the ceremony of baptism appear to have been used amongst the Jews upon such extraordinary

occasions only; but it seems rather to have been an ordinary rite constantly administered by them, as well to their own, as to the children of proselytes; for the Mishna prescribes the solemn "washing," as well as the circumcision of the child, which I know not how to interpret, if it is not to be understood of a baptismal washing.

This therefore being the constant practice of the Jews, and our Saviour in his commission making no exception, but bidding his apostles "go and disciple all nations, baptizing them," &c.; that is a sufficient argument to prove, that he intended no alteration in the objects of baptism, but only to exalt the action of baptizing to a nobler purpose, and a larger use. For when a commission is given in so few words, and there is no express direction what they should do with the infants of those who become disciples: the natural and obvious interpretation is, that they must do in that matter as they and the Church in which they lived had always used to do. And we may assure ourselves, that had the apostles left children out of the covenant, and not received them as members of the Church; the Jews, who took such care that their children should not want their own sacrament of initiation, would certainly have urged this as a great objection against the Christian religion. But we do not read of any such objection ever made, and therefore we may depend upon it, that the apostles gave them no room for it.

It is true, indeed, it has been often objected to us, that the Scriptures make no express mention of the baptism of infants; to which we might reply, were the objection true, that neither do the Scriptures make any express mention of the alteration of the sabbath: and yet I believe there are but few of those who are of a different opinion from us, in the point before us, but who think the observation of the first day of the week is sufficiently authorized from the New Testament: and yet this is not more clearly implied than the other. We read in several places of the whole "households being baptized," (Acts xvi. 15. 33; 1 Cor. i. 16,) without any exception of their infants or children. Now it is very unlikely that there should be so many households without children; and therefore, since none such are excepted, we may conclude that they were baptized as well as the rest of the family: only the baptism of adult persons being more for the honour of the Christian religion, the holy writers chose only to name the chief persons baptized, thinking it sufficient to include their children and servants under the general terms of "all theirs," or "their households." And what makes it still more probable that children were really included in these terms, is that the Scriptures no where mention the deferring of the baptism of any Christian's child, or

the putting it off till he came to years of discretion. An argument that surely may as justly be urged against the adversaries to infant-baptism, as the silence of the Scriptures is against us.

*Dean Comber, Wheatly.*

But when we come to the ancient fathers, who lived nearest to the apostolical times, and were the best judges both what was the practice of the very first ages, and how they understood the words of holy writ, when it was first delivered to the Church; they do uniformly declare in favour of infant baptism. And surely they must be allowed to be competent witnesses of what was done by the apostles themselves. They could tell whether themselves or their fathers were baptized in their infancy, or whether it was the apostles' doctrine or advice to stay till they were grown up to years of maturity. But now in none of these do we meet with any that favours the opinion of our adversaries, but almost in all of them a direct confutation of their errors. In some of them we have express and direct mention of the practice of the Church in baptizing infants; and even in those, in whose way it does not come to say any thing as to the age when baptism should be administered we have frequent sentences from whence it may be inferred by way of implication. St. Clement, in the apostles' times, speaks of original sin as affecting infants: if so, then baptism is necessary to wash it away. Justin Martyr affirms, that baptism is to us in the stead of circumcision; from whence we may fairly conclude, that it ought to be administered to the same kinds of persons. In another place, he mentions several persons, "who were discipled (or made disciples) to Christ, whilst children:" which plainly intimates, that children may be made "disciples," and consequently may be baptized. For the only objection of the Antipædo-baptists against infant-baptism is their incapacity of being made disciples. Now here they may perceive, that, if Justin rightly understood the word, children may be disciples. And it is worth observing, that the persons he here speaks of are said to be "sixty and seventy years old:" and therefore, if they were discipled and baptized when children, it follows they must be baptized even in the days of the apostles. But to proceed: Irenæus, who lived but a little after Justin, reckons infants among those who were "born again to God." A phrase, which in most ecclesiastical writers, and especially in Irenæus, is generally used to signify that "regeneration," which is the effect of baptism. And, that this must be the sense of the word here, is plain, because infants are not capable of being born again in any other sense. Tertullian again, a few years after him, speaks of infant-baptism as the general practice of his time. In the next cen-

tury, Origen, in several places, expressly assures us that "infants were baptized by the usage of the Church." And lastly, about the year 250, (which was but 150 years after the apostles,) St. Cyprian, with sixty-six bishops in council with him, declared all unanimously, that none were to be hindered from baptism and the grace of God: "Which rule," saith he, "as it holds for all, so we think it more especially to be observed in reference to infants, and persons newly born." The same might be shewn from all the other fathers of the three first centuries, who all speak of it as a doctrine, settled and established from the beginning of Christianity, without one questioning or opposing it; which certainly they would have done in some or other of their works, had they known it to have been an innovation, contrary to the doctrine or practice of the apostles.

*Dr. Nicholls, Wheatly.*

(4.) In the very early times of Christianity, whilst the faithful were under a state of persecution, there was no settled place of administering the rite of baptism. The apostles baptized in ponds and rivers; and in any place, where there was convenience of water. Thus Philip baptized the Eunuch in a watery place, which they met with accidentally in the road, Acts viii. 38. But the apostles likewise began a custom in their time, of baptizing in houses; and so it should seem that St. Paul was baptized, (Acts ix. 17, 18;) there being no mention of any river: probably the water which was about the house, serving for that occasion. The same seems to be the case with the jailor, who was converted by St. Paul, and was "baptized, he and all his, straightway." Acts xvi. 33. This custom of baptizing in houses, where the congregations of the faithful met, continued for the first ages, when the persecution obliged them to perform all religious acts with as much privacy as might be. After the empire became Christian, and temples were every where erected, a baptistery, or room to baptize persons in, was joined to the Church; where the persons, who were baptized, had the prayers of the Congregation for God's blessing upon them. This being neglected by some persons, who performed the baptismal rites in private houses and oratories, they thereby seeming to slight the public baptisteries, occasioned the 59th canon of the Constantinopolitan council under Justinianus the younger: "Let not baptism be celebrated in any oratory within a private house: but they, that would partake of an undefiled baptism, let them go to the public Churches, and there let them enjoy this gift. But, if it shall be proved against any one, that he has transgressed against this ordinance, if he be a clergyman, let him be deposed; and if he be a layman, let him be excom-

municated." Our Church has not been so severe as to have recourse to excommunications and depositions, upon the breaking in upon this duty: but she orders, that "the baptism be administered in the Church," in the public congregation; "that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church." And it is a pity, that so wholesome a constitution should be trampled under foot by the vanity of some, and the compliance of others, though there be not so great a penalty annexed to it, as formerly was.

*Dr. Nicholls.*

(5.) "It appeareth by ancient writers," as was expressed in the rubric till the last review, "that the sacrament of baptism in the old time was not commonly ministered but at two times, at Easter and at Whitsuntide:" at Easter, in remembrance of Christ's resurrection, of which baptism is a figure, (Rom. vi. 4;) and at Whitsuntide, in remembrance of three thousand souls baptized by the apostles at that time, Acts ii. 41. For this reason in the Western Church all, that were born after Easter, were kept until Whitsunday, and all that were born after Whitsunday were reserved until the next Easter; unless some imminent danger of death hastened the administration of it before. Though in the Eastern Church the feast of Epiphany was also assigned for the administration of this sacrament, in memory of our Saviour being, as it is supposed, baptized upon that day. And, about the eighth or ninth century, the time for solemn baptism was enlarged even in the Latin Church, all Churches being moved by reason of the thing, to administer baptism, as at first, at all times of the year. *Wheatly.* The wise Reformers of our Liturgy thought it too great a liberty, to be left to the parents to keep their children from baptism from the time of their birth to the following Easter, which was indulged by the provincial council only a little to comply with the see of Rome, who tenaciously adhered to an old custom, the reason of which was vanished; and therefore they very prudently order, that the people should be admonished to bring their children to Church for baptism upon Sundays only and holy-days, and that in any time of the year; not with any particular regard to those Sundays and holy-days, but because the greatest congregations then met at Church, who may be witnesses of their reception into the Church, and may thereby receive benefit, by refreshing their memories with a recital of those sacred engagements, which they themselves formerly made.

*Dr. Nicholls.*

The reason of the former part of this rubric is plain enough. That this office, which is designed to be a public one, should not be used on such days,



¶ *There shall be for every Male Child to be baptized, when they can be had, two Godfathers (6.) and one Godmother; and for every Female, one Godfather, and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*

¶ *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, (7.) either immediately after the last Lesson at Morning Prayer,*

or at such hours of the day, when there is no public service performed, or congregation attending; and when consequently the administration of baptism would only be private in effect, though executed within the walls of the Church and with the public form.

It will be observed, that, for the same reason, baptism ought never to be deferred till the stated service is over, where it can be performed in time of service: which proviso I put in on account of those places, as cathedral and collegiate Churches for instance, where the usual situation of the font is at so great a distance from the choir or the place of divine service, as to render the compliance with this injunction impracticable.

For, wherever the font is; there, and there only, can this office be regularly performed: which we of the clergy should take the more notice of, because it is the only point in these previous rubrics, placed at the head of the office, which is expressly charged upon the minister: "The priest coming to the font and standing there shall say."

*Archdeacon Sharp.*

(6.) This rubric, which was added at the last review, is concerning the Godfathers and Godmothers. The use of which in the Christian Church was derived from the Jews, as well as the initiation of infants itself. And it is by some believed that the "witnesses" mentioned by Isaiah at the "naming of his son," (Is. viii. 2,) were of the same nature with these sureties.

2. In the primitive Church they were so early, that it is not easy to fix the time of their beginning. Some of the most ancient fathers make mention of them, and through all the successive ages afterwards we find the use of them continued, without any scruple or interruption, till the Anabaptists, and other Puritans of late years, raised some idle clamours against them. Some of these there will be a proper place to speak to hereafter. In the meanwhile it may be observed in general, that since the laws of all nations (because infants cannot speak for themselves) have allowed them guardians to contract for them in secular matters; which contracts, if they be fair and beneficial, the infants must make good when they come to age; it cannot, one would think, be unreasonable for the Church to allow them spiritual guardians, to promise those things in their name, without which

they cannot obtain salvation. And this too, at the same time, gives "security" to the Church, that the children shall not apostatize, from whence they are called "sureties;" provides monitors to every Christian, to remind them of the vow which they made in their presence, from whence they are called "witnesses;" and better represents the new birth, by giving the infants new and spiritual relations, whence they are termed Godfathers and Godmothers.

3. How long the Church has fixed the number of these sureties, I cannot tell: but by a constitution of Edmund, Archbishop of Canterbury, in the year 1236, and in a Synod held at Worcester, in the year 1240, I find the same provision made as is now required by our rubric, namely, "That there should be for every male child, that is to be baptized, two Godfathers and one Godmother, and for every female one Godfather and two Godmothers."

WHEATLY.

The twenty-ninth Canon of the Church of England provides that no "parent is to be admitted to answer as Godfather for his own child:" on the ground, I suppose, that parents are by nature under sufficient bonds to take care of the religious education of their children. The permission granted by our Rubric, probably, originated in the difficulty of procuring other Sponsors in some cases: but where they may be conveniently had it still seems desirable to obtain as many pledges as practicable for the religious education of youth.

T. C. B.

(7.) What the font is, every body knows, but not why it is so called. The rites of baptism in the first times were performed in "fountains" and "rivers," both because their converts were many and because those ages were unprovided of other baptisteries. We have no other remainder of this rite but the name: for, hence it is, that we call our baptisteries, "fonts;" which, when religion found peace, were built and consecrated for the more reverence and respect of the sacrament. These were set at first some distance from the Church; after, in the Church-porch; and that significantly, because baptism is the entrance into the Church mystical, as the porch to the temple. At the last, they got into the Church, but not into every one, but the city-church where the bishop resided, hence called "the mother-Church," because it gave spiritual birth by baptism; afterwards they were brought

or else immediately after the last Lesson at Evening Prayer, as the Minister by his discretion shall appoint. And the Minister coming to the Font, (8.) (which is then to be filled with pure Water,) (9.) and standing there, shall say,

Hath this child been already baptized, or no? (10.)

into rural Churches. Wheresoever they stood, they were had in high veneration. *Bp. Sparrow.*

(8.) There is an obvious remark to be made upon this restriction as to place: namely, that no minister ought to use this public form in a private house; or indeed in any place, except at the font itself, to which the use of it is restrained. Nay, if the rubric did not forbid him, the very office itself would, in which he is directed to pray in these words, "Grant, that whosoever is here dedicated to thee by our office and ministry, may be endued with heavenly virtues," &c. Consider whether these words can consistently, or indeed without absurdity, be used in a parlour or bed-chamber; or in any other place save at the common baptistery, or "fountain of baptism," as the old offices term it, appropriated to each parish or congregation.

*Archdeacon Sharp.*

If the occasion be so urgent as to require baptism at home, the Church has provided a particular office for the administration of it; which directs, that the essential parts of the sacrament be administered immediately in private; but defers the performance of the other solemnities till the child can be brought into the Church. As to the office we are now upon, it is by no means to be used in any place but the Church. It is ordered to be said "at the font," in the middle of the Morning or Evening prayer, and all along supposes a congregation to be present; and particularly in one of the addresses which the priest is to use, is very absurd for him to tell the Godfathers and Godmothers in a chamber, that "they have brought the child thither to be baptized," when he himself is brought thither to baptize it. It is still more absurd for him in such a place to use that expression, "Grant that whosoever is here dedicated to thee by our office and ministry," &c. For he knows that the word "here" cannot be applicable to the place he is in: nor yet has he any authority to omit or alter the form.

If we look back into the practice of the primitive Church, we shall find that the place where this solemn act was performed was at first indeed unlimited: "in any place where there was water," as Justin Martyr tells us; "in ponds or lakes, in springs or rivers," as Tertullian speaks: but always as near as might be to the place of their public assemblies. For it was never (except upon extraordinary occasions) done without the presence of the congregation. A rule the primitive Christians so zealously kept to, that the Trullan council does not allow this holy sacrament to be administered even in

Chapels that were appropriate or private, but only in the public or parish Churches; punishing the persons offending, if clergy, with deposition; if laity, with excommunication.

In our own Church indeed, since our unhappy confusions, this office hath been very frequently made use of in "private;" and some ministers have thought themselves, to prevent the greater mischief of separation, necessitated to comply with the obtinacy of the greater and more powerful of their parishioners; who, for their ease or humour, or for the convenience of a more splendid and pompous christening, resolving to have their children baptized at home, if their own minister refuse it, will get some other to do it.

But such persons ought calmly to consider, how contrary to reason and the plain design of the institution of the sacrament this custom is. For what is the end of that sacred ordinance, but to initiate the person into the Church of Christ, and to entitle him to the privileges of it? And where can there be a better representation of that society, than in a congregation assembled after the most solemn and conspicuous manner for the worship of God, and for the testifying of their communion in it? Where can the profession be more properly made before such admission; where the stipulation given, where the promise to undertake the duties of a Christian; but in such an assembly of Christians? The ordinance is certainly public: public in the nature and end of it; and therefore such ought the celebration of it to be; the neglect whereof is the less excusable, because it is so easily remedied.

*Wheatly.*

(9.) Water is the element appointed by our Saviour as an essential, without which the sacrament cannot be administered: and it ought to be "pure," both in regard to decency, and to the spiritual significancy of it, as employed to wash away sins.

*Archdeacon Yardley.*

(10.) The minister is enjoined to ask this question, that he may not unawares baptize a child, that has been baptized before: which is contrary to both the word of God, and to the usage and laws of the Church in all ages. For, though several persons are recorded in Scripture to be baptized, there is no mention of any one that was ever re-baptized, though they were to receive the sacrament of the Lord's Supper often, (1 Cor. xi. 24. &c.) And, since baptism succeeded in the place of circumcision, the latter being never reiterated in the Jewish Church, so neither ought the former. For

since this sacred rite is the initiatory one, whereby we are admitted into our holy religion, it ought not to be repeated: since we enter into our religion but once, to reiterate the form were only to make sport with or at least to pervert the intent of the sacred mystery. And to this probably relate the "one faith, one baptism," (Eph. iv. 5;) and the "once enlightened," (Heb. vi. 4,) is not improbably to be understood of the same. But the whole current of antiquity runs against the repetition of baptism.

*Dr. Nicholls.*

Some few individuals in this country have entertained scruples concerning the validity of Lay-Baptism. The subject was brought before the General Convention of 1811, by a memorial signed by two Presbyters, the object of which was to procure a declaration against its validity. Upon which it was resolved, "that it is inexpedient to take any order on the aforesaid memorial."

Bishop White in his memoirs of the Church, deprecates what he considers to be an increasing tendency in some of the Clergy, to administer Episcopal Baptism to such as desire it, on alleged doubts of the validity of former baptism. This he thinks to be contrary to the rubrics, and demonstrated so by many judicious divines of the Church of England. The question of the validity of baptism by persons not episcopally ordained, was first started in England during the latter part of the reign of Queen Ann, and was connected with the political manœuvres in favour of the Pretender. It was then customary to stigmatize the Hanoverian family as unbaptized Lutherans. Archdeacon Sharp refers to this question in one of his Charges. "In that year," (1712) says he, "the dispute about the invalidity of lay-baptism running pretty high, the two Archbishops, with all the Bishops of their provinces that were in town, came unanimously to this resolution, *that lay-baptism should be discouraged as much as possible*; but, *if the essentials had been preserved in a baptism by a lay hand, it was not to be repeated*. But then, when it was proposed that a declaration of their sentiments to this purpose should be published, in order to silence or determine the debates raised on this question, it was resolved, upon mature deliberation, to leave the question as much undecided by any public declaration, as it was left in the public offices and canons of the Church, for the better security of discipline, and to prevent any advantages that might be taken by dissenters, or seem to be given them, in favour of their baptisms: though they do not properly come within the question of lay-baptisms in cases of extremity." This question was again considerably agitated in England a few years ago, on the occasion of a Clergyman's refusing to bury a child who had been baptized by a dis-

senting minister. An action was brought by the parent, and was decided against the minister, by Sir John Nicholls, upon reasons grounded altogether on the Rubrics of the Church. Upon these facts, Bishop White gives it as his opinion that "the Rubrics of the Church of England, are in perfect accordance with the sense of Scripture."

T. C. B.

The first part of the office, or the preparation before baptism, concerns either the child or the sureties: as to the child, we first inquire if it want baptism; secondly, shew the necessity of it in an exhortation; thirdly, we pray it may be fitted for it in the two Collects. First, the priest asks if this child have been already baptized, because St. Paul saith, "there is but one baptism," (Ephes. iv. 5;) and as we are born, so we are born again, but once. Secondly, the minister begins the exhortation, shewing, 1. what reason there is to baptize this child, namely, because of its being born in original sin, (Psal. li. 5,) and by consequence liable to condemnation, (Rom. v. 12;) the only way to free it from which is baptizing it with water and the Holy Ghost, John iii. 5. And secondly, beseeching all present, upon this account to pray to God, that, while he baptizes this child with water, God will give it his holy Spirit, so as to make it a lively member of Christ's Church, whereby it may have a title to "remission of sins." Thirdly, the two Collects follow, made by the priest and all the people for the child: the first Collect commemorates how God did typify this salvation, which he now gives by baptism, in saving Noah and all his by water, (1 Pet. iii. 21;) and by carrying the Israelites safe through the Red Sea, 1 Cor. x. 2. And it declares also how Christ himself by being baptized sanctified water for remission of sins: and upon these grounds we pray, that God will by his Spirit cleanse and sanctify this child, that he may be delivered from his wrath, saved in the ark of his Church, and so filled with grace as to live holily here, and happily hereafter. The second Collect, after owning God's power to help this child, and to raise him from the death of sin to the life of righteousness, doth petition him to grant it may receive remission and regeneration, pleading with God to grant this request, by his promise to give to them that ask, that so this infant may be spiritually cleansed by God's grace in his baptism, and come at last to his eternal kingdom, through Christ our Lord, Amen.

2. The next part of the preparation concerns the godfathers or sureties, who are, 1. encouraged in the Gospel and its application, with the thanksgiving; 2. instructed in the preface before the covenant: 3. engaged in questions and answers. The Jews had sureties at circumcision, who pro-

¶ *If they answer, No; then shall the Minister proceed, (11.) as followeth.*

DEARLY beloved, forasmuch as all men

promised for the child till it came to age, (Isai. viii. 2;) and the primitive Christians had sponsors to engage for such as were baptized; and since children cannot make a covenant themselves, it is charity to appoint (as the laws of men do) others to do it for them till they be of age, and this gives security to the Church, the child shall not be an apostate; provides a monitor for both the child and its parents, to mind them of this vow, and keep the memory of this new birth, by giving the child new and spiritual relations of godfathers and godmothers: now to these the priest next addresseth, 1. in "the Gospel," (Mark x. 13;) which sheweth how the Jews, believing that Christ's blessing would be very beneficial to young children, brought them to him in their arms, and when the disciples checked them, Christ first declares that infants, and such as were like them, had the only right to the kingdom of heaven, and therefore they had good right to his love and his blessing, and to all means which might bring them to it, and accordingly he took them in his arms and blessed them. After this follows the explication, and applying this Gospel to the sureties; for if they doubt, here they may see Christ's love to infants, and their right to heaven and to this means, so that they may firmly believe he will pardon and sanctify this child, and grant it a title to this kingdom; and that he is well pleased with them, for bringing this child to his holy baptism; for he desires that this infant, as well as we all, may come to know and believe in him. Wherefore thirdly, here is "a thanksgiving" to be offered up by all, beginning with praising God for calling us into his Church, where we may know him and obtain the grace to believe, it being very proper for us to bless God for our being Christians, when a new Christian is to be made; and then follows a prayer, that we who are Christians may grow in grace, and that this infant may receive the Spirit in order to its regeneration and salvation. After which form of devotion, fourthly, there is a "preface to the covenant," wherein the Godfathers and Godmothers are put in mind, first, what hath been done already, namely, They have brought the child to Christ, and begged of him in the Collects to accept it, and Christ hath shewed them in the Gospel, that the child is capable to receive, and be willing to give it salvation, and the means thereof upon the conditions required of all Christians, that is, repentance, faith, and new obedience. Secondly, therefore, they are required to engage in the name of this child, till it come of age, that it shall perform these conditions required on its

(12.) are conceived and born in sin; (13.) and our Saviour Christ saith, None can enter into the kingdom of God, (14.) except he be regenerate and born anew of water (15.) and

part, that it may have a title to that which Christ doth promise, and will certainly perform on his part. Fifthly, the engagement itself follows, which is very necessary, since baptism is a mutual covenant between God and man, and therefore in the beginning of Christianity, (when the Church consisted chiefly of such as were converted from the Jews and Heathens, after they came to age,) the parties baptized answered these very same questions, and entered into these very engagements for themselves, which infants (who need the benefits of baptism as much as any) not being able to do, the Church lends them the feet of others to bring them, and the tongues of others to promise for them; and the priest stands in God's stead to take this security in his name; he "demands" therefore of the sureties, first, if they in the name and stead of this child will renounce all sinful compliances with the "devil," the "world," and the "flesh," which tempt us to all kinds of sin, and so are God's enemies and ours also, in so high a measure, that unless we vow never to follow and be led by them, cannot be received into league and friendship with God: to this they reply in the singular number, as if the child spake by them, "I renounce them all." Secondly, as Philip asked the eunuch, if he did believe before he baptized him, (Acts viii. 37,) so the priest asks, if they believe all the articles of the Christian faith, into which religion they are now to be entered, and therefore they must engage to hold all the fundamental principles thereof revealed in Scripture, and comprised in the Apostles' Creed, and they are to answer, "I do." Thirdly, that it may appear to be their own free act to admit themselves into this holy religion, they are asked if they will be baptized into this faith, and they answer, "That is my desire;" for who would not desire to be a child of God, a member of Christ, and an heir of heaven? But since these benefits of baptism are promised only to them who live holily, fourthly, it is demanded if they will keep God's holy will and commandments as long as they live, since they now take Christ for their Lord and Master, and list themselves under his banner, and receive his grace in this sacrament, to renew and strengthen them to keep this vow? Upon these accounts they promise "they will" keep God's commandments. And now the covenant is made between God and this infant, he hath promised it pardon, grace, and glory, and is willing to adopt it for his own child: and this child by its sureties hath engaged to forsake all evil ways, to believe all truth, and to practice all kind of virtue. *Dean Comber.*

(11.) If the minister be answered, that the child hath not been baptized, he then begins the solemnity with an exhortation to prayer: for there being a mutual covenant in this sacrament between God and man, so vast a disproportion between the parties, and so great a condescension on the part of the Almighty, (who designs only our advantage by it, and is moved by nothing but his own free grace to agree to it;) it is very reasonable, the whole solemnity should be begun with an humble address to God.

*Dean Comber.*

(12.) Our holy Church's aim being in all her services to make them "reasonable," that according to St. Paul, (1 Cor. xiv.) we may all join with her in her offices, both with our "spirit and understanding," she hath been careful, not only to put them into a known tongue, but also to instruct us in the nature of them: making thus her Prayer Book a sum of divinity. Therefore here in the beginning, she instructs out of holy Scripture concerning the necessity and efficacy of baptism, as very briefly, so very pithily and fully. First, laying down this for a rule, that we are all born in sin, as it is in Rom. v. 18, 19; all guilty in Adam's fall, (so the Catholic Church spread over the world always understood it,) and therefore by our first birth have no right to heaven, into which "no unclean thing shall enter?" Ephes. v. 5. Secondly, that therefore there is need of a second birth to give us a right to that, as it is (St. John iii. 3;) "Except a man be born again, he cannot enter into the kingdom of God." Thirdly, that this second or new birth is by water and the Holy Ghost, (St. John iii. 5;) "Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." By water and the Holy Ghost is there meant holy baptism. For first, this is the most literal interpretation of the words; for what is baptism but water and the Holy Ghost? and therefore the best: for that is certainly the sense of the Holy Ghost, who, as we all believe, was the author of the letter of the Scripture, and therefore of the literal sense, where that is not contrary to, but agreeable with, the other Scriptures. Now this literal sense given is agreeable to other texts: as namely, to Acts viii. 38; x. 47; where water is declared to be the element of baptism: and expressly again, (Eph. v. 26;) "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water. And as this is the most literal, so it is the most catholic interpretation of the words; and therefore also the best, by St. Peter's rule, (2 St. Peter i. 20.) "Knowing this first, that no prophecy of Scripture is of private interpretation." That this is the most catholic interpretation, appears by all the ancient interpreters upon the place, who all expound it of baptism. And in-

deed if it were lawful to expound it otherwise, seeing no other Scripture contradicts this literal sense; I know not how it can be avoided, but that men may lose all their Creed by playing so with Scripture; leaving the letter for figures. Thus are we instructed in the nature, necessity, and efficacy of holy baptism; that it is the only ordinary means of our regeneration, or second birth, which gives us a right and title to heaven.

*Bp. Sparrow.*

Of all the ancients there is not one to be named, that ever did otherwise either expound or allege the place, than as implying external baptism.

*Hooker.*

(13.) The Church here assigns as an argument, why we should pray for the infant, the consideration of that sin, in which it was "conceived and born:" which although arrogantly denied by the old Pelagians, and their revived issue the Socinian and Anabaptist, yet it is affirmed in Scripture, (Ps. li. 5; Rom. 12. 18; Job xiv. 4, 5;) and was observed by the light of nature among the heathens; believed by revelation among the Jews, and all the orthodox Christians; yea, it hath a thousand witnesses in every man's breast, who will but consider how miserably he is inclined in many cases against his reason, his judgment, and his resolutions. And it was very necessary for the Church to lay this foundation, because the denial of original sin hath always been followed by the contempt of infant baptism.

*Dean Comber.*

(14.) That is, he can neither have part in the kingdom of grace nor of glory; neither be made a member of the Church militant nor triumphant. Nothing defiled can come there, (Rev. xxi. 27; 2 Cor. 15, 16;) and alas, they are defiled both in body and soul. But God hath provided a remedy as large as the evil: water, to cleanse the outward, and the Spirit, to purify the inward man. The baptism of water without the Spirit will not suffice; no, nor yet the baptism of the Spirit without water; for St. Peter orders those to be baptized with water, who had received the Spirit before. Acts x. 47, 48. So that since children need this grace so exceedingly, and God hath so graciously provided this remedy, and assured us of the necessity thereof; we must not allege that God is able to save without it; but most devoutly beseech him that "this child" may become partaker of this blessed means.

*Dean Comber.*

(15.) That is except he be baptized. *Cosins.*

Some of the Scriptural authorities by which the doctrine of our Church may be sustained, are as follows:

1. The terms "Regeneration" and "Born again," are put in connexion with baptism and water. "The washing," (Titus iii. 5.) or, as it might be translated, "the laver of regeneration." And in

the Gospel of St. John, (ch. iii. 4.) our Lord, after having said, "Except a man be born again, he cannot see the kingdom of God," explains himself afterwards more fully, thus—(v. 5.) "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

2. There is the passage quoted by our baptismal service, from the tenth chapter of the gospel of St. Mark, v. 14. It comprehends that signal act of Christ, by which in reproof of his disciples, he blessed little children, and said: "Suffer them to come unto me, for of such is the kingdom of heaven:" an expression well known to designate his Church. The spirit of the passage implies, that they may be his, not merely in the sense of visible society, but in that of love and approbation. Now the stress of the objection against our doctrine, lies in the supposed impossibility of infants being generally in such a state, without subsequent conversion; which requires the exercise of reason. Therefore the objection is not only erroneous in itself but has its origin in another error.

3. In the first Epistle to the Corinthians, (vii. 14.) St. Paul uses the expression, "else were your children unclean, but now are they holy." By all who contend for infant baptism, this text is urged in proof of it. Surely there is inconsistency in urging it to that effect, and yet in limiting the sense to an initiation into a visible Society. The Greek word translated "holy," is the same which in other places is rendered "saints."

4. Some of the epistles of the apostles are addressed to Churches so long after their formation, that there was more than a sufficiency of time for the children of believers, baptized in infancy, to become adult. Now we have in these epistles precepts relative to children: such as that of "bringing them up in the nurture and admonition of the Lord." Ephes. vi. 4. But there is no direction to labour for their conversion, or their regeneration; the matter which, according to the opposite theory, ought most of all to have been attended to.

5. In analogy with the above fact, it may be remarked of good men, under the Mosaic and Abrahamic Covenants, that there is not a single instance, in which any of them is supposed to have begun to be in covenant with God, at any other period than when there applied to him the promise attached to circumcision—"I will be a God to thee, and thy seed after thee" Gen. xvii. 7. The being brought within the covenant, whether in infancy or in maturity, was supposed to involve an application of the promise. The subject of the dispensation might have occasion, in the event of a fall, as in the case of David, to put up the prayer—"Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10. But such con-

version from sin, is not derogatory to the position of the integrity of the initiatory state.

6. On any other principle than that now maintained, the gospel has, in this particular, less of grace in it, than is to be found in the preceding dispensation of the law. All advocates for infant baptism, suppose this ordinance to answer under the gospel the same end, as that which had before been attached to circumcision, and they consider that place in the scripture, which speaks of "the circumcision made without hands" (Coloss. ii. 11.) as intended of baptism. Now the older ordinance was the sign of the covenant which God made with Abraham, and with his seed after him. The sign ought not to be considered as severed from the thing signified. Unless therefore the whole transaction be thought confined to temporal blessings, which would not be yielded by the disapprovers of our present doctrine, the said instituted rite conveyed an assurance of the divine favour, in an unlimited sense. Must not this be also a property of the entrance into the covenant under the Gospel? To suppose otherwise, would not be consistent with the commendation of the latter, that is, "the grace of God, bringing salvation to all men."

There has been the more minuteness in regard to a sentiment so prominent in the institutions of our Church, because of many notions of modern times, which stand directly opposed to it. What we teach in this particular, was uniformly held by the primitive Church: and there was no departure from it, until above fifteen hundred years after the commencement of the Christian era. After that time, there was set up the doctrine, that those once in grace cannot finally fall from it. Now as many, baptized in infancy, are afterwards grievous sinners, and continue so to the end of life; it follows that they could not have been in grace. But our Catechism was drawn up, before that novel notion had gained such ground, as to transfuse its complexion into the creed of any Christian Church. And this circumstance is one of the evidences, of her being built on the foundation of the Apostles and Prophets, "Jesus Christ himself being the chief corner-stone!" Ephes. ii. 20. But in saying so, there is the wish to guard the hearers, against mixing with a reverence and a belief of the doctrines of our Church, intolerance towards any other. "The end of the commandment is charity:" not that indifference, which occasionally assumes its name; but that which issues from "a pure heart and a good conscience, and faith unfeigned." 1 Tim. i. 5.

BR. WHITE.

I have, if I mistake not, fully shown that the terms *resurrection* and *regeneration* may be considered as synonymous. In their proper meaning, they cannot apply to this life. It is only their me-

of the Holy Ghost; (16.) I beseech you to call upon God, the Father, (17.) through our Lord Jesus Christ, that of his bounteous mercy, he will grant to *this Child* that which by nature *he* cannot have; (18.) that *he* may be baptized with water and the Holy Ghost, (19.) and received into Christ's holy Church, and be made a living member of the same.

taphorical meaning with which, in our present state, we have any concern. In the metaphorical sense, the apostle expressly affirms that we are risen in baptism; it must therefore be admitted, by every candid mind, that in whatever sense baptism is a resurrection, it is, in the same sense, a regeneration. Consequently the language of our Church, in her baptismal service, is as consistent with the scriptures, as it is with the sentiments and expressions of the Church universal for sixteen hundred years. That narrow use of the phrase which would exclude its application to baptism was unknown at the period of the reformation. Hence there is a remarkable uniformity with the language of the English Liturgy and articles, in all the symbols and confessions of faith which were framed at that period, by the continental reformers; an uniformity which is still preserved in our own country in the formularies of those who, in their modes of speech, have departed most widely from the language of our Church. When the circumscribed use of the term regeneration first became current, it may be difficult to determine. It is not unlikely that it grew out of the contentions, on the subject of election and grace, which in the year 1618, agitated the synod of Dort; and Dr. Nicholls, in his commentary on the baptismal office, traces it no higher than to the beginning of the civil wars in England; that is to the year 1641. If this be correct, it is not difficult to account for its prevalence in America. DR. JARVIS.

(16.) To be "born of water" signifies to be baptized with water; and to be "born of the Spirit" signifies to be renewed in the inner man, to be sanctified or made holy by the gracious influence of the holy Spirit. And this birth of water and of the Spirit is a new birth, as it is distinguished from that old former birth of nature by which we enter into the world.

Dr. Bennet.

(17.) Who gives this grace, "through our Lord Jesus Christ," who instituted this ordinance, and intercedes for us and with us. Dean Comber.

(18.) Nothing is more evident, than that the blessing of the covenant with God by Christ cannot be had by nature: for by nature we are the children of wrath, and consequently the objects of God's displeasure.

Dr. Bennet.

¶ Then shall the Minister say, (20.)

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; (21.) and by

(19.) Baptism with the Holy Ghost does in Scripture phrase betoken the being endued with the extraordinary gifts of the Holy Ghost. But in human writings it very commonly signifies otherwise; and particularly in this place it denotes the being endued with the sanctifying and regenerating grace of the Spirit. Dr. Bennet.

(20.) The rubric here is deficient with respect to the posture or action of the minister. It is not said, whether he shall kneel or stand, at these and the other prayers previous to the administration of baptism in the two first offices. In that for adults indeed the rubric is far more clear for his standing; it being said before the two first prayers in the office, "And here all the congregation shall kneel;" whereby the minister seems to be excepted. But nothing certain can be gathered as to the two former offices, which occasions the clergy to practise differently in this circumstance. Archdeacon Sharp.

It seems desirable that the rubric should be more explicit in relation to the posture both of minister and people, in the office of the ministration of baptism. In this place the English service must suppose the people to kneel, for the Rubric which succeeds the prayer says "Then shall the people stand up." The minister, I think must be supposed in a standing posture, because he is not directed by it to rise, at the reading of the Gospel. For uniformity's sake, I would recommend that the people should kneel through all the prayers in the service, and that the Minister should perform the service standing, with the exception of the part where he is directed by the Rubric to kneel. This seems to be the course that propriety would dictate.

T. C. B.

Every one in the congregation ought devoutly to join in this and all other prayers, and to shew their piety, their zeal, and their charity, in interceding for the child or children here offered to God, that they may effectually receive all the benefits annexed to this holy sacrament.

Archdeacon Yardley.

(21.) The apostle tells us, that "the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us." &c.

the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water (22.) to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him*, and sanctify *him*, with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, (23.) the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead;

1 Pet. iii. 20. Whence it is plain, that in the deliverance of Noah's family by the ark, God did prefigure, or represent by way of type, the Christian baptism: we are told also, that the children of Israel were all of them "baptized unto Moses in the cloud and in the sea," (1 Cor. x. 2;) that is, they were by that baptism made the disciples of Moses; and consequently that the baptism was a type or figure of the Christian baptism, by which we are made our Saviour's disciples.

*Dr. Bennet.*

(22.) Such was the language of the primitive Church: not that they thought the water contracted any new quality in the nature: but was only said to be "sanctified" in the use thereof, being converted by Christ's institution from common to sacred purposes.

*L'Estrange.*

(23.) In this second prayer, we request, 1. that this child may be pardoned and regenerated; 2. that it may be adopted and accepted by Almighty God: both which are enforced with their proper motives. The first petition is ushered in by a solemn invocation, wherein we call upon God by all those attributes, which express his power and mercy: we confess him to be "Omnipotent" and "Immortal," (1 Tim. vi. 16;) the "reliever" of the needy, (Ps. x. 16, and lxix. 33;) the "helper" of those that fly to his protection, (John vi. 37:) He giveth eternal "life" to "believers," and raiseth those that are "dead," (John xi. 25:) and therefore he is fittest to be solicited in behalf of a weak and helpless infant, dead in trespasses and sins. DEAN COMBER.

(24.) What is meant here by "spiritual regeneration," requires to be spoken to. To be "regenerate and born anew of water and of the Holy Ghost"

we call upon thee for *this Infant*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. (24.) Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying: Ask, and ye shall have: seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as follows: or else shall pass on to the questions addressed to the Sponsors; and from thence to the Prayer immediately before the Immersion, or the pouring of Water on the infant. But note; that, in every Church, the immediate parts of the*

are, in the beginning of this office, spoken of as the same thing: "the inward and spiritual grace," conveyed to us in this sacrament, is by our Church Catechism said to be "a death unto sin and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." St. Paul says, "we are buried with Christ 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," Rom. vi. 4. And the same St. Paul styles baptism "the washing of regeneration," (Tit. iii. 5;) because in baptism the holy Spirit works in us a change something like a new birth, translating us from a natural state in Adam to a spiritual state in Christ; both the water and the Spirit at the same time concurring to this new birth: for, as we are but once born into our natural life, so are we but once born into our spiritual or Christian life: we are but once baptized, and once regenerated; regenerated at the very time when we are baptized. This is the language of Scripture, thus this term was applied by the ancient fathers; and thus it is used by our Church. So that to speak of a Christian's being regenerated in any other stage of his life; or to apply the term of regeneration, or new birth, to the turning from a lapsed state to a state of holiness, to that renovation, amendment, or renewal of the heart of man, which is the duty of a Christian, and which the word of God exhorts us to acquire; to make it signify conversion or repentance; is, if there were no worse consequences attending it, mixing and confounding distinct notions, misapplying Scripture phrases, and abusing the ancient and known language of the Church. *Archdeacon Yardley.*



*Service shall be used, once at least in every month (if there be a Baptism) for the better instructing of the People in the Grounds of Infant Baptism.*

Hear the words of the Gospel, (25.) written by St. Mark, in the tenth chapter, at the thirteenth verse.

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

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel:*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how,

(25.) The minister, in the next place is to read to them a portion out of the Gospel of St. Mark. Which though anciently applied to the sacrament of baptism, has been censured by some as improper for this place; because the children there mentioned were not brought to be baptized. But if people would but consider upon what account the Gospel is placed here, without doubt they will retract so impertinent a charge. In the making of a covenant, the express consent of both parties is required: and therefore, the covenant of baptism being now to be made between Almighty God and the child to be baptized; it is reasonable, that, before the sureties engage in behalf of the infant, they should have some comfortable assurances, that God on his part will be pleased to consent to and make good the agreement. For their satisfaction, therefore, the priest, who is God's ambassador, produces a warrant from Scripture, (the declaration of his will,) whereby it appears that God is willing to receive infants into his favour, and hath by Jesus Christ declared them capable of that grace and glory, which on God's part are promised in this baptismal covenant: wherefore the sureties need not fear to make the stipulation on their part, since they have God's own word, that there is no impediment in children to make them incapable of re-

by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*; that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ; and nothing doubting, but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, (26.) and say,

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

ceiving that, which he hath promised, and will surely perform.

From all which premises; the Church, in a brief exhortation that follows, concludes, that the sureties may cheerfully promise that which belongs to their part, since God by his Son hath given sufficient security that his part shall be accomplished.

*Dean Comber, Wheatly.*

The use of this part of the service, is by the preceding Rubric left discretionary with the Minister, but in the English office no such latitude is allowed. It is to be feared that some of our Clergy carry this discretionary power further than they are authorized, and seldom or never use this intermediate part of the service at all. In large Congregations, where baptism is frequently administered, it will be generally used once a month, if the provision of the Rubric is complied with, and this may be sufficient to keep the people in mind of "the grounds of infant baptism," but in Congregations where the sacrament is but seldom administered, it will rarely be expedient to omit any part of the office.

T. C. B.

(26.) The willingness of God to receive us into his favour being the overflowings of his pure mercy and goodness, and not owing to any merits or deserts in us, it is fit it should be acknowledged in

¶ *Then shall the Minister speak unto the Godfathers and Godmothers (27.) in this wise:*

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel, to grant all these things that ye have prayed for; which promise, he for his part will most surely keep and perform. Wherefore, after this promise made by Christ, *this In-*

an humble manner. And therefore next follows a thanksgiving for our own call to the knowledge of, and faith in, God, which we are put in mind of by this fresh occasion: and wherein we also beg of God to give a new instance of his goodness, by "giving his holy Spirit to the infant" now to be baptized, that so "it may be born again, and made an heir of everlasting salvation." *Wheatly.*

(27.) No doubt now remaining, but that God is ready and willing to perform his part of the covenant, so soon as the child shall promise on his: the priest addresses himself to the Godfathers and Godmothers to promise for him; and from them takes security, that the infant shall observe the conditions that are required of him. And in this there is nothing strange or new: nothing which is not used in almost every contract. Whenever kings are crowned in their infancy, some of the nobility, deputed to represent them, take the usual oaths. The same do ambassadors for their principals at the testifying of leagues or articles: and guardians for their minors, who are bound by the law to stand to what is contracted for them. Thus the Church, acting after the same method as all nations and orders of men, admits infants to baptism by sponsors undertaking for them. *DR. NICHOLLS.*

The custom of Godfathers and Godmothers seems to have had its original from a like practice among the Jews: the modern Jews, as Buxtorf informs us, have always a sponsor or susceptor at the circumcision of the child. But the use of them in the Christian Church is of so ancient a date, that they are mentioned by some of the earliest writers of our religion; such as Justin Martyr, Tertullian, St. Cyril of Alexandria, and St. Austin. But if there were nothing of antiquity in favour of this usage of our Church, yet methinks the benefits of it to common Christianity should screen it from those furious assaults, which have been sometimes made against it. For what an excellent security is it to the Church, that several Christian men and women pass their word that the child shall be in-

*fant* must also faithfully, for *his* part, promise by you that are *his* sureties (until he come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

¶ *The Minister shall then demand of the Sponsors as follows: the questions being considered as addressed to them severally, and the answers to be made accordingly.*

I demand therefore, (28.)

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world,

structured in the Christian faith; that they will take this duty upon themselves, in case the parents of it die, or be negligent of it? *Dr. Nicholls.*

It is the duty of Godfathers and Godmothers, not only to answer for the child, as we call it, when it is baptized; but also and principally to take care of the education thereof, to assist the parents in that great duty, and, in case of their death, to take it more particularly upon themselves. They are therefore obliged to have a watchful eye over their charges; to give them good instructions; to admonish, correct, and reprove them; to encourage them in well-doing, &c. And this care must not cease, till the children either are confirmed, or have received the Lord's supper, and thereby in a solemn manner taken upon themselves their baptismal covenant. Hence it is evident, how useful this institution is; and with what good reason our Church insists upon having Godfathers and Godmothers at the baptism of infants. For, though the parents are indeed obliged, both by nature and religion, to bring up their children virtuously; yet the Church, for the greater security, requires sponsors also to see that it be done: and has thereby made every provision in her power for avoiding neglect in the education of children, and for bringing them up in the nurture and admonition of the Lord. Only let parents remember, of what importance this matter is; and let them discharge a good conscience therein, by procuring proper persons for this office: such as are truly pious; such as have a deep sense of their duty, and are zealous for the promotion of God's glory, and the salvation of souls.

*Dr. Bennet.*

(28.) The reasonableness of a vicarious stipulation having been justified, the form, that is here used, is now to be considered. It is drawn up all along by way of question and answer, which seems to have been the method even in the days of the apostles: for St. Peter calls baptism the "answer of a good conscience;" (1 Pet. iii. 21:) and in the primitive Church queries were always put to the

persons baptized, which persons at age answered themselves, and children by their representatives, who are therefore to answer in the first person, (as the advocate speaks in the person of the client,) "I renounce," &c., because the contract is properly made with the child.

2. For which reason, in the first book of King Edward, the priest is ordered "to demand of the child" these several questions proposed; and in our present Liturgy, though the minister directs himself to the Godfathers and Godmothers, yet he speaks by them to the child, as is manifestly apparent from the third question: and consequently the child is supposed to return the several answers which are made by the Godfathers, &c., and "to promise by those that are his sureties" (as the above preface expresses it) "that he will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments."

3. The queries proposed are four, of which the last was added to the Restoration; there being but three of them in any of the former books, though in the first of King Edward they are broke into eight. They being all of them exceedingly suitable and proper, I think it not amiss to take notice of them severally.

4. First, then, when we enter into covenant with God, we must have the same friends and enemies as he hath; especially when the same, that are enemies to him, are also enemies to our salvation. And therefore, since children are by nature the slaves of the devil, and, though they have not yet been actually in his service, will nevertheless be apt to be drawn into it, by the "pomp and glory of the world, and the sinful desires of the flesh;" it is necessary to secure them for God betimes, and to engage them to take all these for their enemies, since whose loveth them cannot love God; 1 John ii. 15. This first part of the baptismal vow, together with the answer, is so exactly primitive, that, if we compare ours and the ancient forms together, we shall thereby perceive, that although they somewhat differed among themselves, yet we have extracted the marrow and substance of them all.

5. Secondly, faith is a necessary qualification for baptism, (Mark xvi. 16:) and therefore before Philip would baptize the eunuch, he asked him, "If he believed with all his heart?" and received his answer, that "he believed Jesus Christ to be the Son of God;" Acts viii. 37. From which remarkable precedent the Church hath ever since demanded of all those who enter into the Christian profession, "if they believe all the articles" which are implied in that profession; and this was either done by way of question and answer, or else the

party baptized (if of age) was made to repeat the whole Creed.

6. But thirdly, it is not only necessary that the party to be baptized do believe the Christian faith; but he must also desire to be joined to that society by the solemn rite of initiation: wherefore the child is farther demanded, "Whether he will be baptized in this faith?" because God will have no unwilling servants, nor ought men to be compelled by violence to religion. And yet the Christian religion is so reasonable and profitable both as to this world and the next, that the Godfathers may very well presume to answer for the child, that "that is his desire;" since if the child could understand the excellency of this religion, and speak its mind, it would without doubt be ready to make the same reply.

7. Lastly, St. Paul tells us, they that are baptized must "walk in newness of life," (Rom. vi. 4:) for which reason the child is demanded, fourthly, "If he will keep God's holy will and commandments, and walk in the same all the days of his life?" For since he now takes Christ for his Lord and Master, and lists himself under his banner, it is fit he should vow, in the words of this sacrament, to observe the commands of his general. Wherefore as he promised to forsake all "evil" before, so now he must engage to do all that is "good," without which he cannot be admitted into the Christian Church.

*Dean Comber, Wheatly.*

For the better understanding of the true sense and meaning of these questions, which are put to the sponsors, and the answers, which the sponsors are to make; it must be observed, that, when an adult person is baptized, these questions are put to the person himself, and he himself returns the answers to them. So that there is a most express and formal covenant then made between God and the party baptized: God acting by his lawful minister, and the person baptized acting in his own person. But infants are not capable of entering into covenant in their own persons: and yet they are obliged to the terms of the covenant, when they come of age. Wherefore, that this may be the more effectually represented and shadowed forth to the congregation, the questions are put to sureties, and the sureties do make answers in the infants' names. Not that the infants can be supposed actually to renounce the devil, &c.; to believe the articles of the Christian faith; or to promise obedience to God's commandments; but all this is done, to signify the engagements which the infants are brought under, and which they must actually perform when they are able so to do. The sureties do therefore act in the infant's stead, as is usually done in other cases: for instance, when a

with all covetous desires of the same, and the sinful desires of the flesh ; so that thou wilt not follow, nor be led by them ?

*Answer.* (29.) I renounce them all ; (30.) and, by God's help, will endeavour not to follow, nor be led by them.

copyhold estate is taken up in the name of an infant, some one personates the infant, and makes the same assurances as if the infant were of age. Even so here the sureties answer for the infant in the same manner of words, as if the infant himself were capable of returning the answers in his own person.

This is manifestly our Church's intention and design in this case : as farther appears, if there be any farther need of proof, from that exposition of the interrogatories in baptism, which was accepted by King James the First, and affirmed by the Archbishop of Canterbury to be the true sense and intention of the Church of England, when it was given in by Dr. Burgess in these words following : namely, " I conceive that those interrogatories, made to the infant, and answered as in his name by the sureties, intend only an adumbration of that stipulation and covenant, which is really entered into by receiving the sacrament of baptism, and not to import, that the child actually hath such a distinct faith, repentance, or desires as are there professed ; or that he is indeed supplied thereof from his sureties, who cannot make over their own faith and repentance to others, as goods and chattels used to be conveyed." *Dr. Bennet.*

Whilst these demands and answers are making, the rest of the congregation are not to join therein : the whole transaction being between the minister on the one side, and the Godfathers and Godmothers on the other. But that this time, instead of being lost, may be employed to the spiritual advantage of all, let every one seriously recollect what passed at his own baptism ; and let him take this proper opportunity of renewing the vows which were then made for himself. When the minister begins, " Dost thou renounce ?" let him say, not aloud so as to disturb the congregation, but to himself, with a devout heart, " I do renounce the devil and all his works, &c., so that, God being my helper, I will not follow nor be led by them." When the minister saith, " Dost thou believe ?" repeat to yourself the articles of your Christian faith, and at the end say in your heart, " All this I steadfastly believe." When he saith, " Wilt thou be baptized ?" say softly, " Lord, I thank thee, that I have been baptized in this faith." And when he comes to the last demand, " Wilt thou then obediently keep ?" say within yourself, " I will obediently keep God's holy will and commandments, and walk in the same all the days of my life : and

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

*Answer.* I do.

*Minister.* Wilt thou be baptized in this Faith ?

may the grace of God assist me herein." Thus shall we turn this part of the service to our own use, into an act of true devotion, beneficial to our own souls, and acceptable to Almighty God.

*Archdeacon Yardley.*

(29.) Since this is so solemn a covenant, the sureties must speak with a plain and audible voice to the several queries. *Dean Comber.* And in the words set down in the Common Prayer Book ; and not, as is too much the practice of the times, give assent only by silence or a consenting bow.

*Archdeacon Yardley.*

(30.) Here some persons object, that they promise more than they are able to perform. For, say they, how can we undertake that the child shall renounce the devil, &c. when perhaps, after all our care, he will prove very untoward and wicked ? The answer is, that it appears from the foregoing note, that neither the sureties do promise, nor does the Church desire them to promise that the child shall certainly do what they say in his name. They only represent the child, and speak in his name, and bring solemn obligations upon him, for his own soul's good : and they are bound to endeavour, by good advice and instruction, to prevail with the infant, as he grows up, to act accordingly. But, if the infant after all their care shall prove refractory, the sureties have nothing to answer for. They have discharged the trust reposed in them, and done what they solemnly undertook as sureties : and the neglect and forfeiture of the baptismal covenant is what the child himself must answer for at God's tribunal. *Dr. Bennet.*

That there is no absurdity in supposing that the faith of others may be of service to those who, through immature age, are incapable of transacting for themselves in religious matters, appears from Christ's conduct towards many distressed objects whom he healed of their diseases, on the application and faith of their parents or friends. The Centurion's servant was healed, on the faith of his master ; the daughter of the Canaanitish woman, on the faith of her mother ; the daughter of Jairus was raised to life, on the faith of her father : St. Mark mentions a man's son, from whom a dumb and deaf spirit was cast out, on account of his father's faith. These instances cannot be controverted, without calling in question the veracity of the evangelists.

*BP. SEABURY.*

This form of interrogating the Godfathers in the name of the child is very ancient and reasonable.

*Answer.* That is my desire.

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

*Answer.* I will, by God's help.

¶ *Then shall the Minister say, (31.)*

O MERCIFUL God, (32.) grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

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

Its antiquity appears from various passages in St. Chrysostom, Cyprian, Cyril, and Augustine. And that it is reasonable we shall perceive, if we consider, that in baptism we are making or concluding a "covenant," the new covenant of the Gospel; in which covenant God's part is promises, precious promises, as St. Peter call them, (2 Pet. i. 4.) for performance of which he hath given his word; and therefore good reason it is, that we also should give our word and promise for performance of the conditions on our parts, namely, to renounce the devil and the world, and swear fidelity to our Lord. In all other covenants and contracts it is thought reasonable, that the several parties should mutually engage for the performance of conditions, and that at the making and concluding of the contract. And why should not that, which is thought reasonable in all other contracts, be thought reasonable in this? As thus to give our faith and word for performance of conditions is reasonable; so, if it be done with grave solemnity, and in public, it is so much the better, and more obliging: for grave solemnities make a deep impression upon the apprehension: (whence it is, that a corporal oath vested with the religious solemnity of laying the hand upon and kissing the holy Gospels, is more dreaded, than a naked and sudden oath:) and promises made in public bind more, because of the shame of falsifying, where so many eyes look on: which very shame of being noted to be false oft-times is a greater bridle to sin, than the fear of punishment, as the world knows. And this use the ancient fathers made of it, to shame gross offenders, by remembering them of their solemn promise made in baptism, to renounce the devil, and give up themselves to God.

"Children who by reason of their tender age, cannot perform this solemnity," have appointed them by the Church, Susceptores, Godfathers, who shall in the name of the child do it for them. As, by the wisest laws of the world, guardians may contract for their minors or pupils to their benefit; and what the guardians in such cases undertake,

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

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

ALMIGHTY, everliving God, (33.) whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of

the minors or pupils are bound, when they are able, to perform; for the law looks upon them, not the guardians, as obliged: so did the Church always account, that these promises, which were made by the Godfathers in the name of the child, did bind the child, as if in person himself had made it. And when the ancients did upbraid any offenders with the breach of their promise made in baptism, none of those, that were baptized in their infancy, were so desperate, as to answer scornfully, It was not I but my Godfathers, that promised; and if any should so have answered, he would have been loudly laughed at for that his empty criticism.

Though this promise of abrenunciation made in baptism be ancient and reasonable, yet it is not "absolutely necessary" to baptism; but when danger requires haste, it may be omitted, as the Church teaches in "Private Baptism;" yet if the child lives, it is to be brought to Church, and this solemnity to be performed after baptism. See "Rubric at Private Baptism." *Bp. Sparrow.*

(31.) The administration of baptism, which now follows, contains, first, prayers for sanctifying the child, and the water: secondly, the form of baptizing instituted by Christ himself: thirdly, the solemn receiving of it into the Church.

(32.) It is desirable, that the minister at this place make a short pause, that the congregation have sufficient time to kneel down, and direct their minds to God, and be ready to join in the following prayer.

*Dr. Bennet.*

The contract being now made, it is fit the minister should more peculiarly intercede with God for grace to perform it: and therefore in the next place he offers up short petitions; the first, for the child's regeneration; the second, for his sanctification; the third, for power against spiritual enemies; the fourth, for increase of grace.

*Dean Comber, Wheatly.*

(33.) The word of God teaches us, that the world was darkness, and a chaos, until "the Spirit of God moved upon the face of the waters," (Gen. i. 2;) whence the rude and indigested matter re-

his most precious side both water and blood ; (34.) 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 ; (35.) and grant that *this Child*, now to be baptized

ceived a quickening influence, which produced that beauty and order that we now behold. And, as it was in the first creation and generation of all things, so it is in the new creation and regeneration of a Christian : the Spirit moving upon the waters of baptism giveth light and life, and bringeth in order and comeliness instead of the confusion and darkness which sin had caused. Wherefore since there is so great a work to be done by the Spirit, we must most humbly beseech, that the Holy Spirit may return to its ancient seat. That the primitive Christians always used a prayer for the consecrating of the water, appears by many witnesses ; and, what is more, their prayers consisted of two principal parts, as ours also doth : namely, 1. the repetition of Christ, word, (Matt. xxviii. 19 ; ) and 2. a petition for the Holy Spirit. Only the present form is somewhat fuller. *Dean Comber.*

(34.) We read, that when our Lord was crucified, "one of the soldiers with a spear pierced his side, and forthwith came there out blood and water;" John xix. 34. This was a part of our Saviour's passion, which he underwent for our sakes. And whether it had any significance in it with respect to Christian baptism, or not ; or whether it was only the natural consequence of a wound in that part of our Saviour's body ; for, the pericardium being wounded, a liquor resembling blood and water would probably issue forth ; yet, since the matter of fact was undoubtedly true, it may lawfully be mentioned and taken notice of in this place.

*Dr. Bennet.*

(35.) By a passage of St. Cyprian it should seem, that the ancient Christians had a custom in their baptism, to have a consecratory prayer for the dedication of the baptismal water to the sacred use, for which it was designed. But the Roman Church afterwards added to this several strange and superstitious rites : breathing into it, making crosses over it, quenching in it a wax candle, mixing chrisin in it, and this to be done only upon a certain day of the year, and kept afterwards for use. But our Church has reduced all to primitive practice, being content with only a prayer, to separate the water from a vulgar to a sacred use.

*Dr. Nicholls.*

(36.) In baptism, the nature and substance of water doth still remain, and yet it is not bare wa-

therein, (36.) may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, (37.) and shall say to the Godfathers and Godmothers, (38.)*

Name this Child.

ter : it is changed, and made the sacrament of regeneration. It is water consecrated.

*Bp. Cosins.*

(37.) All things being thus prepared for the baptism of the child, the minister is now to "take it into his hands," and to ask the Godfather and Godmother to "name" it. For the "Christian name" being given as a badge that we belong to Christ, we cannot more properly take it upon us, than when we are enlisted under his banner. We bring one name into the world with us, which we derive from our parents, and which serves to remind us of our original guilt, and that we are born in sin : but this new name is given us at our baptism, to remind us of our new birth, when, being washed in the laver of regeneration, we are thereby cleansed from our natural impurities, and become in a manner new creatures, and solemnly dedicate ourselves to God. So that the naming of children at this time hath been thought by many to import something more than ordinary, to carry with it a mysterious signification. We find something like it even among the heathens : for the Romans had a custom of naming their children on the day of their lustration, (that is, when they were cleaned and washed from their natural pollution,) which was therefore called "Dies Nominalis." And the Greeks also, when they carried their infants, a little after their birth, about the fire, (which was their ceremony of dedicating or consecrating them to their gods,) were used at the same time to give them their names.

And that the Jews named their children at the time of circumcision, the holy Scriptures, (Gen. xxi. 3, 4 ; Luke i. 59, 60 ; ii. 21,) as well as their own writers, expressly tells us. And though the rite itself of circumcision was changed into that of baptism by our Saviour, yet he made no alteration as to the time and custom of giving the name, but left that to continue under the new, as he had found it under the old dispensation. Accordingly we find this time assigned and used to this purpose ever since ; the Christians continuing from the earliest ages to name their children at the time of baptism.

*Wheatly.*

(38.) This rubric directs that the name, though it may be previously pitched upon by the relations, be dictated by the Godfathers and Godmothers

¶ *And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it, saying, (39.)*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen. (40.)

¶ *Then the Minister shall say, (41.)*

WE receive *this Child* into the Congre-

For this being the token of our new birth, it is fit it should be given by those who undertake for our Christianity, and engage that we shall be bred up and live like Christians; which, being confirmed by the custom and authority of the Church in all ages, is abundantly enough to justify the practice, and satisfy us of the reasonableness of it.

WHEATLY.

(39.) Although dipping, or plunging into the water, were the more ancient practice, and more universal in the primitive times; yet sprinkling or pouring water on the head of the baptized person was of great antiquity in the Church likewise. It had its beginning in the cases of sick persons chiefly, who could not come to the public baptistry, nor could the weakness of their constitution admit of their being dipped all over in the water: and therefore the sprinkling, or pouring of a small quantity of water upon the face or head, was judged sufficient. In the fourth and fifth centuries aspersion was more common. After the heathen nations were converted to Christianity, and by that means the baptisms of adults were less frequent, the tenderness of children's bodies, especially in the colder countries, not enduring to be dipped in water, the use of sprinkling generally succeeded in the Church, instead of that of dipping. And indeed during the more early ages of the Church, and when adults were frequently baptized, there were some particular cases, when aspersion was used instead of immersion: as in that of some young women, noticed by St. Chrysostom. Our Church with great moderation does not totally lay aside immersion, if the strength of the child will bear it, as indeed it seldom will without danger in our cold country: in which case she admits aspersion only, rather than occasion any injury or danger to the body of a tender babe; wisely considering, that in the sight of God "mercy is better than sacrifice."

*Dr. Nicholls.*

Either of these modes of administering baptism is sufficient. For it is not in this spiritual washing, as it is in the bodily, where, if the bath be not large enough to receive the whole body, some parts may be foul, when the rest are cleansed. The soul is cleansed after another manner: a little water can cleanse the believer, as well as a whole river. The

gation of Christ's Flock, and do\* sign him with the \* *Here the Minister shall make a Cross upon the child's forehead.* sign of the Cross; (42.) in token that hereafter he shall not be ashamed to

confess the faith of Christ crucified, (43.) 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.

old fashion was to dip or sprinkle the person "thrice," to signify the mystery of the TRINITY. The Church so appointed then because of some heretics that denied the Trinity: upon the same ground, afterwards it was appointed to do it but once (signifying the Unity of Substance in the Trinity) lest we should seem to agree with the heretics that did it thrice. *Bp. Sparrow.*

It should here be noticed, that our Church doth not direct sprinkling or aspersion, but affusion or "pouring of water" upon the children to be baptized. It is true the quantity of water to be used is no where prescribed, nor is it necessary that it should be: but, however the quantity be left to the minister's discretion, yet it must be understood to determine itself thus far; first, that the action be such as is properly a "washing," to make the administration correspond with the institution; and this we should observe as ministers of Christ at large: secondly, that the action be such, as is properly a "pouring of water," which is the rubrical direction to express that washing at all times, when "dipping" is not practised; and this we are bound to observe as ministers of the Church; taking it always for granted, that there is a reason for whatever is prescribed in a rubric, and such an one as is not to be contradicted by our private practice, or rejected for the sake of any modes or customs brought in we know not how.

ARCHDEACON SHARP.

(40.) When the priest dips or pours water upon the child, he is to say, (calling the child by its name,) "N. I baptize thee," which was always the form of the Western Church. The Eastern Church useth a little variation, "Let N. be baptized," &c. or else, "The servant of God, such a one, is baptized," &c; but the sense is much the same: however, in the next words, that is, "In the name of the Father, and of the Son, and of the Holy Ghost," all orthodox Christians did ever agree; because they are of Christ's own appointment, and for that reason unalterable. Wherefore, when the heretics presumed to vary from this form, they were censured by the Church, and those baptisms declared null, which were not administered "in the name of the Father, Son, and Holy Ghost." Some indeed took liberty to mingle a paraphrase with them, bap-

tizing "in the name of the Father who sent, of the Son that came, and of the Holy Ghost that witnessed;" but our Reformers thought it more prudent to preserve our Lord's own words entire, without addition or diminution.

Now by baptizing in the name of the three Persons, is not only meant that it is done by the commission and authority of God the Father, Son, and Holy Ghost; but also that we are baptized into the faith of the holy Trinity; and are received into that society of men, who are distinguished from all false professions in the world, by believing in three Persons and one God. This is the great fundamental article, on which all the rest depend, and to which they may be referred. *Dean Comber, Wheatly.*

(41.) Baptism is by the appointment of Christ himself, the sacrament of our initiation and admission into his Church: wherefore, when any one is solemnly baptized, it is requisite he should be solemnly declared a member of the visible Church; and, when God hath received him into his favour, and sealed him with his Spirit, as he ever doth in this mystery where there is no impediment, we may then very justly receive him into our communion, and sign him with the cognizance of Christ's religion, as we do in this form. If we seek any precedent in Scripture for the words which follow, it may be deduced from that solemn proclamation made by God the Father, immediately after the baptism of Jesus Christ, "This is my beloved Son, in whom I am well pleased," Matt. iii. 17. As he by the Master, so we by the servant, are declared to belong to God. He, as his own only begotten Son; we, as adopted by him into the family of our heavenly Father. Again, St. Paul speaking of the Ephesians who were baptized, which is meant by their being "raised up together in Christ," (Eph. ii. 6,) declares, that whereas they were before "aliens from the commonwealth of Israel, and strangers from the covenant of promise," (ver. 12,) they were now become "fellow citizens with the saints, and of the household of God." (ver. 19.) Our Lord Jesus hath rescued this poor soul from the bondage of Satan; he hath found this strange and straying sheep, and hath sent it home: wherefore let us joyfully receive it. *Dean Comber.*

(42.) After the priest hath baptized the child, he receives it into the congregation, by this solemnity declaring that he is by baptism made a member of the Church, 1 Cor. xii. 13. "We are all baptized into one body." And when he thus receives it, he signs it with the sign of the cross, as of old it was wont, according to St. Augustin; and on the forehead, the seat of blushing and shame, that he may not hereafter blush and be ashamed of the disgraced cross of Christ, as St. Cyprian saith. By this badge is the child dedicated to his service,

whose benefits, bestowed upon him in baptism, the name of the cross in holy Scripture does represent. Whosoever desires to be fully satisfied concerning the use of the cross in baptism, let him read the thirtieth canon of our Church, in 1603.

*Bp. Sparrow.*

The true sense and intention of the Church of England in appointing this sign appear from Dr. Burgess's sense of the matter, which was accepted by King James the First, and affirmed by the Archbishop of Canterbury to be the sense of the Church. His words in the place before referred to, are these which follow. "I know it is not made any part of the sacrament of baptism, which is acknowledged by the Canon to be complete without it, and not perfected or bettered by it.

I understand it not as any sacramental, or operative, or efficacious sign, bringing any virtue to baptism, or the baptized.

Where the book says, 'and do sign him with the sign of the cross in token,' &c.; I understand the book not to mean, that the sign of the cross has any virtue in it to effect or further this duty; but only to intimate and express by that ceremony, by which the ancients did avow their profession of Christ crucified, what the congregation hopeth and expecteth hereafter from the infant: namely, that he shall not be ashamed to profess the faith of Christ crucified, into which he was even now baptized."

The Church's use of the sign of the cross, and her expressions concerning it, are fairly capable of this construction. *Dr. Bennet.*

By the following Rubric, the Minister is authorized to omit the sign of the Cross, if it should be desired by those who present the Infant for baptism; but not otherwise. No such liberty is given in the English Office, and the conceding of it in ours, seems to have done away the scruples which must have occasioned the license, as I believe the omission is now seldom requested. There are many persons, however, not of our Communion, who still consider the sign of the Cross as one of the superstitions of the Romish Church. For the satisfaction of such, I subjoin the 30th Canon of the Church of England.

"We are sorry that his Majesty's most princely care and pains taken in the conference at Hampton Court, amongst many other points, touching this one of the cross in baptism, hath taken no better effect with many, but that still the use of it in baptism is so greatly stuck at and impugned. For the further declaration therefore of the true use of this ceremony, and for the removing of all such scruple, as might any ways trouble the consciences of them who are indeed rightly religious, following the royal steps of our most worthy King, because he therein followeth the rules of the Scriptures,



and the practice of the primitive Church; we do commend to all the true members of the Church of England these our directions and observations ensuing.

First it is to be observed, that although the Jews and Ethnics derided both the apostles and the rest of the Christians, for preaching and believing in him, who was crucified upon the cross; yet all, both apostles and Christians, were so far from being discouraged from their profession by the ignominy of the cross, as they rather rejoiced and triumphed in it. Yea, the Holy Ghost by the mouths of the apostles did honour the name of the cross (being hateful among the Jews) so far, that under it he comprehended, not only Christ crucified, but the force, effects, and merits of his death and passion, with all the comforts, fruits, and promises, which we receive or expect thereby.

Secondly, the honour and dignity of the name of the cross begat a reverend estimation even in the apostles' times (for ought that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions; thereby making an outward shew and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them upon the cross. And this sign they did not only use themselves with a kind of glory, when they met with any Jews, but signed therewith their children, when they were christened, to dedicate them by that badge to his service, whose benefits bestowed upon them in baptism the name of the cross did represent.

And this use of the sign of the cross in baptism was held in the primitive Church, as well by the Greeks as the Latins, with one consent and great applause. At what time, if any had opposed themselves against it, they would certainly have been censured as enemies to the name of the cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the cross is evident by many testimonies of the ancient fathers.

Thirdly, it must be confessed, that in process of time the sign of the cross was greatly abused in the Church of Rome, especially after that corruption of popery had once possessed it. But the abuse of a thing doth not take away the lawful use of it. Nay, so far was it from the purpose of the Church of England, to forsake and reject the Churches of Italy, France, Spain, and Germany, or any such like Churches, in all things which they held and practised, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in

those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the apostolical Churches which were their first founders; in which respect, among some other very ancient ceremonies, the sign of the cross in baptism hath been retained in this Church, both by the judgment and practice of those reverend fathers and great divines in the days of King Edward the Sixth, of whom some constantly suffered for the profession of the truth; and others, being exiled in the time of Queen Mary, did after their return in the beginning of the reign of our late dread Sovereign continually defend and use the same.

This resolution and practice of our Church hath been allowed and approved by the censure upon the communion book in King Edward the Sixth's days, and by the harmony of confession of later years; because indeed the use of this sign in baptism was ever accompanied here with such sufficient cautions and exceptions against all popish superstition and error, as in the like cases are either fit or convenient.

First, the Church of England, since the abolishing of popery, hath ever held and taught, and so doth hold and teach still, that the sign of the cross used in baptism is no part of the substance of that sacrament: for, when the minister dipping the infant in water, or laying water on the face of it, (as the manner also is,) hath pronounced these words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the infant is fully and perfectly baptized. So as the sign of the cross being afterwards used, doth neither add any thing to the virtue and perfection of baptism, nor being omitted doth detract any thing from the effect and substance of it.

Secondly, it is apparent in the communion book, that the infant baptized is by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a member thereof, and not by any power ascribed unto the sign of the cross. So that for the very remembrance of the cross, which is very precious to all them that rightly believe in Jesus Christ, and the other respects mentioned, the Church of England hath retained still the sign of it in baptism: following therein the primitive and apostolical Churches, and accounting it a lawful outward ceremony and an honourable badge, whereby the infant is dedicated to the service of him that died upon the cross, as by the words used in the book of Common prayer it may appear.

Lastly, the use of the sign of the cross in baptism, being thus purged from all popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which

¶ *If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knows no worthy cause or scruple concerning the same, yet, in that case, the Minister may omit that part of the above which follows the immersion, or the pouring of water on the Infant.*

are consonant to the word of God, and the judgment of all the ancient fathers, we hold it a part of every private man, both minister and other, reverently to retain the true use of it prescribed by public authority; considering that things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited."

It is trusted that the foregoing exposition of the significancy of the sign of the Cross in baptism, may be sufficient to shew that there can be nothing superstitious, or improper, in the use of it.

T. C. B.

(43.) The heathens were wont to deride the Christians, and to speak disdainfully of them, as worshippers of a malefactor crucified. To encounter which reproach, and to shew that they "gloried in the cross of Christ," (Gal. vi. 14;) taking it to be an honour, not an ignominy; they assumed this ceremony of signing themselves with the cross, both in baptism, and at several other times. And this sign, being significant of a duty to be elicited by future practice, good reason had our Church to continue it.

*L'Estrange.*

(44.) After the child is baptized, we conclude all with, first, declaring the benefits of baptism; secondly, praying the child may receive them; thirdly, directions to the sureties in order thereto. First, there is an Exhortation to the congregation, grounded on the benefits which this infant (who being guilty of no actual sin, could put no bar to God's grace) hath received: so that we doubt not it is inwardly regenerate, and hath obtained a new principle of grace which will always guide it in holy ways, (if it do not afterwards wickedly resist it.) And secondly, we are sure it is by this holy rite made a lively member of Christ's Church. Wherefore the priest exhorts all present, first, to praise God for these benefits, and then to pray it may lead the rest of its life in a way answerable to God's mercy, and its own vows. Secondly, the priest begins these devotions, and now can say with and for this infant, being a child of God as well as any of us, "Our Father," &c. And then follows a prayer, wherein we first give thanks for the benefits of baptism, blessing God, first, for regenerating this child with the holy Spirit; second-

¶ *Then shall the Minister say, (44.)*

SEEING now, dearly beloved brethren, that *this Child is regenerate*, (45.) and grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our

ly, for adopting it in Christ Jesus to be one of his own children, and consequently making it an heir of glory: and thirdly, in order to the obtaining thereof, that he hath by this rite made it one of the members of his Church, one of that body whereof Christ is the head. And because it is possible by its wilful apostacy it may lose these benefits, secondly, we pray for grace to assist it in the whole course of its life, so that what is signified by this rite, may indeed be fulfilled, even that it may forsake all evil, and as it were be dead to all the motions of it, and may be lively and active to all good, so that it may have the benefit of Christ's death and resurrection, and with all faithful Christians may come to inherit the kingdom of Glory: Amen. Lastly, we turn to the Godfathers and Godmothers, and we mind them, first, what they have done in entering this bond to God in the child's name; so that it hath promised by them to renounce all evil, to believe all saving truth, and to live in all holiness. Secondly, we shew them what they must do, namely, sincerely endeavour the child may keep this vow, by bringing it to Church to be instructed by preaching and catechising in the nature and benefits of this baptismal vow, and by private endeavours with the parents and the child, that it may have a virtuous education. And the reason of this is given also, namely, because the design of baptism is to make us holy and to oblige us to live agreeable to our religion, and to walk in a manner according to the example of Christ in all purity and virtue: and though they shall not be condemned, who use their best care to make this child keep its vow, though it should fall away; yet it is a great fault in sureties not to look after those they have engaged for, and an occasion that some fall into evil principles, others into wicked practices; which may be prevented in many, if the sureties will do their duty, especially if they will labour, first, to fit them for confirmation, and then bring them to it, for then the child enters the bond in its own name, and the surety is discharged from all but the duty of charity.

*Dean Comber.*

(45.) The former part of this exhortation is very frequently objected against, because it supposes all baptized infants to be "regenerated;" which, the objectors say we cannot be certain of. But, since they are "baptized into Christ's body," (1 Cor. xii. 13;) and "into Christ," and have put on

Christ," (Gal. iii. 27;) and consequently are "new creatures," (2 Cor. v. 17;) since they are "baptized for the remission of sins," (Acts ii. 38;) and since baptism is called "the washing of regeneration," (Tit. iii. 5:) therefore the Scripture, as well as the Church, supposes them to be "regenerated," unless the ordinances and promises of God are of none effect towards them. *Vener.*

There have been some very unreasonable exceptions taken against this expression; as if all persons, who are baptized, were truly regenerate, whereas several of them prove afterwards very wicked. But this objection is grounded upon a modern notion of the word "regeneration," which neither the ancient fathers of the Church, nor the compilers of our Liturgy, knew any thing of. Indeed some writers of the last century ran into this new fangled phrase, to denote conversion, or a returning from a lapsed state, after a notorious violation of the baptismal covenant, to an habitual state of holiness. But no ancient writer, that I know of, ever expressed this by the word "regeneration." Regeneration, as often as it is used in the Scripture books, signifies the baptismal regeneration. There is but one word, which answers to this in the New Testament, and that is *παλιγγενεσία*; and that *παλιγγενεσία* refers to baptism is plain, by having the word *λουτρον* joined with it: "According to his mercy he saved us by the washing of regeneration," Tit. iii. 5. Our Saviour indeed made use of the like expression, before the apostle to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," John iii. 3. But what he means by being born again he explains, (ver. 5,) by directing it positively to baptism, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Regeneration," in the language of the fathers, constantly signifies the participation of the sacrament of baptism. The Greeks have a variety of words to express regeneration by: not only *αναγέννησις*, which is an exact translation of it; but *ανακαίνισμος*, "renewal;" *ανάκτισις*, "recreation;" *ανανέωσις*, "renewing;" *ἀνάστασις*, "resurrection;" *μεταβολή*, the "change;" *μεταποίησις*, the "refitting;" *παλιγγενεσία*, the being "born again;" *παλινοκία*, the "begetting again;" all which expressions are used of baptism, and seldom or never of the rise after a lapse. The language of the Latin fathers is the same. The Latin translator of Irenæus, which undoubtedly is very ancient, expresses the Greek *αναγέννησις* by "regeneration:" "baptism which is a regeneration unto God:" and so likewise calls the *αναγεννημένοι*, the baptized, "regenerati," the "regenerate." St. Ambrose, speaking of baptism, expresses himself thus: "By baptism we are renewed, by which also we are born again." St. Austin, besides innumerable

other passages, within the compass of a few lines has several expressions all to this purpose: he calls baptism "the spiritual regeneration;" he says the baptized person "is born again, because he is regenerated;" and lastly he calls baptism "the sacrament of regeneration." And in another place he moves a question, whether the baptism of the schismatical Donatists does confer regeneration or not; but never doubted whether that of the Catholics did so. But, when any of the ancients have occasion to express a returning to God after a state of sin; the Greeks use the word *μετάνοια*, *μετάνοια*, &c; the Latins, *penitentia*, *conversio*. The language of the schools is exactly that of the Latin Fathers in this point: they make the effect of baptism to be a "regeneration," or "a generation to a spiritual life;" but the turning to God after a course of sin they call, either "penitence," or "conversion to God." The most eminent divines of the Reformation use these words in the ancient sense. Peter Martyr uses "regeneration" for baptism; and calls the turning to God, after a state of sin, the "conversion and change of a man." Calvin, where he designs to speak with exactness, uses regeneration for the baptismal renovation, as in his catechism; though sometimes he uses it to signify conversion: but this is but seldom; he generally, with the ancient Latin writers, expressing this by "conversion." When the Quinquarticular controversy came afoot, and long treatises were written about the methods of converting grace, the divines who managed them, being willing sometimes to vary their expressions, to make these discourses, dry enough in themselves, thereby something more pleasant, began to use "regeneration" as a synonymous word with "conversion." But in the Synod of Dort itself, though in some of the particular declarations of the divines of the several countries "regeneration" and "conversion" are used reciprocally; yet in the Synodical resolutions the word "conversion" is always used. In the sermons and books, written about the beginning of the late civil wars, "regeneration," for "repentance" or "conversion," became a very fashionable word: but sometimes oddly expressing it by "regeneration-work," &c. they made sport for vain people. However, by frequent use the word has come to obtain among grave and judicious writers, though the use of it was so very modern; insomuch that some divines, who had their education since the Quinquarticular controversy, and were concerned in the review of the Liturgy at the Restoration, pretended to find fault with the Common Prayer Book for using the word "regeneration" in the ancient sense, which it had kept for sixteen hundred years, in opposition to theirs, which was hardly sixty years old. And

this is sufficient to justify the Common prayer Book expression; and, I hope, to silence all objections upon this head.

*Dr. Nicholls.*

A certain ill-defined and mysterious use of the term regeneration, which separates it entirely from all the means of grace, and, by fancied analogies to the natural birth, converts it into a source of the wildest enthusiasm, has become popular through our country. This has led to a misapprehension of the doctrine we profess, and has perhaps been the strongest obstacle with which we have had to contend.

We have seen that the term "regeneration," in the only two places in which it occurs, means a translation from one state of being to another; the admission into the Christian Church, the kingdom of Christ, existing in a twofold state—on earth and in heaven. The Christian Church on earth is a state of preparation and discipline; the Christian Church in heaven, is a state of reward and consummation. In this first state of regeneration, on earth, we are admitted by baptism, which is a covenant graciously made between God and us, involving, as every covenant must, certain conditions. On our side, we promise certain duties—repentance, faith, obedience; in other words, a death unto sin; and a new birth unto righteousness. Our heavenly Father, on his part, promises certain blessings—the forgiveness of our sins, the assistance of the Holy Spirit to enable us to perform our duty, and a life of eternal happiness in heaven. What he hath promised, he will most surely keep and perform; let us then be but careful to do our part, and we shall most certainly be admitted to the highest state of regeneration—the Church in heaven, the state of reward, the kingdom of rest and glory.

The question has been asked and discussed with considerable warmth whether the Holy Spirit always accompanies the outward act of baptism with water. But it is one of those unprofitable questions, which the apostle cautions us to avoid, "knowing that they do gender strifes." Is it not enough for us to know that in receiving the "outward and visible sign" we receive the promise of the inward and spiritual grace," and that nothing will make void that promise if we are not wanting on our part? Our Saviour has told us that "the wind bloweth where it listeth;" can we not be content then to let the Holy Spirit operate in his own way and at his own time, but must we undertake to determine the mode, and the extent, and the period of that concerning which we know nothing but by its effects? Christians! let us rather comply with his ordinances and endeavour to do our duty, and trust with unlimited confidence in his holy promises.

*DR. JARVIS.*

The sense of the Church in this passage is so plain, that no more would need to be added, but

only that some with Nicodemus are apt to say "how can these things be?" (John iii. 9;) judging it impossible, that so great a matter as regeneration can be effected so soon, and by so mean an instrument as they account it: whereas the effect is to be ascribed to the divine power of the Author, not to the intrinsic efficacy of the outward means. Yet in regard we can never bless God heartily for a mercy, unless we believe he hath bestowed it, we must labour to remove these scruples by a fuller account of this baptismal regeneration, that we not may withhold the divine praises, by our doubting and unbelief. The word "regeneration" is but twice, that I know of, used in Scripture: first, (Matt. xix 28;) "Ye that have followed me in the regeneration;" where, though by altering the point, "Followed me, in the regeneration when the Son of man," &c. it may signify the resurrection; yet, as we read, it signifies the renewing of men by the Gospel and baptism. Secondly, (Titus iii. 5;) "He saved us by the laver of regeneration and renewing of the Holy Ghost," which is a paraphrase upon that of our Saviour, (John iii. ;) "Except a man be born of water and the Spirit, he cannot enter into the kingdom of heaven" verse 5.

And because persons, come to age before their conversion, are first taught and persuaded by the word of God, the language of holy writ enlarges the metaphor, and saith, such are "begotten by the word of God," (1 Cor. iv. 15;) and then born again or regenerated in baptism. In like manner speak the fathers, who do constantly and unanimously affirm, that we are regenerated in or by baptism. So that we must next inquire wherein this regeneration doth consist.

And first, whereas both children and those of riper years are by nature dead in sin, so that they live under the guilt and power thereof; our gracious Father doth here in baptism seal a covenant with us, wherein he promises to pardon us: and, when this deadly load is removed, the soul receives, as it were, a new life, and takes new hopes and courage, being restored to the divine favour, and being set free from the sad expectations of condemnation for former sin, original in infants, and both it and actual, in those of riper years. Before this covenant we were dead in law, and by the pardon of our sins we are begotten again to a lively hope; and here-in stands the first particular of our regeneration, namely, in the remission of sins: wherefore both Scripture and antiquity teach us, (Luke iii. 3; Acts ii. 38; chap. xxii. 16;) that baptism is the means for remission of sin; and hence they join pardon and regeneration commonly together, because this forgiveness puts us into a new estate, and an excellent condition, in comparison of that which our natural birth had left us in.

Secondly, but further by baptism we gain new relations, and old things being done away all things become new. Hence the Jews call their proselytes "new born children," because they forsook all their heathen kindred; so we, although we do not renounce our earthly parents, because they also are Christians, yet we gain new alliances; for God hereby doth become our Father, and Jesus our Master, and all the saints both in heaven and earth our brethren; so that it is as if we were born over again, since baptism doth entitle us to this celestial kindred.

But this is not all. For, thirdly, our corrupt nature is changed in baptism, and there is a renovation effected thereby, both as to the mortification of the old affections, and the quickening of the new, by the holy Spirit, which is hereby given to all that put no bar or impediment unto it. This was the ancients' doctrine, who affirmed a real change to be wrought, and believed the Spirit to be therein bestowed, as God had promised, (Ezek. xxxvi. 25, 26.) "That he would sprinkle clean water upon them, and they should be clean from all their filthiness, and then a new heart would he give them, and put a new spirit within them." And it is manifest, that in the first ages of the Church, there was abundance of gifts and graces miraculously bestowed upon Christians in their baptism; and no doubt, if the catechumens of our days, who are of age, would prepare themselves as strictly by repentance, fasting, and prayer, as they of old did, they should find incomparable effects of this sacred laver, if not in as miraculous measures, yet to as real purposes; that is, they should be truly regenerated, and their hearts changed by the influence of the divine Spirit. But some may doubt whether infants be regenerated in this sense, because they are not capable of giving any evidences of their receiving the Spirit, nor doth there any immediate effects of their regeneration appear; hence the Pelagians denied it; but they are therefore condemned by the Milevitan council, and confuted by St. Augustine. It is confessed they can shew no visible signs of spiritual life in the operations thereof, no more can they of their having a rational soul, for some time; and yet we know they have the power of reason within them: and since all infants are alike, either all do here receive a principle of new life, or none receive it; wherefore I see no reason why we may not believe, as the ancient's did, for God's grace, which is dispensed according to the capacity of the suscipient, is here given to infants to heal their nature, and that he bestowed on them such measures of his Spirit as they can receive; for the malignant effects of the first Adam's sin are no larger than the free gift obtained by the second Adam's righteousness; Rom. v.

15. 18. And if it be asked how it comes to pass then that so many childreu do afterwards fall off to all impurity? I answer, so do too many grown persons also; and neither infants, nor men, are so regenerated in this life, as absolutely to extinguish the concupiscence; for the flesh will still lust against the spirit; but then God gives the spirit also to lust against the flesh, Gal. v. He leaves the corruption to try and exercise us, but so that he engageth to enable us to get the better, through this new nature planted in us, if we will improve it, and follow the dictates of his holy Spirit; but by neglect, or wilful complying with the flesh, we may lose this grace again; our gracious Father hath already done his part, and will do it more and more as the child shall be capable and willing to receive it. And, if this seem strange to any, whose opinions are taken up from later definitions of regeneration, let them dispute with holy Cyprian, not with me, who saith, "The grace of God is equally distributed in baptism, but it may either be diminished or increased afterward, by our acts and conversation."

The sum is, that baptism doth seal a pardon to us for all former transgression, and begets us again to the hope of eternal life; that it restores us to the favour of God, and gives us a new relation to him; and finally it heals our nature by the Spirit hereby conveyed to us: and, though all this be upon condition of our keeping our part of the covenant, yet that makes not God's mercy less, nor ought it to diminish any of our praises; but only it must make our prayers at present more earnest, and the child's care more strict hereafter to make this its calling and election sure.

This is I hope the sense of our Church, as well as of the primitive; and if so, it will not be material to a judicious Christian for any to say, it doth not agree to some modern systems.

*Dean Comber.*

As to the benefits of baptism, they are remission of sins; regeneration or adoption into the family of God; the presence of the holy Spirit; the resurrection of the body; and everlasting life. That these benefits are annexed to baptism, the holy Scriptures give ample testimony. "Repent," said St. Peter, to the multitude inquiring what they should do, "and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." In the same language, Ananias addressed Saul, "And now why tarriest thou? Arise and be baptized and wash away thy sins." That we are regenerate and born, or adopted into the family or Church of God by baptism, Christ declared to Nicodemus when he said, "Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter

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, (46.) Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us;

into the kingdom of God." The kingdom of God is the Church of God—the same Church both in this world and the next (for God has but one Church, the body of Christ.) By baptism we are made members of this Church; and, if we continue faithful members till death, shall in it obtain a happy resurrection, and everlasting life—shall continue members of it to all eternity.

BP. SEABURY.

To fit us for the enjoyment of that heaven purchased by his blood, the Redeemer hath furnished us with every necessary aid. He hath left with his Church the sacraments of baptism and the Lord's supper; the influences of his Spirit, and his preached word. In the initiatory ordinance of baptism we are brought within the pale of the covenant, receive the seal of his affection, and are blessed with the effusion of his grace. In the other the necessary supplies of his holy Spirit are communicated to the believer, to strengthen and refresh his soul, on his journey to the promised land.

That the reformers considered baptism as one of their highest privileges, is evident from the expression of the service used at the performance of that solemnity; indeed, when we reflect upon its origin and consider the source from which it hath emanated, it would be profane to view it, but with the profoundest reverence and respect. It was instituted by the Lord Jesus, and cannot be a nullity: it was instituted by the Lord Jesus, came from the hand of the great Physician, and contains in it medicine to heal our sickness.

The Church teaches us to believe agreeable to the promise of Christ, that he will give his holy Spirit to those who ask it. We are consequently instructed to supplicate a God of mercy, that, the child now to be baptized, may receive the fulness of his grace, and ever remain in the number of his faithful children." And again, "We call upon thee for this infant, that he coming to thy holy baptism, may receive remission of sin by spiritual regeneration." After the performance of the sacramental duty, the Church keeping in view the petitions which have been offered up in behalf of the disciple, and confiding in the fulfilment of the

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

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, (47.) most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, (48.) that *he*, being dead unto

promised aid, calls upon us to return thanks to the Almighty, that, "it hath pleased him to regenerate the infant with his holy spirit, to receive him for his own child by adoption, and to incorporate him into his holy Church."

BP. MOORE.

(46.) The Lord's prayer having been prescribed by our Saviour to his disciples, as a badge of their belonging to him; it can never be more reasonable or proper to use it than now, when a new member and disciple is admitted into his Church. And therefore, whereas, in other offices, this prayer is generally placed at the beginning, it is here reserved till after the child is baptized, and received solemnly into the Church: when we can more properly call God "Our Father," with respect to the infant, who is now by baptism made a member of Christ, and more peculiarly adopted a child of God. And this is exactly conformable to the primitive Church: for the catechumens were never allowed to use this prayer, till they had first made themselves sons by regeneration in the waters of baptism. For which reason this prayer is frequently, by the ancient writers, called "The Prayer of the regenerate," or "believers," as being, properly speaking, their privilege and birthright.

*Wheatly.*

(47.) We begin this form with acknowledgments and praises in imitation of the Jews; who, when the child is circumcised, use to say, "Blessed be the Lord our God, who hath sanctified us with his precepts, and commanded us to bring this child into the covenant of Abraham;" but this child enters into a better covenant, established upon better promises, so that we have more cause to bless God than they. Hence in the East they sang after baptism the thirty-second Psalm, "Blessed is he whose iniquity is forgiven," &c.: and, St. Ambrose saith, the priest spoke to the person baptized in this manner, "God the Father Almighty, who hath regenerated thee by water and the Holy Ghost, and forgiven thee thy sins," &c.: which shews that the ancients did not question the effect of the sacrament, no, not in persons of age, until their future conversation declared they had broken their covenant. How much more then ought we to believe

sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as *he is made partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall say to the Godfathers (49.) and Godmothers this Exhortation following:*

FORASMUCH as *this Child* hath promised by you *his* Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, as soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly yeshall provide, that *he* may learn the Creed,

this in the case of infants, who can put no impediment to the grace of God, and are all alike, so that either all or none receive these blessings?

*Dean Comber.*

(48.) In this second part of the prayer also we have a precedent in the Jewish rites after circumcision: only that our prayers are more spiritual; for inward grace rather than outward blessings; and good reason, for all the benefits of baptism will vanish, unless they be afterwards improved; they will not have their full effect, unless the conditions be performed. Neither we do, nor did the primitive Church, believe them to be so regenerate or so endued with the Spirit, but that by sloth and wilful iniquity they may be deprived of all again: their corruptions are not so mortified, but that by compliance and base negligence they may revive again, so that the last state shall be worse than the first, and it shall be more tolerable for heathens than for vile apostates. Wherefore we beg most humbly and earnestly, that this child may live as one, upon whom such great favours are bestowed. The words of these requests are St. Paul's,

the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life: remembering always that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church Catechism set forth for that purpose.

(Rom. vi. 4, 5, 6. and 11, 12, 13;) and the phrase is frequently used by the fathers in this case.

*Dean Comber.*

(49.) Because nothing tends more directly to the securing of holiness and religion, than a conscientious performance of this vow of baptism, to our prayers for the fulfilling thereof are here added our endeavours. In the first ages, when those of discretion were baptized, the "applications" were directed to the persons themselves, (as they now are in our "office of baptism for those of riper years;") but since children are now most commonly the subjects of baptism, who are not capable of admonition, here is a serious and earnest exhortation made to the sureties.

*Wheatly.*

It is earnestly to be desired, that sponsors would seriously consider this excellent exhortation; and take due care of practising accordingly in every particular: considering what a dreadful account they must give to God, if they neglect the performance of that duty, which in the face of God and his Church they have so solemnly taken upon themselves.

*Dr. Bennet.*

THE MINISTRATION OF  
PRIVATE BAPTISM<sup>(1.)</sup> OF CHILDREN,  
IN HOUSES.

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¶ *The Minister of every Parish (2.) shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy Day falling between, unless upon a great and reasonable cause.*

(1.) Though our holy Church prescribes the font for the place, and Sundays and holy days for the usual times of baptism, that she may conform, as much as conveniently may be, to the usages of primitive antiquity, which is her aim in all her services; and for other reasons mentioned in the first rubric before baptism; yet in case of necessity she permits and provides, that a child may be baptized in any decent place at any time: in such cases requiring the performance only of the essentials, not the solemnities, of baptism; according to the practice of the apostles, who baptized at any time, as occasion required, and in fountains and rivers; and according to the use of succeeding ages. Nor can I see what can be reasonably objected against this tender and motherly love of the Church to her children, who chooses rather to omit solemnities, than hazard souls: which indulgence of her's cannot be interpreted any irreverence or contempt of this venerable sacrament; but a yielding to just necessity, which defends what it constrains, and to God's own rule, "I will have mercy, and not sacrifice." Matt. xii. 7. *Bp. Sparrow.*

Our Saviour himself hath said, that "except a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God," (John iii. 5:) and he makes baptism as well as faith necessary to salvation. Mark xvi. 16. Whereupon the ancient Christians did constantly affirm, that there could be no salvation in an ordinary way without baptism; and whosoever died without it, their estate was believed doubtful, unless it were in such a case as that of the Emperor Valentinian, who, St. Ambrose hopes, might be saved by the desire of baptism, because he had no opportunity. Upon the stock of this principle grew that great care, that no person might die unbaptized, inasmuch that it was allowed in danger of death to baptize them who had not passed through all their preparations; provided that they should answer more fully if God restored them. The like care

hath our Church taken of little children: for, though she require that they should be speedily and publicly baptized in the house of God, yet in cases of extremity she admitteth of that which is done in private houses, even without ceremony; upon condition there may be added more of the solemnity afterwards, when it is published in the Church. And, that it may not be neglected, we are taught, that "it is certain by God's word, that children baptized, dying before they commit actual sin, are undoubtedly saved." For it is certain by God's word, that baptism is appointed for "remission of sins," (Acts xxii. 16; ii. 38:) and it is also certain, that all they, whose sins are forgiven, are undoubtedly saved. Psal. xxxii. 1. But infants have no other sin but their original corruption, which being remitted in baptism, they are undoubtedly saved. And it is plain from numerous passages that the first Christians believed the same doctrine. Wherefore let no parents, who love their own or their children's souls, upon pretence of God's power or mercy, presume to neglect that, which is so certainly a means of salvation: neither let them think it indifferent, whether their children be baptized or no; for this springs from a dangerous mistake. If children be weak, the parent must immediately endeavour to procure their baptism: but, if notwithstanding all possible care they die before, we must not then confine the Almighty to the outward means; but believe he may save without, where he did not give the opportunity. And in such case the parent may take comfort in his having done what he could, and ought to hope in the divine mercy. *Dean Comber.*

(2.) By this rubric the minister is required to "admonish the people not to delay the baptism of their children, nor cause them without necessity to be baptized privately in their houses." As it is not said whether these monitions shall be from the desk, or the pulpit, or given in private as need requires, so we are at liberty, as I judge, to execute



- ¶ *And also they shall warn them, that without like great cause and necessity, they procure not their Children to be baptized at home (3.) in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth. (4.)*
- ¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister (5.) that can be procured) with those who are present, call ápon God, and say the Lord's Prayer, and so many of the Collects (6.) appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour Water upon it, (7.) saying these words :*

this direction in such a manner as we think will most effectually serve the end designed.

The former admonition against deferring baptism there is perhaps seldom occasion for : and the latter concerning private baptism is always most reasonable, when the thing itself is proposed to us without the rubrical warrant of a great and reasonable cause to justify it. It is the curate's part on such occasions to declare and explain the rule, by which he is to act. But when he hath done this, I will not say how far he is authorized to refuse private baptism, when seriously desired, though he be not altogether satisfied in the greatness and sufficiency of the cause. For he cannot always be a proper judge of it. He must for the most part trust to the judgment and integrity of others. But as he can, generally speaking, distinguish between reasons and pretences, between an accidental extraordinary cause and a cause of mere humour or private interest, he will do well, and as he ought, never to sacrifice the rules of his ministration, and the orders of the Church, to any man's fancies, or domestic conveniences.

*Archdeacon Sharp.*

(3.) The cause of the necessity of baptizing in private houses ought to be expressed : as, "When the child is in sudden danger of death, and not likely to live so long a time, that it may be brought to public baptism in the Church:" lest otherwise all persons take upon them to judge of this cause and necessity at their pleasure.

*Bp. Cosins.*

(4.) So that, whenever baptism is administered in a private house, this private office only must be used : and the Church must be understood to forbid the use of the office of public baptism upon such occasions.

*Archdeacon Yardley.*

(5.) The person who baptizeth, ought to be a lawful minister : for Christ gave this commission only to the apostles, (Matt. xxviii. 19;) joining the office of preaching together with it : so that unordained persons may as well presume to preach as to baptize. And therefore the Church of old forbade women to baptize ; and Epiphanius accounts it ridiculous in Marcion and his followers, to permit women to do this office : so that our Church requires it to be done by a lawful minister. I know there are some allegations out of antiquity, which seem to allow of a layman to baptize in cases of

great necessity. But there are others of the fathers, who disallow that practice. And certainly it is a great presumption for an ordinary person to invade the ministerial office without any warrant. And, as to the pretence that a child may be in danger, I suppose the salvation of the child may be as safe upon the stock of God's mercy without any baptism, as with a baptism which is not commanded by God, and to which he hath made no promises. So that where God gives not opportunity of a person who may do it aright, it seems better to leave it undone.

*Dean Comber.*

The admission of persons by baptism into the Church is an act of authority which none should pretend to, but those who are thereunto empowered by Christ the head of it : and in his name it is, that they on God's part promise remission of sins and spiritual regeneration, which came primarily and originally from God, and are never conveyed to man in the sacraments, but by those whom he hath been pleased to make his instruments. That this is the opinion of our Church is plain from her declaration in the twenty-third Article, where she saith, "It is not lawful for any man to take upon him the office of public preaching or ministry of the sacraments in the congregation, before he be lawfully called and sent to execute the same:" and in her twenty-sixth Article she discovers the grounds, on which she passeth this judgment, because "Those, who have authority in the ministration of the word and sacraments, do not the same in their own name, but in Christ's, and do minister by his commission and authority."

*Archdeacon Yardley.*

(6.) Of which it is much to be desired, that the prayer, appointed for the consecration of the water, be never, unless absolutely necessary omitted. For, besides the propriety of this prayer to beg a blessing upon the administration in general, it has already been shewn how important a part of the office of baptism the primitive Christians esteemed the consecration of the water.

*Wheatly*

(7.) All the old Common Prayers say, he shall either "dip it in water, or pour water upon it:" but baptism in private being never allowed, but when the child is weak, the rubric was properly altered at the last review, and the order for dipping left

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

¶ *Then the Minister shall give thanks unto God, and say,*

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

¶ *And let them not doubt, (8.) but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet*

out; it being not to be supposed, that the child in its sickness should be able to endure it.

*Wheatly.*

(8.) The Church adds this by way of explanation, lest any one should imagine, that the sacrament, administered in this short and concise manner, is not complete, and the child hereby not made a Christian: or should be apt to think or say, that the child is only half-christened as too many ignorant people foolishly and absurdly express themselves.

*Archdeacon Yardley.*

(9.) Which, after he has certified the people that all was well done, he is directed to do in much the same form as appointed for public baptism. He reads the Gospel there appointed, and the Exhortation that follows it. After which he repeats the Lord's Prayer, and the Collect that in the office for public baptism follows the Exhortation. Then "demanding the name of the child," he proceeds to examine the Godfathers and Godmothers, "whether in the name of the child, they renounce the Devil and all his works, &c; whether they believe all the articles of the Christian faith," and "whether they will obediently keep God's will and commandments," &c. For though the child was baptized without Godfathers at first, (when, being more likely to die than to live, there seemed no occasion for its future behaviour;) yet if it lives and is brought to Church, it is fit there should be some to give security, that it shall be well educated and instructed. As soon as this is done therefore, the child is "received into the congregation

*nevertheless, if the Child which is after this sort baptized do afterwards live; it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptizè that Child, the Congregation may be certified of the true form of Baptism, by him privately before us: In which case he shall say thus:*

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

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minister shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus: (9.)*

I CERTIFY you, that in this case all is

of Christ's flock," and is "signed with the sign of the cross." After which the service concludes with the Thanksgiving and Exhortation that close the office for public baptism.

*WHEATLY.*

In the English Office, there is no direction how the minister is to proceed, when there is one or more children to be baptized, as well as one or more children, at the same time, to be received into the congregation after private baptism: nor, in that part of the office which relates to the certifying of private baptism, is there any exhortation to the sponsors in reference to their bringing the children to the Bishop to be confirmed by him, at the proper age. Both these deficiencies have been supplied by our own American reviewers of the Liturgy.

It is deeply to be regretted that the certifying of private baptism, in the Churches, is so much neglected by parents. On this account, many of the clergy have thought proper to use the public form, in private baptisms. But there is not the least authority for this usage; and there seems to be no apology for the irregularity, but in the consideration, that without this deviation from the order of the Church, there would, in all probability, be no sponsors to enter into the covenant stipulations in behalf of the child, or to pledge themselves for its religious education. The sufficiency of this apology may perhaps be doubted. But it cannot be doubted that it is the imperious duty of every clergyman to use his utmost endeavours to abolish the practice of private baptism within his cure, except in cases of *real* necessity; and where he admin-

well done, and according unto due order, concerning the baptizing of *this Child*; who is now by baptism incorporated into the Christian Church: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants; but most lovingly doth call them unto him, as the holy gospel doth witness to our comfort on this wise.

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

Hear the words of the gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

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

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

BELOVED, ye hear in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not, therefore, but earnestly believe, that he hath likewise favourably received *this present Infant*; that he hath embraced *him* with the arms of his mercy; and, as he hath promised in his holy word, will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom. Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant*, let us faithfully and devoutly give thanks

unto him, and say the Prayer which the Lord himself taught us.

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

¶ *Then shall the Minister demand the name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say as follows:*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?

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

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

*Answer.* I do.

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

*Answer.* I will, by God's help.

¶ *Then the Minister shall say,*

WE receive *this Child* into the Congregation of Christ's Flock, and do\* sign *him* with the \* *Here the Minister shall make a cross that hereafter he shall not upon the child's forehead.* be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

¶ *The same rule is to be observed here, as to the Omission of the sign of the Cross, as in the Public Baptism of Infants.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child* is regenerate, and grafted into the body of Christ's Church; let us

isters it in such cases, to employ the same endeavours to have the baptism afterwards certified in the Church. Such an object, however, is not to be effected by dogmatizing, or the laying down of

positive rules. The assumption of authority would rather tend to defeat it. But much may be done by an influence kindly exerted, and by friendly persuasions.

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,*

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

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this Exhortation following:*

FORASMUCH as *this Child* hath promised by you, *his* Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a chris-

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

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism, set forth for that purpose.

¶ *But if they who bring the Infant to the Church, do make such uncertain Answers to the Minister's Questions, as that it cannot appear that the Child was baptized with Water in the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism,) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants; saving, that, at the dipping of the Child in the Font, he shall use this form of Words:*

IF thou art not already baptized, *N. I* baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors, and the succeeding Prayers serve for both. And again, after the immersion, or the pouring of water, and the receiving into the Church, the Minister may use the remainder of the Service for both.*

## THE MINISTRATION OF

## BAPTISM, TO SUCH AS ARE OF RIPER YEARS, (1.)

## AND ABLE TO ANSWER FOR THEMSELVES.

- ¶ *When any such Persons as are of riper Years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves, with prayers and fasting, for the receiving of this Holy Sacrament.*
- ¶ *And if they shall be found fit, (2.) then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy Day, or Prayer Day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion, shall think fit.*
- ¶ *And standing there, the Minister shall ask, Whether any of the Persons here presented be baptized or no? If they shall answer, No; then shall the Minister say thus:*

(1.) We had no office in our Liturgy for the baptism of persons of "riper years" till the last review. For though in the infancy of Christianity adult persons were generally the subjects of baptism; yet after the several nations that have been converted were become Christian, baptism was always administered to children. So that when the Liturgy of the Church of England was first compiled, an office for "adult persons" was not so necessary. But by the growth of Anabaptism and Quakerism, during the grand rebellion, the want of such an office was plainly perceived. For which reason the commissioners appointed to review the Common Prayer drew up this form.

WHEATLY.

This office was thought to be composed by Dr. George Griffith, bishop of St. Asaph. Anthony Wood says, in the *Athenæ Oxonienses*, "In 1662, in a convocation of the clergy then held, he concurred effectually, in drawing up the Act of Uniformity, and making certain alterations in the Common Prayer then set out; and it is thought the form of baptizing those of riper years was of his composing."

Collis.

(2.) In the baptism of persons who are of age and understanding, there is more required than in that of infants. For, they being capable to receive instruction, to declare their faith, and to exercise an actual repentance, our Church commands that they be first taught and catechized: which of old lasted all the forty days of Lent: and then that they be examined concerning their faith and repen-

tance. Luke iii. 8—11. Finally, the persons themselves are advised according to the primitive discipline, to prepare themselves for this seal of remission by fasting, and prayer, and a serious consideration of the covenant, into which they are about to enter. This difference between their duty and that of infants hath occasioned the compiling of a peculiar office.

Dean Comber.

This office is so seldom used, that, whenever it is, more than ordinary care is commonly taken about it. The persons are beforehand examined, whether they be sufficiently instructed in the principles of the Christian religion, and able to answer for themselves when they take this great charge upon them.

All sureties are equally obliged to be thus qualified, who take upon themselves the trust of answering for others; as these are required to be, when they come to answer for themselves.

The Gospel is the discourse, which our Saviour had with Nicodemus touching the necessity of baptism: and it is followed by an admirable exhortation of the same nature, taken out of several parts of Scripture.

It would be very useful for all persons to read this ministration carefully over, before they come to be confirmed.

Collis.

(3.) In this case the minister is to baptize them in the same manner and order as is appointed before the baptism of infants; except that the Gospel is concerning our Saviour's discourse with Nicodemus touching the necessity of baptism,

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

¶ *Then shall the Minister say,*

Let us pray.

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

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead;

which is followed by an exhortation suitable and proper. Again the persons to be baptized being able to make the profession that is requisite, in their own persons, the minister is ordered to put the questions to them. There are Godfathers and Godmothers indeed appointed to be present, but they are only appointed as witnesses of the engagement, and undertake no more than to remind them hereafter of the vow and profession which they made in their presence, and to call upon them to be diligent in instructing themselves in God's

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 who ask; let us who seek, find; open the gate unto us who 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 the Minister shall say,*

Hear the words of the Gospel, written by St. 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 this Exhortation following:*

BELOVED, ye hear in this Gospel the

word, &c., the chief part of their charge being delivered at last by the persons that are baptized.

*Wheatly.*

There seems to be no occasion for further comments on this office, since it differs so little from the office for the public baptism of infants. The second and third rubrics, at the close of the office, are not contained in the English Book, but were supplied by our American reviewers, as directions in cases that may frequently occur.

express words of our Saviour Christ, that, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last chapter of Saint Mark's gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned: which also showeth unto us the great benefit we reap thereby. For which cause Saint Peter the apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the apostles, Men and brethren, what shall we do? replied, and said unto them, Repent and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the same apostle testifieth in another place, even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these present Persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our Heavenly Father toward *these Persons*, declared by his Son Jesus Christ, let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast 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 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. Ye have heard also that our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform. Wherefore, after this promise made by Christ, ye must also faithfully, for your part, in the presence of these your witnesses, and this whole Congregation, promise and answer to the following Questions.

¶ *The Minister shall then demand of the Persons to be baptized as follows; the Questions being considered as addressed to them severally, and the answers to be made accordingly.*

*Question.*

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh; so that thou wilt not follow, nor be led by them?

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

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

*Answer.* I do.

*Question.* Wilt thou be baptized in this Faith?

*Answer.* That is my desire.

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

*Answer.* I will, by God's help.

¶ *Then shall the Minister say,*

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

Grant that all sinful 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 endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

ALMIGHTY, 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 *these Persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children, through Jesus Christ our Lord. *Amen.*

¶ *Then 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 Godfathers and Godmothers 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,*

WE receive *this Person* into the Congregation of Christ's Flock, and do\* sign him with the \* Here the Minister shall make a Cross upon the person's forehead. sign of the Cross; in token that hereafter he shall not be ashamed to

confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

¶ *The same Rule, as to the Omission of the Cross, is to be observed here, as in the Baptism of Infants.*

¶ *Then shall the Minister say,*

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

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

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

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

¶ *Then, all standing up, the Minister shall use this Exhortation following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these Persons* have promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession *they* have made before this Congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ; and live godly, righteously, and soberly, in this present world.

¶ *And then, speaking to the baptized Persons, he shall proceed and say,*

AND as for you, who have now by baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.



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

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

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

¶ *If any persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants ; or, in case of extreme danger, the Office for Private Baptism ; only changing the word Infant, for Child, or Person, as occasion requireth.*

# A CATECHISM ; (1.)

THAT IS TO SAY,

AN INSTRUCTION, TO BE LEARNED BY EVERY PERSON BEFORE HE  
BE BROUGHT TO BE CONFIRMED (2.) BY THE BISHOP.

*Question.*

WHAT is your name ? (3.)

*Answer. N. or M.*

(1.) Since children in their baptism engage to "renounce the devil and all his works, to believe in God, and to serve him;" it is fit that they be "taught, so soon as they are able to learn, what a solemn vow, promise, and profession" they have made. Accordingly, after the offices appointed for baptism, follows "A CATECHISM, that is to say, An Instruction to be learned by every person, before he be brought to be confirmed by the Bishop."

*Wheatly.*

Catechism is derived from a Greek term, and signifies instruction in the first rudiments of any art or science, communicated by asking questions, and hearing and correcting the answers. From the earliest ages of the Church the word has been employed by ecclesiastical writers in a more restrained sense, to denote instruction in the principles of Christian religion by means of questions and answers.

*Dean Comber, Shepherd.*

It is the peculiar glory of Christianity, to have extended religious instruction, of which but few partook at all before, and scarce any in purity, through all ranks and ages of men, and even women. The first converts to it were immediately formed into regular societies and assemblies; not only for the joint worship of God, but the further "edifying of the body of Christ," (Eph. iv. 12:) in which good work, some of course were stated teachers, or to use the apostle's own expression, "catechizers in the word;" others, taught or catechized, Gal. vi. 6. For catechizing signifies in Scripture, at large, instructing persons in any matter, but especially in religion. And thus it is used, (Acts xviii. 25;) where we read, "This man was instructed in the way of the Lord;" and (Luke i. 4;) where again we read, "That thou mayest know the certainty of those things, wherein thou hast been instructed." The original word, in both places, is catechized.

But as the different advances of persons in know-

*Question.* Who gave you this name ? (4.)

*Answer.* My Sponsors (5.) in Baptism ;

ledge made different sorts of instructions requisite; so in the primitive Church, different sorts of teachers were appointed to dispense it. And they who taught so much only of the Christian doctrine, as might qualify the hearers for Christian communion, had the name of catechists appropriated to them: whose teaching being usually, as was most convenient, in a great measure by way of question and answer; the name of Catechism hath now been long confined to such instruction, as is given in that form. But the method of employing a particular set of men in that work only, is in most places laid aside. And I hope the people will not be losers, if they, who are appointed to the higher ministries of the Church, attend to it also.

ABP. SECKER.

As to the contents of our Catechism, it is not a large system or body of divinity, to puzzle the heads of young beginners; but only a short and full explanation of the baptismal vow. The primitive Catechisms indeed (that is, all that the catechumens were to learn by heart before their baptism and confirmation) consisted of no more than the repetition of the Baptismal Vow, the Creed, and the Lord's Prayer: and these together with the Ten Commandments, at the Reformation, were the whole of ours. But being afterwards thought defective as to the doctrine of the Sacraments, (which in the primitive times were more largely explained to baptized persons,) King James I. appointed the bishops to add a short and plain explanation of them, which was done accordingly in that excellent form we see; being penned by Bishop Overall, then Dean of St. Paul's, and allowed by the bishops. So that now (in the opinion of the best judges) it excels all Catechisms that ever were in the world; being so short, that the youngest children may learn it by heart; and yet so full, that it contains all things necessary to be known in order to salvation.

In this also its excellency is very discernible, namely, that as persons are baptized not into any particular Church, but into the Catholic Church of Christ; so here they are not taught the opinion of this or any particular Church or people, but what the whole body of Christians all the world over agree in. If it may any where seem to be otherwise, it is in the doctrine of the Sacraments: but even this is here worded with so much caution and temper, as not to contradict any other particular Church; but so as that all sorts of Christians, when they have duly considered it, may subscribe to every thing that is here taught or delivered.

*Wheatly.*

(2.) At the time of confirmation, every one in the presence of God, and of the congregation, renews with his own mouth and consent the promises and vows made in his name when he was baptized: he ratifies and confirms the same in his own person, acknowledging himself "bound to believe and to do all those things which at his baptism his Godfathers and Godmothers" undertook for him. In this open awful manner must every one, before he can be confirmed, take upon himself the profession of the Christian religion. It is reasonable therefore, that he be well instructed in its principles, and understand aright the nature of those doctrines and duties, which he so solemnly declares himself to believe and engages to perform.

*Shepherd.*

There was some difference between the persons, who were catechized in the primitive times, and those whom we instruct now. For there the catechumens were generally such as were come to years of discretion; but, having been born of heathen parents, were not yet baptized. So that they catechized them before their baptism, as we also do those who are not baptized till they come to "riper years." But as to the children of believing parent, it is certain that, as they were baptized in infancy, they could not then, any more than now, be admitted catechumens till after baptism. Nor is there any necessity of doing it before, if so be we take care that due instruction be given them, so soon as they are capable of receiving it. For our Saviour himself in that commission to his apostles, "Go ye, make disciples of all nations, baptizing them, &c.—teaching them to observe all things, whatsoever I have commanded you," seems to intimate that converts may first be entered into his Church by baptism, and afterwards instructed in the fundamentals of their religion. And indeed we read, that, when St. Basil was baptized, the bishop kept him in his house some time afterwards, that he might instruct him in the things pertaining to eternal life. And a learned writer affirms, that all baptized persons in the primitive

times (although they had been catechized before) were yet wont to stay several days after their baptism, to be more fully catechized in all things necessary to salvation. And therefore there is much more reason for us to catechize children after baptism, who are naturally incapable of being instructed beforehand. *Dean Comber, Wheatly.*

(3.) The Catechism begins with a prudent condescension and familiarity, by asking the introductory questions, "What is your name," and "Who gave you this name?" which lead very naturally the person catechized to the mention of his baptism, at which time it was given him. Not that giving a name is any necessary part of baptism; but might have been done either before or afterwards, though it hath always been done then, as indeed it was likely that the first public opportunity would be taken for that purpose. But besides, it was no uncommon thing in ancient times, that, when a person entered into the service of a new master, he had a new name bestowed on him. Whence perhaps the Jews might derive the practice of naming the child, when it was circumcised; it being then devoted to the service of God. The first Christians, in imitation of them, would of course do the same thing, for the same reason, when it was baptized: and no wonder, that we continue the practice. For it might be a very useful one, if persons would but remember, what it tends to remind them of, that they were dedicated to Christ, when their Christian name was given them; and would make use of that circumstance frequently to recollect those promises, which were then solemnly made for them; and which they have since confirmed, or are to confirm and make personally for themselves. Without performing these, we are Christians, not in deed, but in name only: and shall greatly dishonour that name, while we bear it and boast of it. *Abp. Secker.*

(4.) Our baptismal name is given us, not by our parents, as we read in Scripture the name of Jewish children was; but by our Godfathers and Godmothers. And this custom also may have a double advantage. It may admonish them, that, having conferred the title of Christians upon us, they are bound to endeavour that we may behave worthily of it. And it may admonish us, that, our name having been given us by persons who were our sureties, we are bound to make good their engagement.

*Abp. Secker.*

(5.) Our Christian name is given by our Godfathers; because, baptism being a new and spiritual birth, which has no relation to our natural parents, it is, not without prudence, ordained by our Church, that our name, which we receive then, should be given us by our Godfathers, who do, as it were, supply God's stead, and are his instruments

wherein I was made (6.) a member of Christ, (7.) the child of God, and an inheritor of the kingdom of heaven.

*Question.* What did your Sponsors then for you? (8.)

to make us partake of this new birth. The reason, why the Church requires Godfathers and Godmothers in baptism, is, partly to conform herself to the usage of God's Church, not only in the earliest ages of Christianity, but even among the Jews, who had their witnesses of the circumcision, (Is. viii. 2:) but chiefly to be sureties or vouchers for the children that are to be baptized; to transact that momentous business of entering into covenant with God in their names, which, by reason of their infancy, they cannot perform themselves; and to promise for them, that, when they come to years of discretion, they shall be instructed in, and make profession of, that holy religion, into which through their engagement they are admitted.

DR. NICHOLLS.

(6.) The privileges, thus conditionally secured to us in baptism, we find in our Catechism very fitly reduced to these three heads: that the person who receives it, is "therein made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." *Abp. Secker.*

(7.) "A member of Christ." This is a metaphor grounded on what we read in several places of Scripture; but especially in the twelfth chapter of the first epistle to the Corinthians. The Church is there compared to a body, of which Christ is the head, and the professors of his name the respective members. To interpret this of a visible membership merely, would be contrary to the spirit of the passage referred to, which describes the members spoken of, as being "by one spirit all baptized into one body," and as being "all made to drink unto one spirit." In short, the expression goes fully to the sense of a state of acceptance with God: which will be confirmed by the other descriptive titles, in the same sentence.

"A child of God." There is certainly a sense, in which God is the father of all men; who are accordingly all his children. But there is a peculiar sense in which we become so, by being brought within the Christian covenant; and by thus having benefits conferred on us, for which in nature, we have no claim.

We are assured by the Scriptures, that all right to immortality—a right originally of grace, and having the pledge of the conditional promise of the Creator—was forfeited by the first transgression. It is by a new act of grace, that we are put to another probation, of which the requisition, to persons under the Christian dispensation, is obedience to the laws of Christ. In reference to our natural,

*Answer.* They did promise and vow three things (9.) in my name: First, that I should renounce (10.) the devil and all his works, (11.) the pomps and vanity of this wicked world, (12.) and the sinful lusts of

thus contrasted with our Christian state, we are called in Scripture, "Aliens," "Strangers," "Foreigners," and the like. In contrariety to this it is represented as a property of our Christian character, that we are made "Children of God," "Sons of God." There being used other terms, expressive of the same idea. Now, whatever comes under the meaning of "Child of God," the Church contemplates as bestowed in baptism.

"And an inheritor of the kingdom of heaven." It would seem, that the Church contemplated the benefit of baptism as so important, and was so desirous of conveying her sense of the nature of the institution, that she designedly varied her phrases, in order that no room should be left to doubt of the Christian state of any person, duly entered by baptism into the visible profession of Christianity. We all know what is meant in the common affairs of life by the terms "heir" and "inheritance;" and there is perspicuity in those places of scripture, which speak of "heirs of God and joint heirs with Christ," of an "eternal inheritance;" of "the inheritance of the saints in light." The extent of the sense of these expressions is affirmed to belong to baptism. *BR. WHITE.*

(8.) After the privileges, to which our baptism gives us a claim, our Catechism proceeds to set forth the duties, to which it binds us: those things, "which our Godfathers and Godmothers promised and vowed in our name." For, without the performance of these conditions, neither hath God engaged, nor is it consistent with the holiness of his nature and the honour of his government, to bestow such benefits upon us: nor indeed shall we be capable of receiving them. For a virtuous and religious temper and behaviour here is absolutely requisite, not only to entitle, but to qualify and prepare us for a virtuous and religious blessedness hereafter, such as that of heaven is.

*Abp. Secker.*

(9.) These conditions, or obligations on our part, are three: that we renounce what God forbids; that we believe what he teaches; and do what he commands; or, in other words, repentance, faith, and obedience. These things are plainly necessary: and they are plainly all that is necessary; for as, through the grace of God, we have them in our power; so we have nothing more. And therefore they have been constantly, and without any material variation, expressed in baptism from the earliest ages of the Church to the present.

*Abp. Secker.*

the flesh ; (13.) Secondly, that I should believe all the Articles of the Christian Faith ; And thirdly, that I should keep God's holy

(10.) The first thing is, that we renounce what God forbids, every sin of every kind. And this is put first, because it opens the way for the other two. When once we come to have a due sense that we are sinners, as all men are, and perceive the baseness, the guilt, the mischief of sin, we shall fly from it, with sincere penitence, to the remedy of faith which God hath appointed. And when we in earnest resolve to forsake whatever is wrong, we shall gladly embrace all such truths as will direct us right, and do what they require. But whilst we retain a love to any wickedness, it will make us, with respect to the doctrines of religion, backward to receive them, or unwilling to think of them, or desirous to interpret them unfairly: and with respect to the duties of religion, it will make our conduct unequal and inconsistent; perplexing us with silly attempts to reconcile vice and virtue, and to atone perhaps by zeal in little duties for indulgence of great faults; till at last we shall either fall into an open course of transgression, or, which is equally fatal, contrive to make ourselves easy in a secret one. The only effectual method therefore is to form a general resolution at once, though we shall execute it but imperfectly and by degrees, of following in every thing the Scripture rule; "cease to do evil, learn to do well." Is. i. 16, 17.

Now the evil, from which we are required to cease, is also ranged in our Catechism under three heads. For whatever we do amiss, proceeds either from the secret suggestions of an invisible enemy, from the temptations thrown in our way by the visible objects around us, or from the bad dispositions of our own nature: that is, from the devil, the world, or the flesh. And though every one of these, in their turns, may incline us to every kind of sin; and it is not always either easy or material to know, from which the inclination proceeded originally: yet some sins may more usually flow from one source, and some from another.

*Abp. Secker.*

(11.) This, in the primitive ages, was the only renunciation made: the works of the devil being understood to signify, as they do in Scripture, every sort of wickedness: which being often suggested by him, always acceptable to him, and an imitation of him, was justly considered as so much service done him, and obedience paid him. But the method now taken, of renouncing the devil, the world, and the flesh separately, is more convenient, as it gives us a more particular account of our several enemies.

*Abp. Secker.*

The devil is the common name given in Scripture to those wicked spirits; who, having rebelled

will and commandments, and walk in the same all the days of my life.

*Question.* Dost thou not think that thou

against God, and being thereupon justly cast off from that glorious state in which they were created by him, do make it their constant business and endeavour, to draw as many off as they can into the same rebellion, and thereby into the same state of misery with themselves? Matt. xiii. 39; Luke viii. 12; John viii. 44; Eph. iv. 27; vi. 11; 1 Tim. iii. 6, 7; Heb. ii. 14; Jam. iv. 7; 1 John iii. 8, 9, 10; 1 Pet. v. 8.

*Abp. Wake.*

By renouncing the devil is meant, declaring a defiance to, and utterly forsaking the cause and empire of that wicked spirit, the prince of the fallen angels, (Matt. ix. 34;) and the declared enemy of God, and all good men, (Job i. 6; 2 Cor. ii. 11; Eph. vi. 11; 1 Pet. v. 8;) who has set up a kingdom of wicked men and unbelievers, (Matt. xii. 25; Eph. ii. 2;) which it is the design of the religion of Jesus Christ to overthrow! 1 John iii. 8. By the works of the devil are to be understood, first, all those horrible sins, to which the devil makes those poor unbelievers, who are under his vassalage, slaves: such as idolatry, (Rom. i. 25;) witchcraft, and abominable superstitions! Deut. xviii. 10. Secondly, Those sins of a spiritual nature, which are ascribed more immediately to the influence of the devil; such as falsehood, pride, envy, malice, murder, &c. John viii. 44; Acts xiii. 9, 10; 1 Tim. iii. 6; Jam. iii. 14, 15; 1 John v. 19, 21. Thirdly, all other wicked practices, which all men commit through the instigation of the devil! 1 John iii. 8; Luke viii. 12; 1 Tim. iii. 7; Eph. vi. 11.

*Dr. Nicholls.*

(12.) By "renouncing the pomps and vanity of the world" is meant, not to set our hearts on any of the fine things which this world affords, (Col. iii. 2; 1 John ii. 15;) such as riches, honours, and pleasures, (1 Cor. vii. 31; 1 Tim. vi. 17:) not to be eager in the pursuit of them; but, if it shall please God to give us a greater share of them, to use them sparingly and with humility: and, when it shall please God to take them from us, to bear the loss with patience, and with a modest resignation to his divine will and pleasure! Phil. iv. 6; Luke xxi. 19; 1 Thess. iv. 13. It is called "this wicked world," because the generality of the world are wicked, (1 John v. 19.) and Christians are elected out of the world, to be a chosen generation, and a peculiar people! Eph. iv. 1; 1 Pet. ii. 9.

*Dr. Nicholls.*

The world is called a wicked world, to shew how far, and in what respect, we are to renounce it: namely, in all such cases, in which it would draw us into any wickedness, for the sake of any thing, which we desire or enjoy in it. *Abp. Wake.*

art bound (14.) to believe, and to do, as they have promised for thee?

*Answer.* Yes, verily; and by God's help

(13.) "The sinful lusts of the flesh," which we here "renounce," are all those sensual desires and inclinations, whereby we are disposed to those sins, which are, in a peculiar manner, called in holy Scripture "the works of the flesh;" such as uncleanness, drunkenness, &c. See Gal. v. 19; Rom. viii. 13; Col. iii. 5; 1 John ii. 16.

*Abp. Wake.*

It should be observed, concerning each of the things, which we renounce in baptism, that we do not undertake what is beyond our power: that the temptations of the devil shall never beset and molest us; that the vain shew of the world shall never appear inviting to us; that our own corrupt nature shall never prompt or incline us to evil: but we undertake, what, through the grace of God, though not without it, is in our power; that we will not, either designedly or carelessly, give these our spiritual enemies needless advantage against us; and that, with whatever advantage they may at any time attack us, we will never yield to them, but always resist them with our utmost prudence and strength. This is the renunciation here meant: and the office of baptism expresseth it more fully; where we engage "so to renounce the devil, the world, and the flesh, that we will not follow nor be led by them."

*Abp. Secker.*

(14.) Before the Catechism proceeds to the second and third things, promised in our name when we are baptized, it puts a fourth question, and a very natural one, considering that children do not, as they cannot, promise these things for themselves, but their Godfathers and Godmothers in their names. It asks them therefore, "whether they think they are bound to believe and to do, as they have promised for them." And to this the person instructed answers, "Yes, verily."

*Abp. Secker.*

We are bound by our sureties' promise, because they were our proxies, or agents who acted in our stead; so that what they did on our behalf we are obliged to stand to, especially when the promise is in itself so reasonable, and so highly beneficial to us.

*Dr. Nicholls.*

Certainly we are not bound to do, whatever any other person shall take upon him to promise in our name. But if the thing promised be part of an agreement advantageous to us, we are plainly bound in point of interest; and indeed of conscience too: for we ought to consult our own happiness. Even by the laws of men, persons, unable to express their consent, are yet presumed to consent to what is for their own good: and obligations are understood to lie upon them from such presumed

so I will: (15.) And I heartily thank our heavenly Father, that he hath called me to this state of salvation, (16.) through Jesus

consent ever after: especially if there be a representative acting for them, who is empowered so to do. And parents are empowered by nature to act for their children; and by Scripture to do it in this very case: and therefore may employ others to do it under them. But further still: the things promised in baptism would have been absolutely incumbent on us, whether they had been promised or not. It is incumbent on all persons to believe and do what God commands. Only the tie is made stronger by the care then taken, that we shall be taught our duty. And when we have acknowledged ourselves to have learned it, and have solemnly engaged ourselves to perform it, as we do when we are confirmed, the obligation is complete.

*Abp. Secker.*

(15.) As our acting according to the engagement made for us depends on two things; our own resolution, and assistance from above: so both are expressed in the following words of the answer, "and, by God's help, so I will." Further: because our own resolution is best supported by our sense of the advantage of keeping it; therefore the person instructed goes on, in the same answer, to acknowledge that the state, in which he is placed by baptism, is a "state of salvation:" and because assistance from above is best obtained by thankfulness for God's mercy hitherto, and prayer for it hereafter, he concludes, by "thanking our heavenly Father, for calling him to this state; and praying for his grace, that he may continue in it to his life's end."

*Abp. Secker.*

(16.) By calling us into a state of salvation is meant, God's admitting us at our baptism into that holy religion, which we profess, and by which we enjoy all the necessary means of salvation. Rom. i. 16; 2 Tim. iii. 15.

*Dr. Nicholls.*

The state to which God hath called us, is a "state of salvation;" a state of deliverance from the present slavery of sin, and the future punishment of it; a state of the truest happiness, that this life can afford, introducing us to perfect and everlasting happiness in the next. Such is the condition, in which, through the mercy of God, we Christians are placed; and in which by a Christian behaviour, we may secure ourselves; and not only preserve, but continually enlarge, our share of its blessings. But if we now neglect to do for ourselves what we ought; all, that hath been done for us by others, will be of no avail. Neither our baptism, nor our instruction; nor our learning ever so exactly, or understanding ever so distinctly, or remembering ever so particularly, what we were instructed in, can possibly have any effect, but to in-

Christ our Saviour : (17.) And I pray unto God to give me his grace, (18.) that I may continue in the same unto my life's end.

*Catechist.* Rehearse the Articles of thy Belief.\*

*Answer.*

I BELIEVE in God, the Father Almighty, Maker of heaven and earth :

And in Jesus Christ, his only Son, our Lord : Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell ; The third day he rose from the dead ; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

crease our condemnation, unless we faithfully "continue in" the practice of every part of it "to our life's end." This therefore let us all determine to make our constant and most earnest care, with humble gratitude to God, "our heavenly Father," for his undeserved mercy to us ; and with sure confidence, that if we be not wanting to ourselves, "he that hath begun a good work in us, will perform it, until the day of Jesus Christ." Phil. i. 6.

*Abp. Secker.*

(17.) We are said to be "called to a state of salvation through Jesus Christ," because, unless it were for the merits and intercessions of Jesus Christ, we could not be saved : for it is his blood alone, (Acts xx. 28 ; 1 Pet. i. 18, 19 ; ) which has made an infinite satisfaction for the sins of the whole world, (Rom. v. 10 ; 1 John ii. 2 ; ) so that we are redeemed from everlasting punishment : and it is by his pleading with the Father his merits in our behalf, (Heb. ix. 24 ; vii. 25 ; xii. 24,) that we are capable of being made partakers of eternal happiness.

*Dr. Nicholls.*

(18.) By "the grace of God," which we here pray for, is meant that influence and assistance of God's holy Spirit, which he has promised to give us, upon our devout prayer to him for it : which grace concurring with our own diligent endeavours, doth render the conditions of the Gospel, not only possible, but in some measure easy to be performed. We pray for God's grace to "continue us in the state of salvation ;" because, unless God's grace doth remain with us, we may fall into a total apostasy and unbelief of our Saviour ; and so be debarred even of the means of salvation : or, if he doth not afford us grace to perform the conditions required by the Gospel, we can have no pretence to the promises of it.

*Dr. Nicholls.*

\* For a full Commentary on the Apostles' Creed, see in the Morning Service.

T. C. B.

I believe in the Holy Ghost ; The holy Catholic Church ; The Communion of Saints ; The forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

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

*Answer.* First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

*Question.* You said that your Sponsors did promise for you, that you should keep God's commandments. (19.) Tell me how many there are ?

*Answer.* Ten.

(19.) The whole duty of man consists in three points : renouncing what God hath forbidden, believing what he hath taught us, and doing what he hath required of us : which accordingly are the things promised in our name at our baptism. The two former having been noticed, we here proceed to the third.

Now the things, which God requires to be done are of two sorts : either such, as have been always the duty of all men : or such, as are peculiarly the duty of Christians. And our Catechism very properly treats of the former sort first, comprehending them under those Ten Commandments, which were delivered by the Creator of the world, on mount Sinai, in a most awful manner, as we read in the nineteenth and twentieth chapters of Exodus. For though indeed they were then given to the Jews particularly, yet the things contained in them are such, as all mankind from the beginning were bound to observe. And therefore, even under the Mosaic dispensation, they and the tables on which they were engraven, and the ark in which they were put, were distinguished from the rest of God's ordinances by a peculiar regard, as containing the covenant of the Lord, Exod. xxxiv. 28 ; Deut. iv. 13 ; ix. 9. 11. 15 ; Josh. iii. 11 ; 1 Kings viii. 9. 21 ; 2 Chron. v. 10 ; vi. 11. And though the Mosaic dispensation be now at an end, yet concerning these moral precepts of it our Saviour declares, that "one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." Matt. v. 18. Accordingly we find both him, and his apostles, quoting these Ten Commandments, as matter of perpetual obligation to Christians : who are now, as the Jews were formerly, "the Israel of God," Gal. vi. 16.

Indeed the whole New Testament, and especially the sermon of our blessed Lord on the mount, instructs us to carry their obligation farther, that is,

*Question.* Which are they ?

*Answer.*

THE same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, (20.) who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

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

III. Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour,

to more points, than either the Jews, a people of gross understanding and carnal dispositions, commonly took into consideration; or their prophets were commissioned distinctly to represent to them; the wisdom of God foreseeing, that it would only increase their guilt: and farther indeed, than the words of the Commandments, if taken strictly, express. But the reason is, that being visibly intended for a summary of human duty, they both may, and must, be understood, by those who are capable of penetrating into the depth of their meaning, to imply more than they express. And therefore, to comprehend their full extent, it will be requisite to observe the following rules. Where any sin is forbidden in them, the opposite duty is implicitly enjoined: and where any duty is enjoined, the opposite sin is implicitly forbidden. Where the highest degree of any thing evil is prohibited; whatever is faulty in the same kind, though in a lower degree, is by consequence prohibited. And where one instance of virtuous behaviour is commanded, every other, that hath the same nature, and same reason for it, is understood to be commanded too. What we are expected to abstain from, we are expected to avoid, as far as we can, all temptations to it, and occasions of it: and what we are expected to practise, we are expected to use all fit means, that may better enable us to practise it. All, that we are bound to do ourselves, we are bound on fitting occasions, to exhort and assist others to do, when it belongs to them: and all, that we are

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.

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

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

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

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

*Question.* What dost thou chiefly learn by these commandments?

*Answer.* I learn two things; (21.) my

bound not to do, we are to tempt nobody else to do, but keep them back from it, as much as we have opportunity: The Ten Commandments, excepting two that required enlargement, are delivered in few words: which brief manner of speaking hath great majesty in it. But explaining them according to these rules; which are natural and rational in themselves, favoured by ancient Jewish writers, authorized by our blessed Saviour, and certainly designed by the makers of the Catechism to be used in expounding it, we shall find, that there is no part of the moral law, but may be fitly ranked under them.

*Abp. Secker.*

(20.) Before all these Ten Commandments is placed a general preface, expressing, first, the authority of him who gave them, "I am the Lord thy God:" secondly, his goodness to those whom he enjoined to observe them; "who brought thee out of the land of Egypt, out of the house of bondage." Now the authority of God over us Christians is as great, as it could be over the Jews. And his goodness is much greater, in freeing us from the bondage of sin, and opening to us the heavenly land of promise, than it was in leading them, from Egyptian slavery, to the earthly Canaan; though indeed this deliverance, having made so fresh and so strong an impression on them, was the fittest to be mentioned at that time.

*Abp. Secker.*

(21.) The Ten Commandments, being originally written, by the finger of God himself, on two tables of stone; and consisting of two parts, our



duty towards God, and my duty towards my neighbour.

*Question.* What is thy duty towards God? (22.)

*Answer.* My duty towards God is, to believe in him; to fear him; and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to

duty to our Maker, and to our fellow-creatures; which we can never perform as we ought, if we neglect that we owe to ourselves; the four first are usually called duties of the first table; the six last, of the second. And our Saviour, in effect, divides them accordingly, when he reduces them to these: "Thou shalt love the Lord thy God, with all thy heart; and thy neighbour as thyself." Matt. xxii. 37. 39.

*Abp. Secker.*

(22.) Our duty towards God is, to think so of him, and to behave so to him, as his infinite perfection, and our absolute dependence on him, require: which general duty our Catechism very justly branches out into the following particulars.

First, that we "believe in him." "For he that cometh to God must believe that he is;" Heb. xi. 6. The great thing in which this belief consists, is, that we fix firmly in our minds, recall frequently to our memories, and imprint deeply upon our hearts, an awful persuasion of the being and presence, the power and justice, the holiness and truth, of this great Lord of all. The consequence of this will be,

Secondly, that we "fear him." For such attributes as these, duly considered, must fill the most innocent creatures with reverence and self-abasement. But sinful and guilty ones, as we know ourselves to have been, have cause to feel yet stronger emotions in their souls from such a meditation: apprehensions of his displeasure, and solicitude for his pardon; leading us naturally to that penitent care of our hearts, and lives, on which he hath graciously assured us, that, through faith in Christ Jesus, we shall be forgiven. And then, gratitude for his mercy will prompt us to the

Third duty towards him, which our Catechism specifies, that we "love him: the fear of the Lord" being, as the Son of Sirach declares, "the beginning of his love;" Eccles. xxv. 12. For whenever we come to reflect seriously on that goodness, which hath given us all the comforts that we enjoy; that pity which offers pardon, on most equitable terms, for all the faults that we have committed; that grace which enables us to perform every duty acceptably; and that infinite bounty, which rewards our imperfect performances with eternal happiness: we cannot but feel ourselves bound to love such a benefactor, "with all our heart, and with all our mind, with all our soul, and all our

worship him; to give him thanks; to put my whole trust in him; to call upon him; to honour his holy name and his word; and to serve him truly all the days of my life.

*Question.* What is thy duty towards thy neighbour? (23.)

*Answer.* My duty towards my neighbour is, to love him as myself, and to do to all

strength;" to rejoice in being under his government; "make our boast of him all the day long;" (Psal. xlv. 8;) and choose him for "our portion for ever;" Psal. lxxiii. 25, 26. A mind, thus affected, would be uneasy, without paying the regard set down in the

Fourth place, which is, "to worship him:" to acknowledge our dependence, and pay our homage to him; both in private, to preserve and improve a sense of religion in ourselves; and in public, to support and spread it in the world. The first part of worship, mentioned in the Catechism, and the first in a natural order of things, is "giving him thanks." God originally made and fitted all his creatures for happiness: if any of them have made themselves miserable, this doth not lessen their obligation of thankfulness to him: but his continuing still good, and abounding in forgiveness and liberality, increases that obligation unspeakably. With a grateful sense of his past favours is closely connected, "putting our trust in him" for the time to come. And justly doth the Catechism require it to be our "whole trust." For his power and goodness are infinite: those of every creature may fail us; and all, that they can possibly do for us, proceeds ultimately from him. Now a principal expression of reliance on God is, petitioning for his help. For if we "pray in faith," (James i. 6; v. 15,) we shall live so too. And therefore trusting in him, which might have been made a separate head, is included in this of worship; and put between the first part of it, "giving thanks to him:" and the second, "calling upon him:" according to that of the Psalmist; "O Lord, in thee have I trusted: let me never be confounded;" Psal. xxxi. 1. To call upon God, is to place ourselves in his presence; and there to beg of him, for ourselves and each other, with unfeigned humility and submission, such assistance in our duty, such provision for our wants, and such defence against our enemies, of every kind, as infinite wisdom sees fit for us all. After this evident obligation, follows a Fifth not less so: "to honour his holy name and word:" not presuming even to speak of the great God in a negligent way; but preserving, in every expression and action, that reverence to him, which is due: paying, not a superstitious, but a decent and respectful regard, to whatever bears any peculiar relation to him; his day, his Church, his min-

men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to

isters: but especially honouring his holy word, the law of our lives and the foundation of our hopes, by a diligent study and firm belief of what it teaches; and that universal obedience to what it commands, which our Catechism reserves for the

Sixth and last, as it is undoubtedly the greatest, thing: "to serve him truly all the days of our life." Obedience is the end of faith and fear; the proof of love; the foundation of trust; the necessary qualification, to make worship, and honour of every kind, acceptable. This therefore must complete the whole, that we "walk in all the commandments and ordinances of the Lord blameless;" (Luke i. 6;) not thinking any one so difficult, as to despair of it; or so small, as to despise it; and never be "weary in well-doing: for we shall reap in due season, if we faint not" (Gal. vi. 9;) and "he" alone "shall be saved, that endureth to the end" Matt. xxiv. 13. *Abp. Secker.*

(23.) The whole law, concerning our several obligations one to another, "is briefly comprehended," as St. Paul very justly observes "in this" one "saying, Thou shalt love thy neighbour as thyself" Rom. xiii. 9. Our "neighbour" is every one, with whom we have at any time any concern, or on whose welfare our actions can have any influence. For whoever is thus within our reach, is in the most important sense near to us, however distant in other respects. To "love our neighbour," is to bear him good will; which of course will dispose us to think favourably of him, and behave properly to him. And to "love him as ourselves," is, to have, not only a real, but a strong and active good will towards him; with a tenderness for his interests, duly proportioned to that, which we naturally feel for our own. Such a temper would most powerfully restrain us from every thing wrong, and prompt us to every thing right; and therefore is "the fulfilling of the law," so far as it relates to our mutual behaviour.

But because, on some occasions, we may either not see, or not confess we see, what is right, and what otherwise; our Saviour hath put the same

learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

*Catechist.* My good child, know this; that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

*Answer.*

OUR Father (24.) who art in heaven, Hallowed be thy Name; Thy kingdom

duty in a light somewhat different, which gives the safest, and fullest, and clearest direction for practice, that any one precept can give. "All things, whatsoever ye would that men should do unto you, even so do ye unto them." Behaving properly depends on judging truly; and that, in cases of any doubt, depends on hearing with due attention both sides. To our own side we never fail attending. The rule therefore is, give the other side the same advantage, by supposing it your own; and after considering carefully and fairly, what, if it were indeed your own, you should not only desire (for desires may be unreasonable) but think you had an equitable claim to, and well-grounded expectation of, from the other party, that do in regard to him. Would we but honestly take this method, our mistakes would be so exceeding few, and slight, and innocent, that well might our blessed Lord add, "For this is the law and the prophets."

Yet, after all, there might be difficulty sometimes, especial to some persons, in the application of a rule so very general. And therefore we have, in the Commandments, the reciprocal duties of man to man branched out into six particulars.

*Abp. Secker.*

(24.) The prayer, which our blessed Saviour taught his disciples, doth not need to be explained, as being, in itself, and originally, obscure. For no words could be more intelligible to his apostles, than all those, which he hath used throughout it. And even to us now, there is nothing that deserves the name of difficult; notwithstanding the distance of time, the change of circumstances, and the different nature and turn of the Jewish tongue from our own. But still, in order to apprehend it sufficiently, there is requisite some knowledge of religion, and the language of religion. Besides, as we all learnt it when we were young, whilst we had but little understanding, and less attention; it is not impossible, but some of us may have gone on repeating it to an advanced age, without considering it near so carefully, as we ought. And this very thing, that the words are so familiar to us, may

come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

*Question.* What desirest thou of God in this prayer?

*Answer.* I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do: And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that

have been the main occasion, that we have scarce ever thought of their import. Now we are sensible, it would be a great unhappiness to have our devotions, as the Church of Rome has the principal part of hers, in a language that we could not understand. But surely it is as great a fault, if, where we may so easily understand them, we do not; or if, though we do understand them, when we think of the matter, we think about it so little, that, as to all good purposes, it is much the same with praying in an unknown tongue. The Lord's Prayer, in itself, is very clear, very expressive, very comprehensive. But all this is nothing to us, if we say it without knowing, or without minding, what we say. For how excellent words soever we use; if we add no meaning to them, this can be no praying. And therefore, to make it really beneficial to us, we must fix deeply in our thoughts what it was intended by its Author to contain. *Abp. Secker.*

For remarks on the Lord's Prayer, see in the Morning Service. T. C. B.

(25.) The far greater part of the duties, which we owe to God, flow, as it were, of themselves, from his nature and attributes, and the several relations to him, in which we stand, whether made known to us by reason or Scripture. Such are those, which have been hitherto explained: the Ten Commandments; and prayer for the grace, which our fallen condition requires, in order to keep them. But there are still some other important precepts peculiar to Christianity, and deriving their whole obligation from our Saviour's institution of them: concerning which it is highly requisite that our Catechism should instruct us, before it concludes. And these are the two Sacraments.

*Abp. Secker.*

(26.) It appears, that the two ordinances of "Baptism" and "the Supper of the Lord" are properly sacraments, because the whole nature of a sacrament, as about to be described, does belong

it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death: And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ; and therefore I say, Amen: So be it.

*Question.*

HOW many Sacraments hath Christ ordained (25.) in his Church?

*Answer.* Two (26.) only, (27.) as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

*Question.* What meanest thou by this word *Sacrament*? (28.)

*Answer.* I mean an outward and visible

to them. For, first, there is in both these "an outward and visible sign;" namely, water in Baptism; bread and wine, in the Lord's Supper.

Secondly, There is "an inward and spiritual grace," signified and conveyed by these signs. "The washing of regeneration," (Tit. iii. 5,) by the one; the body and blood of Christ" by the other, 1 Cor. x. 16.

Thirdly, There is for both a divine institution. For baptism, (Matt. xxviii. 19;) "Go ye, and teach all nations, baptizing them," &c.: for the Lord's Supper, (Luke xxii. 19, 20;) "This do in remembrance of me! See 1 Cor. xi. 24, 25.

Fourthly, They were both ordained as means, whereby to convey their several graces to us, and as a pledge to assure us of them. Baptism, to regenerate us! John. iii. 5; Tit. iii. 5. The Lord's Supper, to communicate to us the body and blood of Christ! 1 Cor. x. 16.

For which reason, lastly, they are generally necessary to salvation. All Christians have a right to them: nor may any, without hazard of missing of these graces, refuse to use them, who have the opportunity of being partakers of them! See John iii. 5; Mark xvi. 16; 1 Cor. xi. 24. *Abp. Wake.*

(27.) There are two only, that are truly such: and these two are plainly sufficient: one, for our entrance into the Christian covenant; the other, during our whole continuance in it: "baptism, and the Supper of the Lord." The papists reckon no less than seven sacraments. And though this number was not named for above 100 years after Christ, nor fixed by the authority of even their own Church till 200 years ago, that is, since the Reformation; yet now they accurse us, for not agreeing with them in it, but acknowledging only two.

The first of these five is confirmation. And if this be a sacrament, we administer it as well as they, indeed much more agreeably to the original practice; and are therefore entitled, at least, to the

same benefit from it. But though Christ did indeed "put his hands on children, and bless them," (Mark x. 16;) yet we do not read, that he appointed this particular ceremony for a means of conveying grace. And though the apostles did use it after him, as others had done before him; yet there is no foundation to ascribe any separate efficacy to the laying on of hands, as distinct from the prayers that accompany it: or to look upon the whole of Confirmation as any thing else, than a solemn manner of persons taking upon themselves their baptismal vow, followed by the solemn addresses of the bishop and congregation, that they may ever keep it: in which addresses, laying on of hands is used, partly as a mark of good-will to the person for whom the prayers are offered up; and partly also as a sign, that the fatherly hand of God is over all who undertake to serve him: yet without any claim of conveying his grace particularly by it; but only with intention of praying for his grace along with it: which prayers however we have so just ground to hope he will hear, that they who neglect this ordinance, though not a sacrament, are greatly wanting both to their interest and their duty.

Another sacrament of the Church of Rome is penance: which they make to consist of particular confession to the priest of every deadly sin, particular absolution from him, and such acts of devotion, mortification, or charity, as he shall think fit to enjoin. But no one part of this being required in Scripture, much less any outward sign of it appointed, or any inward grace annexed to it; there is nothing in the whole that hath any appearance of a sacrament; but too much suspicion of a contrivance to gain an undue influence and power.

A third sacrament of theirs is extreme unction. But their plea for it is no more than this. St. James, at a time when miraculous gifts were common, directed "the elders of the Church," who usually had those gifts, to "anoint the sick with oil," (Jam. v. 14, 15;) as we read the disciples did, whilst our Saviour was on earth, (Mark vi. 13;) in order to obtain by the "prayer of faith," (that "faith" which could "remove mountains," Matt. xvii. 20; xxi. 21; Mark xi. 23,) the recovery, if God saw fit, of their bodily health; and the forgiveness of those sins for which their disease was inflicted, if they had committed any such. And upon this the Church of Rome, now all such miraculous gifts are ceased, continues notwithstanding to anoint the sick, for a quite different purpose: not at all for the recovery of their health; for they do not use it till they think them very nearly, if not quite, past recovery; nor indeed for the pardon of their sins; for these, they say, are pardoned upon confession, which commonly is made before it: but chiefly, as themselves own, to procure com-

posedness and courage in the hour of death: a purpose not only unmentioned by St. James, but inconsistent with the purpose of recovery, which he doth mention, and very often impossible to be attained. For they frequently anoint persons after they are become entirely senseless. And yet, in spite of all these things, they will needs have this practice owned for a sacrament: which indeed is now, as they manage it, a mere piece of superstition.

Another thing, which they esteem a Christian sacrament, is matrimony: though it was ordained not by Christ, but long before his appearance on earth, in the time of man's innocency; and hath no outward sign appointed in it, as a means and pledge of inward grace. But the whole matter is, that they have happened, most ridiculously to mistake their own Latin translation of the New Testament: where St. Paul, having compared the union between the first married pair, Adam and Eve, to that between Christ the second Adam, and his spouse the Church; and having said that "this is a great mystery," (Eph. v. 32;) a figure, or comparison, not fully and commonly understood: the old interpreter, whose version they use, for "mystery" hath put "sacrament:" which in his days signified any thing in religion that carried a hidden meaning: and they have understood him of what we now call a sacrament. Whereas if every thing, that once had that name in the larger sense of the word, were at present to have it in the stricter sense; there would be a hundred sacraments, instead of the seven, which they pretend there are.

The fifth and last thing, which they wrongly insist on our honouring with this title, is, holy orders. But as there are three orders in the Church, bishops, priests, and deacons: here would be three sacraments, if there were any: but indeed there is none. For the laying-on of hands in ordination is neither appointed, nor used, to convey or signify any spiritual grace: but only to confer a right of executing such an office in the Church of Christ. And though prayers, for God's grace and blessing on the person ordained, are indeed very justly and usefully added; and will certainly be heard, unless the person be unworthy: yet these prayers, on this occasion, no more make what is done a sacrament, than any other prayers for God's grace, on any other occasion.

However, as I have already said of confirmation, so I say now of orders and marriage, if they were sacraments, they would be as much so to us, as to the Romanists, whether we called them sacraments or not. And if we used the name ever so erroneously, indeed if we never used it at all; as the Scripture hath never used it: that could do us

sign (29.) of an inward and spiritual grace, (30.) given unto us; ordained by Christ himself; (31.) as a means whereby we receive the same, (32.) and a pledge to assure us thereof. (33.)

*Question.* How many parts are there in a Sacrament?

no harm; provided, under any name, we believe but the things, which Christ hath taught; and do but the things, which he hath commanded: for on this, and this alone, depends our acceptance, and eternal salvation.

*Abp. Secker.*

(28.) The word "sacrament," by virtue of its original in the Latin tongue, signifies any sacred or holy thing or action: and among the heathens was particularly applied to denote, sometimes a pledge, deposited in a sacred place; sometimes an oath, the most sacred of obligations; and especially that oath of fidelity, which the soldiery took to their general. In Scripture it is not used at all. By the early writers of the Western Church it was used to express almost any thing relating to our holy religion; at least any thing that was figurative, and signified somewhat further than at first sight appeared. But afterwards a more confined use of the word prevailed by degrees: and in that stricter sense, which hath long been the common one, and which our Catechism follows, the nature of a sacrament comprehends the following particulars.

*Abp. Secker.*

(29.) 1. There must be "an outward and visible sign:" the solemn application of some bodily and sensible thing or action to a meaning and purpose, which in its own nature it hath not. In common life, we have many other signs to express our meanings, on occasions of great consequence, besides words. And no wonder then, if, in religion, we have some of the same kind.

*Abp. Secker.*

(30.) 2. In a sacrament, the outward and visible sign must denote "an inward and spiritual grace given unto us:" that is, some favour freely bestowed on us from heaven; by which our inward and spiritual condition, the state of our souls, is made better. Most of the significative actions, that we use in religion, express only our duty to God. Thus kneeling in prayer is used to shew our reverence towards him to whom we pray. And signing a child with the cross, after it is baptized, declares our obligation not to be ashamed of the cross of Christ. But a sacrament besides expressing, on our part, duty to God, expresses, on his part, some grace or favour towards us.

*Abp. Secker.*

(31.) 3. In order to entitle any thing to the name of Sacrament, a further requisite is, that it be "ordained by Christ himself." We may indeed use, on the foot of human authority alone, actions, that

*Answer.* Two; the outward visible sign, and the inward spiritual grace.

*Question.* What is the outward visible sign or form in Baptism? (34.)

*Answer.* Water; wherein the person is baptized, (35.) *In the name of the Father, and of the Son, and of the Holy Ghost.*

set forth either our sense of any duty, or our belief in God's grace. For it is certainly as lawful to express a good meaning by any other proper sign as by words. But then, such marks as these, which we commonly call ceremonies, as they are taken up at pleasure, may be laid aside again at pleasure; and ought to be laid aside, whenever they grow too numerous, or abuses are made of them, which cannot easily be reformed: and this hath frequently been the case. But sacraments are of perpetual obligation; for they stand on the authority of Christ; who hath certainly appointed nothing to be for ever observed in his Church, but what he saw would be for ever useful.

*Abp. Secker.*

(32.) Nor doth every appointment of Christ, though it be of perpetual obligation, deserve the name of a sacrament, but those, and no other, which are, 4. not only signs of grace, but "means" also, "whereby we receive the same." None but our blessed Lord could appoint such means: and which of his ordinances should be such, and which not, none but himself could determine. From his word therefore we are to learn it: and then, as we hope to attain the end, we must use the means. But when it is said, that the sacraments are means of grace; we are not to understand, either that the performance of the mere outward action doth, by its own virtue, produce a spiritual effect in us; or that God hath annexed any such effect to that alone: but that he will accompany the action with his blessing, provided it be done as it ought; with those qualifications which he requires. And therefore, unless we fulfil the condition, we must not expect the benefit.

Further; calling the sacraments, means of grace, doth not signify them to be means by which we merit grace: for nothing but the sufferings of our blessed Saviour can do that for us, by which what he hath merited is conveyed to us.

Nor yet are they the only means of conveying grace: for reading, and hearing, and meditating upon the word of God, are part of the things which he hath appointed for this end: and prayer is another part, accompanied with an express promise, that, if we "ask, we shall receive," John xvi. 24. But these, not being such actions as figure out and represent the benefits which they derive to us, though they are means of grace, are not signs of it; and therefore do not come under the notion of sacraments.

*Abp. Secker.*

*Question.* What is the inward and spiritual grace ?

(33.) But, 5. A sacrament is not only a sign or representation of some heavenly favour, and a means whereby we receive it, but also "a pledge to assure us thereof." Not that any thing can give us a greater assurance, in point of reason, of any blessing from God, than his bare promise can do: but that such observances, appointed in token of his promises, effect our imaginations with a stronger sense of them; and make a deeper and more lasting, and therefore more useful, impression on our minds. For this cause, in all nations of the world, representations by action have ever been used, as well as words, upon solemn occasions: especially upon entering into and renewing treaties and covenants with each other. And therefore, in condescension to a practice, which, being so universal among men, appears to be founded in the nature of man; God hath graciously added to his covenant also the solemnity of certain outward instructive performances: by which he declares to us, that as surely as our bodies are washed by water, and nourished by bread broken and wine poured forth and received; so surely are our souls purified from sin by the baptism of repentance; and strengthened in all goodness, by partaking of that mercy, which the wounding of the body of Christ, and the shedding of his blood, hath obtained for us. And thus these religious actions, so far as they are performed by God's minister, in pursuance of his appointment, are an earnest or pledge on his part, which was one ancient signification of the word sacrament; and so far as we join in them, they are an obligation, binding like an oath, on our part: which was the other primitive meaning of the word. *Abp. Secker.*

(34.) Baptism is the sacrament of our new and spiritual birth, (John iii. 4, 5;) the seal of our adoption, (Rom. iv. 11;) and the solemn means of our admission into the communion of the Christian Church/ Acts ii. 41. By the outward washing whereof, our inward washing from our sins by the blood and Spirit of Christ is both clearly exhibited, and certainly sealed to us. Acts ii. 38, 39; Tit. iii. 5. Compare Heb. ix. 13, 14.

The necessary parts of this sacrament are water and the word: the one to represent our spiritual washing and cleansing by the blood of Christ; the other to declare the faith, into which we are baptized, and by which we hope to be saved; namely, of God "the Father, the Son, and the Holy Ghost." *Abp. Wake.*

(35.) The element of water is a part of this sacrament, of divine institution; and was designed to signify our spiritual cleansing by Christ's blood: that, as our bodies are washed with, and cleansed

*Answer.* A death unto sin, (36.) and a new birth unto righteousness: For being

from their pollution by, water; so are our souls purified from sin by the blood of Christ. And for both these reasons it is a necessary and immutable part of this holy sacrament. *Abp. Wake.*

The element of water was doubtless appointed, with the view of its being figurative of the inward cleansing, intended to be attached to the due observance of the ordinance. The form of words recited in the answer, and grounded on our Lord's commission to his disciples in his last interview with them as recorded in the concluding verses of the Gospel of St. Matthew, are a strong confirmation of the divinity of the Son and of the Holy Ghost. Accordingly some of those who reject these doctrines, avoid the use of the words in the administering of baptism, pronouncing it to be "in the name of the Lord Jesus," or <sup>in</sup> in the name of Jesus Christ." Now although these phrases are found connected with baptism, the first of them in the eighth chapter of Acts; and the other in the second chapter of the same book; yet in each of the places, the words were spoken, not in the way of the delivery of a form, but simply to express the idea, that the contemplated baptism was that attached to an initiation into the Church of Christ; being not John's, or any other person's baptism. The words found in St. Matthew, were delivered as a prescribed form: And their importance as such, is certainly much enhanced by the crisis of the delivery of them.

Accordingly it may be well to notify, as to any who, from what are called Unitarian principles, profess to baptize without declaring it to be in the name of the Father, and of the Son, and of the Holy Ghost; that such an act is not admitted to be baptism, by our Church; because she dares not to dispense with a form, embodied with the commission to baptize. But if the act have been performed in that sacred name, and with the use of the element of water; although by one not owned among us as a duly ordained minister; our Church disapproves of the last mentioned circumstance, but does not require us to repeat the act; or rather she discourages us from doing so. *Bp. White.*

(36.) By dying unto sin, which is the great benefit conferred by baptism, in Scripture language is understood, that baptism does free us from the guilt and punishment of sin, and confers good dispositions and tendencies to live better for the future.

*Dr. Nicholls.*

The phrase refers to the old custom of "baptizing" by dipping: though the precise manner, in which water shall be applied in baptism, Scripture hath not determined. For the word, "baptize," means only to wash: whether that be done by plunging a thing under water, or pouring the water

by nature born in sin, (37.) and the children of wrath, we are hereby made the children of grace.

upon it. The former of these, burying, as it were, the person baptized, in the water, and raising him out of it again, without question was anciently the more usual method: on account of which, St. Paul speaks of baptism, as representing both the death, and burial, and resurrection of Christ, and what is grounded on them, our being "dead and buried to sin;" renouncing it, and being acquitted of it; and our rising again, to "walk in newness of life," (Rom. vi. 4. 11; Col. ii. 12;) being both obliged and enabled to practise, for the future, every duty of piety and virtue. But still the other manner of washing, by the pouring or sprinkling of water, sufficiently expresses the same two things; our being by this ordinance purified from the guilt of sin, and bound and qualified to keep ourselves pure from the defilement of it. Besides, it very naturally represents that "sprinkling of the blood of Jesus Christ," (1 Pet. i. 2;) to which our salvation is owing. And the use of it seems not only to be foretold by the prophet Isaiah, speaking of our Saviour, "He shall sprinkle many nations," (Isaiah lii. 15;) that is, many shall receive his baptism; and by the prophet Ezekiel, "Then will I sprinkle clean water upon you, and ye shall be clean," (Ezek. xxxvi. 25;) but to be had in view also by the apostle, where he speaks of "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," (Heb. x. 22. And though it was less frequently used in the first ages, it must almost of necessity have been sometimes used: for instance, when baptism was administered, as we read in the Acts it was, to several thousands at once, (Acts ii. 41;) when it was administered on a sudden in private houses, as we find it, in the same books, to the jailer and all his family, the very night in which they were converted, (Acts xvi. 33;) or when sick persons received it; in which last case, the present method was always taken, because the other, of dipping them, might have been dangerous. And from the same apprehension of danger in these colder countries, pouring the water is allowed, even when the person baptized is in health. And the particular manner being left at liberty, that is now universally chosen, which is looked on as safer: because were there more to be said for the other, than there is; God "will have mercy, and not sacrifice," (Hos. vi. 6; Matt. ix. 13; xii. 7.

*Abp. Secker.*

(37.) All men are by nature born in sin, ever since that by the transgression of our first parents sin entered into the world, (Ps. li. 5; Rom. v. 12;) nor was ever any exempt from this unhappy state, but he only, who knew no sin, the Lord

*Question.* What is required of persons to be baptized? (38.)

*Answer.* Repentance, whereby they for-

Jesus Christ. And being, "born in sin," all men must of necessity be also "children of wrath," (Eph. ii. 3;) seeing all sin is both hateful to God and worthy of punishment. But those who are baptized are thereby made "children of grace," as by baptism they are taken into covenant with God; are regenerated by the Holy Spirit; are sanctified and cleansed from their sins by the blood of Christ; are entitled to God's favour; and made heirs of his heavenly kingdom: so that should they die, before they commit any actual sin, we are assured by God's word, that they shall certainly be saved, (Mark xvi. 16; Acts ii. 38, 39; xxii. 16; Gal. iii. 27; Eph. ii. 4, 5; v. 26; Tit. iii. 5; 1 Pet. iii. 21.

But, though all persons are by baptism put into a state of salvation, and become children of grace; those only continue in this state, and hold fast their right to those benefits, who take care to live according to the Gospel of Christ; and to fulfil those promises, which either themselves made, or which were by others made in their name, and on their behalf, at their baptism. *Abp. Wake.* By being "made children of grace" we understand that by baptism, as an initiatory rite, we enter into covenant with God; are members of Christ's mystical body, the Church; are partakers of all his gracious promises; and also do thereby receive sufficient strength to enable us to perform the precepts of the Gospel. For, 1. this is the federal rite, by which we are initiated into the Christian body or society, (Rom. vi. 3; Matt. xxviii. 19;) and by which, from strangers and aliens to God, we become members of the family of Christ, (Eph. i. 22. 23; v. 23;) and enter into the communion of the saints, (Heb. xii. 22, 23. Hereby we are freed from the empire of the devil and the society of wicked men: we are listed under Christ's banner, and are made denizens of his kingdom; are fellow subjects with all the great apostles and glorious martyrs in Christ's kingdom; and have a title to all his glorious promises, (Mark xvi. 16,) if we square our lives according to his laws. Secondly, by baptism we have sufficient strength afforded us, to practise the rules of the Gospel, by the grace of God's Holy Spirit then conveyed unto us, working in us. This is clear from many passages of Scripture, such as John iii. 5; Tit. iii. 5; Rom. vi. 6, 7. By all which it is plain, that by baptism we do receive the advantage and assistance of God's Holy Spirit, to enable us to encounter all the wiles and malice of the devil, and the temptations of the world; and have courage afforded us manfully to discharge our duty, whatever difficulties and dangers beset us in the performance of it. *Dr. Nicholls.*

sake sin; (39.) and Faith, whereby they steadfastly believe (40.) the promises of God made to them in that Sacrament.

*Question.* Why then are Infants baptized, (41.) when by reason of their tender age they cannot perform them?

*Answer.* Because they promise them both

(33.) The mere outward act of being baptized is, as St. Peter, in the words already mentioned, very truly expresses it, the mere "putting away of the filth of the flesh;" unless it be made effectual to save us, as he teaches in the same place it must by "the answer of a good conscience towards God," (1 Pet. iii. 21;) that is, by the sincere stipulation and engagement of "repentance, whereby we forsake sin; and faith, whereby we believe the promises of God, made to us in that sacrament." For it is impossible that he should forgive us our past sins, unless we are sorry for, and resolved to quit them: and it is as impossible that we should quit them effectually, unless a firm persuasion of his helping and rewarding us excite and support our endeavours. These two things therefore we see our Catechism mentions as necessary, in answer to the question, "What is required of persons to be baptized?" *Abp. Secker.*

(39.) The first qualification for baptism is repentance. For every person, in order to be baptized, must engage to forsake every known sin, however near and dear to him, (Acts ii. 38. 41; James ii. 10;) to suffer no vicious habit to remain within him, (Rom. vi. 6;) or any thing else that is contrary to the commands of his blessed Lord, whose religion he doth then solemnly espouse, resolving wholly to give himself up to his directions.

*Dr. Nicholls.*

(40.) The second qualification is faith: and that is to believe all that God has expressly revealed to us by his holy word, Acts viii. 37. And upon this account it is, that the Church has all along required of persons to be baptized, to give an assent to all the articles of the Christian faith, contained in the Creed, at the time of their baptism.

*Dr. Nicholls.*

(41.) There is an objection against faith and repentance being qualifications for baptism; for we allow children to be baptized, and yet it is very plain, that they neither believe nor repent. To this we answer, that the sureties of the children promise, that they shall discharge both these duties, when they come to a competent age. And this they are obliged to, though they do not actually consent to their sureties' promise: which, as a beneficial act, binds them, as the acts of a guardian for the good of his ward bind such an orphan. And, by being brought into the Christian covenant by this stipulation of their sureties, they are as

by their sureties; which promise, when they come to age, themselves are bound to perform.

*Question.* Why was the Sacrament of the Lord's Supper ordained? (42.)

*Answer.* For the continual remembrance of the sacrifice (43.) of the death of Christ,

much obliged to the performance of the articles of it, as the Jewish children, who were admitted by circumcision into the Mosaical covenant at eight days old, (Deut. xix. 10, 11, 12; Gen. xvii. 12,) were tied up to perform the precepts of that law.

*Dr. Nicholls.*

We are not to consider what we think best, but what God has directed us to do. Now God expressly ordered the children of the Jews to be admitted into covenant with him at eight days old: Gen. xvii. 12, 13; Deut. xxix. 10, 11, 12. Into the place of circumcision baptism has succeeded, (Col. ii. 11, 12;) as the Gospel has into the place of the law. There is therefore the same reason, why our children should from the beginning be admitted into the Christian, as why the Jews' children should have been entered into the legal, covenant. God has made no exception in this particular: our infants are as capable of covenanting, as theirs were: and, if God thought fit to receive them into the legal covenant, and did not account the incapacity, which their age put them under, any bar to hinder them from circumcision; neither ought we to think the same defect any sufficient obstacle, to keep our infants from being baptized, and admitted thereby into that of the Gospel. *Abp. Wake.*

(42.) As by the sacrament of baptism we enter into the Christian covenant, so by that of the Lord's Supper we profess our thankful continuance in it: and therefore the first answer of our Catechism concerning this ordinance tells us, that it was appointed "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." *Abp. Secker.*

It is called the Lord's Supper, because it was both instituted by our Lord at supper, and was designed to succeed into the place of the paschal supper of the Jews. Matt. xvi. 26, &c.; Mark xiv. 22; 1 Cor. xi. 23, 24, 25, &c. *Abp. Wake.*

(43.) The design of our Saviour in this institution was to leave to his Church a perpetual, solemn, and sacred memorial of his death for us; that as often as we come to the Lord's table, and there join in the celebration of this holy sacrament, we might be moved by what is there done, at once both to call to our remembrance all the passages of his passion; to consider him as there set forth crucified before our eyes; and to meditate upon the love of Christ thus dying for us, and upon the mighty benefits and advantages, which have accrued to us



(44.) and of the benefits which we receive thereby.

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

*Answer.* Bread and Wine, (45.) which the Lord hath commanded to be received.

thereby; and to have our hearts affected after a suitable manner towards him. *Abp. Wake.*

It is said to be "for a continual remembrance," because it is a remembrance, which is not to determine after a certain time, as that of the paschal supper did; but is to continue to be kept up by this holy sacrament, to the very end of the world; 1 Cor. xi. 26. Compare Acts i. 11; John xiv. 3.

By this expression it is also intimated, that this sacrament ought not to be celebrated only once in the year, as the passover was; but to be administered from time to time, so as to keep up a constant lively remembrance in our minds, of the sacrifice of the death of Christ. *Abp. Wake.*

(44.) The death of Christ is called a "sacrifice," because Christ, by his dying, became an expiatory sacrifice for the sins of mankind; (Heb. ix. 12. 24. 28; x. 10; 1 Pet. ii. 21, 24; iii. 18.) Christ having taken upon him our sins, and died for them; that by his death we might be freed, both from the guilt, and punishment, of them; Rom. iv. 25; v. 20; viii. 32; 2 Cor. v. 21; Col. i. 21, 22.

*Abp. Wake.*

(45.) Christ instituted this sacrament in both these: he first took bread, &c.; and then, after the same manner, he took the cup, &c.: see 1 Cor. xi. 23, 24, 25. And for what end he appointed these outward signs of this sacrament, the words of his institution plainly shew; namely, that those, who celebrate this sacrament, might eat of the one, and drink of the other, at his table. So that it is necessary, that every communicant should receive this sacrament in both kinds, because our Saviour has so appointed it. Thus he gave it to his disciples, and thus they received it at his hands; 1 Cor. xi. 27, 28, 29. And it is certain that the apostles gave the cup to the lay communicants in their Churches: or else St. Paul would never have argued with the Corinthians against communicating with idolaters, as he does, (1 Cor. x. 15, &c. :) nor have spoken of this sacrament, as he does in the next chapter, (ver. 26, 27, 28. 39.) In every one of which he takes notice of their drinking of the sacramental cup, as well as of their eating of the sacramental bread. *Abp. Wake.*

(46.) That, which is given by the priest in this sacrament, is, as to its substance, bread and wine: as to its sacramental nature and signification, it is the figure or representation of Christ's body and blood, which was broken and shed for us. The very body and blood of Christ, as yet, it is not

*Question.* What is the inward part or thing signified?

*Answer.* The Body and Blood (46.) of Christ, which are spiritually taken (47.) and received by the faithful in the Lord's Supper.

But, being with faith and piety received by the communicant, it becomes to him, by the blessing of God and the grace of the Holy Spirit, the very body and blood of Christ; as it entitles him to a part in the sacrifice of his death, and to the benefits thereby procured to all his faithful and obedient servants. *Abp. Wake.*

(47.) These words are intended to shew, that our Church as truly believes the strongest assertions of Scripture concerning this sacrament, as the Church of Rome doth; only takes more care to understand them in the right meaning: which is, that though, in one sense, all communicants equally partake of what Christ calls his body and blood, that is, the outward signs of them; yet in a much more important sense, "the faithful" only, the pious and virtuous receiver, eats his flesh and drinks his blood; shares in the life and strength derived to men from his incarnation and death; and through faith in him, becomes, by a vital union, one with him; "a member," as St. Paul expresses it, "of his flesh and of his bones," (Eph. v. 30;) certainly not in a literal sense, which yet the Romanists might as well assert, as that we eat his flesh in a literal sense; but in a figurative and spiritual one. In appearance, the sacrament of Christ's death is given to all alike: but "verily and indeed," in its beneficial effects, to none besides the faithful. Even to the unworthy communicant he is present, as he is wherever we meet together in his name: but in a better and most gracious sense, to the worthy soul; becoming, by the inward virtue of his Spirit, its food and sustenance.

This real presence of Christ in the sacrament, his Church hath always believed. But the monstrous notion of his bodily presence was started 700 years after his death: and arose chiefly from the indiscretion of preachers and writers of warm imaginations, who, instead of explaining judiciously the lofty figures of Scripture language, heightened them, and went beyond them: till both it and they had their meaning mistaken most astonishingly. And when once an opinion had taken root, that seemed to exalt the holy sacrament so much, it easily grew and spread; and the more for its wonderful absurdity, in those ignorant and superstitious ages: till at length, five hundred years ago, and twelve hundred years after our Saviour's birth, it was established for a Gospel-truth by the pretended authority of the Romish Church. And even this had been tolerable in comparison, if they had not

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

*Answer.* The strengthening and refreshing of our souls (48.) by the Body and Blood of Christ, as our bodies are by the bread and wine.

*Question.* What is required of those who come to the Lord's Supper? (49.)

added idolatrous practice to erroneous belief: worshipping, on their knees, a bit of bread for the Son of God. Nor are they content to do this themselves, but with most unchristian cruelty, curse and murder those, who refuse it.

It is true, we also kneel at the Sacrament as they do: but for a very different purpose: not to acknowledge "any corporal presence of Christ's natural flesh and blood;" as our Church, to prevent all possibility of misconstruction, expressly declares; adding, that "his body is in heaven, and not here:" but to worship him who is every where present, the invisible God. And this posture of kneeling we by no means look upon, as in itself necessary: but as a very becoming appointment; and very fit to accompany the prayers and praises, which we offer up at the instant of receiving; and to express that inward spirit of piety and humility, on which our partaking worthily of this ordinance, and receiving benefit from it, depend. *Abp. Secker.*

(48.) The receiving of this holy Sacrament strengthens our souls, as it adds a new confirmation to us, every time we receive it, of God's mercy towards us, through the sacrifice of Jesus Christ; and thereby fortifies and corroborates us, more and more, both in the discharge of our duty; and in the resistance of all such temptations, as may be likely to draw us away from it.

Besides which, being thus secured of a part in Christ's sacrifice for us, we are thereby fortified against all doubts and fears of our salvation: are confirmed against the apprehension of any present dangers, or sufferings, for righteousness' sake, which we shall "reckon not worthy to be compared with the glory that shall be revealed in us:" and finally are strengthened against the fear of death itself, which we are hereby taught to look upon as a passage only to a most blessed and everlasting life. *Abp. Wake.*

(49.) What qualifications and dispositions are required of them who come to the Lord's Supper, the Scripture hath not particularly expressed: for they are easily collected from the nature of this ordinance. But our Catechism, in its fifth and last answer concerning it, hath reduced them very justly to three: repentance, faith, and charity.

*Abp. Secker.*

Let us not leave the consideration of the ordinance of the Lord's Supper, without charging our consciences with the duty of an attendance on it.

*Answer.* To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ, with a thankful remembrance of his death; and be in charity with all men.

The time will not permit an entering into the pleas of neglect, of those who entertain no doubt of the divine appointment of the ordinance. The most common plea is unfitness. If under this term be understood imperfection and weakness, it was for the remedy of these, that the institution was designed. But if there be meant the living in habitual and known sin; it becomes the party to be aware, that if this be a disqualification for the communion of the faithful on earth, it must be so, for the society of just men made perfect in heaven. The alarming tendency of the plea is the most of all conspicuous, when it is confined to the acknowledgement, that the party is in a state of wrath and enmity. Such an acknowledgement is often made; without its being perceived, that the disqualification effects not merely this duty in particular, but that of prayer generally. For we cannot put up the short prayer enjoined for daily use, without consent to the dependence of the forgiveness of ourselves by the father of mercies, on the like being extended by us to our fellow sinners.

With some there is restraint from the Lord's Table, in a consideration which we cannot but respect, while we fault the omission which it occasions. I allude to persons, who neither doubt of their Christian obligations, nor are afraid or ashamed to avow them before the world; but who shrink back from the making of a profession, the sanctity of which they may not sustain in future life. Now these are eminently the persons, who will find the benefit of binding themselves by this tie, to the great captain of their salvation, for the obtaining of his grace to secure them against all sin: at the same time distinguishing between what deserves the name, and what is in the bounds of Christian liberty. And it should further be considered by them that if they were to act consistently with their erroneous principle; it would hinder from all attendance on the public worship of God, and even from all conversation advocating his perfections: because any thing of this sort operates rather to the injury than to the increase of religion; if, while we thus confess him with our lips, we should be found denying him in our works.

Many an ill informed conscience has revolted at what is said in the eleventh chapter of the first epistle to the Corinthians, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." There are frequently misunder-

- ¶ *The Minister of every Parish (50.) shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*
- ¶ *And all Fathers, Mothers, Masters, and Mistresses (51.) shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*
- ¶ *So soon as Children are come to a competent age, (52.) and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.*
- ¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish (53.) shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

stood the two words as used in this place, "unworthily" and "damnation;" which however may be made clear, by other expressions in the passage. The "eating and drinking unworthily;" or in a manner unworthy of the occasion, was the eating and drinking as at an ordinary meak. And this is what is called "the not discerning of the Lord's body," that is the not noting of the difference between the appointed sign of it and common food.

It is the more surprising, that there should be so often mistaken the sense of the word "unworthily;" as it is utterly inconsistent with humility in the best of Christians, to suppose themselves worthy of the benefits assured to them in the Lord's Supper. But let the idea of worthiness be transferred from the person, to the demeanour during the celebration; and understood as expressing no more than its suitableness to the occasion; and immediately a different sense is visible on the passage. That this is the true sense the connection shows.

The "damnation;" that is the condemnation or judgment spoken of, is the being subjected to certain temporal punishment, by which God, in the infancy of his Church, vindicated the sanctity of this sacred rite. For that reference is had not to judgment in another world, but to temporal punishment in this, appears, from what is said, "for this cause many are weak and sickly among you, and many sleep:" And "we are chastened of the Lord that we should not be condemned with the world." In short, the precise fault of the Corinthians is avoided, by the merely recollecting with reverence, that the bread and wine which are the objects of our senses, are representations of the body and blood of Christ, which were offered as a sacrifice for our sins. Doubtless in addition to recollections, the occasion should be an excitement of pious affections and holy resolution. But the obligation to this, is the result of the nature of

the subject generally; and not of the particular handling of it, in the said passage to the Corinthians.

To bring the whole matter to a single point, we may fairly rest it on this ground. Has the ordinance in question been instituted by the divine author of our religion? If the question be answered in the negative, it bars all further inquiry. But if the affirmative be the correct decision—and I address myself to those who are convinced of this, there can be no state of mind which should exclude us from the celebration of it, except such as we ought to be afraid to live or to die in. Accordingly then to whom this applies, are thus particularly addressed in one of the exhortations of our Church—"Wherefore do ye not repent and amend?" As for those who are not conscious that they are living in any course of conduct, which blasts their hopes of happiness hereafter; they are now earnestly entreated to conform to this appointed profession of Christianity; which, as was said in the beginning, must be imperfect at the best in any other form.

BP. WHITE.

(50.) The early Fathers insist much upon the importance and necessity of catechizing: and the extreme care that was taken in the primitive Church to instruct the catechumens in the principles of Christianity is generally known. Its beneficial effects were as generally experienced. It was principally by catechizing that the religion of Jesus, as Hegeppus observes, was in a few years spread over the greater part of the known world: and, however individuals or societies may have differed in other points, on the utility and necessity of catechizing all have agreed: both ancients and moderns; Europeans, Asiatics, and Africans; Greeks and Latins; Papists and Protestants, Lutherans and Calvinists; Church of England men and dissenters. Luther, in the beginning of the Reformation, wrote two Catechisms. The duty, which he prescribed to others, he likewise perform-

ed himself; and assures us, that catechizing afforded him more delight than any other ministerial duty. The same care was taken by Calvin, and other eminent Reformers abroad. Nothing contributed more to the enlargement of the Protestant faith, than the diligent catechizing of the reformed divines. To the truth of this the Romanists themselves bear witness. In their preface to the Catechism, set forth by order of the Council of Trent, they complain, that "The age is sadly sensible what mischief they (the Protestants) have done the Church (of Rome) not only by their tongues, but especially by those writings called Catechisms." The council was sensible that catechizing was the most efficacious mode of preserving their religion, and therefore they composed the Roman Catechism, which they enjoined the Priests to teach to the people.

*Shepherd.*

(51.) The laws, which require parents, and masters and mistresses of families, to send their children and servants, to be instructed in the Catechism, mean evidently, unless they make some other more convenient provision, to answer the same end.

*Abp. Secker.*

(52.) What is meant by "a competent age" in this rubric, or, as the title of the office expresses it, "years of discretion," the Church has no where defined. Our diocesans, I believe, generally recommend, that none under full fourteen years of age at least be presented for confirmation. Some children arrive at years of discretion sooner than others. Much depends upon the capacity of the child, and more upon the mode of its education. The Church requires, that such, as are brought to be confirmed, be well instructed in the Catechism. At their baptism their sponsors promised for them,

and they themselves are now called upon solemnly to engage, that they will renounce all evil, believe the Articles of the Christian faith, and keep God's commandments. It is therefore indispensably requisite, that they understand the reasonableness and propriety of this renunciation, the truths of the Creed, and the meaning of the Commandments, together with the use and import of prayer, and of the two sacraments.

SHEPHERD.

(53.) It is earnestly to be desired, that the clergy should consider seriously the weight and excellence of these directions; and of what unspeakable advantage it would be for the promotion of Christian piety, if confirmation were duly administered, and none but such, as are sufficiently prepared, were admitted to it. It is impossible that the bishops should be able personally to examine every one that is offered, and to rectify those disorders which are but too common in relation to this most useful solemnity. They can only refuse to admit such, as the minister does not either bring or send in an account of, with his hand subscribed as the rule requires. But the parochial clergy have this matter almost wholly in their own power; and may very easily secure the due performance of this office. Let me beseech them therefore, by the mercies of God and the love of souls, to take especial pains when the times of confirmation approach; and to use their influence with parents and other guardians of children, to second their endeavours, that the persons to be confirmed may be sufficiently instructed in the nature of their baptismal covenant; and be thoroughly convinced of the necessity of their taking it personally upon themselves, and of the obligations they lie under to lead suitable lives for the future.

*Dr. Bennet.*

THE ORDER OF  
CONFIRMATION, (1.)

OR LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED, AND  
COME TO YEARS OF DISCRETION. (2.)

¶ *Upon the Day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop; he, or some other Minister appointed by him, shall read this preface following: (3.)*

(1.) The right of Confirmation is held by our Church, as it is also represented by St. Paul, to be a first principle of the doctrine of Christ. For the due administration of it, she has provided a very instructive and solemn office, and enjoined it upon the officers to whom the administration of it belongs, to endeavour that all her children have opportunity to receive it.

“Laying on of hands” was a ceremony used on *divers* occasions in the first years of Christianity. Upon the sick, the Apostles laid their hands when they would recover them. In the ordination of any one to either of the three orders of the ministry, imposition of hands was used. And sometimes in simple benediction, or in sending out Evangelists upon their work, recourse was had to this ancient and significant ceremony. But “laying on of hands” is mentioned with “baptism,” and faith, as fundamentals; that is, as elementary principles in the Christian life. Now in the elements, or first principles of any scheme of religion, all who would be proficient therein, are interested. But the “laying on of hands” in ordinations, or in benedictions, or in healing the sick, concerned but a few, and those exclusively. There must therefore have been some occasion of using this rite, in which all Christians partook of it. Let us see if we can find, in the sacred record, mention of any such occasion. It is stated in the eighth chapter of Acts, that Philip, one of the first Deacons, preached the Gospel to the Samaritans, and baptized those by whom it was embraced. The Apostles were then remaining at Jerusalem. When they “heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost.” We read, moreover, in the nineteenth chapter of

the same book, that when Paul, having journeyed through the upper coasts of Asia, came to Ephesus, he found there certain disciples who had been baptized into John’s baptism, and who told him, upon his asking them whether they had received the Holy Ghost since they believed, that they had not so much as heard whether there was any Holy Ghost. The great Apostle preached unto them Jesus, in whose name they were presently baptized. “And when Paul had laid his hands upon them, the Holy Ghost came on them.” Here, then, is a proper confirmation; and the question arises whether all Christians partook of this rite? From the nature of the thing, and the testimony and usages of the fathers of the first centuries, it is reasonable to infer that they did. Of the gift of the Spirit, which it signified, they all had need; being all heirs of that infirmity and corruption which unfitted them to do, or to think, that which was good without the help of God. It was declared to be prepared for them all. “Repent, and be baptized,” said St. Peter to the multitude, “and ye shall receive the Holy Ghost; for the promise is to you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call.”

Bp. DEHON.

That confirmation was a right practised by the Apostles, and considered of perpetual obligation in the primitive ages of the Church, we have the fullest testimony of the earliest and most authentic ecclesiastical writers. Tertullian, who lived about eighty years after the Apostle St. John, in a treatise on baptism, says, “After baptism, is the laying on of hands; by blessing and prayer inviting the holy Spirit; who graciously descends from the Father upon the bodies cleansed and blessed by baptism.” St. Cyprian flourished about sixty years after Tertullian. Speaking of the Samaritan converts who had been baptized by St. Philip, and confirmed by St. Peter and St. John, he says, “The same thing is still the custom with us. They who have been

baptized are brought to the Bishops of the Church, that by our prayers and the laying on of our hands, they may obtain the Holy Ghost, and be perfected with the seal of the Lord."—"As for those," says St. Jerome, "who are baptized afar off, in the lesser towns, by Presbyters and Deacons, the Bishop travels out to them to lay hands upon them, and invoke the Holy Spirit." And in another place he demands, "Do you ask where this is written? In the acts of the Apostles: Although if there were no authority of Scripture for it, the consent of the whole world in this particular, has the force of a command."

It would be easy to multiply authorities. We have in fact the consent of the whole Christian world to the authority of this rite, till the period of the Reformation. And at this period, it was preserved in every protestant Church that preserved the Episcopal office. The Lutheran Churches too, which, with the exception of those of Denmark and Sweden, did not hold Episcopacy to be essential, still retained Confirmation, as of Apostolic origin, and committed the administration of it to Presbyters. And the principal reformers of the Church of Geneva, including Calvin and Beza, agree in the opinion of its utility and Apostolic origin. To us, this rite is derived from a Church which has never been without it; and which, in rejecting the errors and corruptions of Popery, was careful not to renounce or degrade any of the rites or institutions of the Church, which were of Apostolic origin or divine Authority. T. C. B.

(2.) Before the Reformation here in England, parents might have their children confirmed at seven years old; that is, between the ages of seven and fourteen. Our Church has not settled any particular time; but only limits it to "years of discretion," which in several persons are sooner or later.

*Dr. Nicholls.*

By this order the Church evidently designs more than that they should be able merely to say the words of the Catechism. They must have a full knowledge of its *meaning*. And it embraces a comprehensive view of the plan of redemption, of Christian doctrine and duty, and of the privileges of Christians, these must be understood and realized, before children can be qualified for receiving that holy rite in which they pledge themselves to the belief of Christian doctrine and to the practice of Christian duty, and in which their Christian privileges are assured to them. The age at which this knowledge can be attained doubtless differs in different persons. And the particular age of admission to this rite is not authoritatively determined. It seems necessary, however, to have some standard of age which children must attain before they can receive this rite. And the age of four-

teen is generally recommended by the Bishops of the Church.

Bp. HOBART.

(3) The preface, with which the office begins, was only a rubric in all the old Common Prayer-Books: but, at the last review was changed into a preface, to be directed to those that shall offer themselves to be confirmed; that so the Church might be sure they are apprised of the qualifications that are requisite to this holy ordinance, and of the solemn engagements under which they are going to enter themselves by it.

*Wheatly.*

The Church of England is so far from esteeming ignorance to be the mother of devotion, that she employs every possible endeavour to make each of her offices properly understood. The present, like most other of her forms, begins with a preface, composed with great plainness and simplicity, and addressed to those who are to be confirmed. In it they are taught, what are the two great objects of the rite of confirmation: first, that they may "with their own mouths and consent ratify and confirm" their baptismal covenant; and secondly, that they solemnly engage evermore to endeavour faithfully to perform their part of the covenant.

*Shepherd, Dean Comber.*

It is highly useful, at the period when men's habits are beginning to be formed, to have their minds and hearts prepossessed by the instructions of religion. Man is a religious being; his interests and destinies are not confined to this present world; he is to exist through eternity. Yet the things of this life seize fast upon his attention, and have a powerful influence upon his passions and conduct. He passes the first years of his existence in a state in which there is every thing to mislead his opinions and endanger his virtue.

The world is infectious. Few bring back at eve immaculate the manners of the morn. Ah! how many thoughts become rooted in the mind; how many habits are given to the affections; how many biases are put upon the conduct, in years of youth, which it is the most painful labour, the most difficult duty of the Christian, in after life, to correct or destroy. These evils proceed from want of better knowledge or holier impressions. They would hardly find place if the ground in which they appear were occupied with plants of religious setting, and warmed with the light of celestial wisdom, and watered with the dews of heaven; at least they would not strike their root so deep, and leave so strong a growth, as to become so difficult to guide, so hard to extirpate. Confirmation calls the attention to religion: it sets before the youthful mind what God hath forbidden as evil: what he hath revealed as true, and of highest importance to them; and what he hath enjoined as good: it

TO the end that confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, that none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: Which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmo-

excites inquiry; inquiry begets knowledge; knowledge obtained and professed under such solemn auspices can hardly fail to produce an increase of piety; and there is placed early in the hearts of the young a light by which they may discern the character and tendency of their desires; thus they are furnished with defence so far as knowledge will go, against the errors and immoralities to which they cannot but be exposed, by the corruption of their sinful nature, and the pollutions which are in the world.

BP. DEON.

(4.) The end of confirmation being thus made known, the bishop in the next place, by a solemn question, (which was added at the last review,) demands of the candidates an assurance that they will comply with it: asking them, "in the presence of God and the congregation, whether they will renew their baptismal vow, and ratify the same in their own persons," &c. To this every one to be confirmed, as a token of his assent, is audibly to answer, "I do." *Wheatly.*

Now the things promised in our name, were, to renounce whatever God hath forbidden, to believe what he hath taught, and to practise what he hath commanded. Nobody can promise for infants absolutely, that they shall do these things; but only, that they shall be instructed and admonished to do them: and, it is hoped, not in vain. The instruction and admonition, parents are obliged by nature to give; and if they do it effectually, Godfathers and Godmothers have no further concern, than to be heartily glad of it. But if the former fail, the latter must supply the failure, as far as they have opportunity of doing it without any reasonable prospects of success. For they were intended, not to release the parents from the care of their children, which nothing can; but for a double security in a case of such importance.

If nothing at all had been promised in our names, we had still been bound, as soon as we were capable of it, to believe in God, and obey him. But we are more early and more firmly bound, as not only this hath been promised for us, but care hath been taken to make us sensible of our obligation to perform it: which obligation, therefore, persons are

themselves promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto.

† *Then shall the Bishop say, (4.)*

DO ye here, in the presence of God, and of this Congregation, renew the solemn pro-

called upon, in the question under consideration, to ratify and confirm. And great cause have they to answer, that they do. For doing it is a duty, on which their eternal felicity peculiarly depends: as a little attention to what I am about to say will clearly shew you.

Our first parents, even while they were innocent, had no title to happiness, or to existence, but from God's notification of his good pleasure: which being conditional, when they fell, they lost it; and derived to us a corrupt and mortal nature, entitled to nothing; as both the diseases and poverty of ancestors often descend to their distant posterity. This bad condition we fall not, from our first use of reason, to make worse, in a greater or less degree, by actual transgressions: and so personally deserve the displeasure, instead of favour of him, who made us. Yet we may hope, that, as he is good, he will on our repentance forgive us. But then, as he is also just and wise, and the ruler of the world; we could never know with certainty, of ourselves, what his justice and wisdom, and the honour of his government might require of him with respect to sinners: whether he would pardon greater offences at all; and whether he would reward those, whom he might be pleased not to punish. But most happily the revelation of his holy word hath cleared up all these doubts of unassisted reason: and offered to the worst of sinners, on the condition of faith in Christ, added to repentance, and productive of good works, (for all which he is ready to enable us,) a covenant of pardon for sins past, assistance against sin for the future, and eternal life in return for a sincere, though imperfect, and totally undeserving obedience.

The method of entering into this covenant is, being baptized in the name of the Father, the Son, and the Holy Ghost: that is, unto acknowledgment of the mysterious union and joint authority of these three; and of the distinct offices, which they have undertaken for our salvation: together with a faithful engagement of paying suitable regard to each of them. In this appointment of baptism, the washing with water aptly signifies, both our promise to ourselves, with the best care we

mise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do. (5.)

can, pure from the defilement of sin, and God's promise to consider us, as free from the guilt of it. Baptism then, through his mercy, secures infants from the bad consequences of Adam's transgression, giving them a new title to the immortality which he lost. It also secures, to persons grown up, the entire forgiveness of their own transgressions, on the terms just mentioned. But then, in order to receive the benefits, we must lay our claim to the covenant which conveys them: we must ratify, as soon as we are able; what we promised in our name by others before we were able; and done for us then, only on presumption that we would make it our own deed afterwards. For if we neglect, and appear to renounce our part of the covenant, we have plainly not the least rite to God's performing his: but we remain in our sins, and "Christ shall profit us nothing." Gal. v. 2.

You see then of what unspeakable importance it is, that we take on ourselves the vow of our baptism. And it is very fit and useful, that we should take it in such form and manner as the office prescribes. It is fit, that when persons have been properly instructed by the care of their parents, friends, and ministers, they should with joyful gratitude acknowledge them to have faithfully performed that kindest duty. It is fit, that before they are admitted by the Church of Christ to the holy communion, they should give public assurance to the Church of their Christian belief and Christian purposes. This may also be extremely useful to themselves. For consider: young persons are just entering into a world of temptations, with no experience, and little knowledge to guard them: and much youthful rashness, to expose them. The authority of others over them is beginning to lessen, their own passions to increase, "evil communication" to have great opportunities of "corrupting good manners;" (1 Cor. xv. 33:) and strong impressions, of one kind or another, will be made on them very soon. What can then be more necessary, or more likely to preserve their innocence, than to form the most deliberate resolutions of acting right; and to declare them in a manner, thus adapted to move them at the time, and be remembered by them afterwards: in the presence of God, of a number of his ministers, and of a large con-

*Bishop.*

OUR help is in the name of the Lord;  
(6.)

*Answer.* Who hath made heaven and earth.

*Bishop.* Blessed be the name of the Lord;

*Answer.* Henceforth, world without end.

*Bishop.* Lord, hear our prayer;

*Answer.* And let our cry come unto thee.

*Bishop.* Let us pray. (7.)

gregation of his people, assembled with a more than ordinary solemnity for that very purpose?

*Abp. Secker.*

(5.) It should be observed, that they, who are to be confirmed, must either do their own part, or the whole of the previous preparation will be utterly thrown away upon them. If they make the answer, which is directed, without sincerity, it is lying to God: if they make it without attention, it is trifling with him. Watch over your hearts therefore, and let them go along with your lips. The two short words, "I do," are soon said: but they comprehend much in them. Utter them then with the truest seriousness: and say to yourselves, each of you, afterwards, as Moses did to the Jews, "Thou hast avouched the Lord this day to be thy God, to walk in his ways and to keep his statutes, and to hearken to his voice: and the Lord hath avouched thee this day to be his; that thou shouldst keep all his commandments, and be holy unto the Lord thy God, as he hath spoken." It is a certain truth, call it therefore often to mind, and fix it in your souls, that if breaking a solemn promise to men be a sin; breaking that, which you make thus deliberately, would be unspeakably a greater sin.

*Abp. Secker.*

(6.) Here follow three short versicles and responses betwixt the bishop and the congregation, which the order of Confirmation in all the old Common Prayer Books used to begin. They are a proper preparation in the following solemnity, are often used in ancient liturgies, and are taken out of the book of Psalms: though the last of them has been varied since the first book of King Edward, in which in the room of it, was the usual salutation of, "The Lord be with you: And with thy Spirit."

*Wheatly.*

On such short ejaculations in general hath been said in the morning prayer: concerning these in particular, that they are fitted to the office, will appear to them, who consider, that confirmation is appointed for the strengthening of us against all our ghostly enemies; which though they may be many and great, yet there is no reason to despair of obtaining strength enough to resist them; for "our helpstands in the name of the Lord, who hath made heaven and earth;" who is therefore



ALMIGHTY and everliving God, (8.) who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins ; strengthen them, we beseech thee, O

able enough and willing also, to help them, that call upon his name. "Blessed therefore be the name of the Lord, henceforth and for ever."

*Bp. Sparrow.*

(7.) Before the imposition of hands in the right of confirmation, prayer was always made for the gifts of the Holy Spirit. At baptism, according to the opinion of Christian antiquity, the holy Spirit bestowed grace sufficient to make us innocent, and to cleanse us from the pollution of sin : but at confirmation a more abundant increase of grace was vouchsafed, and additional spiritual strength was given. Upon this principle the present prayer was evidently composed. It first acknowledges former mercies, "regeneration and forgiveness of sins" in baptism : it then petitions, that they, on whom the bishop lays his hands, "may be strengthened with the Holy Ghost the Comforter," and that God will "daily give them increase of grace." It prays in particular for what theologians have styled the sevenfold grace of the Holy Spirit : first the spirit of wisdom, and secondly of understanding, thirdly the spirit of counsel, and fourthly of ghostly strength, fifthly the spirit of knowledge, and sixthly of true godliness, and seventhly the spirit of holy fear.

The introductory part of this prayer appears to have been borrowed from a form, that in an ancient Greek office followed baptism, and preceded confirmation ; and the latter part was copied from a form of confirmation mentioned by Ambrose, which is evidently taken from Isaiah, (xi. 2;) where, in the Septuagint and Vulgate, these seven gifts of graces are enumerated. In our translation the sixth is omitted.

*Dean Comber, Shepherd.*

(8.) This longer act of devotion, following the preparatory ejaculations, and the usual admonition to be attentive, "Let us pray," first commemorates God's mercy already bestowed, then petitions for an increase of it. The commemoration sets forth, that he "hath regenerated these his servants by water and the Holy Ghost:" that is, entitled them by baptism to the enlivening influences of the Spirit, and so, as it were, begotten them again into a state, inexpressibly happier than their natural one ; a covenant-state, in which God will consider them, whilst they keep their engagements, with peculiar love, as his dear children. It follows, that he "hath given unto them forgiveness of all their sins ;" meaning, that he hath given them assurance of it, on the gracious terms of the Gos-

pel. But that every one of them hath actually received it, by complying with those terms since he sinned last, though we may charitably hope, we cannot presume to affirm : nor were those words intended to affirm it ; as the known doctrine of the Church of England fully proves. And therefore let no one misunderstand this expression in the office, which hath parallel ones in the New Testament, (Eph. i. 7 ; Col. i. 14 ;) so as either to censure it, or delude himself with a fatal imagination, that any thing said over him can possibly convey to him a pardon of sins, for which he is not truly penitent. We only acknowledge, with due thankfulness, that God hath done his part : but which of the congregation have done theirs, their own consciences must tell them.

*Abp. Secker.*

(9.) As these expressions have been greatly misunderstood, and have often been made a ground of serious objection to our Church, it is necessary to explain and vindicate them.

There is a distinction expressly made in Scripture, uniformly preserved in all the writings of the Fathers, and pervading all the offices of our Church, between the change in our spiritual state which takes place in baptism, and that change of heart and life from sin to holiness ; to obtain which through the sanctifying influences of the divine Spirit, is the great business of the Christian, and which alone can secure to him his baptismal privileges. The *change of spiritual state* produced in baptism, is styled, in the language of Scripture, of primitive antiquity, and of our Church, *regeneration*. The *change of heart and life*, is styled the "renewing of the mind," "the renewing of the Holy Ghost."

In the sacrament of baptism, we are taken from the world, where we had no title to the favour of God, and placed in a state of salvation, in the Christian Church ; where, on the conditions of true repentance and faith, we enjoy a title to all the blessings and privileges of the Gospel covenant. In this sense, as it respects a *change of state*, baptized persons are *regenerated* ; according to the Apostle, who expressly calls baptism the "washing of regeneration," distinguishing it from the renewing of the Holy Ghost. "According to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost." Titus iii. 5.

This view of the sacrament of baptism, as conferring a conditional title to the privileges of the Gospel covenant, is agreeable to Scripture ; for the

true godliness ; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. Amen.

¶ *Then all of them in order kneeling* (10.) be-

language of the Apostle is, "Repent and be baptized for the remission of sins." Acts ii. 38 ; xxii. 16. "Repent, and be baptized, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. "By one spirit we are all baptized into one body." 1 Cor. xii. 13. And they style in their Epistles all Christians, the called, (Rom. i. 7.) the elect of God, (Col. iii. 12.) justified, (1 Cor. vi. 11.) sanctified, (1 Cor. vi. 11.) and adopted as sons. Gal. iv. 5 ; Eph. i. 5. Thus our Church has authority for stating in her Catechism, that all baptized persons, actual repentance and faith being supposed in case of adults, and these being promised by sponsors in the case of infants, are "members of Christ, children of God, and heirs of the kingdom of heaven ;" and that "being by nature born in sin, and the children of wrath, they are by baptism made the children of grace, called into a state of salvation ;" a state in which salvation is conditionally promised to them, and attainable by them.

But neither did the Apostles, nor does our Church, consider baptismal regeneration as availing to final salvation without the renewing of the Holy Ghost. The Apostles, in their epistles, consider Christians as *elect*, into a state of salvation, and then exhort them to "make their calling and election sure." "Ye are washed, ye are justified, ye are sanctified," is their language to the whole body of Christians. They are thus considered as "justified" in baptism, that is, put into a state of conditional favour with God ; and are then exhorted to "walk worthy of their holy vocation." They are considered as in a certain sense, "sanctified" in baptism, that is as having received the Holy Ghost to be the principle, the agent of their sanctification ; and are then exhorted to "work out their salvation," to "grow in grace," to "put off the old man and to put on the new man, which, after God, is created in righteousness and true holiness." They are considered as having received in baptism the "adoption of sons," and a title to the heavenly inheritance ; and are then exhorted to "take heed lest a promise being made them of entering into God's rest, they fall short through unbelief." Christians who fall into sin after baptism, are not exhorted to be regenerated, but to repent, and to be "transformed by the renewing of their minds." This was the language of the Apostle to Simon Magus, who, though baptized, and thus called into a state of salvation ; a state in which all the privileges of the Gospel were *conditionally* conferred on him, yet *not exercising true repentance and*

*fore the Bishop, he shall lay his hands* (11.) *upon the head of every one* (12.) *severally, saying,*

DEFEND, O Lord, (13.) this thy Child

*faith, was in* "the gall of bitterness and bond of iniquity." He was exhorted not to be regenerate but to "repent." Bp. HOBART.

The blessed gifts, for which the bishop prays, are, that we may be wise and apprehensive, prudent and courageous, discreet in our choice, devout in our duties, and pious in our lives : and, if these can be obtained, we may be assured all graces will spring from these roots ; charity and the love of God, humility and watchfulness, faith and holiness, meekness and patience, temperance and chastity, and all other inestimable gifts.

*Dean Comber.*

(10.) The preparatory part of the office being now finished, and "all of them in order kneeling before the bishop," (which is a suitable posture for those who are to receive so great a blessing,) the bishop is "to lay his hand upon the head of every one severally." This is one of the most ancient ceremonies in the world ; and has always been used to determine the blessing pronounced to those particular persons on whom the hands are laid ; and to import, that the persons, who thus lay on their hands, act and bless by divine authority. Thus Jacob blessed Ephraim and Manasses, not as a parent only, but as a prophet, (Gen. xlviii. 14 ;) Moses laid his hands on Joshua, by express command from God, and as supreme minister over his people, (Numb. xxvii. 18 :) and thus our blessed Lord, whilst in his state of humiliation, laid his hands upon little children, (Matt. xix. 13 ; Mark x. 16 ;) and those that were sick with divers diseases, (Luke iv. 40,) to bless and heal them. The apostles, from so ancient a custom and universal a practice, continued the rite of "imposition of hands," for communicating the holy Spirit in confirmation, which was so constantly and regularly observed by them, that St. Paul calls the whole office "laying on of hands," (Heb. vi. 2 ;) a name which it usually retained amongst the Latin fathers ; confirmation being never administered for many centuries afterwards, in any part of the Church, without this ceremony.

But though the laying on of hands is a token that the bishops act in this office by divine authority ; yet at the same time they sue to heaven for the blessing they bestow in humble acknowledgment that the precious gifts hereby conferred are not the effect of their own power and holiness, but of the abundant mercy and favour of him, who is the only fountain of all goodness and grace. Under a due sense of this, even the apostles themselves,

[*or, this thy Servant*] with thy heavenly grace; that *he* may continue thine for ever, and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say, (14.)*

when they laid their hands upon the Samaritans, prayed that they might receive the Holy Ghost. Acts viii. 15. And after their example do their successors with us pray, that the person on whom they lay their hands may "be defended with the heavenly grace of God, and continue his for ever, and daily increase in his holy Spirit more and more, until he come unto his everlasting kingdom. Amen."

*Wheatly.*

Having concluded the prayer for them all in general, the bishop implores the divine protection and grace for each one, or pair of them, in particular: that as he is already God's professed "child" and "servant," by the recognition which he hath just made of his baptismal covenant, so "he may continue his for ever," by faithfully keeping it: "and," far from decaying, "daily increase in his holy Spirit," that is, in the fruits of the Spirit, piety and virtue, "more and more;" making greater and quicker advances in them, as life goes on, "until he come to" that decisive hour, when his portion shall be unchangeable "in God's everlasting kingdom."

The laying on of the hand naturally expresses good will and good wishes in the person who doth it: and in the present case is further intended, as we find in one of the following prayers, to "certify those," to whom it is done, "of God's favour and gracious goodness towards them;" of which goodness they will certainly feel the effects, provided, which must always be understood, that they preserve their title to his care by a proper care of themselves. This, it must be owned, is a truth: and we may as innocently signify it by this sign as by any other, or as by any words to the same purpose. Further efficacy we do not ascribe to it: nor would have you look on bishops, as having or claiming a power, in any case, to confer blessings arbitrarily on whom they please; but only as petitioning God for that blessing from above which he alone can give; yet, we justly hope, will give the rather for the prayers of those whom he hath placed over his people, unless your own unworthiness prove an impediment. Not that you are to expect, on the performance of this good office, any sudden and sensible change in your hearts, giving you, all at once, a remarkable strength or comfort in piety, which you never felt before. But you may reasonably promise yourselves, from going through it with a proper disposition, greater measures when

The Lord be with you.

*Answer.* And with thy spirit.

¶ *All kneeling down, the Bishop shall add,*

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy

real occasion requires them, of such divine assistance as will be needful for your support and orderly growth in every virtue of a Christian life.

AEP. SECKER.

(11.) Now the party confirmed ought cheerfully to hope, that this prayer will be accepted; and, while the bishop's hand is over his head, we ought to meditate, that God himself will "keep us in the shadow of his hand," (Is. xlix. 2;) and that by this right it is signified, that the Lord will "stretch out his hand to defend us" against all our spiritual enemies. We have given up ourselves to be his servants, and "the hand of the Lord is with us," (Luke i. 66;) that is, his Spirit is upon us; and, if we keep close to him, "none can pluck us out of his hand," (John x. 28, 29,) but we may continue his for ever.

*Dean Comber.*

(12.) The ancient practice in England seems to have been; for the bishop to repeat the form appointed, while his hands remained upon the head of each child, or, at the utmost, upon the heads of as many as his hands could reach at one time. In the late Gallican Church, the bishop laid his hands upon as many, as could conveniently kneel before him; and, after he had laid his hands upon each of them, he repeated the form prescribed: and it is now the custom in some diocesses of England, for the bishop to cause the children to kneel, either at the rails of the communion-table, or in some wide convenient aisle of the Church; and, after laying hands separately on each, to say the precatory benediction.

*Shepherd.*

(13.) These words are different from those, which were directed in Edward's first Book to be used by the bishop, and which were conformable to the prayers anciently used at confirmation. But as the Church had, from the first establishment of the Book of Common Prayer, omitted the chrism or material unction, and as the signing with the cross in this office was laid aside at the revisal of the book, consistency required that the words, which adverted to those ceremonies, should be changed, when the two corresponding ceremonies were abolished. Our Reformers knew, that the anointing with chrism, and signing with the sign of the cross, were not specified in Scripture, nor essential to confirmation. They might, however, without subjecting themselves to just censure from any quarter, have lawfully continued the chrism and crossing: but, by abolishing both these ceremonies,

will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil. Amen.

† *And these Collects.*

ALMIGHTY and everlasting God, (15.) who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; we make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands; to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy Fatherly hand, we beseech thee, ever be over them: Let thy Holy Spirit ever be

and retaining only what the apostles practised, prayer and imposition of hands, they have restored to this office its original simplicity. *Shepherd*

(14.) The imposition of hands being finished, the bishop and congregation mutually recommend each other to God, and return to such joint and public devotions as are suitable to the solemnity. The first of these is the Lord's Prayer: a form seasonable always, but peculiarly now; as every petition in it will shew to every one who considers it. In the next place, more especial supplications are poured forth, for the persons particularly concerned, to him who alone can enable them "both to will and to do" what is "good;" that, as the hand of his minister hath been laid upon them, so "his fatherly hand may ever be over them, and lead them in" the only way, "the knowledge and obedience of his word," to "everlasting life." After this, a more general prayer is offered up for them and the rest of the congregation together, that God would "vouchsafe," unworthy as we all are, so "to direct and govern both our hearts and bodies," our inclinations and actions, (for neither will suffice without the other,) "in the ways of his laws, and in the works of his commandments," that, "through his most mighty protection, both here and ever, we may be preserved in body and soul:" having the former, in his good time, raised up from the dead, and the latter made happy, in conjunction with it, to all eternity.

*Abp. Secker.*

(15.) In this Collect the bishop prays, that what he has done may not be an empty and insignificant sign. And this he does with so noble a mixture of humility and faith, as well agrees with the purest times. Depending upon the faith and promise of God, he knows that the graces he has now been conferring are as sure a consequence of the office

with them: And so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ; who, with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

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

† *Then the Bishop shall bless them, saying thus: (16.)*

THE blessing of God Almighty, the Fa-

ther has performed, as if he had in himself a power to give them. But still he considers from whom these gifts and graces come, and who alone can preserve and secure them; and therefore, under a due sense of this, he makes his humble supplications, that, as "he has now laid his hands" upon these people ("after the example of the apostles") to certify them thereby of God's favour and gracious goodness towards them; the fatherly hand of God may be ever over them, his holy Spirit be ever with them, and so lead them in the knowledge and obedience of his word, that in the end they may obtain everlasting life." *Wheatly.*

It is here desired, that the hand and Spirit of God may continue with the confirmed: the one to assist them in the understanding, the other to help them in the performance, of the divine will, till they come to everlasting happiness. "The word of God" shews us the way to heaven, "the Spirit" makes us to understand and obey the direction thereof: so that, if God hear this prayer, we cannot miss of that blessed end. *Deau Comber.*

(16.) These requests being thus made, it only remains, that all be dismissed with a solemn blessing; which will certainly abide with them, unless, by wilful sin or gross negligence, they drive it away. And in that case, they must not hope, that their baptism, or their confirmation, or the prayers of the bishop, or the Church, or the whole world, will do them any service. On the contrary, every thing which they might have been the better for, if they had made a good use of it, they will be the worse for, if they make a bad one. They do well to renew the covenant of their baptism in confirmation: but, if they break it, they forfeit the benefit of it. They do well to repeat their vows in the sacrament of the Lord's Supper: it is what all Christians are commanded by their dying Saviour, "for

ther, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the Holy*

the strengthening and refreshing of their souls:" it is what I beg all, who are confirmed, will remember, and their friends and ministers remind them of: the sooner they are prepared for it, the happier; and by stopping short, the benefit of what preceded will be lost. But if they are admitted to this privilege also, and live wickedly, they do but "eat and drink their own condemnation." So that all depends on a thoroughly honest care of their hearts and behaviour in all respects.

Not that, with our best care, we can avoid smaller faults. And if we entreat pardon for them in our daily prayers, and faithfully strive against them, they will not be imputed to us. But gross and habitual sins we may avoid, through God's help: and if we fall into them, we fall from our title to salvation at the same time. Yet even then our case is not desperate: and let us not make it so, by thinking it is: for, through the grace of the Gospel, we may still repent and amend, and then be forgiven. But I beg you to observe, that, as continued health is vastly preferable to the happiest recovery from sickness; so is innocence the truest repentance. If we suffer ourselves to transgress our duty; God knows whether we shall have time to repent: God knows whether we shall have a heart to do it. At best we shall have lost, and more than lost, the whole time that we have been going back: whereas we have all need to press forwards, as fast as we can. Therefore let the innocent of wilful sin preserve that treasure with the greatest circumspection; and the faulty return from their errors without delay. Let the young enter upon the way of righteousness with hearty resolution; and those of riper age persevere in it to the end. In a word, let us all, of

*Communion, (17.) until such time as he be confirmed, or be ready and desirous to be confirmed. (18.)*

every age, seriously consider, and faithfully practise, the obligations of religion. For "the vows of God are" still "upon us," (Ps. lvi. 12;) how long soever it be since they were first made, either by us, or for us: and it is in vain to forget what he will assuredly remember; or hope to be safe in neglecting what he expects us to do. But let us use proper diligence; and he will infallibly give us proper assistance, and "confirm us" all "unto the end, that we may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 8.

"Now unto him, who is able to keep us from falling, and present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

*Abp. Secker.*

(17.) This is conformable to the practice of the primitive Church, which always ordered that Confirmation should precede the Eucharist, unless there was extraordinary occasion to the contrary: such as was the case of clerical baptism, of the absence of a bishop, or the like: in which cases the Eucharist is allowed before Confirmation. *Wheatly.*

(18.) These were added to the last review, in compliance with the request of the Presbyterian divines, that Confirmation might not be made so necessary to the Holy Communion, as that none should be admitted to it, unless they had been confirmed.

By "ready" is meant that they "are arrived at a competent age, and can say the Creed, the Lord's prayer, and the Ten Commandments; and also can answer to the other questions of the Church Catechism."

*Shepherd.*

## THE FORM OF SOLEMNIZATION OF MATRIMONY. (1.)

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¶ *The laws respecting Matrimony, whether by publishing the Bans (2.) in Churches, or by License, being different in the several States; every Minister is left to the direction of those Laws, in every thing that regards the civil contract between the Parties.*

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

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, (3.) or shall be ready in some proper house, with their friends and neighbours; and there standing*

*together, the Man on the right hand, (4.) and the Woman on the left, the Minister shall say, (5.)*

DEARLY beloved, we are gathered together here in the sight of God, and in the

(1.) That this holy state was instituted by God is evident from the two first chapters in the Bible: Gen. i. 23; ii. 18. 24. Whence it came to pass, that, amongst all the descendants from our first parents, the numerous inhabitants of the different nations in the world, there has been some religious way of entering into this state, in consequence and testimony of his divine institution. Among Christians especially, from the very first ages of the Church, those, who have been married, have been always joined together in a solemn manner by an ecclesiastical person. And both in the Greek and Latin Churches offices were drawn up in the most early times for the religious celebration of this holy ordinance: but, being afterwards mixed with superstitious rites, our Reformers thought fit to lay them aside, and to draw up a form more decent and grave, and more agreeable to the usage of the primitive Church. *Wheatly.*

No part of our Liturgy has been so considerably abridged, and otherwise altered from the English Book, as the Form of Solemnization of Matrimony. These alterations may be accounted for partly, from a consideration of the numerous ecclesiastical regulations connected with Matrimony by the laws of England, and partly by a reference to the change which has taken place in the public taste since the Office was originally composed. It is further to be considered that great diversity prevails in the laws of the different States in relation to Matrimony, and in drawing up a form for general use, it was necessary to frame it in such a way that it should not interfere with any of our various civil institutions. The alterations have, I believe, been uni-

versally approved; and a comparison of the Forms in the two books will be sufficient to justify the prudence, judgment, and good taste of the American reviewers of the Liturgy. T. C. B.

(2.) The word "bann" comes from the barbarous Latin word *bannum, bandum*; or from *bannire*, which signifies to put out such an edict or proclamation. It came into use about the seventh or eighth century, when the Latin tongue was vitiated by the intermixture of a number of Gothic, Teutonic, and Gaulish words. For we find the use of it in the Capitulars of Charles the Great, in the year of our Lord 802. "*Bannimus firmiter, ut nemo amplius faciat,*" &c. "We publish it as a ban, that no one hereafter," &c.

*Dr. Nicholls.*

(3.) Partly that the office may be performed in a visible place; and partly in imitation of antiquity; for in the ancient Church marriages were solemnized in this place. *Dr. Nicholls.*

And since God himself doth join those, that are lawfully married, certainly the house of God is the fittest place, wherein to make this religious covenant. And therefore by the ancient canons of this Church the celebration of matrimony in taverns, or other unhallowed places, is expressly forbidden. And the office is commanded to be performed in the Church, not only to prevent all clandestine marriages, but also that the sacredness of the place may strike the greater reverence into the minds of the married couple, while they remember they make this holy vow in the place of God's peculiar presence. WHEATLY.

(4.) Because the right hand is the most honour-

face of this company, to join together this Man and this Woman in holy Matrimony; which is commended of St. Paul to be honourable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate, these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the Persons who are to be married, (6) he shall say,

I REQUIRE and charge you both (as ye will answer at the dreadful day of judg-

able place; which is therefore, both by the Latin and Greek and all Christian Churches, assigned to the man, as being head of the wife. The Jews are the only persons that, I ever heard, acted otherwise, who place the woman on the right hand of her husband, in allusion to that expression in the forty-fifth Psalm, "At thy right hand did stand the queen in a vesture of gold," &c.

*Wheally.*

(5.) To prevent that vain and loose mirth, which is too frequent at these solemnities, the office is begun with a grave and awful presence, which represents the action, we are about, to be of so divine an original, of so high a nature, and of such infinite concernment to all mankind, that they are not only vain and imprudent, but even void of shame, who will not lay aside their levity, and be composed, upon so serious and solemn occasion. And to prevent any misfortune, which the two parties might rashly, or perhaps inconsiderately, run into by means of their marriage, the minister charges the congregation, "If they know any just cause, why they may not lawfully be joined together, they do now declare it," before this holy bond be tied; since afterwards their discovery of it will tend perhaps more to the prejudice than to the relief of the parties.

*Wheally.*

(6.) Though others are first called upon to discover the impediments, if any such be known, as being most likely to reveal them; yet the parties themselves are charged, in the next place, as being most concerned to declare them. Since, should there afterwards appear any just impediment to their marriage, they must either necessarily live together in a perpetual sin, or be separated for ever by an eternal divorce.

*Wheally.*

(7.) The impediments being removed, we proceed to the marriage itself, which being a solemn compact, we first "ask the mutual consent of the parties," because consent of the persons is so essen-

ment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it: For be ye well assured, that if any persons are joined together otherwise than as God's word doth allow, their marriage is not lawful.

¶ The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification; but if no impediment shall be alleged, or suspected, (7) the Minister shall say to the Man,

M. WILT thou have this Woman to thy wedded Wife, to live together after God's

tial, that the marriage is not good without it: hence Rebekah's friends asked her consent. Gen. xxiv. 58. And in the firmest kind of matrimony among the Romans, the parties did mutually ask this of each other; and amongst all Christians, the priest in God's stead puts this question, that the declaration may be made as to God himself. *Dean Comber.*

The man therefore is asked, "Whether he will have this woman to his wedded wife;" and the woman, "Whether she will have this man to her wedded husband, to live together after God's ordinance in the holy estate of matrimony." And that they may the better know what are the conditions of this state, the minister enumerates the duties which each of them by this covenant will be bound to perform.

The man, for instance, is obliged, in the first place, to "love" his wife, which is the principal duty required by St. Paul, (Eph. v. 25;) and is here mentioned first, because, if the man hath this affection, he will perform with delight all the other duties; it being no burden to do good offices to those whom we heartily and sincerely love. 2. He must "comfort her," which is the same that St. Paul expresses by "cherishing," (Eph. v. 29;) and implies here, that the husband must support his wife under all the infirmities and sorrows, to which the tenderness of her sex often makes her liable." 3. He is to "honour" her, which is also directly commanded by St. Peter, (1 Pet. iii. 7;) for though the wife, as he says, be the "weaker vessel," yet she must not be despised for those unavoidable weaknesses, which God has been pleased to annex to her constitution, but rather respected for her usefulness to the man's comfortable being. 4. He must "keep her in sickness and health," which in St. Paul's phrase, is to "nourish," (Eph. v. 29,) or to afford her all necessaries in every condition. Lastly, he must consent to be faithful to her, and "forsaking all other, keeping himself only to her so

ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will. (S.)

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

N. WILT 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, and serve him, love,

long as they both shall live." (Mal. ii. 15, 16; 1 Cor. vii. 10;) which is added to prevent those three mischievous and fatal destroyers of marriage, adultery, polygamy, and divorce.

There is no difference in the duties, nor consequently in the terms of the covenant between a man and his wife; except that the woman is obliged to "obey" and "serve" her husband. Nor is this a difference of our own devising, but is expressly ordered by God himself, who, in those places of Scripture where he enjoins husbands to love their wives, commands the wives to be "subject" and "obedient" to their husbands. Eph. v. 22, 24; Col. iii. 18; Tit. ii. 5; Pet. iii. 1, 5. The rules also of society make it necessary; for equality, saith St. Chrysostom, breeds contention, and one of the two must be superior; or else both would strive perpetually for the dominion. Wherefore the laws of God, and the wisdom of all nations, have given the superiority to their husbands. *Wheatly.*

(8.) The whole matter being thus proposed to each party, they should each of them seriously weigh and consider it. And if they like this state of life, and the duties annexed to it; if they neither of them have any objection against the person of the other, but are persuaded they can each of them love the other, and that for ever, in all conditions of life; let each of them answer as the Church directs them, "I will;" which are the proper words that oblige in compacts, but which can never lay a more solemn obligation than when they are pronounced upon this occasion. For if we start back after speaking them here, we shall have as many witnesses of the falsehood, as there are persons present at the solemnity, namely, God and his angels, the minister and the congregation: and therefore in regard to so venerable an assembly, let them here be pronounced with all deliberate gravity, and for ever made good with all possible sincerity.

*Wheatly.*

(9.) The next thing in the solemnization is, "the mutual stipulation," or the covenant they make with one another, which is introduced with

honour, and keep him, in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say, (9.)*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their Troth to each other (10.) in this manner:*

¶ *The Minister receiving the Woman at her Father's or Friend's Hands, (11.) shall cause*

two very significant rites: first, "The father's giving the woman in marriage," (Luke xvii. 27; 1 Cor. vii. 38;) which custom was used amongst the Romans and the Christians in all ages. Secondly follows the "joining of hands," which all the world over is a ceremony signifying the contracting of friendship and making of covenants, (Prov. xi. 21; 2 Kings x. 15;) and hath ever been used in the covenant of marriage. Tobit. vii. 13. The father delivers her up to the priest as it were to commit her to God's disposal, and he in God's presence joins their "right hands," because the right hand is generally used in plighting our troth, and engaging our faith to any person; and having thus delivered them into each other's hands and power, (1 Cor. vii. 4.) the priest, while they thus give each other their hands, causeth them to make the mutual stipulation, or solemn engagement and vow to each other: he asked the parties consent before, and then in words of the future tense they promised they would have this person in marriage, but that is no more than "espousals," which of old was a different office from this of matrimony, and done some weeks or months before; but because some cast off their spouses, before the marriage was completed, the Church hath now put the espousals and marriage both into one office, only there they say, "I will;" and here, "I do take," &c. DEAN COMBER.

(10.) This old English expression answers exactly to the Latin, "fidem dare," to promise faithfully: this was the old usual form of speaking in stipulations and making bargains. So that when the Church requires of the persons to be married, that they shall give each other their troth; her meaning is, that they shall make a solemn assurance to each other, that they design to be husband and wife, and to live together in a faithful discharge of those rules and obligations, which God's law requires in that state. *Dr. Nicholls.*

(11.) The true reason, why the father gives away his daughter, probably is, because, in ancient times, the authority of a father was almost despotic



*the Man with his right Hand (12.) to take the Woman by her right Hand, and to say after him as followeth: (13.)*

I *M.* take thee *N.* to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my Troth. (14.)

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

I *N.* take thee *M.* to my wedded Husband, to have and to hold from this day forward,

The children were considered as his property. When any other person gives her away, he is supposed to be deputed by the father, or to act with his permission. At present the ceremony shews the father's consent; and that the authority, which he before possessed, he now resigns to the husband.

*Shepherd.*

(12.) The joining of hands naturally signifies contracting a friendship, and making a covenant, as observed before; and the right hand especially was esteemed so sacred, that Cicero calls it the "witness of our faith:" and therefore, the joining of these being used in all covenants, no wonder it should be observed in the solemn one of marriage. Accordingly we find it has been used, upon this occasion, by Heathens, Jews, and Christians in all ages.

*Wheatly.*

In both the ancient and modern offices of the Eastern and Western Churches, the priest is directed to join the hands of the man and woman, that each may confirm the covenant to the other.

*Shepherd.*

(13.) The declaration of the consent of the parties, already given, may be considered as a form of espousals; but the mutual stipulation, which each is to repeat with their own lips, is the most essential part of the marriage ceremony.

As a form of contract, the mutual stipulation prescribed by our Church is explicit and full. It comprehends whatever is essential to any contract. What adds to its beauty and excellence, is its plainness and simplicity. The sense is so clear, that it cannot be mistaken by the most ordinary capacity.

*SHEPHERD.*

(14.) Or, as the woman says, "I give thee my troth:" that is, for the performance of all that has been said, they, each of them, lay their faith or truth to pledge: as much as if they had said, If I perform not the covenant I have made, let me forfeit my credit, and never be counted just, or honest,

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 Troth.

¶ *Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring. (15.) And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth Finger of the Woman's left Hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed, (16.) and with all my worldly goods I thee endow: (17.) In the name of the Father, and of the Son, and of the Holy Ghost. (18.) Amen.

or faithful any more. And therefore they ought well to consider this vow, before they make it; and beware, that they never brake it.

*Dean Comber, Wheatly.*

(15.) Besides the pledge of our truth, there is a visible pledge also, namely, "the ring," which being anciently the seal by which all orders were signed, and all choice things secured, the delivery of this was a sign, that the party to whom it was given was admitted into the nearest friendship and the highest trust, so as to be invested with our authority and allowed to manage our treasure and other concerns, (Gen. xli. 42;) and hence it came to be a token of love, (Luke xv. 22;) and was used in matrimony not only among the Jews and Gentiles, but the Christians also, who, in Clemens Alexandrinus's time, gave their spouse a ring to declare her worthy of the government of the family, and thus it hath been used ever since. And we may observe, the matter, of which this ring is made, is gold, to signify how noble and durable our affection is: the form is round, to imply that our respect shall never have an end: the place of it is on the fourth finger of the left hand, where the ancients thought was a vein which came directly from the heart, and where it may be always in view: and being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token and remembrance of this covenant, which must never be forgotten; and if in ordinary bargains we have some lasting thing delivered as an earnest or pledge and memorial, much more is it needful here: and to scruple a thing so prudent and well designed, so anciently and universally used, does not deserve our serious confutation.

*Dean Comber.*

The ring is by positive institution "a token and pledge of the covenant made" by the parties contracting marriage: and as it is a permanent monument of the vows and promises then reciprocally

¶ *Then the Man, leaving the Ring upon the fourth Finger of the Woman's left Hand, the Minister shall say,*

Let us pray. (19.)

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

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

made, so it ought to be a perpetual monitor, that these vows be religiously observed, and these promises faithfully performed. *Shepherd.*

(16.) When the ring is delivered, the husband speaks to his wife, declaring the meaning general of this significant token, "with this ring I thee wed," that is, this is a pledge of that covenant of matrimony which I just now make with thee. DEAN COMBER.

(17.) These words promise a maintenance suited to the man's quality, or a participation of his fortune and estate. Wherever he is master, she is mistress. The wife is to have all things in common with her husband, except the power of alienating his estate. *Shepherd.*

(18.) This is a solemn ratification of the engagement: and he that has made it should remember, that every wilful violation of the covenant is an act of injustice done to the woman, and an offence committed against the Almighty.

*Dean Comber, Shepherd.*

(19.) The introduction to the benedictory prayer is copied from the form in the manual of Sarum, and other of the sentiments are borrowed from the Roman ritual: but instead of a blessing on the ring, which is prescribed in these offices, we are directed to implore a blessing on the parties which have contracted marriage: beseeching God that they may be enabled surely to perform the vow and covenant betwixt them made, whereof the ring given and received is a token and pledge, and may ever remain in perfect love and peace together, and live according to God's holy laws.

As an example of matrimonial fidelity our form specifies Isaac and Rebekah, who were probably selected for this reason. Isaac is the only Patriarch who had not a plurality of wives. He lived with Rebekah according to the divine ordinance in the primitive institution of marriage. The Greek offices enumerate Abraham and Sarah, Jacob and

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, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister join their right Hands (20.) together, and say:*

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

¶ *Then shall the Minister speak unto the Company:*

FORASMUCH as *M.* and *N.* have con-

Rachel, Moses and Zipporah, and others: but in the Roman ritual, no particular instance of conjugal fidelity is either mentioned or alluded to.

DEAN COMBER, SHEPHERD.

(20.) The covenant being thus made, and a blessing begged on it, the next thing is, "the Church's ratification" thereof in the name of God, who, being the supreme Lord, ought to confirm his servants' marriages: and this is done, first by declaring the authority upon which this covenant is founded, namely, upon the divine authority; for the rite of God's instituting, the vow hath been made in his presence, and promise made to him and in his name, wherefore God hath joined those who are thus married; and we declare in our Saviour's words, (Matt. xix. 6.) "Those whom God hath joined together, no man may put asunder." Secondly, the priest publisheth the marriage covenant, by repeating the manner in which it was made, by mutual "consent" declared, and by a solemn vow made "in the presence of God" and the "congregation," by plighting their troth "and giving a ring" as the visible and lasting pledge thereof, as well as "by joining hands:" therefore he now sets God's seal to this holy and religious compact to make it perfect and complete, "pronouncing them to be man and wife together. In the name of the Father, of the Son, and of the Holy Ghost, Amen." That is, they are joined rightly, according to the Christian rules, and by God's own authority, so that the union is sacred, and inviolable. Thirdly, this part is concluded with a solemn benediction, for being made by the divine authority and direction, the institution being his, and he being authorizer of, and witness to, the marriage, the priest may without scruple pronounce God's blessing on the parties, mentioning the whole Trinity in whose name the vow was made, and desiring God to bless them with all

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

good things, "to preserve and keep them" from all evil, praying that he will be kind and "favourable" to them, giving them such "grace," that they may "live" so lovingly and holily together "in this life," that, when they come into that world where they neither marry nor are given in marriage," they may

¶ *And the Minister shall add this Blessing :*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you : The Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

be both" made happy, and meet "in everlasting life, Amen." This is the priest's blessing, which is so comprehensive and so effectual, that the whole office was anciently called, "The blessing of the priest," which happily concludes this part.

DEAN COMBER.

## THE ORDER FOR

## THE VISITATION OF THE SICK (1)

¶ *When any Person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick Person's House, shall say, (2.)*

Peace be to this House and to all that dwell in it.

(1.) In so uncertain a world, where sickness sometimes interrupts the very joys of marriage, it is no wonder that this sad office should be placed next to matrimony: for all people in all conditions, of all ages and sexes, are subject to diseases continually: so that when any person falls sick, those that are in health must "remember them, as being themselves also in the body;" (Heb. xiii. 3.) and liable to the same calamities; and all Christians are commanded to visit their neighbours in this estate, and are promised they shall be rewarded by God for so doing. Psal. xli. 1, 2; Matt. xxv. 34. 36; James i. 27; Eccus. vii. 35. And in the primitive times they were famous for this piece of charity. But it is especially the duty of the Clergy, "to visit the sick," a duty instituted and enjoined by God himself; "Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he hath committed sins, they shall be forgiven him." James v. 14, 15. In which words (being the original and foundation of this office) we may note, first, that the duty is enjoined by divine authority, and therefore it is not barely a point of civility, but an act of religion, and a necessary duty which God requires from us. Secondly, The time to perform it is, "when any are sick among us;" for then the parties have most need of comfort, advice, and prayers, to support them and procure help for them as also to prepare them for their last and great account; and then these religious exercises will do us most good, because sickness embitters the world and endears heaven to us, making us pray devoutly, and hearken willingly to holy advice; so that this happy opportunity must not be lost: nor may it be deferred till the sick persons be very weak and nigh to death, for then they are incapable either to join in the office, or to receive the main benefits thereof; and the word in St. James is, "if any be

¶ *When he cometh into the sick Man's presence he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; spare us, good Lord, spare thy people, whom thou

infirm," (ver. 14;) to note, this should be done in the beginning of sickness, and not put off till the physicians give men over. Thirdly, As to the manner of performing this duty; 1. The sick man (or his friends) must "send for the priest," who else may either not know of his sickness, or when it may be seasonable to visit; and if he come un- sent for, it is more than he is obliged to do: but yet it is an act of great charity, because God requires the elders of the Church shall do this duty. The sick man must pray for himself, (ver. 13;) and his neighbours may pray with him and for him, (ver. 16;) but neither of these sufficeth, he must send for the minister besides, who, now the Church is settled, lives not far from him, and he is most able to give counsel, and most likely to prevail, because God requires him to perform this office, which is described in St. James, 1. By "praying over him," that is, beside him in the house where he lies sick. And since God enjoins prayers shall be made, and doth not prescribe the form; as all other Churches have made proper forms, so hath ours also composed this, which is the most full and useful office on this occasion extant in the world. 2. In St. James's time, and as long as the miraculous gift of healing continued, they "anointed the sick with oil also in the name of Jesus," not to convey any grace to the soul, (as the Papists now pretend to do by their extreme unction, lately made a sacrament,) but to work a miraculous cure which was the usual effect in those ages. But the power and gift being now ceased, the reformed Churches left off the oil, which was the sign, because the thing signified was now taken away. But yet we retain all the substantial parts of this office. 3. Here are by St. James set down "the benefits" which may be obtained by it, which are annexed to the "prayer of faith," the part which was not ceremonial, and which continues still as the benefits also shall do, namely, This shall be a means "to save the sick;" and more particularly,

hast redeemed with thy most precious blood ;  
and be not angry with us for ever.

*Answer.* Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us. (3.)

*Christ, have mercy upon us.*

Lord, have mercy upon us.

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

*Minister.* O Lord, save thy servant ;

*Answer.* Who putteth *his* trust in thee.

*Minister.* Send *him* help from thy holy place ;

1. "The Lord shall raise him up," that is, if God see that health be good for him, the devout performing of this office shall contribute to his recovery : or, 2. However (because men are mortal and must die at some time) it shall be a means "to procure forgiveness" of the sins he "hath committed." Wherefore as we love our friends, or our own souls, all care must be taken that this necessary and profitable office be not neglected.

DEAN COMBER.

(2.) When the priest enters the sick man's house, he salutes all that are in it, with that phrase which our Lord ordered his disciples to use when they went to cure both souls and bodies, (Luke x. 5,) "Peace be to this house;" which is a pious wish, for the health and prosperity of all "that dwell in it," and Christ hath promised it shall have its effect, and prove a real blessing. And because the litany is the proper office for averting evil, all of it should be used here, only in consideration of the parties' weakness, one petition is taken out of it, wherein we beg of God (who for our sins lays sickness on us) "not to remember our iniquities, nor those of our forefathers," which we have made ours by imitating them : but to "spare us" even from temporal judgments, because Christ hath "redeemed us with his precious blood : " however we entreat him to deliver us from eternal death, and "not to be angry with us for ever." To which all that are present, as suffering, or deserving to suffer, say, "Spare us, good Lord." And as all those who came to Jesus of old to be healed, used to cry, "Lord, have mercy on us," so do we here on the like occasion supplicate the whole Trinity for mercy, in that ancient form, called the lesser litany.

DEAN COMBER.

*Answer.* And evermore mightily defend *him*.

*Minister.* Let the enemy have no advantage of *him* ;

*Answer.* Nor the wicked approach to hurt *him*.

*Minister.* Be unto *him*, O Lord, a strong tower,

*Answer.* From the face of *his* enemy.

*Minister.* O Lord, hear our prayer ;

*Answer.* And let our cry come unto thee.

*Minister.*

O LORD, look down (4.) from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy ; give *him* comfort and sure confidence in thee ; defend *him* from the danger of the enemy ; (5.) and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. Amen.

(3.) This seems to be the proper petition for miserable persons : for those sick and distressed creatures, that came to Jesus for help, did generally address themselves to him in these words. "Have mercy on us" was the prayer of the two blind men, (Matt. xx. 30 ; ix. 27 :) and the woman of Canaan, with the father of the lunatic, used the same supplication, (Matt. xv. 22 ; xvii. 15 :) and since it prevailed with our Lord in his humiliation to pity, heal, and help those who used it there ; we may with more comfort send it up to him now in his exaltation. The whole Catholic Church hath ever esteemed it very fit for this purpose, in that it is so early found in the Western, and so often repeated in the Eastern offices for the sick.

DEAN COMBER.

(4.) That, which hath been more briefly desired in the responses, is now collected into two larger prayers, thence rightly called Collects. The first of which is for support under the affliction : the second, either for removing the affliction, or however for sanctifying it.

DEAN COMBER.

The last of these prayers was shorter before the last review. It then contained instances borrowed from the Roman offices ; which, being examples of miraculous cures, such as are not now to be expected, were prudently left out, and supplied with some other more suitable petitions.

DEAN COMBER, WHEATLY.

(5.) Faith and confidence in God is the only shield to secure the sick man from Satan's darts. Eph. vi. 16. And if this fail not, (Luke xxii. 32,) though he may be tempted and assaulted, he shall not be overcome. There is "danger" that this "enemy" may now tempt him, if he have lived carelessly, to despair ; if piously, to presumption ;

HEAR us, Almighty and most merciful God and Saviour: Extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, (6.) this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: that if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: Or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick Person (7.) after this form, or otherwise: (8.)

if he be weak, to impatience; if he be wavering, to unbelief; if he be worldly, by unwillingness to die; if he be secure, to defer his repentance: but we pray that God will preserve him from "the danger," and mischief of consenting to any of these temptations, and make him trust firmly in his mercy, and see clearly his own unworthiness; bear patiently what he hath so justly deserved; hold fast his good principles, and be very willing to die if God pleaseth, and very diligent while he lives to repent sincerely; so shall he be "kept perpetually" in "peace and safety;" his mind shall be in quiet, and his outward condition safe; this therefore we beg "through Jesus Christ our Lord. Amen."

Dean Comber.

(6.) The sufferer and his weaker friends may perhaps only desire present ease and restoration to health; but since health itself would not be a mercy, till the correction had effected that good end for which God sent it, we first pray, That he will "sanctify it to him," so as it may make him penitent and devout, humble and holy; for we know it is not the stroke of an enemy designing present destruction, but a "fatherly correction," for he hath time given him, and is yet sensible of his condition; we pray therefore "that the sense of his weakness" and extreme danger may make him take faster hold of God's mercy, (so absolutely necessary now,) and "add strength to his faith, and seriousness to his repentance," that he may perform it thoroughly and sincerely now, since this may be the last opportunity that ever he will have to judge himself before he come to God's judgment-seat; or if he have a longer time, this sickness cannot end well, whether it be in life or death, without this unfeigned repentance.

Dean Comber.

(7.) It is a part of a minister's office to exhort, as well as to pray for his people, and that not only in time of health, but also in sickness; (1 Thess. v. 14; 2 Tim. iv. 2:) for then they stand

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause soever this sickness be sent unto you; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness pa-

in most need of directions, and are then most likely to follow wholesome advice. The Church therefore, being unwilling to lose so likely an opportunity of doing good, when the sufferings of the patient make him tender and tractable, hath drawn up a proper and pious exhortation, to improve that happy temper for his soul's salvation. The form here prescribed exactly agrees with the heads of exhortation, which the priest was ordered to use to the sick by an ancient council above eight hundred years ago. It consists first of "instructions," concerning the author of afflictions, the ends for which they are sent, the manner how we are to bear them, and the benefits of improving them. And here, "if the person be very sick, the curate may end his exhortation."

But if his distemper will allow him to proceed, the minister is to admonish and stir him up to the practice of those virtues which are now especially needful: such as, in the first place, is "patience;" since, till his mind is made calm, it is in vain to press him either to faith or repentance. For which reason this second part of the exhortation we are speaking of endeavours to cheer up the spirits of the sick, by proper arguments, precepts, and examples.

And now, being in hopes that his mind is composed, the minister proceeds to give him such advice as is proper for one that is preparing for death. And since at his baptism he made a solemn vow to God, which he promised to keep all the days of his life; it is fit he should examine, now the end of his life may probably draw near, how he has performed and discharged that promise. And because one part of his vow was, "to believe all the articles of the Christian faith," therefore the priest particularly inquires into the sick man's belief. For to doubt of, or deny any of these articles, is to forsake the faith into which he was baptized.

WHEATLY.

tiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Minister may end his Exhortation in this place, or else proceed :*

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

(8.) The prayers are all prescribed: but the exhortation is left arbitrary to the discretion of the priest, who can hardly be thought to make a better.

*Bp. Sparrow.*

(9.) This examination concerning the faith of the person, whether it be Christian, is very necessary: for, if that be wrong, all is wrong. Christian religion consists in these two: a right faith, and a righteous life: and as a right faith without a righteous life will not save, so neither will a righteous life, without a right belief. He that hath said, "Do this, and live," hath said, "Believe, and live:" and how can we think him safe, that lives

rise again from death, and dwell with him in everlasting life. Now, therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons; I require you to examine yourself, and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian *man* should, or no.

¶ *Here the Minister shall rehearse the Articles of the Faith, (9.) saying thus :*

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

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

And dost thou believe in the Holy Ghost; The holy catholic Church; The communion of saints; The remission of sins; The resurrection of the flesh; And everlasting life after death?

¶ *The sick Person shall answer,*

All this I steadfastly believe.

indeed justly, but blasphemous impiously? This then is a principal interrogatory, or question to be put to the sick person, whether he believes as a Christian ought to do? And this the minister does by rehearsing to him the Creed. And there can be no better rule to try it by: for whatsoever was prefigured in the patriarchs, or taught in the Scriptures, or foretold by the prophets, concerning God the Father, Son, and Holy Ghost, is all briefly contained in the Apostles' Creed. The ancient fathers say, "This Creed is the touchstone to try true faith from false; the rule of faith, contrary to which no man may teach or believe." "This the

¶ *Then shall the Minister examine whether he repent him truly of his sins, (10.) and be in charity with all the world ; (11.) exhorting him to forgive, from the bottom of his heart, all Persons that have offended him ; and if he hath offended any other, to ask them forgiveness ; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, (12.) let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is*

Catholic Church received from the apostles. Holding this rule, we shall be able to convince all heretics whatsoever, that they departed from the truth."

*Bp. Sparrow.*

(10.) The first direction given (which was added at the last review) is, that the "minister shall examine whether he repent him truly of his sins." For it is very certain that all have sinned, (Rom. iii. 23;) and consequently that all have need of repentance: and therefore before the minister can give the sick man comfort upon any good grounds, it is fit that he should be satisfied of the truth of his repentance.

*Wheatly.*

And if he find the sick person hath examined slightly, or is not very sensible of the number, nature, and desert of his sins, not heartily grieved for them, or not steadfastly resolved (if he recover) to amend his life: the priest must impartially tell him the danger of dying in that impenitent state, and labour to bring him to repentance now, or else he must perish for ever. God's minister must not fear any man's anger, or destroy him by concealing this necessary though displeasing truth from him: and every man ought to give his spiritual physician leave to be plain and impartial, since his own salvation depends upon it.

*Dean Comber.*

(11.) In the next place he is to consider, "whether he be in charity with all the world, exhorting him to forgive, from the bottom of his heart, all persons that have offended him." For there is not any duty more enforced in the Gospel, than that of brotherly reconciliation, or forgiving of injuries, which even in the prayer that our Lord has taught us is made the condition of God's forgiving us. The example therefore of our Lord and his first martyr St. Stephen, who prayed for their murderers at the very instant of their death, should always be considered upon these occasions. "Father, forgive them, for they know not what they do," (Luke xxiii. 34;) and, "Lord, lay not this sin to their charge," (Acts vii. 60:) which were their dying words, should always be ours. For sure it is high time for men to forget their resentments against their neighbours, when they are just going to answer for their own misdoings: especially

owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ *The Exhortation before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister shall not omit earnestly to move (13.) such sick persons as are of ability, to be liberal to the poor.*

when we are taught so plainly by our Saviour, that, unless we have compassion on our fellow-servants, our Lord will exact from us all that we owe to him, and will deliver us over to the tormentors till we shall have paid what is due. Matt. xviii. 23. &c.

But besides the sick person's forgiving those that have offended him, "if he has offended any other, he must ask them forgiveness; and where he hath done injury or wrong to any man, he must also make amends to the uttermost of his power." For he who refuses to do this is not a penitent for the injury he has done, but would certainly do more, if he had time and opportunity; and therefore he can expect nothing but condemnation from that Judge, who knows the tendency and temper of his mind.

*WHEATLY.*

(12.) After the exercise of these two branches of charity, should follow the third, namely, that of giving to the poor: but before the sick man be exhorted to this, it is necessary that he should know what is his own to give. For which reason, "if he has not before disposed of his goods, he is then to be admonished to make his will, and to declare his debts, what he oweth and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors." And though the making of a will be a secular matter, which does not relate to those spiritual concerns which the minister comes to the sick man about; yet, since the affairs of intestates are generally left in so confused a manner, that strifes and contests are often the result, it is very prudently enjoined by our Church, that the minister should remind them of settling their affairs. "Men indeed should often be put in remembrance, to take order for the settling of their temporal estates while they are in health:" for no man is sure but that he may be taken off suddenly, without having time to perform it; or though he may be seized with a lingering disease, yet it may be such a one as may incapacitate him from doing it. Or supposing the best, that he may have timely notice or warning of his death, and his understanding hold good and perfect to the last; yet sure it must be a disturbance to a dying man, to



¶ *And then the Minister shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* fears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

have those moments taken up in ordering and disposing of his worldly affairs, which ought to be employed in preparing him for eternity. However, if our carelessness has deferred it till then, it must by no means be omitted now. WHEATLY.

(13.) The minister "may not forget to move the sick person," and that most earnestly, "to liberality, towards the poor. This is to have mercy upon our own souls," says St. Augustin, or "to make Christ our heir." For when the poor receive from us, Christ stands by, and reaches out his hand to receive with them. "In as much as ye have done it to one of these little ones, ye have done it to me." Matt. xxv. 40. And as it is always necessary to be put in mind of this duty, so especially at this time of sickness: for then "we are failing," and therefore most necessary it is then, to "make friends of the unrighteous mammon, that, when" we fail, "they may receive us into everlasting habitations." Luke xvi. 9. Then we are going to give up our account to God; and therefore then most necessary it is, to do the best we can, to procure a gracious absolution at the day of judgment. Now nothing seems more powerful with God to procure that, than liberality to the poor: "Come ye blessed, for I was hungry, and ye gave me meat." Matt. xxv. 34, 35.

*Bp. Sparrow.*

Say not, we must not think to merit heaven by alms deeds. For though heaven be too glorious to be bought by them, (as we teach against the papists, 1 Pet. i. 18.) yet God hath promised to re-

¶ *Then shall the Minister say this Psalm: (4.)*

Psalm 130. *De profundis.*

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

O let thine ears consider well the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss; O Lord, who may abide it?

For there is mercy with thee: therefore shalt thou be feared.

I look for the Lord, my soul doth wait for him; in his word is my trust.

My soul fleeth unto the Lord, before the morning watch; I say, before the morning watch.

O Israel, trust in the Lord, for with the Lord there is mercy; and with him is plentiful redemption.

And he shall redeem Israel from all his sins.

¶ *Adding this: (15.)*

O SAVIOUR of the world, who by thy

ward them in heaven who relieve the poor on earth, and gives heaven only to charitable men, (Matt. xxv. 42:) not for the merit of their charity, but of his free grace, (as we teach against hypocritical and sordid protestants who pretend this only to save their purses;) give therefore with assurance of reward. *Dean Comber.*

After this Rubric, there follows another, in the English office, recommending that the sick person make a "special confession of his sins, if he feel his conscience troubled with any weighty matter:" upon which the Priest is to "Absolve him," in a form which our reviewers have done well to reject. Commentators have indeed given a construction to it which may be tolerated, but in its most obvious acceptation, it is too nearly allied to those notions of absolution which have prevailed to such a mischievous extent in the Romish Church. T. C. B.

(14.) In the English Book, the 71st Psalm is used in this place: the change, however, appears to be judicious. T. C. B.

(15.) And now being for aught we know to take our last leave of our dear brother, we do it with giving him a solemn blessing at the parting, in which way the office is concluded as well in the Eastern as the Western Church. The blessings concluding this service of our own Church are more and fuller than in any other place. They consist of three solemn forms. The first is directed to God the Son, principally designed to obtain pardon for sin by his death and passion. The second is a formal blessing in the name of God the Father,

cross and precious blood hast redeemed us ; save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence ; and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion ; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee : The Lord bless thee and keep thee : The Lord make his face to shine upon thee, and be gracious unto thee : The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *Prayers which may be said with the foregoing service, or any part thereof, at the discretion of the Minister.*

¶ *A Prayer for a sick Child. (16.)*

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death ; look down from heaven, we humbly

chiefly intended to procure the defence of his Providence. The last, which was added at the last review, and is a paraphrase on that divine form, (Numb. vi. 24, 25, 26,) is an address to the whole Trinity ; wherein, that the sick person may be safe in life or death, "unto God's gracious mercy and protection," who is able to keep him from falling, and to present him spotless before his throne, "we commit him ;" praying that God the Father may "bless him" with all good, "and keep him" from all evil ; that God the Son may look cheerfully on him "and be gracious to him" in the pardon of his sins ; and that God the Holy Ghost may behold him favourably "and give him" that sweet "peace" of conscience which will fill him with joy, and carry him through death to a glorious immortality, and will support him "now and evermore : Amen."

*Dean Comber.*

(16.) There is so much variety in the state of sickness, that it is impossible one form, though it were ever so complete, should be contrived to fit all particular occasions. As to those whose dis-

beseech thee, with the eyes of mercy upon this child, now lying upon the bed of sickness : Visit *him*, O Lord, with thy salvation ; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake ; that if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully and doing good in *his* generation : Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ *A Prayer for a sick Person, when there appeareth but a small hope (17.) of recovery.*

O FATHER of mercies, and God of all comfort, our only help in time of need ; we fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body : look graciously upon *him*, O Lord ; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit, in the inner man : Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no

temper lies chiefly in the body, and who are of an age that is capable of comfort and advice, and have also their senses and understandings entire, and faculties and time enough to exercise all the fore-mentioned duties of religion ; the former office is very suitable and proper. But there are singular cases which require peculiar prayers, and more indeed than it is easy to provide for in any stated forms : however, there are four which our Church took notice of at the last review, and for which therefore she hath provided four suitable prayers.

The first of these is "for a sick child : " in which case, as a fondness and love of the parents will direct them to use all human means for its recovery ; so Christianity should instruct them to turn the violence of their passion into fervent addresses to Almighty God to help it. WHEATLY.

(17.) When the disease has almost got the victory of the sick, it is not to be expected that the man should do much on his part for the bettering of his future state. And therefore since (it is to be hoped) he hath already gone through the pre-

more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

† A Commendatory Prayer (18.) for a sick Person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; we humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight: Wash it, we pray thee, in the blood of that immaculate Lamb; that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lust of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us

paratory exercises of patience and submission, of faith and repentance, of thankfulness and charity; but is now rendered incapable of any other office; the minister must take care that at least he do not want such farther benefits as the Church has provided for him in this excellent form. *Wheatly.*

(18.) We know that "when the dust returns to the earth as it was, the spirit returns unto God that gave it," (Eccles. xii. 7:) and therefore our Saviour himself, when he was expiring on the cross, cries out to his Father, "Into thy hands I commend my spirit." Luke xxiii. 46. And that we are to imitate his holy example, is evident from the practice of his first martyr St. Stephen, who also at his death commended his soul into the hands of his Redeemer. Acts vii. 59. Accordingly the succeeding ages of the Church always observed the same religious rite. *Wheatly.*

to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

† A Prayer for Persons troubled (19.) in Mind or in Conscience.

O BLESSED Lord, the Father of mercies, and the God of all comfort, we beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities: Thy wrath lieth hard upon *him*, and *his* soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers: Break not the bruised reed, nor quench the smoking flax: Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice: Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*; and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

† A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this

(19.) When any become melancholy through bodily distempers, or by evil principles are troubled with dismal and false apprehensions of God, or are too much disturbed in their inward peace and quiet through a dreadful sense of their former sins; it is fit that the spiritual physician should be called, that he may discreetly apply the promises of God, and endeavour to obtain his consolation and mercy for the dejected penitent's deplorable state; to which purpose the prayer, that is here provided, is very pertinent and useful. *ib.*

Here ends the Visitation office, in the English Book. The Prayers which may be said "in behalf of all present at the visitation," or "in case of sudden surprize and immediate danger," and the "Thanksgiving for the beginning of recovery," were added at our revision. They are taken from Bp. Taylor. *T. C. B.*

vale of misery, in holiness and righteousness, all the days of our lives: That, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world: All which we ask through Jesus Christ our Lord. *Amen.*

† *A Prayer which may be said in case of sudden surprise or immediate danger.*

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve *his* life, that there may be place for repentance: But, if thou hast otherwise appointed, let thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to thee, as may in a short time do the work of many days: That among the praises which thy saints and holy angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unspeakable glory, that thou hast redeemed

the soul of this thy servant from eternal death, and made *him* partaker of the ever lasting life, which is through Jesus Christ our Lord. *Amen.*

† *A Thanksgiving for the beginning of a recovery.*

GREAT and mighty God, who bringest down to the grave, and bringest up again; we bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and, at last, didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: That being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness; and to bless thy holy name for all thy goodness towards *him*, through Jesus Christ our Saviour: To whom with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

# THE COMMUNION OF THE SICK. (1.)

¶ Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church, that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be two at the least;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following:

## *The Collect.*

ALMIGHTY everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; we 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 that whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

(1.) It has been the constant usage of the Church, in all probability derived from the apostolical times, for persons dangerously sick to receive the holy Sacrament of the Lord's Supper for their spiritual comfort and assistance. Hence this private Communion obtained the name of viaticum among the Latins, and a correspondent name among the Greeks: that is, provision as it were laid in to sustain them in their journey to the other world. Our Church follows this example of the primitive ages. And rather than the sick man should want so necessary a comfort, we are allowed to dispense it in a private house, and to a small company, which in other cases we avoid. Indeed there are divers weighty reasons why the dying Christian should receive this sacrament, and why ministers should persuade them to it, and labour to fit them for the worthy receiving of it. For, 1. This is the highest mystery of religion, and fittest for those who are by sickness put into a heavenly frame and are nearest to perfection. 2. This is God's seal of remission to all that receive it with penitence and faith. 3.

## *The Epistle.* Heb. xii. 5.

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.* St. 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.

This arms them against the fear of death, by setting Jesus before them, who died for them, and hath pulled out the sting of death. 4. This assures them of their resurrection, by keeping them members of Christ's body. John vi. 54. 5. It declares they die in the peace and communion of the true Church, out of which there is ordinarily no salvation. And if the sick man have done all the duties in the foregoing office, he is prepared to die, and therefore fit for this Communion; and if he do receive it with devotion, the comfortable assurances of God's love, which he gets here, will never leave him till he see God face to face. We shall only add, that lest the fears of the divine displeasure which sick men are very apt to entertain, should trouble their minds, and hinder their joy and comfort in this holy ordinance, the Church hath chosen a peculiar Epistle and Gospel on purpose to comfort them and deliver them from these fears; and also made a proper Collect to beg patience for them under this their affliction. All which are so plain they need no ex-

- ¶ *After which the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words, Ye who do truly, &c.*
- ¶ *At the time of the distribution (2.) of the Holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the sick, and last of all to the sick person.*
- ¶ *But if a man, either by reason (3.) of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth.*
- ¶ *When the sick person is visited and receiveth the Holy Communion all at one time, then the Minister, for more expedition, shall cut off the form of the Visitation at the Psalm, and go straight to the Communion.*
- ¶ *In the times of contagious sickness or disease, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the Minister alone may communicate with him.*

plication, but only require the sick man's devout attention, and then it is hoped they will not fail of their desired effect.

*Dr. Nicholls, Dean Comber.*

(2.) The minister, we know, is always to receive the Communion himself, before he proceeds to deliver it to others: but the reason perhaps why the sick man is to receive last, may be, because those who communicate with him, through fear of some contagion, or the noisomeness of his disease, may be afraid to drink out of the same cup after him.

*Wheatly.*

(3.) We have seen the Church's care to provide all necessaries for a sick person's salvation: it were an happy thing, to see in the people an answerable diligence in the use of these ghostly of-

fices; that they would, when they are sick, send for the priest; not verbally only to comfort them, by rehearsing to them comfortable texts of Scripture, whether they belong to them or not, (which is not to heal the sick, but to tell them that they have no need of the spiritual physician, by which means precious souls perish, for whom Christ died:) but to search and examine the state of their souls, to shew them their sins, to prepare them by ghostly counsel and exercises of penance, for absolution, and the holy Communion; whereby they might indeed find comfort, remission of sins, and the Holy Ghost the Comforter. And this should be done, while the sick person hath strength and ability to attend and join with him in these holy services.

*Ep. Sparrow.*

## THE ORDER FOR

## THE BURIAL OF THE DEAD. (1.)

¶ *Here is to be noted, that the Office ensuing is not to be used (2.) for any unbaptized adults, any who die excommunicate, (3.) or who have laid violent hands upon themselves. (4.)*

¶ *The Minister, meeting the corpse at the entrance of the churchyard, (5.) and going before it, (6.) either into the church, or towards the grave, (7.) shall say, or sing, (8.)*

(1.) If all our prayers and endeavours for our friend prove unavailable for the continuance of his life, we must with patience submit to the will of God, "to whom the issues of life and death belong:" and therefore, after recommending his soul to God, which immediately upon its dissolution returns to him, it is fit we should decently dispose of his body, which is left to our management and care.

2. It is true indeed, the manner of funerals has varied according to the different customs of several countries: but all civilized nations have ever agreed in performing some funeral rites or other. The most ancient manner was by "burying them in the earth;" which is indeed so natural, that some brutes have been observed, by mere instinct, to bury their dead with wonderful care. The body, we know, was formed of the dust at first, and therefore it is fit it should "return to the earth as it was;" (Gen. iii. 19; Eccles. xii. 7:) insomuch that some heathens have, by the light of reason, called burying in the earth, the being "hid in our mother's lap," and the being "covered with her skirt."

3. But though other nations sometimes used interment, and sometimes burning; yet the Jews confined themselves to the former alone. There is a place or two indeed in our translation of the Old Testament, (1 Sam. xxxi. 12; Amos vi. 10,) which might lead us to imagine that the rite of burning was also used by them sometimes. But upon consulting the original texts, and the customs of the Jews, it does not appear that the burnings there mentioned were any thing more than the burning of odours and spices about their bodies, which was an honour they usually performed to their kings. 2 Chron. xvi. 14; xxi. 19; Jer. xxxiv. 5. So that, notwithstanding these texts, we may safely enough conclude, that interment or burying was the only rite with them; as it was also in after-times with the Christian Church. For wherever paganism was extirpated, the custom of burning was disused; and the first natural

way of laying up the bodies of the deceased entire in the grave obtained in the room of it.

4. And this has always been done with such solemnity, as is proper to the occasion. Sometimes indeed it has been attended with an expensive pomp, that is unseemly and extravagant. But this is no reason why we should not give all the expressions of a decent respect to the memory of those whom God takes from us. The description of the persons who interred our Saviour, the enumeration of their virtues, and the everlasting commendation of her who spent three hundred pennyworth of spikenard to anoint his body to the burial, have always been thought sufficient grounds and encouragements for the careful and decent sepulture of Christians. And indeed, if the regard due to a human soul rendered some respect to the dead a principle that manifested itself to the common sense of heathens, shall we think that less care is due to the bodies of Christians, who once entertained a more glorious inhabitant, and were living temples of the Holy Ghost? (1 Cor. vi. 19;) to bodies which were consecrated to the service of God; which bore their part in the duties of religion; fought the good fight of faith and patience, self-denial and mortification; and underwent the fatigue of many hardships and afflictions for the sake of piety and virtue? to bodies, which, we believe, shall one day be awakened again from their sleep of death; have all their scattered particles of dust summoned together into their due order, and be "fashioned like to the glorious body of Christ," (Phil. iii. 21; see also 1 Cor. xv. 42—44;) as being made partakers of the same glory with their immortal souls, as once they were of the same sufferings and good works! Surely bodies so honoured here, and to be so glorified hereafter, and which too we own, even in the state of death, to be under the care of a divine providence and protection, are not to be exposed and despised by us as unworthy of our regard.

DEAN COMBER, WHEATLY.

As to the office and order of burial, we must note that the ignorance and corruption of the later centuries had not vitiated any of the sacred administrations more than this of burial; on which the fancies of purgatory and prayers for the dead had so great an influence, that most of the forms now extant consist of little else but impertinent and useless petitions for the dead. Our protestant Reformers therefore, remembering St. Augustine's rule, that all this office is designed rather for the comfort of the living, than the benefit of the dead, have justly rejected these superstitions; and contrived this present form wholly for the instruction, admonition, and comfort of the attendants on this solemnity, and therein have reduced this matter to its prime intention and use. It is not easy to tell exactly, what the primitive form of burial was: but the Psalms were a principal part of it, as all the fathers testify. They are now also a chief part of this office: and the rest is generally taken out of holy Scripture, being such places as are most proper to the occasion, so as to form altogether a most pious and practical office.

*Dean Comber.*

It should be observed, that too many, who attend funerals, seem wholly unconcerned at those prayers, which the minister offers up to God: as if they had nothing more to do, than barely to listen to and hear them. I beseech these inconsiderate persons to remember, that the solemnity of funerals is part of religious worship, and that the whole congregation ought to assist and join therein. And surely, were they duly affected with spectacles of mortality; were they sensible of the uncertainty of their own lives, and the infinite concerns of that eternity; into which one of their brethren is newly entered; they could not forbear lifting up their hearts to God, and pouring forth the most fervent devotions, when they pay the last office to their departed friends and neighbours.

*Dr. Bennet.*

(2.) The persons, capable of Christian burial, are only those within the pale of the Church; for the rubric excludes all others from this privilege: which is agreeable to the sense of all nations, who have generally thought fit to punish some kinds of malefactors with the want of these rites after their death, as well to afflict the criminal, while he lives, with apprehensions of the disgrace to be done to his body, which is naturally dear to all men; as to perpetuate the odium of the crime, while the corpse is exposed to public scorn after the offender hath parted with his life. Thus murderers were punished among the Romans: and among the Greeks robbers of temples and sacrilegious persons, as also those that betrayed their country, with divers other notorious transgressors. But none have been so justly and so universally deprived of that natural

right, which all men seem to have in a grave, as those who break that great law of nature, the law of self preservation, by laying violent hands upon themselves. These were forbidden to be buried among the Jews, and among the ancient Romans also. And, to confirm the equity of these customs, we find the Christian councils, as well abroad as at home, have forbidden the clergy to bury those that killed themselves; as doth also our present rubric in imitation of those ancient constitutions. And for very great reason: namely, to terrify all from committing so detestable and desperate a sin; as is the wilful destroying of God's image, the casting away of their own souls, as well as their opportunities of repentance: the Church hereby declaring, that she hath little hopes of their salvation, who die in an act of the greatest wickedness, which they can never repent of, after it be committed.

To these are to be added all that die under the sentence of excommunication, who in the primitive times were denied Christian burial also, with the intent of bringing the excommunicated to seek their absolution and the Church's peace for their soul's health, ere they leave this world.

All other persons, that die in the communion of the visible Church, are capable of these rites of Christian burial, according to the rules and practice both of the primitive and the present ages.

DEAN COMBER.

Though this rubric was not drawn up till 1661, and none of the regulations, which it enjoins, excepting only what relates to persons excommunicate, was before that time specified in any of our articles, or ecclesiastical constitutions; yet it must not be considered as a new law, but merely as explanatory of the ancient canon law, and of the previous usage in England.

SHEPHERD.

The word "Adults" was inserted in this rubric at the American revision: from which it appears to have been the intention of the reviewers that the service might be used for unbaptized infants. This cannot be done by the English Rubric.

The alteration was probably dictated by tenderness of feeling. The provision, however, was not originally adopted for the punishment of the infants, who are incapable of crime, but to deter parents from neglecting to have them baptized. T. C. B.

(3.) Not that the Church determines any thing concerning the future state of those that depart before they are admitted to baptism: but since they have not been received within the pale of the Church, we cannot properly use an office at their funeral, which all along supposes the person that is buried to have died in her communion.

WHEATLY.

It has been made a question in England whether this office may be used over such as have been



baptized by the dissenters or sectaries, who have no regular commission for administering the sacraments. Mr. Wheatly seems to think that the Clergyman is not obliged to recognize any baptisms but such as are proved by the Parish Registers. But by this rule he would exclude the children of Roman Catholics, the validity of whose baptism he would not be disposed to dispute. One of the highest tribunals in England, has, however, within a few years past, decided in favour of the legality of the Baptism of Dissenters, upon principles of ecclesiastical law. And Mr. Shepherd well observes that nothing more is necessary for the settlement of this point, than an appeal to the decisions of the English Ecclesiastical Courts since the days of Elizabeth. The prosecutions, excommunications, and pains and penalties to which the Presbyterians were subjected, are so many demonstrations that the Church holds them to be Christians, and admits, of course, the validity of their baptism. To excommunicate him who has no right to Church Communion, would be an absurdity; and he has no right to Communion, who is not legally baptized.

T. C. B.

(4.) Of which sort are to be understood, not all who have procured death unto themselves, but who have done it voluntarily, and consequently have died in the commission of a mortal sin; and not idiots, lunatics, or persons otherwise of insane mind. The proper judges, whether persons, who died by their own hands, were out of their senses, are the coroner's jury. The minister of the parish hath no authority to be present at viewing the body, or to summon or examine witnesses. And therefore he is neither entitled, nor able, to judge in the affair: but may well acquiesce in the public determination without making any private inquiry. Indeed, were he to make one, the opinion, which he might form from thence, could usually be grounded only on common discourse and bare assertion. And it cannot be justifiable to act on these, in contradiction to the decision of a jury after hearing witnesses upon oath. And though there may be reason to suppose, that the coroner's jury are frequently favourable in their judgment, in consideration of the circumstances of the deceased's family with respect to the forfeiture, and their verdict is in its own nature traversible; yet the burial may not be delayed, until that matter upon trial shall finally be determined. But, on acquittal of the crime of self-murder, the body in that case not being demanded by the law, it seemeth that a clergyman may and ought to admit that body to Christian burial.

*Dr. Burn.*

(5.) All nations whatsoever, Jews, Heathens, and Christians, have ever had solemn places set apart for this use; but in permitting their dead to

be buried either in or near their places of worship, the Christians differ from both the former. For the Jews, being forbid to touch or come near any dead body, and it being declared that they who did so were defiled, had always their sepulchres without the city, (Luke vii. 12:) and from them it is probable the Greeks and Romans derived, not only the notion of being polluted by a dead corpse, but the law also of burying without the walls. For this reason the Christians, so long as the law was in force throughout the Roman empire, were obliged, in compliance with it, to bury their dead without the gates of the city: a custom which prevailed here in England till about the middle of the eighth century, when Archbishop Cuthbert of Canterbury obtained a dispensation from the Pope for making Church-yards within the walls. However, that the Christians did not do this out of any belief that the body of a dead Christian defiled the place or persons near it, may be inferred from their consecrating their old places of burial into places of divine worship, and by building their Churches, as soon as they had liberty, over some or other martyrs' grave. After Churches were built indeed, they suffered no body to be buried in them; but had distinct places, contiguous to them, appropriated to this use, which, from the metaphor of sleep, by which death in Scripture is often described, were called cemeteries, or sleeping places. The first that we read of, as buried any where else, was Constantine the Great, to whom it was indulged, as a singular honour, to be buried in the Church-porch. Nor were any of the Eastern emperors, for several centuries afterwards, admitted to be buried any nearer to the Church: for several canons had been made against allowing this to any person of what dignity soever: and even in our own Church we find, that, in the end of the seventh century, an Archbishop of Canterbury had not been buried within the Church, but the porch was full with six of his predecessors that had been buried there before. By a canon made in King Edgar's reign, about the middle of the tenth century, "no man was allowed to be buried in the Church, unless it were known that he had so pleased God in his lifetime, as to be worthy of such a burying place:" though above a hundred years afterwards we meet with another canon, made at a council at Winchester, that seems again to prohibit all corpses whatsoever, without any exception, from being buried in Churches. But in later times, every one that could pay for the honor, has been generally allowed it: but since all cannot purchase it, nor the Churches contain all, there is a necessity of providing some other conveniences for this use. And this has generally been done by enclosing some of the ground around the Church, for a burying-place

I AM the resurrection and the life, (9.) saith the Lord; he that believeth in me, though he were dead, yet shall he live: and

or Church-yard: that so, as the faithful are going to the house of prayer, they may be brought to a fit temper and disposition of mind, by a prospect of the graves and monuments of their friends: nothing being more apt to raise our devotion, than serious thoughts upon death and mortality. But wherever the grave is, the priest is to "go before," and to lead the company thither, and to conduct and introduce, as it were, the corpse of the deceased into its house of rest.

*Dean Comber, Wheatly.*

In Eng'land, the Church-yard is now intended for the use of the parishioners, and others dying in the parish; who, as the civilians express it, are entitled to burial there of common right. But no clergyman is compellable to bury any extra-parochial corpse in his Church-yard. It is no part of his parochial duty. It is a matter of mere indulgence, grace, and favour, which he may grant upon whatever terms he pleases: provided such extra-parochial person, or his predecessors, have not, with the concurrence of the minister and parishioners, obtained a faculty from the judge of the Bishop's court, to have a burying place in such church yard for ever.

*Shepherd.*

(6.) Without enlarging upon the ancient manner of burial in other particulars, it may be here noted, that the body of the deceased Christian was first washed, (Acts ix. 37;) and sometimes embalmed with very great cost and care: and being decently wrapped in fine linen, and dressed for the grave, it was put into a coffin, brought forth by the friends; and, if the person was of great sanctity, or one of the clergy, it was carried on the shoulders of priests or bishops towards the Church or cemetery, where it was to be laid. However, the priest ever went before the corpse, both in the Eastern and Western Church, as our rubric now enjoins; for he was to begin those holy hymns, wherewith the deceased were brought to their graves: the nearest friends and principal mourners went next; and then all the company followed in order after the bier: which ancient custom hath this excellent moral in it; To be a memento to us, who survive, that this our deceased friend is gone before us; and that we must all follow him very shortly to the same place.

*Dean Comber.*

(7.) Though it is not expressly stated in the rubric, yet it is understood by the Church, and ought to be explained to the people, that the prayers and exhortations in the burial office are not for the benefit of the dead, but for the instruction and comfort of the living. Whether the Psalms and lesson be read before, or after, the interment; whether the

whosoever liveth and believeth in me, shall never die. *St. John xi. 25, 26.*

I KNOW that my Redeemer liveth, (10.)

corpse is, or is not, taken into the Church; are in their own nature matters of indifference: and so the Church has left them. Still the Psalms and lesson are so exceedingly proper for the occasion, that I presume few clergymen would be disposed to omit them, even if they had, what in this instance they have not, a discretionary power.

When the rubrics were formed, there was a reason for the minister's going to the grave in the first place, which does not at present exist. It was then in some places not uncommon, to bury the poorer people without a coffin, the body being wrapped in some thick coarse clothing. On such occasions there might be an obvious reason for not admitting the corpse to be brought into the Church. And even at present, where the deceased may have died of the small pox, or any other infectious disease; or when the body is putrid, or otherwise offensive; the minister, for the sake of the health of the company attending the funeral, as well as on account of the congregation, who may assemble the same or the following day, would not, I conceive, exercise his discretion improperly, if he should first go to the grave, and then into the Church.

*Shepherd.*

(8.) Since the following of a dear and beloved friend to the grave must naturally raise in us some melancholy and concern, the Church calls in the aids of religion to raise and cheer our dejected hearts. It was with this design that pious antiquity carried out their dead with hymns of triumph, as conquerors that had gloriously finished their course, and were now going to receive their crown of victory. To this end again were those Hallelujahs sung of old, as they went to the grave; a custom still retained in many parts of this nation, where they divert the grief of their friends and mourners, by singing Psalms from the house to the very "entrance of the church-yard."

WHEATLY.

(9.) The priest begins with the words, which were spoken at first by the blessed Jesus, as he was going towards the grave of a beloved friend, with intent to comfort a pious mourner; words so proper to the occasion, that they have been used in the burial office of almost all Churches whatever; having been anciently read for one of the Gospels in the Western Church, and often repeated by the priest in the Greek office. Poor Martha's affection and sorrow for her brother had almost swallowed up her faith in Jesus, and it is not unusual for the same passions still to prevail to the same excessive degree: but our Lord here comforts both her and us, by reminding us of his omnipotence,

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, (11,) and it is certain we can carry nothing out.

and absolute power to raise the dead, and restore them to life, as well in a natural as a spiritual sense. If then we can recover but the exercise of our faith, we shall be much more at ease; as remembering that the soul of our deceased friend, though parted from his body, is still alive, and that even his corpse, which we follow, shall live again as soon as ever Christ shall call it. *Dean Comber, Wheatly.*

(10.) The book of Job contains so many lively descriptions of the miseries of human life, and the felicity of a religious and holy death, that it hath been anciently esteemed of special use in this office: and the Western Church of old had nine several lessons at burial from hence, beginning at Job vii. 16. And this very sentence is there reckoned the eighth lesson. And it is very proper to this occasion, as being a noble example of the exercise of that faith prescribed in the former verse. And surely if he, who lived among the Gentiles so long before the revelation of Christianity, could sustain his spirit with the hopes of a resurrection; it will be no small reproach to us, who have fuller and better assurances of it, to be slower in our belief of this article than he. The old translation of these verses in Job, (which was retained in our office till the last review, when from the Sceptch Liturgy it was changed for the new one,) as it was more agreeable to the ancient versions and the sense of the fathers, so was it more applicable to the present occasion. The words, as they stood then, were as follow: "I know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God in my flesh; yea, and I myself shall behold him, not with other, but with these same eyes." Thus the fathers read it, and accordingly explained it of a particular resurrection of this very body. And in this sense it is an admirable consolation to all that mourn for the loss of friends, namely, to believe with holy Job, that the same person we are now laying in the earth, there to crumble and moulder into dust, shall, in due time, by the power of God, arise from his grave; and live again. We lose indeed the sight of him for a season, but "we know that Jesus our Redeemer liveth," who will in due time raise us all from the dust, when both our friend and we shall all behold him, and even know and distinguish each other again with these very eyes. *Dean Comber, Wheatly.*

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 1 *Tim. vi. 7. Job i. 21.*

¶ *After they are come into the church, shall be said or sung the following Anthem, taken from the 29th and 90th Psalms. (12.)*

LORD, let me know my end, and the

(11.) The next grace to be exercised at this time is patience, which, upon these occasions, is often violently assaulted by worldly considerations: for when we reflect on our own loss, in being deprived of a friend; or descend lower, to reflect upon the comforts of the world which he hath left behind him; our passions are apt to overflow. But here a third sentence comes in to allay both these griefs. We have lost perhaps a tender, dear, and useful friend: but what then? we brought no friends with us into the world, nor can we carry them out from hence. They were given us by God, who can raise up others in their stead; and they are taken away by him, to wean our affections from any thing here. We should therefore rather bless the giver for the time we have enjoyed them, than murmur at his taking them, after he has lent them us so long.

Again, as to our friend, it is true, he is going naked to the grave: but alas! he goes no otherwise than he came: (saith the wise man) "as he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." *Eccles. v. 15.* "He shall carry nothing away with him" (saith the Psalmist) "when he dieth, neither shall his pomp follow him." *Psalm xlix. 17.* Whilst he was engaged on this stage of the world, God furnished him with a habit suitable to the part which he expected him to perform: shall any of us therefore think it strange, that the actor is undressed when his part is done? In a word, let us consider ourselves under what character we please, there is still the same reason to join with the holy penmen in these noble reflections: "We brought nothing into the 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." *WHEATLY.*

(12.) The singing of psalms and hymns at funerals was a custom used among Christians even from the first ages, and mentioned frequently by St. Jerome, St. Chrysostom, and many others. St. Jerome affirms that this usage arose from primitive tradition: which is very likely, if we consider how generally it hath been observed in the Greek rubric. The like use there is also in the Latin Church. In compliance with this ancient and universal custom we have Psalms prescribed also,

number of my days ; that I may be certified how long I have to live.

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

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

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

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

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord ; and with thine ears consider my calling : hold not thy peace at my tears.

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

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

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

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

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

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which are as agreeable to this solemnity, as any that have place in the best offices of this kind now extant in the world. *Dean Comber.*

In the English service, the 39th and the 90th Psalms are given entire ; the rubric leaving it to the minister to use one or both of them, according to his discretion. Here we have the most appropriate parts of both collected into an anthem.

T. C. B.

The former of these psalms, the 39th, is supposed to have been composed by David, upon Joab's reproaching him for his public grief for Absalom's death ; and is of use in this place, to direct and comfort those that mourn, to check all loud and unseemly complaints, and to turn them into prayers and devout meditations.

The other was composed by Moses in the wilderness upon the death of that vast multitude, who, for their murmuring and infidelity, were sentenced to leave their carcases in the wilderness ; and who accordingly wasted by little and little before they came into the land of Canaan. **WHEATLY.**

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.

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

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

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

¶ *Then shall follow the Lesson, (13.) taken out of the fifteenth chapter of the first Epistle of St. Paul to the Corinthians.*

1 Cor. xv. 20.

NOW is Christ risen from the dead, and

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(13.) The admirable composers of this office, like that good scribe instructed to the kingdom of heaven, (Matt. xiii. 52,) do bring forth out of their treasures things new and old : that is, as St. Jerome expounds it, the choicest parts both of the Old and New Testament : after the psalms out of the Old Testament therefore, they have added this Lesson out of the New. And since the faith of the resurrection is not only the principal article of a Christian's belief, but also that which chiefly concerns us on this occasion, as well as to allay our sorrow for the party deceased, as to prepare us freely to follow when God calls ; therefore they have chosen this chapter, which, though it stand among the Epistles, is called St. Paul's Gospel, (ver. 1,) and is the fullest account of the resurrection that the whole Scripture doth afford : that article being here so strongly proved, so plainly described, and so pertinently applied, that nothing could have been so suitable to this purpose, which made it to be anciently taken notice of, as a very proper passage for funeral occasions. Hence the

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

wheat, or of some other grain. But God giveth it a body as it hath pleased him; and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on in-

Western Churches of old did read one Epistle out of it, beginning at ver. 51: and our Salisbury office hath taken one little portion out of it, beginning at ver. 20. But our judicious reformers thought not fit to mangle it: beginning therefore with ver. 20, they continue it to the end of the chapter. The lesson consists of three parts: first, the certainty of the resurrection is proved. ver. 20—34. Secondly, The queries relating to it are solved. ver. 35—54. Thirdly, the application of the whole is made. ver. 55—58.

*Dean Comber.*

The resurrection of the dead, is "the foundation of our faith, the pillar of our hope, and the key-stone of the Christian fabric." And at the solemnization of a funeral, a discourse on this subject is peculiarly proper; being at once calculated to alleviate our sorrow for the loss of the deceased, to

display our hope, to strengthen our faith, and to encourage us, by persevering in the practice of every virtue, to prepare for our own departure out of this world, and for the resurrection to eternal life. Our Church has accordingly selected, from the writings of St. Paul, the most full and circumstantial account of the resurrection of the bodies of the dead, that the Scripture supplies. A part of this Lesson was formerly read as an Epistle in the Roman Church, and a different portion of it is appointed in the Manual of Sarum: but our compilers, with their usual judgment, directed the whole passage to be read.

*SHEPHERD.*

St. Paul's design, in this chapter, is to teach us, that although death destroys our bodies, and reduces them to dust, they will nevertheless be raised again by the almighty power of our Lord; and that

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

¶ *When they come to the grave, (14.) while the corpse is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower;

the bodies thus raised, will be incorruptible and glorious, insomuch that true believers shall all be there like Jesus Christ. Besides this, we see that those who shall be alive at the end of the world, will be changed in an instant; and that, accordingly, all the faithful will become immortal. The expectation of this great glory, which is reserved for us, ought to fill us with hope and joy; to dissipate entirely the terrors of death, and to make us say, with St. Paul, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory, through our Lord Jesus Christ."—But the hope of this resurrection of our bodies does likewise oblige us to preserve them in great purity, and to practise continually all the duties of Christianity. This is what St. Paul exhorts us to do in these words, (which shew us the use we should make of the doctrine,)—"Be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." OSTERVALD.

(14.) When the body is stript of all but its grave attire, and is just going to be put into the ground, it is most likely to make the deepest impression upon us, and to strike us with the most serious apprehensions of our mortality. This happy opportunity the Church is unwilling to lose; and therefore, whilst we are in such good dispositions of mind, she presents us with a noble strain of devotion, consisting of a meditation on the shortness, and misery, and uncertainty of life, together with an acknowledgment of our dependence on God, whom yet we have disobliged and offended with our sins. However, we presume to fly to him for succour, and beg of him to preserve us

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 are justly displeas'd?

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. (15.)

¶ *Then, while the earth shall be cast upon the body (16.) by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Al-

from eternal death hereafter, and to support us under the pains of temporal death here.

WHEATLY.

(15.) That is, we pray God that no pains or terror of temporal death may make us "fall" off from "God" by a dangerous despair; and if we can prevail we shall escape all that is evil in natural death, and be wholly free from eternal death. And here we must note, that our Church hath wholly rejected the needless and vain prayers for the dead, and by all these meditations and prayers strives to make the occasion as profitable as may be to the living.

Dean Comber.

(16.) The casting of earth upon the body was esteemed an act of piety by the very heathens; insomuch that to find a body unburied, and leave it uncovered, was judged amongst them a great crime. In the Greek Church this has been accounted so essential to the solemnity, that it is ordered to be done by the priest himself. And the same was enjoined by our own rubric in the first Common Prayer of King Edward VI. But in our present Liturgy it is only ordered that it "shall be cast upon the body by some standing by:" and so it is generally left to one of the bearers, or sexton, who gives three casts of earth upon the body, or coffin, whilst the priest pronounces the solemn form, which explains the ceremony; namely, "earth to earth, ashes to ashes, dust to dust"

Wheatly.

(17.) The form of words appointed to be said, "while the earth is cast upon the body," is peculiarly pertinent and affecting. The introduction commemorates what has happened: "that God has taken to himself the soul of our departed brother or

mighty God, (17.) in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said, or sung,*

I HEARD a voice from heaven, (18.) saying unto me, Write, From henceforth blessed are the dead who die in the Lord; even so saith the Spirit; for they rest from their labours. *Rev. xiv. 13.*

¶ *Then the Minister shall say the Lord's Prayer.*

sister." The form then describes the present act of "committing the body to the ground, earth to earth, ashes to ashes, and dust to dust;" and concludes with a declaration of our firm and steadfast hope of the general resurrection. *Shepherd.*

(18.) This Scripture was anciently appropriated to this office, being read in some parts of the Western Church of old, at the ending of the lessons; and since it is generally used for one of the Epistles. Nor had we any reason to leave it out, but only to set it in a more proper place. And, as it stands now in our service, we may consider it, first, as it looks back to the interment; where, having declared our hope of the resurrection, we bring a farther confirmation of it from this place, which was a special revelation by an immediate voice from heaven, ordered to be recorded for the preservation thereof, and attested peculiarly by the Spirit; and is singularly well calculated to allay grief on account of all holy persons deceased, who are here declared to be in a blessed condition. Secondly, The Protestant Church placed this sentence here before the succeeding collects, to give a just reason, why we do not therein pray for the dead; who, if they have died in the Lord, are blessed already, so that we cannot without any sense pray for them to obtain that, which they actually enjoy.

*Dean Comber.*

(19.) The primitive Christians used many religious solemnities at the burial of their dead, and particularly made prayers upon the occasion, as is done at this day in all Christian countries as well as ours. Our forms, however, are generally our

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

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

ALMIGHTY God, with whom do live the spirits (19.) of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and

own; being composed by the compilers of our Liturgy, who could have very little assistance in this matter from the Roman offices, which are filled with vainly repeated and ridiculous petitions for the dead, whose doom is already certain; and have no respect to the living, for whose sakes, as St. Augustine affirms, these things are chiefly intended.

*Dean Comber.*

In each of the two following prayers, there is such a noble mixture of acts of faith and hope concerning the state of our deceased friend, and of prayers and petitions for our happiness with him, as, being duly attended to, will effectually pacify that unnecessary grief, which is pernicious to ourselves, without benefitting the deceased; and will turn our thoughts to a due care of our own souls, in order to our meeting again, with infinitely more joy, than we now part with sorrow and grief.

*Wheatly.*

This prayer consists of three parts. In the introduction, which is a paraphrase of the words of our Saviour, (Luke xx. 38,) we profess our belief of the happy state of the spirits of good men departed. We then give thanks to God for having delivered our deceased friend from the miseries of this sinful world, knowing, that the longer he had continued here, the more sins he would have endured. And in the last place we pray for the speedy advent of Christ's kingdom, that "we with all those, that are departed in the true faith of his holy name, may have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory."

everlasting glory, through Jesus Christ our Lord. *Amen.* (20.)

O MERCIFUL God, (21.) 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

It has been objected to this prayer, that to give thanks for the death of a friend is unnatural. It would indeed be unnatural not to be affected by the death of a relation or friend. But, while we feel, as men, the loss that we have sustained, we should learn to bear it, as Christians: and, when we consider, from what our departed friend is delivered, and what he has gained, not to be thankful for this is an act of unkindness to him, and of ingratitude to God.

SHEPHERD.

(20.) This petition follows after the preceding Eucharist in the very method of the Lord's prayer: the act of praise being a paraphrase of "Hallowed be thy name;" and this petition the explication of "Thy kingdom come." We have hitherto been considering the miseries of this life, and the happy estate of those that are religiously departed in peace: whereupon we cannot but wish ourselves in the same blessed condition with those holy souls that are gone before us; at least, that we may happily meet each other in the kingdom of heaven, when God's good time is come. We know, so long as this world endures, Satan will rage, and sin will reign; enemies will oppress us, and miseries disquiet us and all good people that live in it. Wherefore we are not only willing, but desirous, that the last and great day may come, when those that love God, and are beloved by him again, those choice and excellent persons, whom the Scripture calls the elect, who are scattered here, shall be gathered together from the four winds, (Matt. xxiv. 31;) and all of that blessed number shall have their wrongs righted, their miseries eternally removed, and their enemies finally vanquished: and then both those deceased, and such as remain alive, shall begin their never ceasing felicity. And is there not good reason we should pray for the hastening of this blessed time, and say, "Lord Jesus, come quickly?" Rev. xxii. 20. Here we serve; there we shall reign: here we are afflicted; there we shall be happy: and, when his kingdom begins, ours begins also. Neither the saints departed, nor we, have our perfect consummation in bliss as yet: we are imperfect, both in body and in soul; and till the resurrection their felicity is not complete, "that they without us should be made perfect." Heb. xi. 40. So that they, as well as we, do wish and pray for the coming of this last day, and completing of Christ's kingdom, (Rev. vi. 10:) that he-

die eternally; who also hath taught us, by his holy apostle St. Paul, not to be sorry, as men without hope, (22.) for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day, we may

ing the time, which will unite the Church militant and triumphant, and give unto all saints their perfect consummation of bliss both in body and soul.

Dean Comber. †

(21.) The former prayer respects the whole company; this seems more particularly intended for the consolation of the friends and relations of the deceased.

In the introduction, borrowed from the words of our Saviour, we declare our certainty of the resurrection of all true believers to eternal life; and assign a reason from St. Paul, why we should not grieve immoderately, like infidels, who have no hope. This is followed by supplications for ourselves: first, that we may be partakers of the first or spiritual resurrection here, by "rising from the death of sin unto the life of righteousness; secondly, that, when we depart this life, "we may rest in Christ;" and thirdly, that at our resurrection at the last day we may "receive that blessing, which will then be pronounced to all that love and fear him." To evince the earnestness of our desire, we iterate our petitions; and beseech "our merciful Father, through Jesus Christ our Redeemer," to grant our requests.

SHEPHERD.

(22.) The former Scripture shewed us, why we should not grieve extremely: these words are a plain prohibition of excessive grief. They have been generally thought very proper to restrain extravagant sorrow, being found in the offices of the Eastern and Western Churches: and they are most judiciously inserted in this consolatory prayer, where they may be most likely to have their desired effect; being very duly inferred from the preceding assurance of the resurrection, since whosoever firmly believes that, cannot rationally grieve in excess. It is for those to be immoderate in their grief, who have no mixture of hope to alleviate and allay their sorrow. Still Christianity doth not prohibit the shedding of some pious tears. The apostle, as St. Augustine notes, says not, Be not sorry at all; but, Be not sorry as infidels without hope. Jesus himself wept at Lazarus's grave. John xi. 35. And the primitive saints made great lamentation at St. Stephen's burial. Acts viii. 2. Christianity will allow us to express our love to our departed friends, so it be within the bounds of moderation; and provided it make us not forget those divine comforts wherewith religion refreshes us again.



be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O mer-

ciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.* (23.)

THE grace of our Lord Jesus Christ, (24.) and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

"We are troubled," saith St. Augustine, "at the death of our friends, because of our loss in parting with them, but not without hope of meeting them again. By that we are perplexed: by this we are comforted. On that side our infirmity affects us: on this side our faith revives us. On that side we lament the condition of man: on this we are cheered with the promise of God." *Dean Comber.*

(23.) As to our brother departed, we can only exercise our charity and our hope; but for ourselves we have need to pray, that we may by holiness here be fitted for happiness hereafter: for in vain do we hope to be found acceptable at the last day, if we do not please God now. That blessing is only to be pronounced on those who love and fear him: God is a holy God, and heaven a holy place: the saints and angels are all holy. If we could suppose an evil man should carry his evil inclinations of pride and envy, malice, and revenge, lust and intemperance, to that glorious kingdom with him, heaven would be no heaven to such an one: the place would be odious; the company troublesome; the employment ungrateful; and the eternity a burden intolerable: he would be uneasy to holy souls, and they to him. He, that is a good man, hath his heaven begun in the peace of his own conscience; and he is going thither where it will be completed. *Dean Comber.*

(24.) This benediction was added at the last review. In it we pray, that the merits of Christ, the love of the Father, and the aid of the Holy Spirit, may secure and protect us in our passage through this sublunary world, and bring us at length to the haven, where we would be.

*Dean Comber, Shepherd.*

In the course of the foregoing service we have triumphant hymns over death, taken from holy Scripture: then a lesson out of St. Paul, to the same purpose: then a thanksgiving for our depart-

ed brother's safe delivery out of misery: lastly, a prayer for our consummation in glory, and joyful absolution at the last day. By all which prayers, praises, and holy lessons, and decent solemnities, we do glorify God, honour the dead, and comfort the living. "Take away these prayers, praises, and holy lessons," saith Hooker, "which were ordained to shew at burials the peculiar hope of the Church concerning the resurrection of the dead; and in the manner of the dumb funerals, what one thing is there, whereby the world may perceive that we are Christians?" There being in those dumb shews nothing but what heathens and pagans do, how can any unlearned or unbeliever be convinced by them, that either we, who are present at them, do, or that he ought to, believe any part of Christian religion? But when the unlearned or unbeliever hears us sing triumphant songs to God for our victory over death; when he hears holy lessons and discourses of the resurrection; when he hears us pray for a happy and joyful resurrection to glory; by all these he must be convinced, that we do believe the resurrection, which is a principal article of Christian faith; and the same may be the means to convince him also, and make him believe the same, "and so fall down and worship God." And this is according to St. Paul's rule, (1 Cor. xiv. 23, 24, 25;) who thence concludes, that all our public religious services ought to be so done, that the "unlearned or unbeliever may be convinced, and brought to worship God." *Bp. Sparrow.*

Let us not then stand at the grave weeping. Let us go home silently, and study how by holiness we may come to that felicity, to which they are gone before us. The Lord pardon and amend us all! And then we shall courageously meet death ourselves, and patiently bear it in others, till they and we be awakened by the voice of Jesus, to receive us to his everlasting kingdom. *Dean Comber.*

THE  
THANKSGIVING OF WOMEN AFTER CHILDBIRTH; (1.)  
COMMONLY CALLED,  
THE CHURCHING OF WOMEN.

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- ¶ *This Service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.*
- ¶ *The Woman, at the usual time after her delivery, (2.) shall come into the church (3.) decently apparelled, (4.) and there shall kneel down in some convenient place, as hath been accustomed, (5.) or as the Ordinary shall direct: And then the Minister shall say unto her, (6.)*

(1.) As to the original of this custom, it is not to be doubted, but that, as many other Christian usages received their rise from other parts of the Jewish economy, so did this from the rite of purification, which is enjoined so particularly in the twelfth chapter of Leviticus. Not that we observe it by virtue of that precept, which we grant to have been ceremonial, and so not now of any force; but because we apprehend some moral duty to have been implied in it by way of analogy, which must be obligatory upon all, even when the ceremony is ceased. And therefore though the mother be now no longer obliged to offer the material sacrifices of the law; yet she is nevertheless bound to offer the evangelical sacrifice of praise. She is still publicly to acknowledge the blessing vouchsafed her, and to profess her sense of the fresh obligation it lays her under to obedience.

WHEATLY.

In the Church of England, the clergyman has no license to omit any part of this office; but our American reviewers have prefixed to it a rubric making it discretionary with the minister to use the whole service, or the concluding prayer alone, as it stands among the occasional prayers and thanksgivings.

T. C. B.

(2.) In the Greek Church the time for performing this office is limited to be on the fortieth day. But in the West the time was never strictly determined. And so our present rubric does not pretend to limit the day when the woman shall be churched, but only supposes that she will come "at the usual time after her delivery." The "usual time" is now about a month: for the woman's weakness will seldom permit her coming sooner. And if she be not able to come so soon, she is allowed to stay a longer time; the Church not expecting

her to return her thanks for a blessing before it is received.

Wheatly.

(3.) It is required, that whenever she does it, she "shall come into the Church." And this is enjoined, first, for the honour of God, whose marvellous works in the formation of the child, and the preservation of the woman, ought publicly to be owned, that so others may learn to put their trust in him. Secondly, that the whole congregation may have a fit opportunity for praising God for the too much forgotten mercy of their birth. And, thirdly, that the woman may in the proper place own the mercy now vouchsafed her, of being restored to the happy privilege of worshipping God in the congregation of his saints.

How great therefore is the absurdity which some would introduce of stifling their acknowledgments in private houses, and of giving thanks for their recovery and enlargement in no other place than that of their confinement and restraint! a practice which is inconsistent with the very name of this office, which is called "The Churching of Women," and which consequently implies a ridiculous solecism of being "churched at home."

WHEATLY.

(4.) That is, as the order and custom was formerly, with a white covering, or veil. And this custom was maintained as late as in the reign of King James I; but, it having been now for some time discontinued, long enough to make it obsolete, the decency of the woman's apparel seems to be left entirely to her own discretion.

Wheatly.

(5.) That is, at the communion-table, or altar, where the ordinary has not otherwise enjoined.

Wheatly.

(6.) This office consists of three parts: first, the

FORASMUCH as it hath pleased Almighty God, (7.) of his goodness, to give you safe deliverance, and to preserve you in the great danger of childbirth; you shall therefore give hearty thanks unto God, and say, (8.)

¶ *Then shall the Minister say the following Hymn, taken from the 116th Psalm. (9.)*

*Dilexi, quoniam.*

I AM well pleased that the Lord hath heard the voice of my prayer;

That he hath inclined his ear unto me; therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the name of the Lord; O Lord, I beseech thee, deliver my soul.

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

What reward shall I give unto the Lord, for all the benefits that he hath done unto me!

I will receive the cup of salvation; and call upon the name of the Lord.

I will pay my vows now in the presence of all his people; in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

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

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

preface, shewing the reason and occasion of the duty; secondly, the praises contained in the two proper psalms; thirdly, the prayers fitted to the present case, contained in the lesser Litany, Lord's Prayer, Suffrages, and Collect of thanksgiving.

*Dean Comber.*

(7.) It is a common defect in all other Liturgies, that they have no preface to introduce the several offices, and to prepare the parties concerned to do their duties with understanding. But it is the peculiar care of the Church of England to instruct us how to do every duty, as well as to assist us in the doing it. Hence the daily prayers begin with an exhortation, as do most of the other offices of the Church. Even this short one is not without a suitable preface directed to the woman, whereby the priest first excites her to a thankful acknowledgment for the mercy she has received, and then directs her in what words to perform it.

*WHEATLY.*

(8.) The praises of the woman, as they must be "hearty," so also must be public: for she is required to "say" the psalm of thanksgiving, that is, to repeat it with an "audible voice," as she does

¶ *Then shall the Minister say (10.) the Lord's Prayer, with what follows: but the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.*

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

*Minister.* O Lord, save this woman thy servant;

*Answer.* Who putteth her trust in thee.

*Minister.* Be thou to her a strong tower,

*Answer.* From the face of her enemy.

*Minister.* Lord, hear our prayer;

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.

O ALMIGHTY God, (11.) we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of childbirth, this woman thy servant, who desires now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

the daily confession, after the minister. For the psalm is properly applicable to her alone; and the minister reads it, not upon his own account, but only to instruct and lead the woman, by going before her, and, as it were, putting into her mouth what words she must say.

*Dean Comber, Wheatly.*

(9.) The Psalm, appointed on this occasion, in all the Common Prayer Books till the last review, was the 121st, which with the 128th was also prescribed by the office used in the Church of Rome. But neither of these is so very apt to the case, as that which we have now: which, though composed by David upon his recovery from some dangerous sickness, is yet, by leaving out a verse or two, which makes mention of the other sex, easily enough applicable to the case of a woman, who comes to give her thanks for so great a deliverance.

*DEAN COMBER.*

(10.) The hymn being over, the Church intimates that another part of duty, namely, prayer, is beginning; and that it may be also effectual, it is commenced with the Lord's Prayer; (to which the doxology was added at the last review, by reason

¶ *The woman that cometh to give her thanks, must offer (12.) accustomed offerings, which shall be applied by the Minister and the Churchwardens to the relief of distressed women in childbed; and if there be a Communion, it is convenient that she receive the Holy Communion.*

of its being an office of thanksgiving:) and, that all may bear a part, two or three short responses are added for the woman's safety and defense. And at last the whole office is closed with a short and pious Collect: consisting of a devout mixture of prayer and praise, so peculiarly fitted to the present occasion, that it needs no enlargement to shew its propriety. WHEATLY.

(11.) This Collect hath some similitude to the old Western form, but is much improved in style and method. The offices of other Churches have larger and more prayers; but they exceed this in multitude of words, not in perfection of sense; for this contains all that remains to be done in this case. Dean Comber.

(12.) We see under the law, that every woman, who came to be purified after child-bearing, was required to bring something that put her to an expense: even the poorest among them was not wholly excused, but obliged to do something, though it were but small. And though neither the kind nor the value of the expense be now prescribed; yet sure the expense itself should not covetously be saved: a woman that comes with any thankfulness or gratitude should scorn to offer what David disdained, namely, "of that which costs nothing."

But, besides the accustomed offering referred to, the woman is to make a much better and greater offering, namely, an offering of herself, to be a reasonable, holy, and lively sacrifice to God. For the rubric declares, that, "if there be a communion, it

is convenient that she receive the holy Communion;" that being the most solemn way of praising God for him by whom she received both the present, and all other God's mercies towards her: and a means also to bind herself more strictly to spend those days in his service, which, by this late deliverance, he hath added to her life. WHEATLY. a.

By the English rubric the "accustomed offering" was appropriated to the Minister; but our reviewers have directed it to be devoted to a purpose of charity, that he may not incur the imputation of performing the service for fee or reward.

T. C. B.

In the Greek and Ethiopic Churches women upon these occasions always did receive the holy Sacrament: and it seems in this very Church above a thousand years ago: and still we carry them up to the altar to remind them of their duty. And doubtless the omission of it occasions the too soon forgetting of this mercy, and the sudden falling off from piety, which we see in too many. Here they may praise God for our Lord Jesus Christ, and for this late temporal mercy also: here they may quicken their graces, seal their vows and promises of obedience, offer their charity, and begin that pious life to which they are so many ways obliged. To receive the Sacrament, while the sense of God's goodness and her own engagements is so fresh upon her, is the likeliest means to make her remember this blessing long, apply it right, and effectually to profit by it. Wherefore let it not be omitted on this occasion. Dean Comber.

## FORMS OF PRAYER TO BE USED AT SEA. <sup>(1.)</sup>

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¶ *The Morning and Evening Service to be used daily at sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in ships of war.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea ; who hast compassed the waters with bounds, until day and night come to an end ; be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the fleet [or ship] in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy ; that we may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions ; that the inhabitants of our land may in peace and quietness serve thee our God ; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labour ; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy name, through Jesus Christ our Lord. *Amen.*

### *The Collect.*

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

¶ *Prayers to be used in storms at sea.*

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who

stillest the rage thereof ; we, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help : Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments : but now we see how terrible thou art in all thy works of wonder ; the great God to be feared above all ; and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies' sake, in Jesus Christ, thy Son our Lord. *Amen.*

¶ *Or this.*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below ; look down, we beseech thee, and hear us, calling out of the depths of misery, and out of the jaws of this death, which is now ready to swallow us up : Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds and the roaring sea ; that we, being delivered from this distress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. *Amen*

¶ *The Prayer to be said before a fight at sea against an enemy.*

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things ; thou sittest in the throne judg-

(1.) The Forms of Prayer to be used at Sea, were first inserted in the English Book at the last review. They have been adopted in ours, with only a few verbal alterations, occasioned chiefly by a difference of political institutions.—It will be perceived that, with the exception of the two first Collects, which are discretionary, they are all *occasional* services—the Common Morning and Evening Service being appointed to be used daily at Sea.

They are so well adapted to the occasions for which they are appointed, and so simple in themselves as to require no Comments. "It must have been from oversight," says Ep. White, "that the word '*Minister*,' designating the person who is to pronounce the Absolution, which had been used here and elsewhere in the *Proposed Book*, was not changed to '*Priest*,' as it has been in other parts of the Liturgy."

ing right : and therefore we make our address to thy divine Majesty, in this our necessity, that thou wouldest take the cause into thine own hands, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us ; for thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance ; but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. Amen.

¶ *Short Prayers for single persons, who cannot meet to join in prayer with others, by reason of the fight or storm.*

¶ *General Prayers.*

LORD be merciful to us sinners, and save us for thy mercies' sake.

Thou art the great God, who hast made and rulest all things : O deliver us for thy name's sake.

Thou art the great God to be feared above all : O save us, that we may praise thee.

¶ *Special Prayers with respect to the enemy.*

THOU, O Lord, are just and powerful : O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee : O save us from the violence of the enemy.

O Lord of hosts, fight for us that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy name's sake.

¶ *Short Prayers in respect of a storm.*

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm ; hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

OUR Father who art in heaven, Hal-

lowed be thy Name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive those who trespass against us ; And lead us not into temptation ; But deliver us from evil. Amen

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the ship shall be called together, and make an humble Confession of their sins to God : in which, every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him ; saying as followeth :*

*The Confession.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings ; the remembrance of them is grievous unto us ; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father : for thy Son our Lord Jesus Christ's sake, forgive us all that is past ; and grant, that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest, if there be any in the ship, say,*

ALMIGHTY God, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him ; have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Thanksgiving after a storm.*

Psalm 66. *Jubilate Deo.*

O BE joyful in God, all ye lands ; sing praises unto the honour of his name ; make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works ; through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee, sing of thee, and praise thy name.

O come hither, and behold the works of God ; how wonderful he is in his doings towards the children of men !

He ruleth with his power for ever ; his eyes behold the people ; and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people ; and make the voice of his praise to be heard ;

Who holdeth our soul in life ; and suffereth not our feet to slip.

For thou, O God, hast proved us ; thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare ; and laidest trouble upon our loins.

I will go into thine house with burnt-offerings ; and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God ; and I will tell you what he hath done for my soul.

I called unto him with my mouth ; and gave him praises with my tongue.

If I incline unto wickedness with mine heart, the Lord will not hear me.

But God hath heard me ; and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer, nor turned his mercy from me.

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.

Psalm 107. *Confitemini Domino.*

O THAT men would praise the Lord for his goodness ; and declare the wonders that he doeth for the children of men !

That they would offer unto him the sacrifice of thanksgiving ; and tell out his works with gladness !

They that go down to the sea in ships ; and occupy their business in great waters ;

These men see the works of the Lord, and his wonders in the deep.

For at his word, the stormy wind ariseth ; which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep ; their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man ; and are at their wit's end.

So when they cry unto the Lord in their trouble, he delivereth them out of their distress.

For he maketh the storm to cease, so that the waves thereof are still.

Then are they glad, because they are at rest ; and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness ; and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people ; and praise him in the seat of the elders !

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.

¶ *Collects of Thanksgiving.*

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; we, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress ; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we now, being in safety, do give all praise and glory to thy holy name, through Jesus Christ our Lord. Amen.

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command ; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy name, for this thy mercy, in saving us when we were ready to perish. And, we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger ; and give us hearts always ready to express our thankfulness not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us ; that we, whom thou hast saved, may

serve thee in holiness and righteousness all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

¶ *A Hymn of praise and thanksgiving after a dangerous tempest.*

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

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

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

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

But as the heaven is high above the earth; so great hath been his mercy towards us.

We found trouble and heaviness; we were even at death's door.

The waters of the sea had well-nigh covered us; the proud waters had well-nigh gone over our soul.

The sea roared; and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep; our soul melted within us, because of trouble.

Then cried we unto thee, O Lord; and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants; but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment; and the windy storm ceased and was turned into a calm.

O let us therefore praise the Lord for his goodness; and declare the wonders that he hath done, and still doeth, for the children of men!

Praised be the Lord daily; even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands; and we will triumph in thy praise.

Blessed be the Lord God; even the Lord God, who only doeth wondrous things;

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

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

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

¶ *A Psalm or Hymn of praise and thanksgiving after victory.*

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

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

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

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

The Lord hath wrought a mighty salvation for us.

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

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

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

Therefore not unto us, O Lord, not unto us; but unto thy name be given the glory.

The Lord hath done great things for us; the Lord hath done great things for us, for which we rejoice.

Our help standeth in the name of the Lord, who hath made heaven and earth.

Blessed be the name of the Lord, from this time forth for evermore.

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

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

¶ *After this Hymn may be said the Te Deum.*

¶ *Then this Collect.*

O ALMIGHTY God, the sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; we bless and magnify thy great and glorious name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage



us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee, and the Holy Spirit, as for all thy mercies, so in particular for this victory

and deliverance, be all glory and honour, world without end. *Amen.*

*2 Cor. xiii. 14.*

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

¶ *At the Burial of the Dead at sea, the Office in the Common Prayer Book may be used; only instead of these words, We therefore commit his body to the ground, earth to earth, &c. say, We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body when the sea shall give up her dead, and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things unto himself.*

## A FORM OF PRAYER FOR

## THE VISITATION OF PRISONERS. (1.)

¶ *When Morning or Evening Prayer shall be read in any prison, instead of the Psalm, O come let us sing, &c. shall be read the 130th psalm; and the Minister shall insert, after the Collect for the day, the collect in the following service, O God, who sparest, &c. and at such times as the Litany is not read, he shall add the Prayer, O God, merciful Father, who despisest not, &c.*

¶ *And when notice is given to the Minister, that a prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the place where the prisoner is, he shall say, kneeling down,*

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

*Answer.* Spare us, good Lord.

¶ Let us pray.

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

OUR Father, who art in heaven, &c.

*Minister.* O Lord, show thy mercy upon us;

*Answer.* And grant us thy salvation.

*Minister.* Turn thy face from our sins;

*Answer.* And blot out all our iniquities.

*Minister.* Send us help from thy holy place;

*Answer.* For thine indignation lieth hard upon us.

*Minister.* Lord, hear our prayer;

*Answer.* And let the sighing of the prisoners come before thee.

*The Collect.*

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily

(1.) The English Liturgy contains no forms for the Visitation of Prisoners. Ours was taken from the Irish Book of Common Prayer; in which it is set forth as "Treated upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland, and agreed upon by her Majesty's Licence in their Synod, holden at Dublin, in the year 1771." It will be found a valuable manual for those who may be appointed as Chaplains, or called

deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; we humbly beseech thee, of thy goodness to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises: that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

¶ *Here the Minister, as he shall see convenient, may read the Prayer for All Conditions of Men, the Collect for Ash-Wednesday, and the Collect beginning Almighty God, the fountain of all wisdom, &c., or any other prayer of the Liturgy, which he shall judge proper.*

¶ *Then shall the Minister exhort the prisoner or prisoners after this form, or other like:*

upon to perform occasional services, in our Prisons.

Besides this office, we have also added "a Form of Prayer and Thanksgiving, for the Fruits of the Earth," and "Forms of Prayer to be used in Families;" neither of which are contained in the English Book. The first was prepared in 1785, and printed in the *Proposed Book*; the second is taken substantially from Bp. Gibson.

DEARLY beloved, know this, that Almighty God, whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us ; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour, that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments ; and whereinsoever you shall perceive *yourself* to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your neighbours ; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other : and being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and steadfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Except you repent, and believe, we can give you no hope of salvation. But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow ; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth ; for the night cometh, when no man can work. While you have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness ; that you may not knock, when the door shall be shut ; and cry for mercy, when it is the time of justice. Now, you are the object of God's mercy, if by repentance and true faith

you turn unto him : but if you neglect these things, you will be the object of his justice and vengeance. Now, you may claim the merits of Christ ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

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

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes where-with he is charged ; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say as follows, from the 51st Psalm.*

HAVE mercy upon me, O God, after thy great goodness ; according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness ; and cleanse me from my sin.

For I acknowledge my faults ; and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight ; that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness ; and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts ; and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean ; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins ; and put out all my misdeeds.

Make me a clean heart, O God ; and renew a right spirit within me.

Cast me not away from thy presence ; and take not thy Holy Spirit from me.

O give me the comfort of thy help again ; and stablish me with thy free Spirit.

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

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

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

For thou desirest no sacrifice, else would I give it thee ; but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit ; a broken and contrite heart, O God, shalt thou not despise.

¶ *Then shall the Minister say,*

Let us pray.

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

O GOD, whose mercy is everlasting, and power infinite ; look down with pity and compassion upon the sufferings of *this thy servant* ; and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep ; and forasmuch as thou hast cut *him* off suddenly, but chasteneth *him* as a father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart, through Jesus Christ our Lord. *Amen.*

¶ *Prayers for persons under sentence of death.*

¶ *When a criminal is under sentence of death, the minister shall proceed, immediately after the collect, O God, who sparest, &c., to exhort him after this form, or other like :*

DEARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law : You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend ; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion ; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God, and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near ; your sins have laid fast hold upon you ; you are soon to be removed from among men by a violent death ; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh ; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence : it is therefore your part and duty, my brother, humbly to confess and bewail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, peace, where there is no peace ; for there is no peace, saith my God, to the wicked. God is not mocked ; he is of purer eyes than to behold iniquity ; and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side ; for God shutteth not up his mercies for ever in displeasure : But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and a true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you, I require you strictly to examine yourself, and your estate both towards God and towards man ; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the sa-

tisfaction which is in your power to every one whom you have wronged or injured ; that you may find mercy at your heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men ; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death : and, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

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

All this I steadfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned ; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby ; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his confession, the Priest shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service.*

¶ *After which shall be said the Collect following :*

O HOLY Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross ; open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in his latest hour he turneth unto thee. Renew in him whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness. Consider his contrition ; accept his repentance ; and forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit ; and when thou art pleased to take him hence,

take him unto thy favour : This we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then shall the Minister say,*

O FATHER of mercies, and God of all comfort ; we fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of his calamity is at hand, and he is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies ; look upon his infirmities ; hear the voice of his complaint ; give him, we beseech thee, patience in this his time of adversity, and support under the terrors which encompass him ; set before his eyes the things he hath done in the body, which have justly provoked thee to anger ; and forasmuch as his continuance appeareth to be short amongst us, quicken him so much the more by thy grace and Holy Spirit ; that he, being converted and reconciled unto thee, before thy judgments have cut him off from the earth, may at the hour of his death depart in peace, and be received into thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy cross and precious blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister, standing, shall say,*

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

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

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our 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 the Minister shall say,*

THE Almighty God, who is a most strong tower to all those who put their trust in him ; to whom all things in heaven, in earth, and under the earth, do bow and obey ; be now and evermore thy defence ; and make thee know and feel that there is none other

name under heaven given to man, in whom and through whom thou mayest receive salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee: The Lord bless thee and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

¶ *At the time of Execution, besides all, or such parts of the foregoing office as the Minister shall judge proper, shall be said the Commendatory Prayer for a person at the point of departure, as it is in the Visitation of the Sick.*

¶ *The Collect for the Communion Service.*

O GOD, who, declarest thy almighty power chiefly in showing mercy and pity; we beseech thee to have mercy upon this thy servant, who for his transgressions is appointed to die. Grant that he may take thy judgments patiently, and repent him truly of his sins; that he recovering thy favour, the fearful reward of his actions may end with this life; and 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. 11.

NO chastening for the present seemeth to

be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

*The Gospel.* St. 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.

¶ *A Prayer for imprisoned Debtors.*

MOST gracious God, look down in pity and compassion upon these thine afflicted servants, who are fallen under the misery of a close restraint. Give them always a deep sense of their sins, and of thy fatherly love and correction; and the more their confinement presseth hard upon them, the more let the comforts of thy grace and mercy abound towards them. Give to their creditors tenderness and compassion, and to them a meek and forgiving spirit towards all those who have confined them, and a full purpose to repair all the injuries and losses which others have sustained by them. Raise them up friends to pity and relieve them; give them the continued comfort of thy countenance here; and so sanctify their afflictions, that they may work for them an eternal weight of glory, through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

A FORM OF  
**PRAYER AND THANKSGIVING**  
 TO ALMIGHTY GOD,

For the fruits of the earth, and all the other blessings of his merciful providence ; to be used yearly on the *first Thursday in November*, or on such other day as shall be appointed by the Civil Authority.

¶ *The Service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at the beginning of Morning Prayer shall be the following :*

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

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

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

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

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

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

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

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

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

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

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

Praise the Lord, O Jerusalem : Praise thy God, O Sion.

For he hath strengthened the bars of thy gates ; he hath blessed thy children within thee.

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

¶ *Then shall be said or sung one of the Selections, or some other portion of the Psalms, at the discretion of the Minister.*

¶ *The First Lesson shall be Deut. viii. and the Second Lesson shall be 1 Thess. v. 12 to 24.*

¶ *After the General Thanksgiving, shall be said this which followeth :*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew ; we yield thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed-time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the gathering in of the fruits thereof. And, we beseech thee, give us a just sense of this great mercy ; such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord ; to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

¶ *The Collect to be used instead of that for the day.*

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth ; we give thee humble and hearty thanks for this thy bounty ; beseeching thee to continue thy

loving-kindness to us; that our land may still yield her increase, to thy glory and our comfort, through Jesus Christ our Lord.  
*Amen.*

*The Epistle.* St. James i. 16.

DO not err, my beloved brethren: every good gift and every perfect gift is from above; and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us of the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. Be ye doers of the word; and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth there-

in, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

*The Gospel.* St. Matt. v. 43.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? Or if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.



FORMS OF

PRAYER TO BE USED IN FAMILIES.

MORNING PRAYER.

¶ *The master or mistress having called together as many of the family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling :*

OUR Father, who art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven ; Give us this day our daily bread ; And forgive us our trespasses, as we forgive those who trespass against us ; And lead us not into temptation ; But deliver us from evil : For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

*Acknowledgment of God's mercy and preservation, especially through the night past.*

ALMIGHTY and everlasting God, in whom we live and move and have our being ; we, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it,\* (that no disturbance hath come nigh us or our dwelling ; but, that we are brought in safety to the beginning of this day.) For these thy mercies, we bless and magnify thy glorious name ; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving ; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. Amen.

\* *When disturbances of any kind befall a family, instead of this, say, that notwithstanding our dangers, we are brought in safety to the beginning of this day.*

*Dedication of soul and body to God's service, with a resolution to be grow-*

And, since it is of thy mercy, O gracious Father, that another day is added to our lives ; we

here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life : in which resolution, do thou, O merciful God, confirm and strengthen us ; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *ing daily in goodness.*

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with ; we humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit ; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions ; and, according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. Amen. *Prayer for grace to enable us to perform that resolution.*

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, *For grace to guide and keep us the following day, and for God's blessing on the business of the same.*

and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways \*(and prosper the works of our hands in the business of our several stations.) Defend us from all dangers and adversities; and be graciously pleas-

*\* On Sunday morning, instead of this, say, and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to*

ed to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ our Lord and Saviour. *Amen.*

the consideration of the next, that we may fervently join in the prayers and praises of thy Church, and listen to our duty with honest hearts, in order to practise it.

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

EVENING PRAYER.

† *The family being together, a little before bed time, let the master or mistress, or any other whom they shall think proper, say as follows, all kneeling :*

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

*Confession of sins, with a prayer for contrition and pardon.*

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; we come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.\* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

*\* Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.*

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and

assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice: that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee, and towards men: That so, we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

AND accept, O Lord, our *The Intercession.* intercessions for all mankind.

Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities, for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

*The Thanks-giving.* TO our prayers, O Lord, we join our unfeigned thanks for all thy mercies ; for our being, our reason, and all other endowments and faculties of soul and body ; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations ; for all the directions, assistances, and comforts of thy Holy Spirit ; for thy continual care and watchful providence over us through the whole course of our lives ; and particularly for the mercies and benefits of the past day : beseeching thee to continue these thy blessings to us ; and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose

merits and intercession we received them all, thy Son our Saviour Jesus Christ. *Amen.*

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them ; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust ; and grant us grace always to live in such a state, that we may never be afraid to die : so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose name we offer up these our imperfect prayers. *Amen.*

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

¶ *On Sundays and on other days, when it may be convenient, it will be proper to begin with a chapter, or part of a chapter, from the New Testament.*

# NOTES

## INTRODUCTORY TO THE PSALMS.

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THE Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel; their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures, and set off with all the graces, of poetry; and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, "every tree that is pleasant to the sight, and good for food:" and above all, that was there lost, but is here restored, the tree of life in the midst of the garden. That which we read, as matter of speculation, in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those, repentance and faith are described, but in these, they are acted; by a perusal of the former, we learn how others served God, but, by using the latter, we serve him ourselves. "What is there necessary for man to know," says the pious and judicious Hooker,

"which the Psalms are not able to teach? They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief or disease incident unto the soul of man, any wound or sickness named, for which there is not, in this treasure-house, a present comfortable remedy at all times ready to be found." In the language of this divine book, therefore, the prayers and praises of the Church have been offered up to the throne of grace, from age to age. And it appears to have been the manual of the Son of God, in the days of his flesh; who, at the conclusion of his last supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it; who pronounced, on the cross, the beginning of the 22d Psalm; "My God, my God, why hast thou forsaken me?" and expired with a part of the 31st Psalm in his mouth; "Into thy hands I commend my spirit." Thus he, who had not the Spirit by measure, in whom were hidden all the treasures of wisdom and knowledge, and who spake as never man spake, yet chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the Psalmist's form of words rather than his own. No tongue of man or angel, as Dr. Hammond justly observes, can convey a higher idea of any book, and of their felicity who use it aright.

*Bp. Horne.*

The Psalms very justly make a principal part of the joint praises, that we offer up to God. For though several of them were composed on particular occasions, yet they are plainly fitted for general use; and their insertion into the canon of Scripture proves them to be designed for it: the Jews anciently recited them in the temple, and do still in their synagogues: the New Testament hath recommended them to the Christians; and the whole Church hath sung them ever since. Indeed the

subject matter of them is very different: but those of joy are much more numerous, than any other sort: and all of them afford ground of praise at least; the doctrinal, the exhortatory, the historical, as well as the rest. Even the plaintive and petitionary minister cause of thanksgiving to Him, who hath promised to hear, and support, and deliver; and make all "things work together for good to them, that love him." Rom. viii. 28. Glory therefore to the blessed Three in One is a fit conclusion to every Psalm.

But in reading them it must be carefully observed, and may with moderate care be commonly distinguished, in whose person the several sentences are spoken. In some Psalms, or portions of Psalms, it is God, or Christ; in others it is wicked men, that speak. These we must repeat as their sayings: and none as our own, but what were intended for us. Even the words of the Psalmist, if we are to adopt them, may frequently seem so unapplicable to the outward condition, or inward frame, of many in every congregation, that, if they attend to them, they cannot say them with truth. But most of them all good people may say, even of themselves singly, with much truth. For they have constantly enemies, temporal or spiritual, afflictions more or less heavy, valuable mercies, and at times warm feelings of pious dispositions: which, if not present, may be so recalled, and made their own again, as to be very sincerely expressed to God. And what they cannot say in their own name separately, they may truly say in the name of Christ's Church, of which they are members: and they ought, and surely do, bear some share of the mercies and sufferings, the fears and desires, of every part of it, in every state. And as David, in some of his Psalms, takes on him the person of Christ; in others he seems to take that of his disciples; and to speak, not in any one particular character, but as representing the whole body of believers. Or if there be any passages, which neither of these methods will suit: still we may rehearse them as expressing the case of some eminent worthy of old times, and be affected by it accordingly: for we often are strongly affected by the circumstances, well described, not only of distant but of imaginary persons. We may consider, as we go on, the likeness, or the difference, between his situation, his temper, and our own: and raise from it many reflections of sympathy and caution, of humiliation, encouragement, and thankfulness. Thus, at least, we may bring every thing we say, home to ourselves: and by so doing furnish our minds with a most valuable store of devout thoughts and language, perhaps for many future occasions of our own or others. For the book of Psalms is so inexhaustible a treasure of every branch of piety,

that a more constant use of it, than of any other in the whole bible hath, with very just reason, been appointed in public forms of prayer, and recommended in private ones.

It may be objected, that in several of them David utters most bitter imprecations against his enemies: in which, to say nothing harsher, we cannot follow him; for the rule of the New Testament is, "Bless and curse not." Rom. xii. 14. But indeed most, if not all, the places, which appear wishes of evil, may, according to the confessed import of the original, be understood only as predictions of it. Or, supposing them wishes, David might be directed by infinite wisdom to pronounce them even against the opposer of his reigning over Israel; who opposed, at the same time, the known decree of Providence. Repeating them in this view, solely as his, must be innocent: and strongly suggest an important admonition, "not to fight against God." Acts xxiii. 9. But perhaps in some of these, as well as other passages, he speaks in the person of the whole Church of God, against all its irreconcilable adversaries, whoever they be. Such was Judas: to whom therefore the two most dreadful of these Psalms are applied, (Acts i. 20:) and, with the utmost tenderness to the whole of God's creation, we may and must desire the overthrow of them, who obstinately hate him and his laws. For, though we ought much more to desire the repentance, than the death of a sinner, as he himself doth: yet if they will not repent, we ought to think and speak with approbation and satisfaction, yet mixed with an awful concern, of their punishments here, and sentence hereafter: which last St. Paul represents good persons, as joining to pronounce: "Do ye not know, that the saints shall judge the world?" 1 Cor. vi. 2.

ABP. SECKER.

Very few of the Psalms, comparatively, appear to be simply prophetic, and to belong only to Messiah, without the intervention of any other person. Most of them, it is apprehended, have a double sense, which stands upon this ground and foundation, that the ancient patriarchs, prophets, priests, and kings, were typical characters, in their several offices, and in the more remarkable passages of their lives, their extraordinary depressions, and miraculous exaltations, foreshewing Him who was to arise, as the Head of the holy Family, the great Prophet, the true Priest, the everlasting King. The Israelitish polity, and the law of Moses, were purposely framed after the example and shadow of things spiritual and heavenly; and the events, which happened to the ancient people of God, were designed to shadow out parallel occurrences, which should afterwards take place, in the accomplishment of man's redemption, and the rise and progress of the Christian Church. For this reason,

the Psalms composed for the use of Israel, and Israel's monarch, and by them accordingly used at the time, do admit of an application to us, who are now, "the Israel of God," and our Redeemer who is the King of Israel. BP. HORNE.

It would be an arduous and adventurous undertaking to attempt to lay down the rules observed in the conduct of the Mystic Allegory; so diverse are the modes in which the Holy Spirit has thought proper to communicate his counsels to different persons upon different occasions; inspiring and directing the minds of the prophets according to his good pleasure; at one time vouchsafing more full and free discoveries of future events; while, at another, he is more obscure and sparing in his intimations. From hence ariseth of course a great variety in the Scripture usage of this kind of allegory, as to the manner in which the spiritual sense is couched under the other. Sometimes it can hardly break forth and shew itself at intervals through the literal, which meets the eye as the ruling sense, and seems to have taken entire possession of the words and phrases. On the contrary, it is much oftener the capital figure of the piece, and stands confessed at once by such splendour of language, that the letter, in its turn, is thrown into shades, and almost totally disappears. Sometimes it shines with a constant equable light; and sometimes it darts upon us on a sudden, like a flash of lightning from the clouds. But a composition is never more truly elegant and beautiful than when two senses, alike conspicuous, run parallel together through the whole poem, mutually corresponding with, and illustrating each other. I will produce an undoubted instance or two of this kind, which will shew my meaning, and confirm what has hitherto been advanced on the subject of the mystic allegory.

The establishment of David upon his throne, notwithstanding the opposition made to it by his enemies, is the subject of the second Psalm. David sustains in it a twofold character, literal and allegorical. If we read over the Psalm first with an eye to the literal David, the meaning is obvious and put out of all dispute by the sacred history. There is indeed an uncommon glow in the expression, and sublimity in the figures, and the diction is now and then exaggerated as it were on purpose to intimate, and lead us to the contemplation of higher and more important matters concealed within. In compliance with this admonition, if we take another survey of the Psalm, as related to the person and concerns of the spiritual David, a noble series of events instantly rises to view, and the meaning becomes more evident as well as exalted. The colouring which may perhaps seem too bold and glaring for the king of Israel, will no longer appear so, when laid upon his great antitype. After we have

thus attentively considered the subjects apart, let us look at them together, and we shall behold the full beauty and majesty of this most charming poem. We shall perceive the two senses, very distinct from each other, yet conspiring in perfect harmony, and bearing a wonderful resemblance in every feature and lineament, while the analogy between them is so exactly preserved, that either may pass for the original, from which the other was copied. New light is continually cast upon the phraseology, fresh weight and dignity are added to the sentiment, till gradually ascending from things below to things above, from human affairs to those which are divine, they bear the great important theme upwards with them, and at length place it in the height and brightness of heaven.

What hath been observed with regard to this Psalm, may also be applied to the seventy-second; the subject of which is of the same kind, and treated in the same manner. Its title might be, *The Inauguration of Solomon*. The scheme of the allegory is like in both; but a diversity of matter occasions an alteration in the diction. For whereas one is employed in celebrating the magnificent triumphs of victory, it is the design of the other to draw a pleasing picture of peace, and of that felicity, which is her inseparable attendant. The style is therefore of a more even and temperate sort, and more richly ornamented. It aboundeth not with those sudden changes of the person speaking which dazzle and astonish; but the imagery is borrowed from the delightful scenes with which creation cheers the sight, and the pencil of the divine artist is dipped in the soft colours of nature. And here we may take notice how peculiarly adapted to the genius of this kind of allegory the parabolical style is, on account of the great variety of natural images to be found in it. For as these images are capable of being employed in the illustration of things divine and human, between which there is a certain analogy maintained, so they easily afford that ambiguity which is necessary in this species of composition, where the language is applicable to each sense, and obscure in neither; it comprehends both parts of the allegory, and may be clearly and distinctly referred to one or the other. BP. LOWTH.

The offence taken at the supposed uncharitable and vindictive spirit of the imprecations which occur in some of the Psalms, ceases immediately if we change the imperative for the future, and read, not "LET THEM BE CONFOUNDED," &c., but, "THEY SHALL BE CONFOUNDED," &c., of which the Hebrew is equally capable. Such passages will then have no more difficulty in them, than the other frequent predictions of divine vengeance in the writings of the prophets, or denunciations of it in the gospel,

intended to warn, to alarm, and to lead sinners to repentance that they may fly from the wrath to come. This is Dr. Hammond's observation; who very properly remarks, at the same time, that in many places of this sort, as particularly in Psalm cix. (and the same may be said of Psalm lxi.) it is reasonable to resolve that Christ himself speaketh in the prophet; as being the person there principally concerned, and the completion most signal in many instances there mentioned: the succession especially of Matthias to the apostleship of Judas. It is true, that in the citation made by St. Peter from Psalm cix. in Acts i. 20, as also in that made by St. Paul from Psalm lxi. in Romans xi. 9, the imperative form is preserved; "LET his habitation be void," &c.; "LET their table be made a snare," &c. But it may be considered that the apostles generally cited from the Greek of the LXX version; and took it as they found it, making no alterations, when the passage as it there stood, was sufficient to prove the main point which it was adduced to prove. If the imprecatory form be still contended for, all that can be meant by it, whether uttered by the prophet, by Messiah, or by ourselves, must be a solemn ratification of the just judgments of the Almighty against his impenitent enemies, like what we find ascribed to the blessed in heaven when such judgments were executed. Rev. xi. 17, 18; xvi. 5, 6, 7. See Merrick's Annotations on Psalm cix. and Witsie's Miscellan. Sac. Lib. i. Cap. xviii. Sect. 24. But by the future rendering of the verbs, every possible objection is precluded at once.

BP. HORNE.

Greatness confers no exemption from the cares and sorrows of life. Its share of them frequently bears a melancholy proportion to its exaltation. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion.

His invaluable Psalms convey those comforts to others, which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the law, yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends its charms to paint the glories of redemption. Calculated alike to profit, and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit man-

kind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragranc; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily more and more heightened; fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellences, will desire to taste them again; and he who tastes them oftenest, will relish them best.

And now, could the author flatter himself that any one would take half the pleasure in reading the following exposition, which he hath taken in writing it, he would not fear the loss of his labour. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly; vanity and vexation flew away for a season, care and disquietude came not near his dwelling. He arose, fresh as the morning, to his task; the silence of the night invited him to pursue it; and he can truly say that food and rest were not preferred before it.

Every psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last; for then he grieved that his work was done. Happier hours than those which he spent upon these meditations on the Songs of Sion, he never expects to see in this world. Very pleasantly did they pass and moved smoothly and swiftly along; for, when thus engaged he counted no time. They have gone but have left a relish and fragrance upon the mind, and the remembrance of them is sweet. BP. HORNE.

That the reader may the more easily turn to such Psalms as will best suit the present state of his mind, according to the different circumstances, whether external or internal, into which, by the changes and chances of life, or the variations of temper and disposition, he may, at any time, be thrown, the common Table of Psalms, classed under their several subjects, is here subjoined.

#### PRAYERS.

- I. Prayers for pardon of sin. Psalm 6, 25, 38, 51, 130. Psalms styled Penitential, 6, 32, 38, 51, 102, 130, 143.
- II. Prayers composed when the Psalmist was deprived of an opportunity for the public exercise of religion. Psalm 42, 43, 63, 84.
- III. Prayers wherein the Psalmist seems extremely dejected, though not totally deprived of consolation, under his afflictions. Psalm 13, 22, 69, 77, 88, 143.
- IV. Prayers wherein the Psalmist asketh help of

God, in consideration of his own integrity, and the uprightness of his cause. Psalm 7, 17, 26, 35.

V. Prayers expressing the firmest trust and confidence in God under afflictions. Psalm 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.

VI. Prayers composed when the people of God were under affliction or persecution. Psalm 44 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.

VII. The following are likewise Prayers in time of trouble and affliction. Psalm 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 142.

VIII. Prayers of intercession. Psalm 20, 67, 122, 132, 144.

#### PSALMS OF THANKSGIVING.

I. Thanksgivings for mercies vouchsafed to particular persons. Psalm 9, 18, 21, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.

II. Thanksgivings for mercies vouchsafed to the Israelites in general. Psalm 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

#### PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD.

I. General acknowledgments of God's goodness and mercy, and particularly his care and protection of good men. Psalm 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146.

II. Psalms displaying the power, majesty, glory, and other attributes of the divine Being. Psalm 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95, 96, 97, 99, 104, 111, 113, 114, 115, 134, 139, 147, 148, 150.

#### INSTRUCTIVE PSALMS.

I. The different characters of good and bad men: the happiness of the one, and the miseries of the other, are represented in the following Psalms, 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.

II. The excellence of God's law. Psalm 19, 119.

III. The vanity of human life. Psalm 39, 49, 90.

IV. Advice to Magistrates. Psalm 82, 101.

V. The virtue of humility. Psalm 131.

#### PSALMS MORE EMINENTLY AND DIRECTLY PROPHETICAL.

Psalm 2, 16, 22, 40, 45, 63, 72, 87, 110, 118.

#### HISTORICAL PSALMS.

Psalm 78, 105, 106.

BP. HORNE.

#### A SHORT VOCABULARY,

Giving the signification of some old English words

used in this translation, but not commonly spoken or written in this age, at least not in that sense in which our Translators took them. (Abridged from "Holy David and his old English Translators clear'd," Svo. 1706.)

BEAST. *Any living creature, except man*; not only our Translators, but Mr. Ainsworth, calls serpents and fish "beasts." Gen. iii. 1; Psal. civ. 25. And indeed our last Translators do the same; which shews that the word was taken in this sense for above sixty years after this translation was made.

BLASPHEME. *To speak reproachfully either of God or man.* If we respect the etymology only, it is more properly applicable to man, than to God: for it properly signifies *to hurt the fame, or credit of another.* Ps. iv. 2.

BLASPHEMY. *Reproach, or slander, either against God, or man.* Ps. lxxiii. 8.

COMMUNE. *To discourse familiarly, to confer notes.*

COUNSEL. *Design, device, decree, or resolution* and not only advice, or direction, as it is now commonly taken. Ps. xxxiii. 10.

ESCHEW. *Avoid, shun, decline.*

FAIN. *Glad, merry.* We now use it adverbially, namely, "I would fain," that is, *gladly*: but we do not commonly use it as an adjective, as our ancestors did. See Ps. lxxi. 21.

FLITTING. *A hasty removal, or flight.* It is still used in this sense in some parts of England. Ps. liv. 8.

FLOOD. *A river or stream.* See Ps. lxxii. 8; lxxxix. 26. It should seem this word retained this signification commonly in our language at the beginning of the seventeenth century; for our last Translators use it in this sense. Josh. xxiv. 3; Ps. xcvi. 8.

HEALTH. *Safety, protection, power of saving, salvation* both spiritual and temporal. It evidently comes from the old English *hæl*, which had the very same signification. Ps. xxii. 1, &c.; and our last Translators used the word "health" in this sense. Ps. xlii. 11.

HELL. Not only *the place of torments, but the place or state of deceased souls, or what we commonly call the other world.* It seems to come from "Helan," to *cover, or hide*, as the Greek "Hades" likewise signifies *an obscure or unknown place.* Our Translators did well to retain the word in this sense, as they do in Ps. xxx. 3, and often elsewhere: for this helps us to understand those words of our Christian faith, "He descended into Hell;" whereas, by losing the ancient signification of words, the people are in danger to lose the sense and meaning of their



**Creed.** Further, sometimes "Hell" signifies *death* only, as in Ps. xviii. 4; cxvi. 3.

**HOST.** *Army, or very great company*, very often.

**IMAGINE.** To *contrive, plot, design*; so it signifies in the statute of treason, which makes it a crime punishable with death, "to *imagine* the death of the King," &c. Ps. ii. 1, and very often.

**INSTANTLY.** *Importunately, zealously*. Ps. lv. 13. We still say that a thing was done "at the instance," that is, *at the earnest request*, of another. The adjective **INSTANT** signifies *importunate*, in our last translation, (Luke xxiii. 23,) and in other places.

**LEASING.** *Lying, cheating, dissembling*. Ps. iv. 2.

**LUST.** Not only *filthy carnal desires*, but any *eagerness of appetite, or violent irregular inclination*. Ps. x. 2. So to "lust," and to "list" signify the same thing in this translation. Ps. lxxiii. 7.

**MALICIOUS.** *Very bad, evil, &c.* Ps. lix. 5. We now commonly understand by this word, *spiteful, envious*; the ancients did not so.

**NETHERMOST.** *Lowest*. Ps. lxxxvi. 13. "Nether" is used for *lower*, by our last Translators. Deut. xxiv. 6, &c.

**PLAQUE.** Any *blow or stroke* of God's correcting or punishing hand, (Ps. xxxviii. 17;) not the *pestilence* only. "To plague," in common discourse, signifies, to *use any severe proceedings*.

**PORT.** *Gate*, from the Latin "Porta." We still call him who keeps the gate *porter*. Ps. ix. 14.

**PREACHER.** Not only *he that discourses publicly of religion*, but *any one that publishes or declares any thing*. Ps. lxxviii. 11; lix. 12. So "to preach" signifies to *publish or declare*.

**PREVENT.** *To go, or be before*. There are two designs which one may have in "going before" another; either to *guide and help*, or to *hinder or stop*: accordingly the word signifies two contrary things, namely, to *help forward*, and to *oppose, hinder, &c.* In the Scripture and Liturgy, it is for the most part taken in the good sense, to *guide, help forward, assist, or be beforehand in kindness*, as in Ps. xxi. 3; sometimes in the bad sense, to *hinder, stand in one's way, &c.* (Ps. xviii. 18:) at other places barely to *go, or be before*, as in Ps. cxix. 148; and 1 Thess. iv. 15.

**QUICK.** *Alive*; and so to "quicken," signifies to *give or restore life, to revive or enliven*. Ps. cxxiv. 2; xxii. 30.

**REBUKE.** Not only *severe reprehension*, but any *manner of hard or reproachful language*. Ps. lix. 21.

**REPROOF** is used in much the same sense with the

former word *rebuke*, and does not only import, *grave and severe admonition*, but any manner of *reproachful language*, any speech whereby we shew our dislike of another's words or actions. Ps. lix. 20.

**SIMPLE.** *Unmixt, plain, without any fraud or guile, or worldly policy*; like a child, that has no art or cunning to help himself in any difficulty, and therefore is often oppressed and overreached by crafty and sharp men. It is generally used in a good sense in the Psalms and New Testament; namely, for *plain, undesigning, though abused* men; but then, because such are subject to be caught and drawn into evil, by political and artificial men, therefore sometimes it denotes those who by this means are *betrayed to sin*, and a *fault* committed through this *easy unwary temper*, is called "simplicity." Ps. lix. 5.

**WELL.** A *spring, fountain, or small stream*, not only a *deep dug pit*, as now it commonly signifies. Ps. xxxvi. 9; lxxxiv. 6.

**WHOLESOME.** *Safe*. We still say "wholesome food, air, law, counsel." Ps. xx. 6.

**WILINESS.** *Cunning, guile*. We still use the word "wiles," from whence this comes. Ps. x. 2.

**WORLD.** *Age, time*, not only the *universe or earth*: thus it signifies in the doxology "world," that is *age, or time*, "without end." So in the Nicene Creed, "before all worlds;" that is, *before all ages, or before time itself* was. Ps. xlv. 18.

**WORSHIP.** *Majesty, dignity, excellency, what deserves to be honoured, or is honoured*; that glory and power in God, to which we pay our devotion: for so it signified to our Saxon ancestors. Our Translators use the word in this sense, (Ps. iii. 3; xvi. 6;) and elsewhere. We now by "worship," most commonly mean that *honour which we pay to God*; and our Translators often take it in that sense also. Further; "worship" does not only signify, the eminent *dignity* which is *in God*, but that which is in a low degree *in man*; and this sense of the word is not yet lost even in our own common language: for we still call that honour and authority which belongs to a magistrate; "his worship." Our Translators retain the word also in this sense, when they say, that "God gives worship," that is, *honour and dignity*, "to them who lead a godly life." Ps. lxxxiv. 12. Nay, our last Translators use the word in the same sense, (Luke xiv. 10;) where it is said, that the humble guest "shall have worship in the presence of those who sit at meat with him." Who can then wonder, that in the matrimonial office the husband

is taught to "worship" his wife? that is, to *pay her all due respect*? for no one ever understood more by that expression, except he were blinded by unpardonable ignorance, or prejudice. There is then an honour, glory, dignity, or worship in the divine nature; and so there is, or may be, in men too. We must pay honour, glory, worship, principally to God, but in an inferior sense to men. It has been said that most controversies,

now depending, are chiefly a strife about words. And from what has been said briefly concerning this and other words in this short vocabulary, it will appear, that several particulars which have been objected against in our Psalter, our Liturgy, and our very Creed, are far enough from being faulty in themselves, and have been thought so by some men, merely because they do not understand their own tongue.

## SELECTIONS OF PSALMS,

TO BE USED INSTEAD OF THE PSALMS FOR THE DAY, AT THE DISCRETION OF THE MINISTER.

## SELECTION I.

From Psalm 19. *Cæli enarrant.*

THE heavens declare the glory of God ; and the firmament showeth his handy work.

One day telleth another ; and one night certifieth another.

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

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

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

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

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

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

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

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

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

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

Keep thy servant also from presumptuous sins, lest they get the dominion over me.

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

O Lord, my strength, and my Redeemer.

Psalm 24. *Domini est terra.*

THE earth is the Lord's, and all that therein is ; the compass of the world, and they that dwell therein.

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

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

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

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

This is the generation of those who seek him ; even of those who seek thy face, O Jacob.

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

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

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

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

Psalm 103. *Benedic, anima mea.*

PRAISE the Lord, O my soul ; and all that is within me, praise his holy name.

Praise the Lord, O my soul ; and forget not all his benefits ;

Who forgiveth all thy sin, and healeth all thine infirmities ;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness ;

Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

The Lord executeth righteousness and judgment, for all them that are oppressed with wrong.

He showed his ways unto Moses, his works unto the children of Israel.

The Lord is full of compassion and mercy, long-suffering, and of great goodness.

He will not alway be chiding ; neither keepeth he his anger for ever.

He hath not dealt with us after our sins ; nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison to the earth ; so great is his mercy also toward them that fear him !

Look how wide also the east is from the west ; so far hath he set our sins from us !

Yea, like as a father pitieth his own children ; even so is the Lord merciful unto them that fear him.

For he knoweth whereof we are made ; he remembereth that we are but dust.

The days of man are but as grass ; he flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone ; and the place thereof shall know it no more.

But the merciful goodness of the Lord endureth for ever and ever upon them that fear him ; and his righteousness upon children's children ;

Even upon such as keep his covenant, and think upon his commandments to do them.

The Lord hath prepared his seat in heaven, and his kingdom ruleth over all.

O praise the Lord, ye Angels of his, ye that excel in strength ; ye that fulfil his commandment, and hearken unto the voice of his words.

O praise the Lord, all ye his hosts ; ye servants of his, that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion : Praise thou the Lord, O my soul.

## SELECTION II.

From Psalm 139. *Domine, probasti.*

O LORD, thou hast searched me out, and known me ; thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

Thou art about my path, and about my bed, and spiest out all my ways.

For lo, there is not a word in my tongue, but thou, O Lord, knowest it altogether.

Thou hast fashioned me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me ; I cannot attain unto it.

Whither shall I go then from thy Spirit ? or whither shall I go then from thy presence ?

If I climb up into heaven, thou art there ; if I go down to hell, thou art there also.

If I take the wings of the morning, and remain in the uttermost parts of the sea ;

Even there also shall thy hand lead me, and thy right hand shall hold me.

If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

Yea, the darkness is no darkness with thee, but the night is as clear as the day ; the darkness and light to thee are both alike.

For my reins are thine ; thou hast covered me in my mother's womb.

I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect ; and in thy book were all my members written.

Which day by day were fashioned, when as yet there was none of them.

How dear are thy counsels unto me, O God ; O how great is the sum of them !

If I tell them, they are more in number than the sand ; when I wake up, I am present with thee.

Try me, O God, and seek the ground of my heart ; prove me, and examine my thoughts.

Look well if there be any way of wickedness in me ; and lead me in the way everlasting.

Psalm 145. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King, and I will praise thy name for ever and ever.

Every day will I give thanks unto thee, and praise thy name for ever and ever.

Great is the Lord, and marvellous worthy to be praised ; there is no end of his greatness.

One generation shall praise thy works unto another ; and declare thy power.

As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works ;

So that men shall speak of the might of thy marvellous acts ; and I will also tell of thy greatness.

The memorial of thine abundant kindness shall be showed, and men shall sing of thy righteousness.

The Lord is gracious and merciful ; long-suffering, and of great goodness.

The Lord is loving unto every man, and his mercy is over all works.

All thy works praise thee, O Lord; and thy saints give thanks unto thee.

They show the glory of thy kingdom, and talk of thy power;

That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall, and lifeth up all those who are down.

The eyes of all wait upon thee, O Lord, and thou givest them their meat in due season.

Thou openest thine hand, and fillest all things living with plenteousness.

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

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

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

The Lord preserveth all those who love him; but scattereth abroad all the ungodly.

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

### SELECTION III.

From Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin:

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and

gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right spirit within me.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

O give me the comfort of thy help again, and establish me with thy free Spirit.

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

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

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

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

From Psalm 42. *Quemadmodum.*

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

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

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

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

In the voice of praise and thanksgiving, among such as keep holyday.

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

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

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

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

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

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

O put thy trust in God; for I will yet

thank him, who is the help of my countenance and my God.

SELECTION IV.

Psalm 37. *Noli æmulari.*

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

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

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

Delight thou in the Lord, and he shall give thee thy heart's desire.

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

He shall make thy righteousness as clear as the light; and thy just dealing as the noonday,

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

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

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

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

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

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

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

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

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

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

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

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

They shall not be confounded in the per-

ilous time; and in the days of dearth they shall have enough.

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

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

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

The Lord ordereth the good man's going, and maketh his ways acceptable to himself.

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

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

The righteous is ever merciful, and lendeth; and his seed is blessed.

Flee from evil, and do the thing that is good, and dwell for evermore.

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

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

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

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

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

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

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

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

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

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

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

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

But the salvation of the righteous cometh

of the Lord, who is also their strength in the time of trouble.

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

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### SELECTION V.

Psalm 1. *Beatus vir, qui non abiit.*

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

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

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

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

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

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

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

Psalm 15. *Domine, quis habitabit ?*

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

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

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

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

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

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

Whoso doeth these things, shall never fall.

Psalm 91. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

I will say unto the Lord, Thou art my hope, and my strong hold ; my God, in him will I trust.

For he shall deliver thee from the snare of the hunter, and from the noisome pestilence.

He shall defend thee under his wings, and thou shalt be safe under his feathers ; his faithfulness and truth shall be thy shield and buckler.

Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day ;

For the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day.

A thousand shall fall beside thee, and ten thousand at thy right hand ; but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold, and see the reward of the ungodly.

For thou, Lord, art my hope ; thou hast set thine house of defence very high.

There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee in their hands ; that thou hurt not thy foot against a stone.

Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

Because he hath set his love upon me, therefore will I deliver him ; I will set him up, because he hath known my name.

He shall call upon me, and I will hear him ; yea, I am with him in trouble ; I will deliver him, and bring him to honour.

With long life will I satisfy him, and show him my salvation.

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### SELECTION VI.

From Psalm, 32. *Beati, quorum.*

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

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

I will acknowledge my sin unto thee ; and mine unrighteousness have I not hid.

I said, I will confess my sin unto the Lord ; and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time when

thou mayest be found ; but in the great water floods they shall not come nigh him.

Thou art a place to hide me in ; thou shalt preserve me from trouble ; thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go ; and I will guide thee with mine eye.

Great plagues remain for the ungodly ; but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord ; and be joyful, all ye that are true of heart.

Psalm 130. *De Profundis.*

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

O let thine ears consider well the voice of my complaint.

If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it ?

For there is mercy with thee ; therefore shalt thou be feared.

I look for the Lord ; my soul doth wait for him ; in his word is my trust

My soul fleeth unto the Lord before the morning watch ; I say, before the morning watch.

O Israel, trust in the Lord ; for with the Lord there is mercy, and with him is plentiful redemption.

And he shall redeem Israel from all his sins.

Psalm 121. *Levavi oculos meos.*

I WILL lift up mine eyes unto the hills, from whence cometh my help.

My help cometh even from the Lord, who hath made heaven and earth.

He will not suffer thy foot to be moved, and he that keepeth thee will not sleep.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord himself is thy keeper ; the Lord is thy defence upon thy right hand :

So that the sun shall not burn thee by day ; neither the moon by night.

The Lord shall preserve thee from all evil ; yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out and thy coming in, from this time forth for evermore.

SELECTION VII.

Psalm 23. *Dominus regit me.*

THE Lord is my shepherd ; therefore can I lack nothing.

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

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

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.

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.

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

Psalm 34. *Benedicam Domino.*

I WILL always give thanks unto the Lord ; his praise shall ever be in my mouth.

My soul shall make her boast in the Lord ; the humble shall hear thereof, and be glad.

O praise the Lord with me ; and let us magnify his name together.

I sought the Lord, and he heard me ; yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened ; and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him ; yea, and saveth him out of all his troubles.

The Angel of the Lord tarrieth round about them that fear him, and delivereth them.

O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

O fear the Lord, ye that are his saints ; for they that fear him lack nothing.

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

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

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

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

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

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

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



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

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

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

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

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

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

Psalm 65. *Te decet hymnus.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SELECTION VIII.

From Psalm 84. *Quam dilecta!*

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

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

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

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

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

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

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

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

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

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

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

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

Psalm 85. *Benedixisti, domine.*

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

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

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

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

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

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

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

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

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

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

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

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

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

Psalm 93. *Dominus regnavit.*

THE Lord is king, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength.

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

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

The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves.

The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier.

Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Psalm 97. *Dominus regnavit.*

THE Lord is king, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

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

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

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

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

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

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

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

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

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

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

Rejoice in the Lord, ye righteous, and give thanks for a remembrance of his holiness.

SELECTION IX.

Psalm 8. *Domine, Dominus noster.*

O LORD, our Governor, how excellent is thy name in all the world; thou that hast set thy glory above the heavens!

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.

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

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

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

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

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

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

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

From Psalm 33. *Exultate, justi.*

REJOICE in the Lord, O ye righteous; for it becometh well the just to be thankful.

Praise the Lord with harp; sing praises unto him with the lute, and instrument of ten strings.

Sing unto the Lord a new song; sing praises unto him with a good courage.

For the word of the Lord is true, and all his works are faithful.

He loveth righteousness and judgment; the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.

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

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

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

From Psalm 147. *Laudate Dominum.*

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

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

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

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

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

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

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

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

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

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

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

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

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

He sendeth forth his commandment upon earth, and his word runneth very swiftly.

He giveth snow like wool, and scattereth the hoar-frost like ashes.

He casteth forth his ice like morsels; who is able to abide his frost?

He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

He showeth his word unto Jacob, his statutes and ordinances unto Israel.

He hath not dealt so with any nation;

neither have the heathen any knowledge of his laws.

From Psalm 57. *Miserere mei, Deus.*

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

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

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

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

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

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

### SELECTION X.

From Psalm 96. *Cantate Domino.*

O SING unto the Lord a new song; sing unto the Lord, all the whole earth.

Sing unto the Lord, and praise his name; be telling of his salvation from day to day.

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

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

Psalm 148. *Laudate Dominum.*

O PRAISE the Lord of heaven; praise him in the height.

Praise him, all ye angels of his; praise him, all his host.

Praise him, sun and moon; praise him, all ye stars and light.

Praise him, all ye heavens, and ye waters that are above the heavens.

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

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

Praise the Lord upon earth, ye dragons, and all deeps;

Fire and hail, snow and vapours, wind and storm, fulfilling his word;

Mountains and all hills; fruitful trees and all cedars;

Beasts and all cattle; worms and feathered fowls;

Kings of the earth and all people; princes and all judges of the world;

Young men and maidens, old men and children, praise the name of the Lord ; for his name only is excellent, and his praise above heaven and earth.

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

From Psalm 149. *Cantate Domino.*

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

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

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

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

Psalm 150. *Laudate Dominum.*

O PRAISE God in his holiness ; praise him in the firmament of his power.

Praise him in his noble acts ; praise him according to his excellent greatness.

Praise him in the sound of the trumpet ; praise him upon the lute and harp.

Praise him in the cymbals and dances ; praise him upon the strings and pipe.

Praise him upon the well tuned cymbals ; praise him upon the loud cymbals.

Let every thing that hath breath praise the Lord.

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

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### CHRISTMAS-DAY.

From Psalms 45, 89, 110.

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

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

My song shall be alway of the loving-kindness of the Lord ; with my mouth will

I ever be showing thy truth, from one generation to another.

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

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

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

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

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

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

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

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

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

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### ASH-WEDNESDAY.

From Psalms 32, 38, 130.

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

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

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

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

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

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

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

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

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

If thou, Lord, shouldst be extreme to

mark what is done amiss, O Lord, who shall stand ?

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

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### GOOD-FRIDAY.

From Psalms 22, 69, 40.

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

But thou art holy, O thou that inhabitest the praises of Israel.

I am a worm, and no man ; a reproach of men, and despised of the people.

All they that see me laugh me to scorn ; they shoot out the lip, they shake the head, saying,

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

The counsel of the wicked layeth siege against me ; they pierced my hands and my feet.

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

But be not thou far from me, O Lord ; O my strength, haste thee to help me.

Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man ; neither found I any to comfort me.

They gave me gall to eat ; and when I was thirsty, they gave me vinegar to drink.

Sacrifice and meat-offering thou wouldest not ; but mine ears hast thou opened.

Burnt-offerings and sacrifice for sin hast thou not required : Then said I, Lo, I come ;

In the volume of the book it is written of me, that I should fulfil thy will, O God : I am content to do it ; yea, thy law is within my heart.

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### ASCENSION-DAY.

From Psalms 24, 47.

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

Who is the king of glory ? The Lord strong and mighty ; even the Lord mighty in battle.

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

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

O clap your hands together, all ye people ; shout unto God with the voice of triumph.

For the Lord most high is terrible ; he is a great King over all the earth.

God is gone up with a shout ; the Lord with the sound of a trumpet.

Sing praises to God, sing praises ; sing praises unto our King, sing praises.

God reigneth over the heathen : God sitteth upon the throne of his holiness.

The princes of the people are gathered together, even the people of the God of Abraham ; for the shields of the earth belong unto God : He is greatly exalted.

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### WHITSUNDAY.

From Psalms 2, 68.

I WILL declare the decree ; the Lord hath said unto me, Thou art my son, this day have I begotten thee.

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

Be wise now, therefore, O ye kings ; be instructed, ye judges of the earth.

Serve the Lord with fear, and rejoice with trembling.

Sing unto God, sing praises to his name ; extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

The Lord gave the word ; great was the company of those that published it.

Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Thou hast ascended on high ; thou hast led captivity captive ; thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them.

Blessed be the Lord, who daily loadeth us with benefits ; even the God of our salvation.

Sing unto God, ye kingdoms of the earth :  
O sing praises unto the Lord ;

To him that rideth upon the heaven of  
heavens, which were of old : Lo, he doth  
send out his voice, and that a mighty voice.

Ascribe the strength unto God ; his excel-

lency is over Israel, and his strength is in  
the clouds.

O God, thou art terrible out of thy  
holy places ; the God of Israel is he that  
giveth strength and power unto his people.

Blessed be God.

X 4

## THE PSALTER,

OR

## PSALMS OF DAVID. (1.)

*The First Day.*

## MORNING PRAYER.

Psalm 1. (2.) *Beatus vir, qui non abiit.*

BLESSED is the man (3.) that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful :

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

3 And he shall be like a tree planted by the 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.

(1.) The whole collection of Psalms goes by the name of "The Psalms of David," not because they were all composed by him, but because most of them were : the whole receiving their denomination from the greater part. Some were written before David's time, as the 90th Psalm by Moses ; some after the Babylonian Captivity, as the 126th and 127th.

*Dr. Nicholls.*

(2.) This Psalm, which is generally looked upon by expositors as a preface or introduction to the rest, describes the blessedness of the righteous : consisting, ver. 1, negatively, in their abstaining from sin ; 2, positively, in holy meditation on the Scriptures, productive of continual growth in grace ; which, 3, 4, is beautifully represented under an image borrowed from vegetation : as, 5, is the opposite state of the unbelieving and ungodly by a comparison taken from the threshing floor. The two last verses foretell the final issue of things, with respect to both good and bad men, at the great day.

BP. HORNE.

(3.) The Psalter, like the sermon on the Mount, openeth with a beatitude for our comfort and encouragement, directing us immediately to that happiness, which all mankind, in different ways, are seeking and inquiring after. All would secure themselves from the incursions of misery ; but all do not consider that misery is the offspring of sin, from which it is therefore necessary to be delivered and preserved, in order to become happy or blessed.

BP. HORNE.

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 (4.) shall not be able to stand in the judgment ; neither the sinners in the congregation of the righteous.

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

Psalm 2. (5.) *Quare fremuerunt gentes ?*

WHY do the heathen (6.) so furiously rage together ? and why do the people imagine a vain thing ?

(4.) The judgment here intended is evidently the last judgment, and the congregation of the righteous is their assembly at the tribunal of Christ at the last day. *Bp. Horsley.* A day is coming, when the divine Husbandman shall appear with his "fan in his hand," and shall "thoroughly purge his floor." The wheat, which shall stand the winnowing of that day, will be gathered into the celestial granary ; while the chaff, for ever separated from it, shall be hurried out of the floor, and carried, by a mighty whirlwind, to its own place. Then shall there be a "congregation of the righteous," in which "sinners shall not stand." At present wheat and chaff lie on one floor ; wheat and tares grow in one field ; good and bad fishes are comprehended in one net ; good and bad men are contained in the visible church. Let us wait with patience God's time of separation. BP. HORNE.

(5.) This Psalm is a most divine mixture of history and prophecy, certainly composed by David, and referring visibly to his person, and both typically and prophetically to Christ, and so understood expressly by the writers of the New Testament. *Dr. Hammond.* That this was a prophecy of the Messiah all the ancient Jews did allow : and Rabbi Solomon Jarchi says plainly, "our doctors explained the signification of this psalm of King Messias ; but that we may better answer the Minnim," that is, the heretical Christians, "it is better to interpret it of David."

*Dr. Nicholls.*

David seated upon the throne of Israel, notwithstanding

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 Zion.

7 I will preach (7.) the law, whereof 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.

standing the opposition made against him, and now about to carry his victorious arms amongst the neighbouring heathen nations, may be supposed to have penned this, as a kind of inauguration psalm. But that "a greater than David is here," appears not only from the strength of the expressions, which are more properly applicable to Messiah, than to David himself; but also from the citations made in the New Testament; the appointment of the Psalm by the Church to be read on Easter-day; and the confession of the Jewish rabbis. It treats therefore, 1—3, of the opposition raised, both by Jew and Gentile, against the kingdom of Jesus Christ; 4—6, of his victory, and the confusion of his enemies; 7—9, after his resurrection, he preaches the Gospel, and 10—12, calls the kings of the earth to accept it; denouncing vengeance against those who shall not do so, and pronouncing a blessing on those who shall.

BP. HORNE.

The song consists of three parts: the first, consisting of the first six verses, spoken in the person of the Psalmist; the second, namely, the 7th, 8th, and 9th verses, in the person of Messiah; and the third again by the Psalmist.

*Bp. Horsley.*

(6.) The true David is introduced, like his ancestor of old, expostulating with the nations, for their vain attempts to frustrate the divine decree in his favour. These two verses are cited (Acts iv. 25,) and expounded of "Herod and Pontius Pilate," who, "with the Gentiles and the people of Isarel were gathered together against the holy Jesus, whom the Lord had anointed." After the ascension of Christ, and the effusion of the Spirit, the whole power of the Roman empire was employed in the same cause by those, who, from time to time, swayed the sceptre of the world. But still, they who intended to extirpate the faith, and destroy

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

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

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

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

Psalm 3. (8.) *Domine, quid multiplicati?*

LORD, how are they increased that trouble me? many are they that rise against me.

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

3 But thou, O Lord, art my defender;

the Church, how many and how mighty soever they might be, were found only to "imagine a vain thing." And equally vain will every imagination be, that exalteth itself against the counsels of God for the salvation of his people.

BP. HORNE.

(7.) Jesus, for the suffering of death, crowned with honour and immortality, upon the holy hill of Zion, in the new Jerusalem, now "declares the decree," or preaches the Gospel of the everlasting covenant. His part in the covenant was performed by keeping the law, and dying for the sins of men. Nothing therefore remained, but the accomplishment of the promise made to him by the Father, upon those conditions. One part of this promise was fulfilled, saith St. Paul, "in that he had raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee." Acts xiii. 33. Another part was fulfilled in the ascension of Christ, and his inauguration to an eternal kingdom, and an unchangeable priesthood, as the true Melchizedek, King of righteousness, King of peace, and Priest of the most high God. The next article in the covenant, on the Father's side, was the enlargement of Messiah's spiritual kingdom, by the accession of the nations to the Church. And accordingly, this was the next thing which "Jehovah said unto him," after having proclaimed his sonship and pre-eminence.

BP. HORNE.

(8.) This Psalm is said to have been composed by David, when he fled from his son Absalom. Thus circumstanced, he expressed himself in terms well adapted to the parallel case of the Son of David, persecuted by rebellious Israel; as also to that of his Church suffering tribulation in the world. 1, 2, he complains, in much anguish, of the multitude of his enemies, and of the reproaches cast upon him, as one forsaken by God; but, 3, declares,



thou art my worship, and the lifter up of my head.

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

5 I laid me down and slept, (9.) 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 cheek bone: thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord; (10.) and thy blessing is upon thy people.

Psalm 4. (11.) *Cum invocarem.*

HEAR me when I call, O God of my righteousness: thou hast set me at liberty,

notwithstanding, his sure trust in the divine promises: 4, 5, he relates the success of his prayers; 6—8, derides the impotent malice of his enemies, and ascribes salvation to Jehovah. **BP. HORNE.**

The forlorn condition of David, as recorded in 2 Sam. xv, and commemorated in this Psalm, is in some degree typical of our Saviour's sadness and agony and prayer in the garden, (John xviii. 1,) which is the same with Gethsemane, (Matt. xxvi. 36; Mark xiv. 32;) and that on mount Olivet, (Luke xxii. 39, 41,) the very same mount, to which David went up, when he poured out the substance of this prayer.

*Dr. Hammond.*

(9.) Behold David in the midst of danger, sleeping without fear; secure, through the divine protection, of awaking to engage and vanquish his enemies. Behold the Son of David composing himself to his rest upon the cross, that bed of sorrows; and commending his Spirit into his Father's hands, in full confidence of a joyful resurrection, according to the promise, at the time appointed. Behold this, O Christian, and let faith teach thee how to sleep, and how to die; while it assures thee, that as sleep is a short death, so death is only a longer sleep; and that the same God watches over thee, in thy bed and in thy grave. **BP. HORNE.**

(10.) The Psalm ends with an acknowledgment, which ought always to fill the heart, and upon every proper occasion to flow from the mouth, of a Christian: namely, that salvation is not to be had from man, from the kings of the earth, or the gods of the heathen, from saints or angels; but from Jehovah alone: to whom alone therefore the glory should be ascribed. If he will save, none can destroy: if he will destroy, none can save. Let Balak then curse Israel, or hire Balaam to curse them for him: be but "thy blessing, O Lord, upon thy people," and it sufficeth. **BP. HORNE.**

when I was in trouble; have mercy upon me, and hearken unto my prayer.

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

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

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

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

6 There be many that say, (12.) Who will show us any good?

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

8 Thou hast put gladness in my heart, (13.) since the time that their corn, and wine, and oil increased.

(11.) The person speaking in this Psalm, 1, prayeth to be heard by God; 2, convinceth the world of sin; 3, declareth the righteous to be under the divine protection; 4, 5, prescribeth solitude and meditation, as the proper means to lead men to repentance and faith; 6, 7, sheweth that in God alone peace and comfort are to be found; and, 8, how superior the joys of the spirit are to those of sense; 9, repositeth himself, in full assurance of faith, on the loving-kindness of the Lord.

**BP. HORNE.**

The Psalm is said to have been composed by David, possibly on the same or on a like occasion as the third.

*Dr. Hammond.*

(12.) The two former verses were addressed to rebellious sinners, inviting them to repentance and reformation. This seems to relate to the righteous, who, in times of calamity and persecution, like the friends of distressed David, are tempted to despond. on seeing no end to their troubles. The Psalmist, therefore, prescribes prayer to all such, as an antidote against the temptation; he directs them, in the darkest night, to look towards heaven, nor doubt the return of day, when the rising sun shall diffuse light and salvation, and sorrow and sighing shall fly away. How many are continually asking the question in this verse! How few applying to Him, who alone can give an answer of peace and comfort!

**BP. HORNE.**

(13.) According to this translation, the verse is an expression of the Psalmist's gratitude, that God had given him grace not to make any ill returns for the unkindness of his enemies, but had enabled him to be heartily glad for the benefits, especially the fruitful seasons, which God had bestowed upon them. *Dr. Nicholls.* Or, according to the Bible translation, it is a declaration, that the very thoughts of God's love had filled the Psalmist's

9 I will lay me down in peace, (14.) and take my rest ; for it is thou, Lord, only that makest me dwell in safety.

Psalm 5. (15.) *Verba mea auribus.*

PONDER my words, O Lord, consider my meditation.

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

3 My voice 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

heart with such joy, that it far exceeded all the pleasure his enemies could take, in seeing their barns full of corn, and their presses overflow with wine.

*Bp. Patrick.*

(14.) This conclusion affords ample matter for profitable and delightful meditation, if it be considered, first, as spoken by David, or any other believer, when lying down to rest, full of the joys of a good conscience, and faith unfeigned ; secondly, as pronounced by the true David, when composing himself to his rest, in certain hope of a resurrection. And happy the Christian, who having nightly, with this verse, committed himself to his bed, as to his grave, shall at last, with the same words, resign himself to his grave, as to his bed, from which he expects in due time to arise, and sing a morning hymn, with the children of the resurrection.

*Bp. HORNE.*

(15.) This Psalm was composed by David : but whether when he was persecuted by Saul or by Absalom, cannot be certainly determined.

*Bp. Patrick.*

The Psalmist in affliction, 1—3, continues and resolves to continue instant in prayer ; 4—6, declares the irreconcilable hatred which God bears to sin, and, 7, his own confidence of being accepted ; 8, he petitions for grace to direct and preserve him in the way ; 9, 10, sets forth the wickedness of his enemies ; 11, foretells their punishment ; and 12, 13, the salvation of the faithful. *Bp. HORNE.*

(16.) A part of this verse is cited, (Rom. iii. 13,) together with several other passages from the Psalms and Prophets, to evince the depravity of mankind, whether Jews or Gentiles, till justified by faith, and renewed by grace. It is plain, therefore, that the description was designed for others, besides the enemies of the literal David, and is of more

lies : the Lord will abhor both the blood-thirsty and deceitful man.

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

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

9 For there is no faithfulness in his mouth ; their inward parts are very wickedness. (16.)

10 Their throat is an open sepulchre ; they flatter with their tongue.

11 Destroy thou them, O God ; (17.) let them perish through their own imaginations ; cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them (18.) that put their

general import, reaching to the world of the ungodly, and to the enemies of all righteousness, as manifested in the person of Messiah, and in his Church. The charge brought against these is, that "truth" and "fidelity" were not to be found in their dealings with God or each other ; that their "inward parts" were very wickedness ; their first thoughts and imaginations were defiled, and the stream was poisoned at the fountain ; that their "throat was an open sepulchre," continually emitting, in obscene and impious language, the noisome and infectious exhalations of a putrid heart, entombed in a body of sin ; and that, if ever they put on the appearance of goodness, they "flattered with their tongue," in order the more effectually to deceive and destroy. So low is human nature fallen !

*Bp. HORNE.*

(17.) Concerning passages of this imprecatory kind in the Book of Psalms, it is to be observed, that they are not spoken of private and personal enemies, but of the opposers of God and his Anointed ; nor of any among these, but the irreclaimable and finally impenitent ; and this by way of prediction, rather than imprecation ; which would appear, if the original verbs were translated uniformly in the future tense, as they might be, and indeed, to cut off all occasion from them which desire it, should be translated. The verse before us would then run thus—"Thou wilt destroy them, O God ; they shall perish by their own counsels ; thou wilt cast them out in the multitude of their transgressions, for they have rebelled against thee." The words, when rendered in this form, contain a prophecy of the infatuation, rejection, and destruction of such as should obstinately persevere in their opposition to the counsels of heaven, whether relating to David, to Christ, or to the Church. The

trust in thee rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy name shall be joyful in thee:

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

### EVENING PRAYER.

Psalm 6. (19.) *Domine, ne in furore.*

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

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

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

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

5 For in death no man remembereth

fate of Ahithophel and Absalom, of Judas and the Jews, should warn others not to offend after the same example. **BP. HORNE.**

(18.) As the last verse foretold the perdition of the ungodly, this describes the felicity of the saints; who, trusting in God, rejoice evermore, and sing aloud in the Church the praises of their Saviour and mighty Defender; the love of whose name fills their hearts with joy unspeakable, while they experience the comforts of grace, and expect the rewards of glory. **BP. HORNE.**

(19.) This is the first of those Psalms which are styled penitential. It contains, 1, a deprecation of eternal vengeance, and 2, 3, a petition for pardon; which is enforced from the consideration of the penitent's sufferings; 4, from that of the divine mercy; 5, from that of the praise and glory which God would fail to receive, if man were destroyed; 6, 7, from that of the penitent's humiliation and contrition; 8—10, the strain changes into one of joy and triumph, upon the success and return of the prayer. **BP. HORNE.**

This Psalm was penned by David on some occasion of special humiliation, for the confession of his sins, and averting God's wrath. *Dr. Hammond.* Being one of the penitential Psalms, it is appointed to be used on Ash-Wednesday, and is suitable to the condition of those, who are any way afflicted or distressed in mind, body, or estate. *Travell.*

(20.) Many of the mournful Psalms end in this manner, to instruct the believer, that he is continually to look forward, and solace himself with beholding that day, when his warfare shall be accomplished; when sin and sorrow shall be no more

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 (20.) shall be confounded, and sore vexed; they shall be turned back, and put to shame suddenly.

Psalm 7. (21.) *Domine, Deus meus.*

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

2 Lest he devour my soul like a lion, (22.) and tear it in pieces, while there is none to help.

when sudden and everlasting confusion shall cover the enemies of righteousness; when the sackcloth of the penitent shall be exchanged for a robe of glory; when to sighs and groans shall succeed the songs of heaven, set to angelic harps, and faith shall be resolved into the vision of the Almighty. **BP. HORNE.**

(21.) David is said to have composed this Psalm concerning the words, or matter of Cush the Benjamite. Whether Saul, or Shimei, or any one else, be intended under this name, it is sufficiently clear, that David had been maliciously aspersed and calumniated by such a person; that the Psalm was written to vindicate himself from the imputation, whatever was the nature of it; and, consequently, may be considered as the appeal of the true David and his disciples, against the grand accuser and his associates. The person speaking, 1, 2, declares his trust to be in God; 3—5, protests his innocence; 6—8, desires that Judgment may be given in the cause; 9, 10, 11, prays for the abolition of sin, and the full establishment of righteousness; 12—14, sets forth the divine judgments against sinners; 15—17, describes the beginning, progress, and end, of sin, with, 18, the joy and triumph of the faithful. **BP. HORNE.**

(22.) The "lion," of whom David stood in fear, was probably Saul, roused by a false accusation, to destroy him. The rage of tyrants is often in the same manner excited against the Church. And we all have reason to dread the fury of one who is "the roaring lion," as well as the "accuser of the brethren." From him none can deliver us, but God only. **BP. HORNE.**

3 O Lord, my God, if I have done (23.) any such thing; or if there be any wickedness in my hands;

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

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

6 Stand up, O Lord, in thy wrath, (24.) and lift up thyself, because of the indignation of mine enemies; arise up for me in the judgment that thou hast commanded:

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

8 The Lord shall judge the people: (25.) 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 (26.) come to an end; but guide thou the just.

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

(23.) David makes a solemn appeal to God, the searcher of hearts, to judge of his innocence, with regard to the particular crime laid to his charge. Any person, when slandered, may do the same. But Christ only could call upon heaven to attest his universal uprightness: In his "hands there was no iniquity." **BP. HORNE.**

(24.) To a protestation of innocence succeeds a prayer for judgment upon the case, which is formed on these two considerations; first, the unreasonable and unrelenting fury of the persecutors; secondly, the justice which God has "commanded" others to execute, and which therefore he himself will doubtless execute upon such occasions. Let injured innocence ever comfort itself with the remembrance of another day to come, when, every earth-born cloud being removed, it shall dazzle its oppressors with lustre far superior to that of the noon-day sun. **BP. HORNE.**

(25.) Conscious of his "righteousness" and "integrity," as to the matter in question, David desires to be judged by him who is to judge the world at the last day. How few, among Christians, have seriously and deliberately considered, whether the sentence of that day is likely to be in their favour! Yet, how many, with the utmost composure and self-complacency, repeat continually the words of this Psalm, as well as those in the *Te Deum*, "We believe that thou shalt come to be our Judge!" Legal, or perfect righteousness and integrity, are pe-

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, (27.) and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head, and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness; and I will praise the name of the Lord most high.

Psalm 8. (23.) *Domine, Dominus noster.*

O LORD, our Governor, how excellent is thy name in all the world; thou that hast set thy glory above the heavens!

cular to the Redeemer; but evangelical righteousness and integrity all must have, who would be saved. **BP. HORNE.**

(26.) It is predicted, that wickedness will, in the end, be abolished, and the just immoveably established, by him who knoweth intimately the very thoughts and desires of both good and bad men, and will give to each their due reward. Happy the man, whose hope is therefore in God, because "he saveth the upright in heart!" **BP. HORNE.**

(27.) All the world agrees to acknowledge the equity of that sentence which inflicts upon the guilty the punishment intended by them for the innocent. No one pities the fate of a man buried in that pit which he had dug to receive his neighbour; or of him who owes his death-wound to the return of an arrow shot against heaven. Saul was overthrown by those Philistines whom he would have made the instruments of cutting off David. Haman was hanged on his own gallows. The Jews, who excited the Romans to crucify Christ, were themselves, by the Romans, crucified in crowds. Striking instances these of the vengeance to be one day executed on all tempters and persecutors of others; when men and angels shall lift up their voices, and cry out together, "Righteous art thou, O Lord, and just are thy judgments." **BP. HORNE.**

(28.) This Psalm was composed by David for the magnifying of God's wonderful goodness, as more general in the fabric of the world, and his

2 Out of the mouth (29.) of very babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, (30.) 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 (31.) than the angels, to crown him with glory and worship.

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

bounty to mankind, in making him Lord of that great work of his; so more particular to himself, in using him as his instrument, to discomfit Goliath of Gath, the proud boasting giant, the champion of the Philistines; and, in the prophetic mystical sense, his more admirable mercy to men, in exalting our human nature above all the creatures in the world; which was eminently completed in our Saviour's assumption of our flesh, and ascending to, and reigning in heaven in it. *Dr. Hammond.*

This is the first of those Psalms, which the Church has appointed to be read on Ascension-day. It treats, as appears from Heb. ii. 6, &c., of the wonderful love of God, shewn by the exaltation of our nature in Messiah, or the second Adam, to the right hand of the Majesty on high, and by the subjection of all creatures to the word of his power.

*Bp. HORNE.*

(29.) This verse is cited by our Lord, (Matt. xxi. 16,) and applied to "little children in the temple, crying, Hosanna to the Son of David!" which vexed and confounded his malignant adversaries. The import of the words, therefore, plainly is, that the praises of Messiah, celebrated in the Church by his children, have in them a strength and power which nothing can withstand; they can abash infidelity, when at its greatest height, and strike hell itself dumb. *Bp. Horne.*

(30.) At the time of inditing the Psalm, David is evidently supposed to have had before his eyes the heavens as they appear by night. And when, from surveying the beauty of heaven, with its glorious shew, he turns to take a view of the creature man, he is still more affected by the mercy, than he had before been by the majesty of the Lord; since far less wonderful it is, that God should make such a world as this, than that he who made such a world as this, should be "mindful of man," in his fallen estate, and should "visit" human nature with his salvation. *Bp. HORNE.*

(31.) On these two verses, with that preceding,

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 walketh through the paths of the sea.

9 O Lord, our Governor, (32.) how excellent is thy name in all the world!

*The Second Day.*

MORNING PRAYER.

Psalm 9. (33.) *Confitebor tibi.*

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

St. Paul has left the following comment: "One in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than [*marg.* a little while inferior to] the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." Heb. ii. 6, &c. See also 1 Cor. xv. 27. *Bp. HORNE.*

(32.) Let therefore the universal chorus of men and angels join their voices together, and make their sound to be heard as one, in honour of the Redeemer, evermore praising him, and saying, O Lord, our Lord Jesus Christ, King of righteousness, peace, and glory, King of kings, and Lord of lords, how excellent, how precious, how lovely, how great and glorious is thy name, diffused over all the earth, for the salvation of thy chosen! Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And let heaven and earth say, *Amen.* *Bp. HORNE.*

(33.) This Psalm consists of two parts, a thanksgiving, 1—12; and a prayer, 13—20. Upon what particular occasion it was composed, is not known: probably to celebrate the victories gained by David over the neighbouring nations, after God had exalted him to be king in Sion. See ver. 11. He first exhorts the righteous to join with him in praising the power, wisdom, and justice of the Lord, who delivers those that trust in him, and confounds the malice and devices of the wicked: secondly, he beseeches God to protect always those who fear him, against the violence of their enemies.

*Bp. Horne, Ostervald.*

2 I will be glad and rejoice in thee : yea, my songs will I make of thy name, O thou Most Highest. (34.)

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, (35.) destructions are come to a perpetual end ; even as the cities which thou hast destroyed, their memorial is perished with them.

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

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

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

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

11 O praise the Lord which dwelleth in Sion ; (36.) show the people of his doings :

12 For when he maketh inquisition for

(34.) The double superlative "most highest" is a phrase peculiar to the old vulgar translation of the Psalms, where it acquires a singular propriety from the subject to which it is applied, the supreme Being, who is higher than the highest.

*Bp. Lowth.*

(35.) This is a sudden apostrophe to the enemies of God's people, Philistines, Amorites, or other nations, who had formerly made great havoc and waste among them. It may purport, that they were not only frustrated of their desires and hopes of destroying the Israelites, but were also subdued, and in a great part destroyed by them.

*Poole.*

The Christian Church, when repeating these words, may be supposed to take a retrospective view of the successive fall of those empires, with their capital "cities," in which the "enemy" had from time to time fixed his residence, and which had vexed and persecuted the people of God in different ages. The Roman empire was the last of the pagan persecuting powers ; and when the Church saw "that" under her feet, well might she cry out, "The destructions of the enemy are completed to the utmost!"

*Bp. Horne.*

(36.) This is an invitation to all the inhabitants of Judea, to join with the Psalmist in praising God, whose particular residence upon earth was in the ark, in mount Sion.

*Dr. Nicholls.*

blood, he remembereth them, (37.) and forgetteth not the complaint of the poor.

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

14 That I may show all thy praises within the ports of the daughter of Sion ; (38.) 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. (39.)

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.

Psalm 10. (40.) *Ut quid, Domine ?*

WHY standest thou so far off, O Lord,

(37.) "Them," that is, those who "seek him," mentioned in the 10th verse : so that the exhortation to "sing praises," (ver. 11,) seems parenthetical. *Bp. Horne.* The meaning of the verse is, the blood of humble, pious, helpless men, that is shed by oppressors, hath a cry that goes up to heaven, (Gen. iv. 10;) and is most precious to God : he will never suffer it to go unpunished, but will inflict severe vengeance for it ; pursue and find out the guilty, and pour his plagues upon them.

*Dr. Hammond.*

(38.) The word "daughter," applied to a city or nation, signifies the people or inhabitants of it ; the city being as it were the parent from whence they spring. Accordingly the Chaldee here expresses it by "the assembly of Sion."

*Dr. Hammond.*

(39.) All wickedness came originally with the wicked one from hell ; thither it will be again remitted, and they who hold on its sides must accompany it on its return to that place of torment, there to be shut up for ever. The true state both of "nations," and the individuals of which they are composed, is to be estimated from one single circumstance, namely, whether in their doings they remember or "forget God." Remembrance of him is the well-spring of virtue ; forgetfulness of him, the fountain of vice.

*Bp. Horne.*

(41.) and hidest thy face in the needful time of trouble ?

2 The ungodly, for his own lust, doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

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

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

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

6 For he hath said in his heart, Tush, (42.) I shall never be cast down, there shall no harm happen unto me.

7 His mouth is full of cursing, (43.) deceit, and fraud ; under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets, and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly ; even as

(40.) This Psalm is, in the LXX, joined to the preceding, but in the Hebrew divided from it.

The Church, under persecution from the spirit of anti-christ in the world, after, 1, an humble expostulation with her Lord, setteth down the marks whereby that spirit may be known ; such as, 2, hatred of the faithful ; 3, self-willedness and worldly mindedness ; 4, infidelity ; 5, 6, profligacy and pride ; 7, profaneness and perjury ; 8—11, subtilty and treachery employed against the people of God ; 12, security and presumption. From the persecutions of such a spirit, the Church, 13—17, prayeth earnestly to be delivered ; and, 18—20, through faith, rejoiceth in tribulation. **BP. HORNE.**

(41.) During the conflict between the Church and her adversaries, God is represented as one withdrawing to a distance, instead of affording succour ; nay, as one concealing himself, so as not to be found by those who petitioned for aid, or counsel. To behold the righteous cause oppressed, and good men seemingly deserted by heaven, at a time when they most need its assistance, is apt to offend the weak, and oftentimes stagger those who are strong. It is indeed a sore trial, but intended to make us perfect in the practice of three most important duties, humility, resignation and faith. That we may not faint under the severity of this discipline, let us ever bear in mind, that the beloved Son of the Father, the Son in whom he was well pleased, had once occasion to utter these words, " My God, my God, why hast thou forsaken me ?"

**BP. HORNE.**

a lion lurketh he in his den, that he may ravish the poor.

10 He doth ravish the poor, when he getteth him into his net.

11 He falleth down and humbleth himself, (44.) that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten ; he hideth away his face, and he will never see it.

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

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

15 Surely thou hast seen it ; for thou beholdest ungodliness and wrong,

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

17 Break thou the power (45.) of the ungodly and malicious ; take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever,

(42.) Prosperity begets presumption, and he who has been long accustomed to see his designs succeed, begins to think it impossible they should ever do otherwise. The long-suffering of God, instead of leading such an one to repentance, only hardens him in his iniquity. Because sentence against an evil work is not executed speedily, he thinks it will not be executed at all.

**BP. HORNE.**

(43.) From the thoughts of the sinner's " heart," mentioned in the preceding verse, David goes on to describe the words of his " mouth." *Bp. Horne.* When he speaks, it is only to utter curses, in order to cheat and deceive those who trust in him ; and whatever fair speeches he may make, they are intended to hide the secret malice of his heart.

*Travell.*

" Under his tongue:" that is, under his fair and plausible speeches the mischief here following is hid and covered. The Psalmist seems to allude to serpents, whose poison lies hidden " under their tongue," or within their teeth. *Poole.*

(44.) Our Lord, who is styled " the Lion of the tribe of Judah," became a " Lamb," for the salvation of mankind : but when his adversary at any time " humbleth " himself, when the wolf appears in sheep's clothing, let the flock beware ; it is for their more effectual destruction. And if, allured by an outward shew of moderation and benevolence, the simple ones shall venture themselves within his reach, they will soon find that his nature is disguised, but not altered. **BP. HORNE.**

and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor; thou preparest their heart, and thine ear hearkeneth thereto;

20 To help the fatherless (46.) and poor unto their right, that the man of the earth be no more exalted against them.

Psalm 11. (47.) *In Domino confido.*

IN the Lord put I my trust; (48.) how say ye then to my soul, that she should flee as a bird unto the hill?

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

3 For the foundations will be cast down; and what hath the righteous done?

(45.) This may be either a prayer, or a prediction, implying that the time will come, when the power of Jehovah will dash in pieces that of the enemy, by the demolition either of sin or the sinner, until wickedness be come utterly to an end, and righteousness be established for ever in the kingdom of Messiah.

BP. HORNE.

(46.) For the sake of the elect, and their prayers, the days of persecution and tribulation will be shortened; the insolence of the earth-born oppressor, the man of sin, will be chastised; the cause of the Church will be heard at the tribunal of God; and victory, triumph, and glory will be given unto her. In the foregoing exposition, regard has been chiefly had to the case of the Church, and to her sufferings from the spirit of antichrist, in whomsoever existing and acting, from time to time, in the world; this being judged the most generally useful application, which Christians, as such, can make of the Psalm. Particular accommodations of it to the various oppressions of innocent poverty, by iniquitous opulence, will meet the eye, and offer themselves at once to persons so circumstanced, for their support and comfort, under their respective afflictions.

Bp. Horne.

(47.) The Psalmist, under persecution, 1—3, declareth himself resolved to trust in God alone, at a time when he was advised to fly to some place of refuge; 4, 5, he expresses his faith in the omniscience and overruling power of Jehovah; 6, assigns the reason why good men are afflicted; who, after that the wicked, 7, shall be destroyed, will appear to have been all along, 8, the favoured of God.

BP. HORNE.

The Psalm should seem to have been composed by David under some great trouble, when he was persecuted by Saul.

Dr. Nicholls.

(48.) The Christian, like David, in perilous times, should make God his fortress, and continue

4 The Lord is in his holy temple; (50.) the Lord's seat is in heaven.

5 His eyes consider the poor, and his eyelids try the children of men.

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

7 Upon the ungodly he shall rain snares, fire and brimstone, (51.) storm and tempest; this shall be their portion to drink.

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

## EVENING PRAYER.

Psalm 12. (52.) *Salvum me fac.*

HELP me, Lord, for there is not one god-

doing his duty in his station; he should not, at the instigation of those about him, like a poor, silly, timorous, inconstant bird, either fly for refuge to the devices of worldly wisdom, or desert his post, and retire into solitude, while he can serve the cause in which he is engaged. Nor indeed is there any "mountain" on earth out of the reach of care and trouble. Temptations are every where; and so is the grace of God.

BP. HORNE.

(49.) These seem to be still the words of David's friends, representing to him, as a motive for his flight, the extreme danger he was in from the "arrows" of the enemy, already, as it were, fitted to the "string," and pointed at him "in secret," so that not knowing from whence they were to come, he could not guard against them. The Christian's danger from the darts of the infernal archers lying in wait for his soul, is full as great as that of David. But "the shield of faith" sufficeth, in both cases.

BP. HORNE.

(50.) In the first verse, the Psalmist had declared his trust to be in Jehovah. After reciting the reasonings of his friends, he now proceeds to evince the fitness and propriety of such trust, notwithstanding the seemingly desperate situation of affairs. "Jehovah is in his holy temple;" into which, therefore, unholy men, however triumphant in this world, can never enter: "Jehovah's throne is in heaven;" and consequently superior to all power upon earth, which may be controlled and overruled by him in a moment; "his eyes behold, his eyelids try, the children of men;" so that no secret wickedness can escape his knowledge, who scrutinizeth the hearts as well as the lives of all the sons of Adam. Why, then, should the man despair, who hath on his side holiness, omnipotence, and omniscience?

Bp. Horne.

(51.) St. Jude, (ver. 7,) tells us, that the cities of Sodom, Gomorrah, &c., for their abominable sins,



ly man left; 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; (53.) 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.

“are set forth for an example or specimen, suffering the vengeance of eternal fire.” And here we see the images are plainly taken from the dreadful judgment inflicted on those cities, and transferred to the vengeance of the last day. *BP. HORNE.*

(52.) This Psalm, which was composed by David, is spent in meditation on the malice and wickedness of men, and the relief which is to be expected from none but God. *Dr. Hammond.* The Church, through David, 1, 2, laments the decrease of God's faithful servants, and the universal corruption among men, but 3—6, rests upon the divine promises, the truth and certainty of which, 7, 8, she celebrates, and comforts herself therewith, while in a world where oftentimes, 9, the wicked walk uncontrolled. *BP. HORNE.*

(53.) Rather, “with our tongue will we be valiant.” Infidels profess to set all authority of public opinion and ancient tradition at defiance, as the prejudice of education. They follow no teacher human or divine. They form their own opinions from their own reflections, and they claim a right to speak as freely as they think; and propagate and maintain their own notions, however opposite to the general belief, and even to revile the established religion. *Bp. Horsley.*

(54.) The best way of taking this verse is to understand “them” of the words of the Lord in the preceding verse: and “him” of the godly or just man, to whom those words or promises are made. *Dr. Hammond.* As if it had been said, Yes, blessed Lord, what thou past promised shall surely be performed, since there is with thee no variableness, nor shadow of turning: thou wilt keep thy poor and lowly servants, as thou hast promised, from being circumvented by treachery, or crushed by power; thou wilt preserve them unde-

8 Thou shalt keep them, O Lord; (54.) thou shalt preserve him from this generation for ever.

9 The ungodly walk (55.) on every side: when they are exalted, the children of men are put to rebuke.

Psalm 13. (56.) *Usque quo, Domine?*

HOW long wilt thou forget me, (57.) 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.

filed amidst an evil and adulterous generation; thou wilt be with thy Church to the end of the world, and then admit her to be with thee for ever.

*BP. HORNE.*

(55.) While the faithful repose, as they ought to do, an unlimited confidence in God's promises, they have, in the mean time, but too much reason to mourn the prevalence of wickedness, stalking like its author, to and fro, and up and down in the earth, uncontrolled by those who bear the sword, but who either blunt its edge, or turn it the wrong way. Such is often the state of things here below; and a reflection, made upon the subject by our Lord, when his enemies drew near to apprehend him, may satisfy us how it comes to be so: “It is your hour, and the power of darkness.” But that hour will quickly pass with us, as it did with him, and the power of darkness will be overthrown; the Lord will be our everlasting light, and the days of our mourning shall be ended.

*BP. HORNE.*

(56.) This Psalm contains, 1, 2, a complaint of desertion; 3, 4, a prayer for the divine assistance; 5, 6, an act of faith and thanksgiving.

*Bp. Horne.*

(57.) While God permits his servants to continue under affliction, he is said, after the manner of men, to have “forgotten, and hid his face from them.” For the use, therefore, of persons in such circumstances, is this Psalm intended; and consequently, it suits the different cases of the Church universal, languishing for the advent of our Lord to deliver her from this evil world; of any particular Church, in time of persecution; and of each individual, when harassed by temptations, or broken by sickness, pain, and sorrow.

*BP. HORNE.*

5 But my trust is in thy mercy, (5S) and my heart is joyful in thy salvation.

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

Psalm 14. (59.) *Dixit insipiens.*

THE fool hath said (60.) in his heart, There is no God.

2 They are corrupt, and become abominable in their doings; there is none that doeth good, no not one.

3 The Lord looked down from heaven

(58.) The heart which "trusteth in God's mercy," shall alone "rejoice in his salvation," and celebrate by the tongue, in songs of praise, the loving kindness of the Lord. It is to be observable, that this, and many other Psalms, with a mournful beginning, have a triumphant ending; to shew us the prevailing power of devotion, and to convince us of the certain return of prayer sooner or later, bringing with it the comforts of heaven, to revive and enrich our weary and barren spirits in the gloomy seasons of sorrow and temptation.

*Bp. Horne.*

(59.) The design of this Psalm of David is to describe and bewail the dreadful wickedness and corruption of mankind, and especially of ungodly men, and of his own enemies. *Poole.* It is in a manner the same with the 53d. It sets forth, 1—7, the corruption of the world; 8—10, its enmity against the people of God; 11, the prophet longs and prays for salvation.

*Bp. Horne.*

(60.) It does not appear upon what occasion David composed this Psalm. The revolt of Israel in Absalom's rebellion, is by most writers pitched upon as the subject of it. But, be this as it may, the expressions are general, and evidently designed to extend beyond a private interpretation. And accordingly, the apostle, (Rom. iii. 10, &c.) produces some passages from it, to evince the apostacy of both Jews and Gentiles from their King and their God, and to prove them to be all under sin. In this light, therefore, we are to consider it, as characterizing the principles and practices of those who oppose the Gospel of Christ in all ages. "The fool hath said in his heart, There is no God." Infidelity is the beginning of sin, folly the foundation of infidelity, and the heart, the seat of both. "The foolish heart (says St. Paul of the heathen, Rom. i. 21.) was darkened." The sad consequence of defection in principle, is corruption in practice. "They are corrupt, they have done abominable works, there is none that doth good." On these words the reader may see a full comment. Rom. i. 28. 32.

*Bp. HORNE.*

(61.) Like a watchman on the top of some lofty

(61.) upon the children of men, to see if there were any that would understand, and seek after God;

4 But they are all gone out of the way, they are altogether become abominable; there is none that doeth good, no not one.

5 Their throat is an open sepulchre; with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness; their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not

tower, God is represented as surveying, from his heavenly throne, the sons of Adam, and their proceedings upon the earth; he scrutinizes them, and as it were searches diligently, to find among them a man of true wisdom, one whose heart was turned toward the Lord his God, one who was inquiring the way to salvation and glory, that he might walk therein. But as the result of this extensive and accurate survey, God informs his prophet, and commissions him to inform the world, that all had declined from the paths of wisdom and righteousness; that the mass of human nature was become putrid, requiring to be cleansed, and the vessel made up of it to be formed anew. Such is the Scripture account of man, not having received grace, or having fallen from it; of man without Christ, or in arms against him. See Rom. iii. 11, 12.

*Bp. HORNE.*

(62.) What a strange madness is this in wicked men, that they will not consider what vengeance they pull upon themselves, while they do thus cruelly devour my people, as they eat bread, so greedily, so familiarly; without fear or remorse.

*Bp. Hall.*

(63.) David is supposed to be speaking primarily of Israel's defection from him to Absalom, and here to be assigning the motive of that defection in many, namely, fear of the rebel's growing power, and distrust of his ability to protect them; which fear, he observes, was groundless, because his cause was the cause of God, who would not fail to appear in its support and vindication. The subjects of Christ, in times of persecution, are often tempted to renounce their allegiance, upon the same principle of fear; although of them it may more emphatically be said, that they "fear where no fear is, since God is in the generation of the righteous;" and they, who are engaged on the side of Messiah, will, in the end, most assuredly be triumphant.

*Bp. Horne.*

(64.) These words directly and immediately concern the deliverance of the people of Israel out of that sinful and deplorable estate, in which they now were: which having described in the body of the

known ; there is no fear of God before their eyes.

8 Have they no knowledge, (62.) that they are all such workers of mischief, eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where (63.) no fear was ; for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor ; because he putteth his trust in the Lord.

11 Who shall give salvation (64.) unto Israel out of Zion ? When the Lord turneth the captivity of his people, then shall Jacob rejoice, and Israel shall be glad.

### The Third Day.

#### MORNING PRAYER.

Psalm 15. (65.) *Domine, quis habitabit.*

LORD, who shall dwell (66.) in thy tabernacle ? or who shall rest upon thy holy hill ?

Psalm, he concludes after his manner with a prayer to God, to hear and help them "out of Zion," where the ark then was, whence God used to hear and answer his people's prayers. But ultimately and principally they design a farther, even the spiritual redemption and salvation of all God's Israel by the Messiah.

*Poole.*

(65.) This Psalm is a description of a pious man, such as shall be admitted in God's presence, to serve him here in the place assigned for his worship, and to be rewarded with heaven hereafter. And it seems to have been composed by David in reflection on the time of his restitution or coming back to the ark and the tabernacle, from which he had been driven out for some space, as at other times, so on occasion of Absalom's rebellion. See 2 Sam. xv. 17.

*Dr. Hammond.*

It is one of the Psalms appointed to be used on Ascension-day. The Prophet, 1, enquires concerning the person, who should ascend into the hill, and dwell in the temple of Jehovah ; 2—7, he receives, in answer to his question, a character of such person.

*Bp. Horne.*

(66.) The prophet alludes to the hill of Zion in the earthly Jerusalem, to the tabernacle of God which was thereon, and the character of the priest, who should officiate in that tabernacle. But all these were figures of a celestial Jerusalem, a spiritual Zion, a true tabernacle, and an eternal Priest. To the great originals therefore we must transfer our ideas, and consider the enquiry as made after him,

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

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

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

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

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

7 Whoso doeth these things (67.) shall never fall.

Psalm 16. (68.) *Conserva me, Domine.*

PRESERVE me, O God ; (69.) for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord, Thou art my God ; my goods are nothing unto thee.

3 All my delight is upon the saints that

who should fix his resting-place on the heavenly mount, and exercise his unchangeable priesthood in the temple not made with hands.

*Bp. HORNE.*

(67.) These few things, though they be not an enumeration of all the duties of a man, are yet so comprehensive and significant, contain so many branches, especially of our duty to our neighbour, and that, uniformly performed, is so sure a sign of faith, and love, and fear of God, and all other duties of piety, that such a man's title may be concluded very good both to the privileges and dignity of God's servants here, and to the eternal reward of such hereafter.

*Dr. Hammond.*

(68.) This is a special, precious, memorable Psalm of David's composure, full of confidence in God through Christ, whose resurrection is herein prophetically represented ; and of resolved adherence to him, and humble dependence on him.

*Dr. Hammond.*

Upon whatever occasion, or in whatever distress, David might compose this Psalm, we are taught by St. Peter and St. Paul, (Acts ii. 24, and xiii. 35,) to consider him as speaking in the person of our Lord Christ, of whom alone the latter part of the psalm is true. The contents are, 1, a prayer for support ; 2, 3, a declaration of love to the saints ; 4, 5, a protestation against idolaters ; 6—9, acts of love, and joy, and confidence in Jehovah ; and 10—12, one of hope in an approaching resurrection and glorification.

*Bp. Horne.*

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; (70.) for he is on my right hand, therefore I shall not fall.

(69.) These words are evidently spoken by one in great distress, who addresses himself to heaven for support under his sufferings, pleading his confidence in God, still unshaken by all the storms that had set themselves against it. This might be the case of David, and may be that of any believer. But since the Psalm is a continued speech without change of person, we may consider the whole as uttered by Him who only could utter the concluding verses, and who in this first verse makes this supplication to the Father, for the promised and expected deliverance. BP. HORNE.

(70.) The method, taken by Christ as man, to support himself in time of trouble, and persevere unto the end, was to maintain a constant actual sense of the presence of Jehovah, whom he thus saw standing at his right hand, ready, at the appointed hour, to succour and deliver him, he then feared not the powers of earth and hell combined for his destruction. Why are our fears great, but because our faith is little? BP. HORNE.

(71.) Through confidence in the almighty power engaged on his side, joy filled the heart of Christ, and rendered his tongue an instrument of giving glory to Jehovah, in the midst of his sufferings; because when they were ended, as they soon must be, his flesh was only to make its bed, and rest a while, in the grave, after the labours of the day, in sure and certain hope of a speedy resurrection and glorification. This same consideration is to the afflicted, the sick, and the dying Christian, a never-failing source of comfort, an inexhaustible fountain of joy: sin and infidelity are the enemies, who would fill it with earth. BP. HORNE.

(72.) It was a part of the covenant of grace, and promised by the mouth of God's prophets, that, after the death of Messiah, his animal frame should not continue, like those of other men, in the grave, nor should corruption be permitted to seize on the

10 Wherefore my heart was glad (71.) and my glory rejoiced; my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell; (72.) neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt show me the path of life: (73.) in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

Psalm 17. (74.) *Exaudi, Domine.*

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

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

body, by which all others were to be raised to incorruption and immortality. As members of Christ, this same promise and assurance is so far ours, that although our mortal part must see corruption, yet it shall not be finally left under the power of the enemy, but shall be raised again, and re-united to its old companion the soul, which exists, meanwhile, in secret and undiscerned regions, there waiting for the day when its Redeemer shall triumph over corruption, in his mystical, as he hath already done in his natural body. BP. HORNE.

(73.) The return of Christ from the grave is beautifully described by Jehovah "shewing," or discovering to him a "path of life," leading through the valley of the shadow of death, and from that valley to the summit of the hill of Zion, or to the mount of God in heaven, on which he now sits enthroned. There exalted at the right hand of the Father, that human body, which expired on the cross, and slept in the sepulchre, lives and reigns, filled with delight, and encircled by glory incomprehensible and endless. Through this thy beloved Son and our dear Saviour, "thou shalt shew" us likewise, O Lord, "the path of life;" thou shalt justify our souls by thy grace now, and raise our bodies by thy power at the last day; when earthly sorrow shall terminate in heavenly joy, and momentary pain shall be rewarded with everlasting felicity. BP. HORNE.

(74.) The Psalmist confiding in the justice of his cause, 1—4, prayeth for a hearing and decision of it; 5—9, he petitioneth for the divine guidance and protection; 10—12, he describeth the temper and behaviour of his enemies; 13, 14, 15, he beseecheth God to disappoint them, and to deliver him: he endeth with an act of faith. BP. HORNE.

This is a Psalm of David, composed, as it is most probable, under Saul's persecution.

*Dr. Nicholls*

3 Thou hast proved (75.) and visited mine heart in the night season ; thou hast tried me, and shalt find no wickedness in me ; for I am utterly purposed that my mouth shall not offend.

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

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

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

7 Show thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee, from such as resist thy right hand.

8 Keep me as the apple of an eye ; (76.) hide me under the shadow of thy wings,

9 From the ungodly, that trouble me ; mine enemies compass me round about, to take away my soul.

10 They are enclosed in their own fat, and their mouth speaketh proud things.

11 They lie waiting in our way on every

(75.) The sufferer's heart condemns him not, and he has confidence towards God, to whom he applies as the proper judge, because the only witness, of his integrity. What is here said could absolutely and universally be true only of the holy Jesus ; however, through his grace, it may be true of some of his disciples in particular instances of crimes falsely laid to their charge. Let us pray that it may be true of us, whenever God shall please to prove and try us.

*Bp. Horne.*

(76.) He, who has so fenced and guarded that precious and tender part, the pupil of the eye, and who has provided for the security of a young and helpless brood under the wings of their dam, is here entreated to extend the same providential care and parental love to the souls of his elect, equally exposed to danger, equally beset with enemies. Of his readiness so to do he elsewhere assureth us, under the same exquisite imagery. *Zech. ii. 8 ; Matt. xxiii. 37.*

*Bp. Horne.*

(77.) Turning their eyes downwards, as hounds and wild beasts do, when they hunt after their game or prey.

*Dr. Nicholls.*

(78.) He means that his wicked enemies can do nothing without God's permission, and are but a sword in his hand, which he can hinder from doing execution at his pleasure. *Dr. Nicholls.* So the Assyrian is called God's rod, (*Is. x. 5 ;*) as being ordained for correction. *Hab. i. 12.*

*Poole.*

(79.) That is, men whom thou canst manage as thou wilt.

*Dr. Nicholls.*

(80.) Instead of setting our affections on things

side, turning their eyes down to the ground ; (77.)

12 Like as a lion that is greedy of his prey, and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down ; deliver my soul from the ungodly, which is a sword of thine : (78.)

14 From the men of thy hand, (79.) O Lord, from the men I say, and from the evil world ; which have their portion in this life, whose bellies thou fillest with thy hid treasure.

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

16 But as for me, (80.) I will behold thy presence in righteousness ; and when I awake up after thy likeness, I shall be satisfied with it.

### EVENING PRAYER.

Psalm 18. (81.) *Diligam te, Domine.*

I WILL love thee, O Lord, my strength

below, the prophet instructs us, after his example, to place all our happiness in the vision of God, and in that righteousness which leads to it ; since the hour is coming, when we shall awake, and arise, after the divine similitude ; when we shall be like God, for we shall see him as he is, and by seeing him shall be changed into the same image : and then shall every desire be satisfied with the fullness of joy, with the exceeding abundance of unutterable glory.

*Bp. HORNE.*

(81.) This Psalm, as we are informed by the sacred history, (2 Sam xxii. 1.) was composed and sung by David, in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul. It contains, ver. 1—2, an address of thanks to Jehovah ; 3—6, a relation of sufferings undergone, and prayers made for assistance ; 7—15, a magnificent description of the divine interposition in favour of the sufferer, and, 16—19, of the deliverance wrought for him, 20—24, in consideration of his righteousness, 25—28, according to the tenor of God's equitable proceedings ; 29—36, to Jehovah is ascribed the glory of the victory, which, 37—42, is represented as every way complete, by the destruction of all opponents, and, 43—46, the submission of the heathen ; for these events, 47—51, God is blessed and praised. As the sublimity of the figures used in this Psalm, and the consent of ancient commentators, even Jewish as well as Christian, but above all, the citations made from it in the New Testament, do evince, that the kingdom of Messiah is here point-

The Lord is my stony rock, (82.) 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, which is worthy to be praised; so shall I be safe from mine enemies.

3 The sorrows of death compassed me, (83.) 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, (84.) the very foundations also of the hills shook, and were removed, because he was wroth.

ed at, under that of David; an application is therefore made of the whole, in the ensuing comment, to the sufferings, resurrection, righteousness, and conquests of Christ, to the destruction of the Jews, and conversion of the Gentiles. In a word, the Psalm, it is apprehended, should now be considered as a glorious epinikion, or triumphal hymn, to be sung by the Church, risen and victorious in Christ her head. Bp. HORNE.

(82.) In other words, explanatory of the figures here made use of, Through Jehovah it is, that I have stood immovable amidst a sea of temptations and afflictions; he has supported me under my troubles, and delivered me out of them; his protection has secured me, his power has broken and scattered mine enemies; and by his mercy and truth am I now set up on high above them all.

*Bp. Horne.*

(83.) St. Peter, in his sermon on the day of Pentecost, says, when speaking of Christ, "Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Acts ii. 24. Whence we obtain, besides other things, something more than an imitation, that, in the verses of our Psalm now before us, David speaks of Christ, that the "pains of death compassed him about," and the "floods of Belial," the powers of darkness and ungodliness, like an overwhelming torrent breaking forth from the bottomless pit, "made him afraid," in the day of his agony, when the apprehensions of the bitter cup cast his soul into unutterable amazement, and he beheld himself environed by those "snares" which had captivated and detained all the children of Adam. David, surrounded by Saul and his blood-thirsty attendants, was a lively emblem of the suf-

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, (85.) and came down, and it was dark under his feet.

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

11 He made darkness a 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

fering Jesus, and therefore the same description is applicable to both; as the words of the second Psalm, in like manner, celebrate the inauguration of the son of Jesse, and that of the Son of God.

*Bp. Horne.*

(84.) At this verse the prophet begins to describe the manifestation of divine power in favour of the righteous sufferer. The imagery employed is borrowed from mount Sinai, and those circumstances which attended the delivery of the law from thence. When a monarch is angry, and prepares for war, his whole kingdom is instantly in commotion. Universal nature is here represented as feeling the effects of its Sovereign's displeasure, and all the visible elements are disordered. The earth shakes from its foundations, and all its rocks and mountains tremble before the majesty of their great Creator, when he ariseth in judgment. This was really the case at the resurrection of our Lord from the dead; when, as the evangelist informs us, "there was a great earthquake," and the grave owned its inability any longer to detain the blessed body, which had been committed, for a season, to its custody. And what happened at the resurrection of Jesus, should remind us of what shall happen, when the earth shall tremble, and the dead shall be raised, at the last day. Bp. HORNE.

(85.) Storms and tempests in the elements of air are instruments of the divine displeasure, and are therefore selected as figures of it. When God descends from above, the clouds of heaven compose an awful and gloomy tabernacle, in the midst of which he is supposed to reside: the reins of whirlwinds are in his hand, and he directs their impetuous course through the world; the whole artillery of the aerial regions is at his command, to be

the foundations of the round world were discovered at thy chiding, O Lord, at the blasting of the breath of thy displeasure. (86.)

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

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

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

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

20 The Lord shall reward me after my righteous dealing, (87.) according to the cleanness of my hands shall he recompense me:

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

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

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

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

by him employed against his enemies, in the day of battle and war. Bp. HORNE.

(86.) As the former part of the Psalmist's description was taken from the appearance on mount Sinai, so this latter part seems evidently to allude to what passed at the Red Sea, when by the breath of God the waters were divided, the depths were discovered, and Israel was conducted in safety through men. By that event was prefigured the salvation of the Church universal, through the death and resurrection of Christ, who descended into the lower parts of the earth, and from thence re-ascended to light and life. Bp. HORNE.

(87.) Commentators have been much perplexed to account for these unlimited calamities to righteousness made by David, and that, long after the matter of Uriah, and towards the close of life. Certain indeed it is, that the expressions, considered as David's, must be confined either to his steadfast adherence to the true worship in opposition to idolatry, or to his innocence with regard to some particular crimes falsely alleged against him by his adversaries. But if the Psalm be prophetic, and sung by the victorious monarch in the person of king Messiah; then do the verses now before us no less exactly than beautifully delineate that all-perfect righteousness wrought by the

25 With the holy thou shalt be holy, and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean, and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity, and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle; (88.) the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit (89.) an host of men, and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way; (90.) the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God, but the Lord? or who hath any strength, except our God?

32 It is God that girdeth me (91.) with strength of war, and maketh my way perfect.

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

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

35 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.

Redeemer, in consequence of which he obtained deliverance for himself and his people.

*Bp. Horne.*

(88.) The change of condition from tribulation and affliction to glory and honour is here set forth by that of a lamp from a state of extinction to one of illumination, darkness being a well known emblem of sorrow and death, as light is the established symbol of life and joy. *Bp. Horne.*

(89.) Through the power of his divinity, the Captain of our salvation vanquished the host of darkness, and escaped from the sepulchre, notwithstanding all their precautions to confine him there. Vain is every effort, by whomsoever it is made, against the counsels of Omnipotence.

*Bp. Horne.*

(90.) The "way" of God in the course of his proceedings with men, and its "perfection" consists in the equity of those proceedings: the promises made in "the word of Jehovah" to his servants are "tried" in times of affliction and persecution, as gold in the fire, and found pure from any dross or deceit, or fallibility: he is ever a "shield" to protect "those who trust in him," during their stay here, until he becomes their "exceeding great reward" hereafter.

*Bp. Horne.*

(91.) In this and the following verse are enu-

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

37 I will follow upon mine enemies, and overtake them; neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand, but fall under my feet.

39 Thou hast girded me with strength unto the battle; thou shalt throw down my enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me, and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them; yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small (92.) as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me (93.) from the strivings of the people, and thou shalt make me the head of the heathen.

44 A people whom I have not known shall serve me.

45 As soon as they hear of me they shall obey me; but the strange children shall dissemble with me.

46 The strange children shall fail, and be afraid out of their prisons.

merated the gifts of God to the spiritual warrior, whereby he is armed and prepared for the battle, after the example of his victorious leader. Thus St. Paul, Eph. vi. 14—17.

*Bp. Horne.*

(92.) The nature of that judgment which was executed upon the Jews, cannot be more accurately delineated, than by the images here made use of. They were broken in pieces and dispersed over the face of the earth, by the breath of God's displeasure, like "dust before the wind; and as the dirt in the streets, they were cast out," to be trodden under foot by all nations. O that every nation would so consider, as to avoid their crime and their punishment!

*Bp. HORNE.*

(93.) If David was delivered from the strivings of the people; if the adjacent heathen nations were added to his kingdom, and a "people, whom he had not known, served him;" how much more was this the case of the Son of David, when he was "delivered," by his resurrection from the power of all his enemies; when he was made "head of the heathen," of whom, after their conversion, his Church was, and to this day is, composed; and when, instead of the rejected Jews, a people, to whom before he had not been known, became his servants!

*Bp. HORNE.*

47 The Lord liveth; and blessed be my strong helper, and praised be the God of my salvation:

48 Even the God that seeth that I be avenged, and subdueth the people unto me.

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

50 For this cause (94.) will I give thanks unto thee, O Lord, among the Gentiles, and sing praises unto thy name.

51 Great prosperity giveth he unto his King, and showeth loving-kindness unto David, his anointed, and unto his seed for evermore.

*The Fourth Day.*

MORNING PRAYER.

Psalm 19. (95.) *Cæli enarrant.*

THE heavens declare the glory of God; and the firmament showeth his handy work.

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

3 There is neither speech (96.) nor language; but their voices are heard among them.

(94.) Remarkable is the manner in which St. Paul cites this verse. Rom. xv. 9. The context runs thus: "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 will I confess to thee among the Gentiles, and sing unto thy name." This verse is by the apostle produced as a proof, that the Gentiles were one day to glorify God, for the mercy vouchsafed them by Jesus Christ. But, according to the letter of the passage, King David only says, that he will give "thanks unto God among the heathen," on account of his own deliverance, and exaltation to the throne of Israel: for upon that occasion we know that he composed and sung the Psalm. This citation brought by St. Paul cannot therefore be to the purpose for which it is brought, unless the Psalm have a double sense; unless God be glorified in it for the victory and inthronization of Christ, as well as for those of David; and this cannot be, unless the same words, which literally celebrate the one, do likewise prophetically celebrate the other; unless David be a figure of Christ, and speak in his person, and in that of his body, the Church.



4 Their sound is gone out (97.) into all lands; and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun; (98.) 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.

While this Psalm is used as a Christian hymn, in the Gentile Christian Church, David sull continues, as he foresaw he should do, "to give thanks unto Jehovah, to glorify God among the Gentiles," for the mercies of redemption, and to "sing praises unto his name."

BP. HORNE.

(95.) In the former part of this beautiful Psalm, (ver. 1—6.) the heavens are represented as the instructors of mankind; the subject, the universality, and the manner of their instructions are pointed out: the glory, beauty, and powerful effects of the solar light are described. The latter part of the Psalm, 7—15, contains an encomium on the word of God, in which its properties are enumerated; and a prayer of the Psalmist for pardoning and restraining grace, and for the acceptance of these and all other his devotions and meditations. From a citation which St. Paul hath made of the 4th verse, it appears, that, in the exposition, we are to raise our thoughts from things natural to things spiritual; we are to contemplate the publication of the Gospel, the manifestation of the Light of Life, the Sun of righteousness, and the efficacy of evangelical doctrine. In this view the ancients have considered the Psalm, and the Church hath therefore appointed it to be read on Christmas-day.

BP. HORNE.

(96.) According to our translators the sense of this passage appears to be, that there is no nation or language, whither the instruction diffused by the heavens doth not reach. But as the same thought is so fully expressed in the next verse, "Their sound is gone out," &c., it seems most advisable to adhere to the original, which runs literally thus: "No speech, no words, their voice is not heard;" that is, although the heavens are thus appointed to teach, yet it is not by articulate sounds that they do it; they are not endowed, like man, with the faculty of speech; but they address themselves to the mind of an intelligent beholder in another way, and that, when understood, a no less forcible way, the way of picture or representation. So manifold is the wisdom of God: so various are the ways by which he communicates it to men.

Bp. Horne.

(97.) St. Paul, (Rom. x. 18,) has applied the

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.

8 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,

natural images of this verse to the manifestation of the Light of Life, by the sermons of those who were sent for that purpose. He is speaking of those Jews who had not obeyed the Gospel. "But I say," argues he, "have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." As if he had said, They must have heard, since the apostles were commanded not to turn unto the Gentiles, till they had published their glad tidings throughout all Judea; but the knowledge of him is now become universal, and all flesh has seen the glory of the Lord; the Light Divine, like that in the heavens, has visited the whole world, as the prophet David foretold, in the 19th Psalm. BP. HORNE.

(98.) In the centre of the heavens there is a tent pitched by the Creator for the residence of that most glorious of inanimate substances, the solar light; from thence it issues with the beauty of a bridegroom, and the vigour of a champion, to run its course, and perform its operations. A tabernacle in like manner was prepared for him, who saith of himself, "I am the light of the world." John viii. 12. And as the light of the sun goes out in the morning with inconceivable activity, new and youthful itself, and communicating life and gaiety to all things around it, like a bridegroom, in the marriage garment, from his chamber to his nuptials; so, at his incarnation, did the Light Divine, the promised bridegroom, visit his Church, being clad himself, and clothing her, with that robe of righteousness which is styled, in holy Scripture, the marriage garment; and the joy, which his presence administered, was like the benefits of it, universal. And as the material light is always ready to run its heavenly race, daily issuing forth with renewed vigour, like an invincible champion still fresh to labour; so likewise did he rejoice to run his glorious race; he excelled in strength, and his works were great and marvellous; he triumphed over the powers of darkness; he shed abroad on all sides his bright beams upon his Church; he became her deliverer, her protector, and support; and shewed himself able, in every respect, to accomplish for her the mighty task he had undertaken.

Bp. Horne

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. (99.)

12 Who can tell (1.) 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, (2.) and the meditation of my heart, be alway acceptable in thy sight.

15 O Lord, my strength, and my Redeemer.

Psalm 20. (3.) *Exaudiat te Dominus.*

THE Lord hear thee (4.) in the day of

(99.) The Psalmist here bears his own testimony to the character above given to the divine word ; as if he had said, The several parts of this perfect law, hereafter to be published to the whole race of mankind, have been all along my great instructors, and the only source of all the knowledge to which thy servant hath attained ; and I am fully assured, that the blessed fruit of them, when they are duly observed, and have their proper effect, is exceeding glorious, even eternal life.

BP. HORNE.

(1.) The perfection and spirituality of God's law render it almost impossible for a fallen son of Adam even to know all the innumerable instances of his transgressing it. Add to which, that false principles and inveterate prejudices make us regard many things as innocent, and some things as laudable, which, in the eye of heaven, are far otherwise. Self-examination is a duty which few practise as they ought to do : and he who practises it best, will always have reason to conclude his particular confessions with this general petition, "Cleanse thou me from secret faults!"

BP. HORNE.

(2.) The prophet, having before solicited the justification of his person through grace, concludes with a petition for the acceptance of all his offerings, and more especially of these his meditations, at the hands of that blessed One, whom he addresses as the author of all good, and the deliverer from all evil ; as the "strength" and the "Redeemer" of his people.

BP. HORNE.

(3.) This is a form of prayer to be offered by the congregation for their prince, in all times of danger, that God will protect and assist him. It was indited by David himself, to be used as occasion required. *Dr. Hammond.* It is also a

trouble ; the name of the God of Jacob defend thee :

2 Send thee help from the sanctuary, (5.) and strengthen thee out of Sion :

3 Remember all thy offerings, and accept thy burnt-sacrifice :

4 Grant thee thy heart's desire, and fulfil all thy mind.

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

6 Now know I (6.) that the Lord helpeth his anointed, and will hear him from his holy heaven, even with the wholesome strength of his right hand.

7 Some put their trust (7.) in chariots, and some in horses ; but we will remember the name of the Lord our God.

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

prayer of the Church for the prosperity of King Messiah going forth to the battle as her champion and deliverer.

*Bp. Horne.*

(4.) This may be considered as the address of a people to their king, when he goeth forth to battle against their enemies. But it is to be regarded in a more general and useful view, as the address of the Church to her King, in the "day of his trouble."

*Bp. Horne.*

(5.) Either from heaven, as it is expressed, (ver. 6;) or from the tabernacle in Sion, as it is expressed in the next words, where the ark then was : towards which the Israelites directed their prayers, and from which God heard and answered them.

*Poole.*

(6.) These are the continual words of the people, speaking as one person, because they were united and unanimous in this prayer. *Poole.* Or they are the words of David, replying to the foregoing address of the people.

*Dr. Nicholls.*

The assurance of the ancient Church was built on the prophecies going before concerning the salvation of Messiah. Our assurance is strengthened by the actual performance of so great a part of the counsel of God. We know that the Lord has "saved his Anointed;" that his Anointed saveth all, who believe and obey him, from their sins : and therefore we doubt not, but that by "the strength of his right hand," or by the excellency of his power, he will finally save them from death, and rescue them from the grave. *BP. HORNE.*

(7.) This should be the resolution of every Christian king and people in the day of battle. And, in the spiritual war, in which we are all engaged, the first and necessary step to victory is, to renounce all confidence in the wisdom and strength of nature and the world ; and remember, that

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

Psalm 21. (8.) *Domine, in virtute tua.*

THE King shall rejoice (9.) in thy strength, O Lord; exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire, and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness, and shalt set a crown of pure gold upon his head.

4 He asked life of thee, (10.) and thou gavest him a long life, even for ever and ever.

5 His honour is great in thy salvation; (11.) glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting fe-

dence in the Father, during his humiliation and passion. Faith in God, therefore, is the way that leadeth to honour and stability. "Look at the generations of old, and see: did ever any trust in the Lord, and was confounded?" *Eccles. ii. 10.*

BP. HORNE.

(8.) This is one of the proper Psalms, which the Church hath appointed to be used on Ascension-day, and wherein, 1—6, she celebrates the victory of her Redeemer, and the glory consequent thereupon; she prophesies, 7, the stability of his kingdom, and 8—12, the destruction of the enemies thereof; concluding with a prayer for his final triumph and exaltation; the celebration of which, with everlasting hallelujahs, will be her employment in heaven.

Bp. Horne.

(9.) What is here said of David being delivered out of his dangers, and of the cause which he had to rejoice and triumph exceedingly, hath a more eminent completion in the resurrection of the Messiah.

Dr. Hammond.

(10.) The life, asked by Christ, was not a continuance in this valley of tears, but that new and eternal life consequent upon a resurrection from the dead. For thus his petition was granted in "length of days for ever and ever." "He died no more; death had no more dominion over him."

Bp. Horne.

(11.) What tongue can express the "glory, honour, and majesty," with which the King of righteousness and peace was invested, upon his ascension; when he took possession of the throne prepared for him, and received the homage of heaven and earth! The sacred imagery in St. John's Revelation sets them before our eyes in such a manner, that no one can read the description, whose heart will not burn within him through impatient desire to behold them. See Rev. ch. iv. vii. xix. xxi. xxii.

BP. HORNE.

(12.) The throne of Christ, as a man, was erected and established, by his trust and confi-

licity, and make him glad with the joy of thy countenance.

7 And why? because the King (12.) putteth his trust in the Lord; and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee. (13.)

9 Thou shalt make them like a fiery oven in the time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth, and their seed from among the children of men.

11 For they intended mischief (14.) against thee, and imagined such a device as they are not able to perform;

dence in the Father, during his humiliation and passion. Faith in God, therefore, is the way that leadeth to honour and stability. "Look at the generations of old, and see: did ever any trust in the Lord, and was confounded?" *Eccles. ii. 10.*

BP. HORNE.

(13.) The same right hand of Jehovah is glorious in power to save his people, and to destroy his enemies; to convert the Gentiles, and to crush the Jews; to exalt the faithful to heaven, and cast down the unbelieving to hell: neither is there any treason against the King of heaven, which shall not be dragged forth into the light, made manifest, judged, and condemned. Let thy hand, O Lord, be upon our sins to destroy them; but upon us, to save us.

BP. HORNE.

(14.) Vengeance came upon the Jews to the uttermost, because of their intended malice against Christ. They, like Joseph's brethren, "thought evil against him;" but "they were not able to perform it;" "for God meant it unto good, to bring to pass, as it is this day, to save much people alive." *Gen. i. 20.* So let all the designs of ungodly men against thy Church, O Lord, through thy power of bringing good out of evil, turn to her advantage: and let all men be convinced, that no weapon formed against thee can prosper.

BP. HORNE.

(15.) The Church concludes with a joyful acclamation to her Redeemer, wishing for his "exaltation in his own strength," as God, who was to be abased in much weakness, as man. We still continue to wish and pray for his exaltation over sin, in the hearts of his people by grace, and finally over death, in their bodies, by his glorious power at the resurrection. The triumph over sin we sing in psalms, and hymns, and spiritual songs, upon earth; that over death, we shall praise with everlasting hallelujahs, in heaven.

Bp. Horne.

12 Therefore shalt thou put them to flight, and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, (15.) in thine own strength; so will we sing and praise thy power.

### EVENING PRAYER.

Psalm 22. (16.) *Deus, Deus meus!*

MY God, my God, (17.) 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 daytime, but thou hearest not; and in the night-season also I take no rest.

(16.) This Psalm, which the Church hath appointed to be used on Good Friday, as our Lord uttered the first verse of it when hanging on the cross, consisteth of two parts. The former, 1—21, treateth of the passion; the latter, 22—32, celebrateth the resurrection of Jesus, with its effects. 1, 2. He complaineth of being forsaken; 3—5, acknowledgeth the holiness of the Father, and pleadeth the former deliverances of the Church; 6—8, describeth his humiliation, with the taunts and reproaches of the Jews; 9—11, expresseth his faith, and prayeth for help; 12—18, particularizeth his sufferings; 19—21, repeateth his supplications; 22—25, declareth his resolution to praise the Father for his deliverance, and exhorteth his Church to do the same; 26—32, prophesieth the conversion of the Gentile world to the faith and worship of the true God.

BR. HORNE.

The question, proposed (Acts viii. 34,) is very proper here, "Of whom speaketh the prophet this?" Psalm? "Of himself? or of some other man?" It is confessed that David was a type of Christ; and that many Psalms, or passages of the Psalms, though properly and literally understood of David, yet had a further and mystical reference to Christ, in whom they were accomplished. But there are some other Psalms or passages in the Psalms, as also some chapters or passages in other prophets, especially in Isaiah who lived not very long after David, which either by those sacred penmen, or at least by the Holy Ghost inspiring them, which is one and the same thing, were directly, primarily, and immediately intended for, and are properly and literally to be understood of, the Messiah: though withal there may be some respect and allusion to the state of the penman himself, who being a type of Christ, it is not strange if there be many resemblances between them. And this seems to be the state of this Psalm, which is understood of the Messiah by the Hebrew doctors

3 And thou continuest holy, (18.) 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, (19.) 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

themselves, and by Christ himself and by his apostles, as we shall see. And there are many passages in it, which were most literally accomplished in him, and cannot in a tolerable sense be understood of any other. And therefore I doubt not, that David, though he had an eye to his own condition in divers passages here used, yet was carried forth by the Spirit of prophecy beyond himself and unto Christ, to whom alone it truly and fully agrees.

POOLE.

(17.) Christ, the beloved Son of the Father, when hanging on the cross, complained in these words, that he was deprived, for a time, of the divine presence and comforting influence, while he suffered for our sins. If the Master thus underwent the trial of a spiritual desertion, why doth the disciple think it strange, unless the light of heaven shine continually upon his tabernacle? Let us comfort ourselves, in such circumstances, with the thought, that we are hereby conformed to the image of our dying Lord. BR. HORNE.

(18.) Whatever befalleth the members of the Church, the Head thereof here teacheth them to confess the justice and holiness of God in all his proceedings; and to acknowledge, that whether he exalteth or humbleth his people, he is to be praised and glorified by them. BR. HORNE.

(19.) This was literally fulfilled, when Messiah hung upon the cross, and the priests and elders used the very words that had been put into their mouths, by the spirit of prophecy, so long before. Matt. xxvii. 41—43. "The chief priests mocking him, with the scribes and elders, said, He trusted in God; let him deliver him now, if he will have him." BR. HORNE.

(20.) From the 11th verse to the 19th the sufferings of the holy Jesus are described, in terms partly figurative, and partly literal. A lamb, in the midst of wild "bulls and lions," is a very lively representation of his meekness and innocence, and

mother's womb ; thou wast my hope, when I hanged yet upon my mother's breasts.

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

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

12 Many oxen are come about me ; (20.) fat bulls of Basan close me in on every side.

13 They gape about me with their mouths, as it were a ramping and a roaring lion.

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

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

16 For many dogs are come about me, (21.) and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet : I may tell all my bones : (22.) they stand staring and looking upon me.

of the noise and fury of his implacable enemies. "Bashan" was a fertile country. (Numb. xxxii. 4.) and the cattle there fed were fat and "strong." Deut. xxxii. 14. Like them, the Jews in that good land, "waxed fat and kicked," grew proud and rebelled ; "forsook God that made them, and lightly esteemed the rock of their salvation," ver. 15. Let both communities and individuals, when blessed with peace, plenty, and prosperity in the world, take sometimes into consideration this flagrant instance of their being abused ; with the final consequence of such abuse. **BP. HORNE.**

(21.) This was most eminently fulfilled in Christ at his crucifixion : but there is nothing like it in the history of David, of whom it can be said only figuratively. *Dr. Hammond, Bp. Patrick.*

(22.) The skin and flesh were distended, by the posture of the body on the cross, that the bones, as through a thin veil, became visible, and might be counted ; and the holy Jesus, forsaken and stripped, naked and bleeding, was a spectacle to heaven and earth. Look unto him, and be ye saved, ye ends of the world ! **BP. HORNE.**

(23.) See John xix. 23, 24. This also was literally fulfilled in Christ, but not in David, in whose story we find nothing like it. *Bp. Patrick.*

(24.) The circumstances of the passion being thus related, Christ resumes the prayer, with which the Psalm begins, and which is repeated, ver. 10, 11. The adversary had emptied his quiver, and

18 They part my garments (23.) among them, and cast lots upon my vesture.

19 But be thou not far from me, (24.) O Lord ; thou art my succour, haste thee to help me.

20 Deliver my soul from the sword, my darling from the power of the dog.

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

22 I will declare thy name (25.) unto my brethren ; in the midst of the congregation will I praise thee.

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

24 For he hath not despised nor abhorred the low estate of the poor ; he hath not hid his face from him ; but when he called unto him, he heard him.

25 My praise is of thee (26.) in the great congregation ; my vows will I perform in the sight of them that fear him.

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

27 All the ends of the world (27.) shall

spent all the venom of his malice ; Messiah therefore prayeth for a manifestation of the power and favour of heaven on his side, in a joyful and glorious resurrection. *Bp. Horne.*

(25.) The former part of the Psalm we have seen to be prophetic of the passion. The strain now changes to an epinikion, or hymn of triumph, in the mouth of the Redeemer, celebrating his victory, and its happy consequences. This verse is cited by the apostle, Heb. ii. 11. **BP. HORNE.**

(26.) The vow of Christ was, to build and consecrate to Jehovah a spiritual temple, in which the spiritual sacrifices of prayer and praise should be continually offered. This vow he performed, after his resurrection, by the hands of his apostles, and still continueth to perform, by those of his ministers, carrying on the work of edification in "the great congregation" of the Gentile Christian Church. The vows of Christ cannot fail of being performed. *Bp. Horne.*

(27.) The great truths of man's creation and fall, with the promise of a Redeemer to come, were "forgotten" by the nations, after their apostasy from the true God, and the one true religion ; but were, as we may say, recalled to their "remembrance," by the sermons of the apostles, and the writings of Moses and the prophets, translated, and spread among them. By these they were converted to the faith, and now compose the holy Church universal throughout the world ; being the glorious

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

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

29 All such as be fat upon earth have eaten, and worshipped.

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

31 My seed shall serve him; they shall be counted unto the Lord for a generation.

32 They shall come, (28.) and the heavens shall declare his righteousness unto the people that shall be born, whom the Lord hath made.

Psalm 23. (29.) *Dominus regit me.*

THE Lord is my shepherd; therefore can I lack nothing.

2 He shall feed me in a green pasture, (30.) and lead me forth beside the waters of comfort.

3 He shall convert my soul, and bring

proofs and fruits of the resurrection of Jesus from the dead.

*Bp. Horne.*

(28.) The promised and expected race shall spring forth at the time appointed, and proclaim the "righteousness," which is of God by faith, to ages and generations yet unborn: who, hearing of that great work, which the Lord shall have wrought, for the salvation of men, will thereby be led to glorify him in the Church, for the same, to the end of time.

*Bp. Horne.*

(29.) This Psalm was composed by David, and is a most pathetic expression of God's abundant care and providence towards all those that faithfully depend on him: and hath its most eminent completion in Christ, the great Sheperd and Bishop of our souls, of whom it is a prophecy. *Dr. Hammond.* In it "the sheep of God's pasture" address themselves to their great and good Shepherd, declaring, 1, their acquiescence and confidence in him; 2, his diligence in feeding them with the food of eternal life; 3, his watchful care in bringing them back from the ways of error, and conducting them in the path of truth; 4, his power in saving them from death; 5, his loving kindness in vouchsafing his spiritual comforts, during their pilgrimage in an enemy's country; and, 6, they express their hope and trust, that a continuation of that loving kindness will enable them to pass through the vanities and vexations of time, to the blissful glories of eternity.

*Bp. HORNE.*

(30.) The loveliest image afforded by the natural world, is here represented to the imagination; that of a flock feeding in verdant meadows and re-

me forth in the paths of righteousness for his name's sake.

4 Yea, though I walk (31.) 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.

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

6 But thy loving-kindness and mercy (32.) shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

### *The Fifth Day.*

#### MORNING PRAYER.

Psalm 24. (33.) *Domini est terra.*

THE earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

posing, in quietness, by the rivers of water, running gently through them. It is selected, to convey an idea of the provision made for the souls, as well as bodies of men.

*Bp. HORNE.*

(31.) The sheep here express their confidence in the power of their Shepherd, as sufficient to defend them against the last and most formidable enemy, death himself. In all our dangers and distresses, but chiefly in our last and greatest need, let "thy rod," the sceptre of thy kingdom, O Lord, protect us, and thy pastoral "staff" guide and support our steps; till, through the dreaded valley, we pass to the heavenly mountain, on which St. John saw "the Lamb standing, with a great multitude, redeemed from the earth." Rev. xiv. 1. 4. *Bp. Horne.*

(32.) Experience of "goodness and mercy," already so often vouchsafed, begets an assurance of their being continued to the end; for nothing can separate us from the love of Christ, if we do not separate ourselves from it. Thus will the Lord, our Saviour, provide for us on earth, and conduct us to heaven; where we shall dwell to "length of days," even the days of eternity, "one fold under one Shepherd;" a fold into which no enemy enters, and from which no friend departs: where we shall rest from all our labours, and see a period to all our sorrows; where the voice of praise and thanksgiving is heard continually; where all the faithful, from Adam to his last-born son, shall meet together, to behold the face of Jesus, and to be blessed with the vision of the Almighty; where "we shall hunger no more, neither thirst any more, neither shall the sun light on us, nor any heat. But the Lamb

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 into 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, (34.) 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.

which is in the midst of the throne, shall feed us, and lead us to living fountains of waters." Rev. vii. 16, 17.

BP. HORNE.

(33.) This is a Psalm of David, was composed by him, as is thought, when the ark was brought from the house of Obed Edom, (2 Sam. vi.) and settled in the house which he had prepared for it in mount Zion: And, as that was a type of Christ's ascension into heaven, so is this Psalm a prophecy of that exaltation likewise. It seems to be a song in parts: and the latter part especially is a beautiful instance of the ancient manner of singing or chanting the Psalms alternately.

*Dr. Nicholls, Travell.*

The plan of this Psalm, according to the letter of it, is beautifully delineated by Bishop Lowth, in his xxviii lecture. The ark of God is supposed to be moving, in a grand and solemn procession of the whole Israelitish nation, towards the place of its future residence, on mount Zion: (see 1 Chron. xv.) On ascending the mountain, the Psalm is sung, declaring, 1, 2, the sovereignty of Jehovah over all the earth; describing, 3—6, what the character ought to be of that people whom he had more peculiarly selected, to serve him in the house where his glory was to dwell, and of which, 7—10, it was now about to take possession. All this is by us to be applied to the Christian Church, and the ascension of our Lord into heaven; for which reason, the Psalm is one of those appointed to be used on Ascension-day.

BP. HORNE.

(34.) We must now form to ourselves an idea of the Lord of glory, after his resurrection from the

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

Psalm 25. (35.) *Ad te, Domine, levavi.*

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 Show 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 (36.) and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodness.

dead, making his entry into the eternal temple in heaven, as of old, by the symbol of his presence, he took possession of that figurative and temporary structure which once stood upon the hill of Zion. We are to conceive him gradually rising, from mount Olivet, into the air, taking the clouds for his chariot, and ascending up on high; while some of the angels, like the Levites in procession, attendant on the triumphant Messiah in the day of his power, demand that those everlasting gates and doors, hitherto shut and barred against the race of Adam, should be thrown open, for his admission into the realms of bliss. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." On hearing this voice of jubilee and exultation from the earth, the abode of misery and sorrow, the rest of the angels, astonished at the thought of a man claiming a right of entrance into their happy regions, ask from within, like the Levites in the temple, "Who is this King of glory?" To which question the attendant angels answer, in a strain of joy and triumph—and let the Church of the redeemed answer with them—"The Lord, strong and mighty, the Lord mighty in battle:" the Lord Jesus, victorious over sin, death, and hell. Therefore we say, and with holy transport we repeat it, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." And if any ask, "Who is the King of glory?" to heaven and earth we proclaim aloud, "The Lord of Hosts;" all-conquering Messiah, Head over every creature, the Leader of the armies of Jeho

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 names' sake, O Lord, be merciful unto my sin ; for it is great.

11 What man is he that feareth 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 (37.) is among them that fear him, and he will show them his covenant.

14 Mine eyes are ever looking unto the Lord ; for he shall pluck my feet out of the net. (30.)

15 Turn thee unto me, and have mercy upon me ; for I am desolate, and in misery.

vah, "He is the King of glory." Even so, Glory be to thee, O Lord most high ! Amen. Hallelujah.

BP. HORNE.

(35.) This Psalm, composed by David, in some time of distress, is a divine mixture of prayer for pardon of sin and deliverance from evil ; and also of meditation on God's gracious dealings with his servants.

Dr. Hammond.

It is much the same, whether we suppose the Church, or any single member thereof, to be speaking throughout this Psalm, and praying, 1, 2, for help and protection against spiritual enemies ; 3, 4, for knowledge and direction in the way of godliness ; pleading for this purpose ; 5, 6, God's mercies of old ; 7, the perfections of his nature ; 8, 9, enumerating the qualifications requisite for scholars in the divine school ; 10, upon the strength of these arguments, enforcing the petition for mercy ; 11—13, describing the blessedness of the man who feareth the Lord ; 14—20, preferring divers petitions ; and, 21, closing the whole with one for the final redemption of the Israel of God.

BP. HORNE.

(36.) When God remembers his mercy, he forgets our sins ; and when he forgets our sins, he remembers his mercy ; for what else is his mercy, but the forgiveness, the blotting out, the non-imputation of sin ? Who, that has lived long in the world, can survey the time of his past life, without breaking forth into this petition, adding, to "the sins of his youth," the many transgressions of his riper years ?

BP. HORNE.

(37.) The meaning is, that it is part of the gracious decree and covenant of God, made in Christ with all those that truly fear and serve him, and

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery, and forgive me all my sin.

18 Consider mine enemies how many they are ; and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me ; for my hope hath been in thee.

21 Deliver Israel, (39.) O God, out of all his troubles.

Psalm 26. (40.) *Judica me, Domine.*

BE thou my judge, O Lord, (41.) for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, (42.) and prove me ; try out my reins and my heart.

endeavour sincerely to do what he commands, never to conceal from them the knowledge of his will, so far as their practice is concerned in it.

Dr. Hammond.

(38.) Encouraged to hope for the blessings above mentioned, the lowly suppliant still continues to fix the eyes of his understanding on their proper object, God his Saviour, beholding his glory, attending to his will, and expecting his mercy. An unfortunate dove, whose feet are taken in the snare of the fowler, is a fine emblem of the soul, entangled in the cares or pleasures of the world ; from which he desires, through the power of grace, to fly away, and to be at rest, with her glorified Redeemer.

BP. HORNE.

(39.) In the common salvation all have an interest ; and for that reason, all should pray for it. The earthly David petitioned for Israel ; the heavenly David ever continueth to intercede for the Church ; and every Christian ought to become a suppliant for his brethren, still looking and longing for that glorious day, when, by a joyful resurrection unto life eternal, God shall indeed "redeem Israel out of all his troubles."

BP. HORNE.

(40.) The party speaking in this Psalm, whether we suppose it to be the typical, or the true David, the Church, or any member thereof, lying under the false accusations of calumny, 1, 2, 3, appealeth to God in behalf of injured innocence ; 4, 5, disclaimeth all connection with wicked men ; 6, 7, 8, declareth a fixed resolution to adhere to the worship of God in the Church ; 9, 10, prayeth to be delivered from the ungodly ; 11, again protesteth integrity, and, 12, determineth to praise the Lord. BP. HORNE.



3 For thy loving kindness is ever before mine eyes; and I will walk in the truth.

4 I have not dwelt with vain persons; neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked; and will not sit among the ungodly.

6 I will wash my hands in innocency, (43.) O Lord; and so will I go to thine altar.

7 That I may show the voice of thanksgiving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation (44.) 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 bloodthirsty;

10 In whose hands is wickedness, and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

(41.) We have here an appeal to God, in behalf of injured and calumniated innocence. This was the case of David, with regard to the accusations of Saul; of Christ, with regard to those of the Jews; and it is often the case of the Church, and of good men in the world; for whose use this Psalm seems peculiarly calculated. BP. HORNE.

(42.) A trial of this sort might be desired by David, and may be desired by men, like him, conscious of their integrity, as to the particular crimes charged upon them by the malice of their enemies. Christ alone could ask such a trial at large, as being equally free from every kind and degree of sin; and certain of receiving additional lustre from the increasing heat of the furnace. BP. HORNE.

(43.) Instead of consorting with the heathen, David comforts himself with the future prospect of restoration to Jerusalem: of attending the service of God in the tabernacle; of performing the legal ablutions, in token of innocency thereby signified; and of singing, before the holy altar, psalms of praise for his deliverance. BP. HORNE.

To wash the hands was common among the Jews, (Deut. xxi. 6,) in any solemn business of protesting innocency, as a token of it: so did Pilate. Matt. xxvii. 24. But it particularly belonged as a ceremony preparatory to praying: for unless we come pure to that work, there is no hope to be heard. It was therefore a common usage among the Jews, always to wash before prayers.

*Dr. Hammond.*

(44.) With what ardent affection the banished prophet sighs for the beauty of holiness in the

## EVENING PRAYER.

\*Psalm 27. (45.) *Dominus illuminatio.*

THE Lord is my light (46.) 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. (47.)

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 thee.

4 One thing have I desired (48.) 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 upon a rock of stone.

Church! the most amiable object on earth, because the nearest resemblance of heaven, where is the true "habitation of God's house, and the place of the tabernacle of his glory;" since of the heavenly Jerusalem St. John tells us, that the "Lord God Almighty and the Lamb are the temple." Rev. xxi. 22. BP. HORNE.

(45.) This Psalm containeth, 1—3, a declaration of trust and confidence in Jehovah, amidst the dangers and tumults of war; 4, a longing desire of restoration to the city and house of God; 5, 6, a triumphant assurance of final victory and exultation; 7—14, earnest prayer for support and protection; 15, a profession of faith, and its mighty power and comfort in affliction; 16, an exhortation to patience. BP. HORNE.

(46.) God is our "light," as he sheweth us the state we are in, and the enemies we have to encounter; he is "our strength," as he enableth us, by his grace, to cope with, and overcome them; and he is our "salvation," as the author and finisher of our deliverance from sin, death, and satan. All this he was to the blessed person whom David represented; and all this he will be to his faithful servants. "If God" therefore "be for us, who can be against us?" Rom. viii. 31. BP. HORNE.

(47.) The past time is often used, in the prophetic language, to intimate the certainty of the future. Faith sees the foe already vanquished, and the prey snatched from the jaws of the devouring lion. BP. HORNE.

(48.) The victories of David ended in his restoration to Jerusalem, and the service of God: the

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 Harken unto my voice, O Lord, when I cry unto thee; have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: Thy face, Lord, will I seek.

10 O hide not thou thy face from me, nor cast thy servant away in displeasure.

11 Thou hast been my succour; leave me not, neither forsake me, O God of my salvation.

12 When my father (49.) 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 (50.) into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted, but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure; (51.) be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

victories of Christ terminated in his triumphant return to a better Jerusalem; and this ought to be the "one thing desired" by the Christian, that, after his conquest over the body of sin, he may pass the unnumbered days of eternity in the courts of heaven, contemplating the beauty and glory of his Redeemer. **BP. HORNE.**

(49.) A time will come, when the dearest earthly friends and relations can no longer be of any assistance to us. The case of the Church and of the soul is oftentimes compared to that of a poor, helpless, exposed orphan. Where worldly comforts end, heavenly ones begin. See Isa. xlix. 15; Matt. xxiii. 37. **BP. HORNE.**

(50.) David had his enemies, and false accusers; Christ also had his: and every child of God hath need to petition for deliverance from the great enemy of his salvation, the grand accuser of the brethren, who is ever breathing out malice and cruelty against the body and members of Christ. **BP. HORNE.**

(51.) The person speaking concludes with an apostrophe to his own soul, resulting from the confidence in God, expressed ver. 1; from the desire and the hope of heaven, 4—13; and from the manifold pledges of the divine love already received in this life, 15: the proper inference from all

Psalm 28. (52.) *Ad te, Domine.*

UNTO thee will I cry, O Lord, my strength: think no scorn of me; lest, if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee; when I hold up my hands towards the mercy-seat of thy holy temple. (53.)

3 O pluck me not away, neither destroy me with the ungodly and wicked doers, which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds, and according to the wickedness of their own inventions. (54.)

5 Recompense them after the work of their hands; pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands; therefore shall he break them down, and not build them up.

7 Praised be the Lord; for he hath heard the voice of my humble petitions.

8 The Lord is my strength, and my shield; and my heart hath trusted in him, and I am helped; therefore my heart danceth for joy, and in my song will I praise him.

which considerations is this; that we should patiently "wait on the Lord," till the few and evil days of our pilgrimage pass away, and we arrive at the mansions prepared for us, in the house of our heavenly Father; till our warfare be accomplished, and terminate in the peace of God; till the storms and tempests of wintry time shall give place to the unclouded calm, and the ever-blooming pleasures, of eternal spring. **BP. HORNE.**

(52.) This Psalm seems to have been made on the same occasion as the former; and is mixed, as many others of his Psalms are, of hopes and fears, of prayers and praises: **Poole.**

(53.) The "mercy-seat" and the "oracle," strictly taken, are the same. It was from the mercy-seat that God gave his answers. Exod. xxv. 21, 22; Numb. vii. 89. But sometimes the "oracle" signifies the whole place, where the ark with the mercy-seat stood. 1 Kings vi. 19. This place is here called "the temple" by our translators, as Psal. v. 7, &c. **Anon.**

(54.) In these verses, as indeed in most of the imprecatory passages, the imperative and the future are used promiscuously; "Give them—render them—he shall destroy them." If, therefore, the verbs, in all such passages, were uniformly rendered in the future, every objection against the

9 The Lord is my strength, and he is the wholesome defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

Psalm 29. (55.) *Afferte Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord ; ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his name ; worship the Lord with holy worship.

3 It is the Lord (56.) 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 ; (57.) 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 ; (58.) the voice of the Lord

Scripture imprecations would vanish at once, and they would appear clearly to be what they are, namely, prophecies of the divine judgments, which have been since executed against the Jews, and which will be executed against all the enemies of Jehovah and his Christ, whom neither the "works" of creation, nor those of redemption, can lead to repentance. **BP. HORNE.**

(55.) This Psalm seems to have been composed by David after some extraordinary storm of thunder, lightning, and rain, whereby it is probable God had discomfited his enemies, and enabled him to gain an easy victory over them. Whereupon he exhorts them in this Psalm to submit to that glorious Majesty, from whom the thunder came ; and who can so easily strike a sudden terror into the hearts of his stoutest and most resolved opposers. **Bp. Patrick.**

(56.) All nature is subject to him : at his command the clouds discharge their treasures, and the thunder is his glorious voice. **Travell.**

(57.) The force of lightning is known to rend in pieces the tallest and strongest trees in a moment. **Bp. Horne.**

(58.) By the power of God the "flames of fire" are "divided" and sent abroad from the clouds upon the earth, in the terrible form of lightning, that sharp and glittering sword of the Almighty, which no substance can withstand. "The wilderness of Kadesh" was part of that wilderness, through which the Israelites passed in their way

shaketh the wilderness ; yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood, and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people ; (59.) the Lord shall give his people the blessing of peace.

### The Sixth Day.

#### MORNING PRAYER.

Psalm 30. (60.) *Exaltabo te, Domine.*

I WILL magnify thee, O Lord ; (61.) for thou hast set me up, and not made my foes to triumph over me.

2 O Lord, my God, I cried unto thee ; and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

to Canaan. See Numb. xiii. 26. Thunder shaketh those wide extended deserts, as well as Lebanon and Sirion, mountains of Judea.

**Bp. Horne.**

(59.) From Jehovah, whose power and majesty have been with so much sublimity displayed in this whole Psalm, we are to expect, through faith and prayer, "strength" to overcome our enemies, whether ghostly or bodily ; and also the blessing of "peace," which must be the fruit of victory. Thou, O Christ, art the "Mighty God ;" and, therefore, thou art the "Prince of peace." Isa. ix. 6.

**BP. HORNE.**

(60.) In this Psalm, or devout hymn, composed probably by David, on his revisiting the sanctuary, after a joyful recovery from some dangerous sickness, he, 1—3, returneth thanks for that event ; and, 4, calleth the Church to do so likewise, 5, drawing a comparison between temporary sufferings and eternal rewards. 6, 7, He describeth his former prosperity succeeded by affliction, with, 8—11, the supplications poured forth to the Almighty, in the day of his distress ; and then returneth again, 12, to celebrate his deliverance, and, 13, to glorify God for the same. The Psalm is finely adapted to the case of the true David, and of Christians, his disciples and followers.

**BP. HORNE.**

(61.) These words, if originally composed and uttered by king David, on occasion of some temporal mercy, apply, in a far more emphatical and

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, (62.) I shall never be removed ; thou, Lord, of thy goodness, hast made my hill so strong. (63.)

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. (64)

beautiful manner, to the case of Messiah, suffering and rising again, as well as to that of his Church and people, following him, both in his sufferings and resurrection ; when we shall all lift up our voices, and sing together, " I will magnify thee, O Lord, for thou hast lifted me up ! and hast not made my foes to rejoice over me !"

BP. HORNE.

(62.) David, after his success against Goliath, and Christ, upon his triumphant entry into Jerusalem, were hailed by the acclamations and hosannas of the people, as the Christian may sometimes meet with the applauses of the world, and be led to think himself established in prosperity. But other troubles awaited David ; and the blessed Jesus was nailed to the cross. Let not the disciple expect to be above his master ; nor, in the season of light and joy, neglect to prepare for the approaching days of sorrow and darkness.

BP. HORNE.

(63.) Thou hast so firmly settled me in my kingdom, which he calls his mountain ; partly because kingdoms are usually called mountains in prophetic language, as Ps. xlvi. 3 ; Is. ii. 2 ; Jer. li. 25 ; Dan. ii. 34, 35 ; 44, 45 : and partly with respect to mount Sion, where David built his royal palace.

Poole.

(64.) The end of Christ's resurrection, of the salvation of the souls of the faithful, and the resurrection of their bodies, is one and the same, namely, the glory of God, who is the author of

Psalm 31. (65.) *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust ; (66.) 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 (67.) I commend my spirit ; for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities, and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy ; for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy, but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I

every kind of deliverance ; whose praise should, therefore, be resounded by the grateful tongues of the redeemed, from generation to generation ; as the tongue then becometh the " glory " of man, when it is employed in setting forth the glory of God.

BP. HORNE.

(65.) In this Psalm, ver. 6th of which was pronounced by our Lord, when expiring on the cross, we hear the true David, like his representative of old, 1—7, supplicating for deliverance ; 8, 9, rejoicing in the divine favour and assistance ; 10—15, describing his afflicted and forlorn state ; 16—20, returning again to his prayers ; 21—25, celebrating the mercies of God to the children of Adam ; and, 26, 27, exhorting his saints to courage and perseverance, under their troubles in the world.

BP. HORNE.

(66.) God is faithful and just, to save those, who, in time of trouble renouncing all dependance on themselves and the creature, " put their trust " only in his mercy. His honour is engaged by his promise, not to let such be " ashamed " of their confidence.

BP. HORNE.

(67.) David, in his distresses, might, by these words, express his resignation of himself and his affairs into the hands of God ; but it is certain, that Christ actually did expire upon the cross, with the former part of this verse in his mouth : Luke xxiii. 46. Nor is there any impropriety in the application of the latter part to him ; since, as man, the surety and representative of our nature, he was

am in trouble, and mine eye is consumed for very heaviness; yea, my soul and my body.

11 For my life is waxen old with heaviness, and my years with mourning.

12 My strength faileth me, (68.) because of mine iniquity, and my bones are consumed.

13 I became a reproof (69.) among all mine enemies, but especially among my neighbours; and they of mine acquaintance were afraid of me; and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind; (70.) I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude, and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord; I have said, Thou art my God.

17 My time is in thy hand; deliver me from the hand of mine enemies, and from them that persecute me.

18 Show thy servant the light of thy countenance, and save me for thy mercies' sake.

19 Let me not be confounded, O Lord, for I have called upon thee; let the ungodly be put to confusion, and be put to silence in the grave. (71.)

20 Let the lying lips be put to silence, which cruelly, disdainfully, and despitefully speak against the righteous.

"redeemed" from the power of the enemy, by "the God of truth" accomplishing his promises.

BP. HORNE.

(68.) Do we not, in these words, hear the voice of the "man of sorrows," suffering not indeed for his own "iniquity," but for ours, of which he frequently, in the Psalms, speaks as if it were his own? If sin was punished in the innocent Lamb of God, let us not expect that it should be unpunished in us, unless we repent: and let our punishment never fail to remind us of our guilt.

BP. HORNE.

(69.) These particulars were never more applicable to David, than they were to the Son of David, when his acquaintance, at beholding him reviled by his enemies, were terrified from attending him, and when "all the disciples forsook him, and fled."

Bp. Horne.

(70.) This was literally the case of Christ, when laid in the sepulchre, and esteemed no longer the object of hope by his friends, or of fear by his enemies. That he should be so "forgotten" while

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily (72.) by thine own presence from the provoking of all men: Thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord; for he hath showed me marvellous great kindness in a strong city.

24 And when I made haste, I said, I am cast out of the sight of thine eyes.

25 Nevertheless, thou hearest the voice of my prayer, when I cried unto thee.

26 O love the Lord, (73.) all ye his saints; for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart, all ye that put your trust in the Lord.

## EVENING PRAYER.

Psalm 32. (74.) *Beati, quorum.*

BLESSED is he whose unrighteousness is forgiven, and whose sin is covered. (75)

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

3 For whilst I held my tongue, (76.) my bones consumed away through my daily complaining.

dead is less wonderful, than that this should have happened since his glorious resurrection and ascension into heaven.

BP. HORNE.

(71.) Abithophel, for his treason against David, and Judas, for his treachery against Christ, felt the force of this prophetic imprecation, or prediction, which will also, one day, take its full effect, in the confusion of all impenitent calumniators and traitors.

BP. HORNE.

(72.) The sense is, Thy gracious providence secretly preserves them from their furious persecutors: thou dost keep them as safe, as if they were in thy dwelling place, from the false accusations of the wicked.

Travell.

(73.) The exhortation is raised from the consideration of the deliverance of Christ, with the destruction of his enemies; which ought to strengthen and comfort the hearts of believers, under all their afflictions here below; that so, after having suffered courageously with their Master, they may triumphantly enter into his joy and glory.

BP. HORNE.

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 (77.) 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. (78.)

8 Thou art a place to hide me in; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.

(74.) In this Psalm, which is the second of those styled penitential, David, as a model of true repentance, 1, 2, extolleth the blessedness of those whose sins are forgiven them; 3, 4, describeth the torment endured by him, before he confessed his sin; 5, 6, the goodness of God in pardoning it, when confessed; 7, he fortelleth that others, after his example, should obtain the like mercy; 8, declareth his hope and confidence in his God; who, 9, is introduced, promising wisdom and grace to the penitent; 10, 11, sinners are warned against obstinacy; and, 12, the righteous exhorted to rejoice in God their Saviour. **BP. HORNE.**

This is a penitential Psalm, and therefore appointed for Ash-Wednesday. *Travell.*

(75.) As if he had said, All the felicity, that can be attained to, in this life or in another, depends wholly not on the merit of any man's performances, but only on God's free and favourable acceptance, his gracious pardon to our many frailties and fouler sins, purchased for us by the merit of the sufferings of the Messiah, given to the world in God's free promise to Adam immediately after the fall. Happy, therefore, O thrice happy is he, who is thus accepted by God; whose state is such as that God approveth him in Christ; who, though he have sinned, yet upon his sincerity of humiliation, confessing and forsaking all known sin, and his impartial obedience to the whole will of God, the condition, without which God's reconciliation cannot be regained, is by God received again into favour and justified. See Rom. iv. 7, 8. *Dr. Hammond.*

(76.) That is, with respect to confession. Before I made confession I was in constant agony of mind; now, by confessing my sins, I have obtained ease. *Bp. Horsley.*

(77.) What is this, but the Gospel itself? "If we confess our sins, he is faithful and just to forgive us our sins." 1 John i. 9. And thus it hap-

9 I will inform thee, and teach thee in the way wherein thou shalt go; and I will guide thee with mine eye. (79.)

10 Be ye not like to horse (80.) 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, (81.) and rejoice in the Lord; and be joyful, all ye that are true of heart.

Psalm 33. (82). *Exultate, justi.*

REJOICE in the Lord, O ye righteous; for it becometh well the just to be thankful.

2 Praise the Lord with harp; sing praises

pened, in one case, to David, who had no sooner confessed his sin to the prophet Nathan, but an answer of peace was instantly vouchsafed; "The Lord hath put away thy sin." 2 Sam. xii. 13. Were angels to descend from heaven, to comfort the dejected spirit of a sinner, they could say nothing more effectual for the purpose, than what is said in this verse of our Psalm. But practice will be the best comment upon it. **BP. HORNE.**

(78.) Encouraged, by this example and declaration of David, to hope for mercy, on confession of sin, it is here foretold, that humble penitents shall be led to make their prayer unto God in the acceptable time, and in the day of salvation, while he "may be found;" that so they may be forgiven, and preserved from great and overwhelming calamities; from the fears of death, and the terrors of judgment. **BP. HORNE.**

(79.) The Redeemer is here introduced, returning an answer to the penitent's declarations of his humility and faith; promising "instruction" in that wisdom which every man wants who continues in sin, together with the direction of the Spirit in the way of righteousness, and the superintendance of his watchful care. Man cannot prevent evils, because he cannot foresee them. "Next therefore to the protecting power of God's wing is the securing prospect of his eye," saith Dr. South.

**BP. HORNE.**

(80.) The person speaking in the former verse, or the prophet himself, exhorts sinners to repent, at the invitation and encouragement afforded them; and not to continue, like brutes, fierce, obstinate, and senseless, until, like them, they must be tamed and managed by force, and the severity of discipline.

**BP. HORNE.**

(81.) In the beginning of the Psalm, the penitent, smitten with a sense of his wretchedness on account of his sins, extolleth the blessedness of the

unto him with the lute, and instrument of ten strings. (83.)

3 Sing unto the Lord a new song; sing praises lustily unto him with a good courage;

4 For the word of the Lord is true, and all his works are faithful.

5 He loveth righteousness and judgment; the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth.

7 He gathereth the waters (84.) of the sea together, as it were upon a heap; and layeth up the deep, as in a treasure-house. (85.)

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

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

10 The Lord bringeth the counsel of the heathen to naught, and maketh the devices of the people to be of none effect, and casteth out the counsels of princes. (86.)

11 The counsel of the Lord shall endure

righteous! he now again doth the same, through a joyful sense of his pardon, and restoration to that happy state. Let us "rejoice," O Lord Jesus; but let us rejoice "in thee," and in thy salvation; so shall we rejoice indeed! *Bp. HORNE.*

(82.) In this Psalm the prophet, 1—3, exhorteth the faithful to a spiritual and holy joy in their God; whom they are to praise, 4, 5, for his truth, righteousness, and mercy; 6—9, for his power, displayed in the works of creation; 10—18, for the wisdom of his providence, and the care he hath of his people. 19, 20, The righteous, in answer to the exhortation, declare their joy and confidence in God their Saviour, and 21, prefer a petition for his manifestation. *Bp. Horne.*

It is not recorded by whom this Psalm was composed, nor upon what occasion. But there is little question it was a pious meditation of David; and probably upon occasion of some special benefit received from God. *Bp. Patrick.*

(83.) He mentions these instruments, because they were used in the public worship and praises of God, in the tabernacle. *Poole.*

Music, both vocal and instrumental, is of eminent use in setting forth the praises of God. *Bp. Horne.*

(84.) Or in hollow places: where, though they swell much higher than the shore, yet they do not overrun it, but are gathered into a round gibbous form, and so remain constant within their channel. *Dr. Hammond.*

for ever, and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah; and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men; from the habitation of his dwelling, he considereth all them that dwell on the earth. (87.)

14 He fashioneth all the hearts of them, and understandeth all their works.

15 There is no king that can be saved by the multitude of an host; neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man; neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord (88.) is upon them that fear him, and upon them that put their trust in his mercy;

18 To deliver their soul from death, and to feed them in the time of dearth.

19 Our soul hath patiently tarried (89.) for the Lord; for he is our help and our shield.

(85.) Either in clouds or in the bowels of the earth; whence he can draw them forth, when he sees fit. *Poole.*

(86.) The wisdom of God's providence is not less worthy of adoration than the power of his might. By this wisdom the "counsels" of states and empires are either directed to the accomplishment of the great counsel of heaven; or, if they attempt to thwart it, are blasted and "brought to nothing." History will force all, who read it with this view, to acknowledge thus much. And with this view, indeed, it should always be read. *Bp. HORNE.*

(87.) All the men that are in the earth, the inhabitants of the whole world, are within the compass of his most particular providence: though he reside in heaven in a peculiar manner, yet he from thence exactly surveys and beholds all and every their actions, and even most secret thoughts. As he is severally and equally the Creator of them all, and Former of their souls as well as of their bodies, so he is certainly able to discern particularly all the operations of their very hearts; and is no idle spectator, but weigheth and judgeth all, and accordingly rewards every man. *Dr. Hammond.*

(88.) The ever-waking eye of Providence, which looketh on all, looketh with favour and loving kindness on such as "fear" God without despondency, and "hope" in him without presumption; their bodies are often wonderfully preserved in times of danger and want; but, what is of far greater consequence, their souls are saved from spiritual and

20 For our heart shall rejoice in him; because we have hoped in his holy name.

21 Let thy merciful kindness, O Lord, be upon us, like as we do put our trust in thee.

Psalm 34. (90.) *Benedicam Domino.*

I WILL always 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 (91.) 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;

everlasting death, and nourished, in the wilderness, with the bread of heaven. **BP. HORNE.**

(89.) In answer to the foregoing exhortation, the "righteous" are here introduced, declaring their fixed resolution to persevere in faith and patience, "waiting" for the coming of their Lord and Saviour, in whom they "rejoice with joy unspeakable and full of glory," by reason of that humble and holy confidence which they have in him.

**BP. HORNE.**

(90.) The prophet, escaped out of the hands of his enemies, uttereth a song of praise, in words which the Christian now employeth to celebrate the far greater deliverance of his Saviour, and himself by him, from the power of more formidable adversaries. 1—7, He calleth his brethren to rejoice with him, and to magnify God for the favour and protection vouchsafed to his servant, in time of danger; 8—10, he exhorteth others to taste and experience the goodness of Jehovah to such as fear him; and for that purpose, 11—14, instructeth them in the nature and effects of divine fear; after which, 15—22, he sweetly descanteth on the certainty of redemption from all the tribulations endured by the faithful in this mortal life. **BP. HORNE.**

(91.) The divine protection and salvation, vouchsafed to the faithful, is here signified, whether we suppose that by "the angel of Jehovah," is meant

but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, (92.) and hearken unto me; I will teach you the fear of the Lord.

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

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

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

15 The eyes of the Lord (93.) are over the righteous, and his ears are open unto their prayers.

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

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

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

19 Great are the troubles (94.) of the righteous; but the Lord delivereth him out of all.

20 He keepeth all his bones, (95.) so that not one of them is broken.

21 But misfortune shall slay the ungodly;

the presence of Christ in the Church militant, as of old in the camp of Israel; or the ministration of created spirits to the heirs of salvation, as in the case of Elisha. 2 Kings vi. 17. Let the consideration of these invisible guardians, who are also spectators of our actions, at once restrain us from evil, and incite us to good. **BP. HORNE.**

(92.) They who, by contemplating the advantages described above, which attend the fear of the Lord, are become desirous of obtaining that fear, must hearken to their heavenly Father, who by his prophet "speaketh unto them as unto children," offering to teach them the good and right way.

**BP. HORNE.**

(93.) The righteous may be afflicted, like David, and like a greater than David; and their oppressors may, for a time, be triumphant; but, in the end, the former will be delivered and exalted; the latter will either cease to be remembered, or they will be remembered with infamy. **BP. HORNE.**

(94.) Afflictions all must suffer; but those of the righteous end in victory and glory. What soldier would not cheerfully undergo the hardships of a campaign upon this condition? "In the world," saith the Captain of our salvation, "ye shall have tribulation; but be of good cheer, I have overcome the world." John xv. 33. **BP. HORNE.**

(95.) Though these words are here spoken o



and they that hate the righteous shall be desolate.

22 The Lord delivereth (96.) the souls of his servants; and all they that put their trust in him shall not be desolate.

—◆—

*The Seventh Day.*

MORNING PRAYER.

Psalm 35. (97.) *Judica me, Domine.*

PLEAD thou my cause, O Lord, with them that strive with me, and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler, and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded, (98.) and put to shame, that seek after my soul; let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind, and the angel of the Lord scattering them.

righteous men in general, of whom they are true in a metaphorical sense: yet they had a further meaning in them, being designed by the Spirit of God, which dictated to David, not only the matter, but the very words and expressions, to signify a great mystery, that none of Christ's bones should be broken: to which purpose they are alleged by St. John.

*Poole.*

(96.) The frequent prosperity of the wicked, and the troubles of the righteous in this world, strike powerfully upon the sense, and are, for that reason, too apt to efface from our minds the notices given us by faith, of that future inversion of circumstances which is to take place after death. To renew, therefore, the impression of such an interesting truth, the redemption of the afflicted righteous is so often insisted on in the course of this Psalm. Enable us, O Lord, to "walk by faith, and not by sight," until we come to thy heavenly kingdom; where, with all thy saints, made perfect through sufferings, we shall "bless and magnify thee at all times," and thy "praise will continually be in our mouth," for evermore.

BP. HORNE.

(97.) This Psalm is a complaint of David against his enemies, joined with an appeal to God, and a prayer for his deliverance. *Dr. Hammond.* The prophet in this Psalm, as in the 22d, which it resembles, personating Messiah, in his state of humiliation and suffering, 1. 3, beseecheth Jehovah to interpose in his behalf; 4. 8, predicteth the confusion of his enemies, and, 9, 10, his own triumph;

6 Let their way be dark and slippery, and let the angel of the Lord persecute them.

7 For they have privily laid their net (99.) to destroy me without a cause; yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself; that he may fall into his own mischief.

9 And my soul be joyful in the Lord; it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him; yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up; they (1.) laid to my charge things that I knew not.

12 They rewarded me evil for good, to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting, and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had

11. 16, describeth the malice of his persecutors against him, and his love towards them; 17. 25, repeateth his supplications for deliverance, and enlargeth upon the cruel insults he met with: 26, he again foretelleth the destruction of the adversary, and, 27, 28, the exultation of the faithful.

BP. HORNE.

(98.) Or, "they shall be confounded," &c. The consequence of the Omnipotent appearing in arms against his adversaries is here foretold. And the prediction has long since been verified in the "confusion" of Saul, and of the Jews, as it will be finally fulfilled in that of Satan, and all his adherents, at the last day; for the manifestation of which day the Church now waiteth, in faith and patience.

*Bp. Horne.*

(99.) The causeless persecution raised against David by Saul, and against our Lord by the Jews, reverted, through the righteous judgment of God, on the heads of the persecutors. The innocent birds escaped; and they who set the toils were themselves taken therein. Saul lost the kingdom which he thought to have secured, and his life also; and the Jews, who crucified Christ, lest "the Romans should take away their place and nation," had their place and nation taken away by those Romans, for that very reason. In these histories, all impenitent persecutors of the faith, the Church, and the servants of God, may read their doom.

BP. HORNE.

(1.) This was never more literally true of Da

been my friend or my brother ; I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, (2.) and gathered themselves together ; yea, the very subjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers, who gnashed upon me with their teeth. (3.)

17 Lord, how long wilt thou look upon this ? O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation ; I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly ; neither let them wink with their eyes that hate me without cause.

20 And why ! their communing is not for peace ; but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said, Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord ; (4.) hold

vid, than it was of the holy Jesus, when, standing before Pontius Pilate, he received no other return from the Jews, for all the gracious words which he had spoken and all the merciful works which he had done among them, than that of being slandered, and put to death.

BP. HORNE.

(2.) When the blessed Jesus was suffering for the sins of men, he was insulted by those men for whose sins he suffered. He gave, not only his reputation to the revilers, but also his back to the "smilers," though not conscious of the crimes for which they pretended to punish him.

BP. HORNE.

(3.) However this might be true in the case of David, it certainly had a literal accomplishment in the scoffs and taunts of the chief priests, and others, when Christ was hanging on the cross, "Ah, thou that destroyest the temple," &c. "He trusted in God," &c. "Let him come down from the cross," &c. &c. &c. Nay, one of the thieves, crucified with him, "cast the same in his teeth." Whosoever considers these things, will not be surprised at the expostulation in the following verse.

BP. HORNE.

(4.) God seeth and knoweth all things ; yet he permitteth those, who love him best, to be often and long afflicted and oppressed, seeming as one at a "distance," or "silent," or "asleep," that is, regardless of what passes. At such times we are

not thy tongue then ; go not far from me, O Lord.

23 Awake, and stand up to judge my quarrels ; avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness, and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it ; neither let them say, We have devoured him.

26 Let them be put to confusion (5.) and shame together, that rejoice at my trouble ; let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad (6.) and rejoice, that favour my righteous dealing ; yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness, and of thy praise, all the day long.

Psalm 36. (7.) *Dixit injustus.*

MY heart showeth me (8.) the wickedness of the ungodly, that there is no fear of God before his eyes.

2 For he flattereth himself in his own

not to remit, but to double our diligence in prayer, reiterating our cries, "Lord, save us ! we perish !" Then will he "awake and arise, and rebuke the winds and the seas, and there shall be a calm."

BP. HORNE.

(5.) The accomplishment of this prediction, by the resurrection of Jesus, and the destruction of Jerusalem, is well known. There are two events to come parallel to those two which are past, namely, the resurrection of the faithful, and the destruction of the world ; when all, who, like the Jews, have "rejoiced in the hurt" of Messiah, and have "magnified themselves against him," will, like the Jews, be covered with everlasting "confusion."

BP. HORNE.

(6.) As the preceding verse foretold the sorrow of the enemies, so these two describe the joy of the friends to Messiah upon his victory and exaltation, which have been, and shall continue to be, celebrated by the Church in these divine hymns, indited by the Holy Spirit for that purpose, until the songs of time shall end in the hallelujahs of eternity.

BP. HORNE.

(7.) This Psalm was composed by David, in reflection on himself, and his own sincerity and dependence upon God, during the time of his distress. *Dr. Hammond.* In the four first verses of this Psalm, the prophet describeth the principles, the actions, the conversation, and the imaginations

sight, until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way ; neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, (9.) reacheth unto the heavens, and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast : how excellent is thy mercy, O God ! and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied (10.) with the plenteousness of thy house ; and thou shalt give them drink of thy pleasures, as out of the river.

of his wicked persecutors ; and from thence raising his thoughts to heaven, 5—9, celebrateth the mercy and loving-kindness of Jehovah ; for a continuation of which to himself and the Church, he fervently prayeth, 10, 11 ; and, 12, foreseeeth the downfall of the ungodly.

BP. HORNE.

(8.) The great truth, which the prophet here declareth himself to be convinced of, is, that all wickedness proceedeth from the absence of the fear of God," in the person who committeth it ; that fear being a principle, which, while it is predominant in the man, will restrain him from transgression. Our laws suppose as much, when, in the form of indicting a criminal, they attribute the commission of the offence to his "not having the fear of God before his eyes."

BP. HORNE.

(9.) From the wickedness of the world, in which we live, we must lift up our eyes for help and comfort, to the mercy and truth of God, boundless, pure, and beneficial, as the heavens over our heads ; to his righteousness, fixed and permanent as the everlasting hills ; and to his judgments, stupendous and unfathomable as the waters of the great deep. Truth will engage mercy to accomplish the promised salvation of the elect ; and righteousness will employ judgment in executing upon the reprobate the vengeance that is due.

BP. HORNE.

(10.) In heaven alone the thirst of an immortal soul after happiness can be satisfied. The river of God's pleasure flows from a "fountain" which fetcheth not supplies from without, but whose spring is within itself, and therefore can never be exhausted. The "water of life" proceeds from 'the throne of God and the Lamb:' Rev. xxii. 1.

9 For with thee is the well of life ; and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee, and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me ; and let not the hand of the ungodly cast me down.

12 There are they fallen, (11.) all that work wickedness ; they are cast down, and shall not be able to stand.

### EVENING PRAYER.

Psalm 37. (12.) *Noli æmulari.*

FRET not thyself, (13.) 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

"This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent:" John xvii. 3. God, like the sun, cannot be seen, but by the light which himself emits. BP. HORNE.

(11.) Faith calleth things that be not, as though they were ; it carries us forward to the end of time ; it shews us the Lord, sitting on his throne of judgment : the righteous caught up to meet him in the air, the world in flames under his feet, and the empire of sin fallen to rise no more.

BP. HORNE.

(12.) From the beginning to the end of this Psalm, the Holy Spirit, by the prophet, administereth advice and consolation to the Church and people of the Lord, oppressed and afflicted in the world by prosperous and triumphant wickedness. Faith and patience are, therefore, recommended, upon the double consideration of that sure reward which awaiteth the righteous, and that certain punishment which shall be inflicted on the wicked. These two events are set before us in a variety of expressions, and under many lively and affecting images. As the Psalm is rather a collection of divine aphorisms on the same subject, than a continued and connected discourse, it admitteth of nothing farther in the way of argument.

BP. HORNE.

(13.) The Holy Spirit here prescribeth a remedy to a very common, and no less dangerous disorder of the mind, namely, a distrust of God's providence, occasioned by frequently beholding the prosperity of the wicked, in this present world. He who alloweth himself time to consider, how soon the fairest spring must give place to a burning summer, a blighting autumn, and a killing winter,

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, (14.) 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 noonday.

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

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

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

10 Yet a little while, (15) and the ungodly shall be clean gone; thou shalt look after his place, and he shall be away.

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

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

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

14 The ungodly have drawn out the

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will no longer envy, but pity, the fading verdure of the grass, and the still more transient glories of the flowers of the field. *Bp. Horne.*

(14.) Malice and calumny may, for a time, overshadow the splendour of an holy character; but the sun will come forth, and the clouds will fly away. This was most eminently true of the blessed Jesus, at his resurrection, and will be verified in his saints, at the last day. The history of Sussannah affordeth a remarkable instance of it in this life. "Her heart trusted in the Lord, and he brought forth her righteousness as the light; inasmuch that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him." Ver. 35. 60. *Bp. HORNE.*

(15.) The whole duration of the world itself is but "a little while" in the sight of him, whose hope is full of immortality. But the calamities and deaths of princes; the tragical fate of empires, swept with the besom of destruction; the overthrow of cities, whose dimensions, towers, and palaces, once astonished the earth, but whose "place" is now no where to be found by the most curious and diligent inquirer; and the desolations of the chosen city, Jerusalem; all these are even

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

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

16 A small thing that the righteous hath, is better than great riches of the ungodly; (16.)

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

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

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

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

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

22 Such as are blessed (17.) of God, shall possess the land; and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going, and maketh his way acceptable to (18.) himself.

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

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now sufficient to draw forth the tear of commiseration, and to extinguish the kindling spark of envy in every considerate mind. *Bp. HORNE.*

(16.) Because he hath it with many great and glorious advantages; with God's favour and blessings; with great serenity and satisfaction of his own mind, which is infinitely more desirable and comfortable than all earthly possessions; with the consolations of God's Spirit; and the assurance of everlasting felicity: whilst the riches of wicked men are loaded with many incumbrances, with the wrath and curse of God, the torment of their own consciences, and the dreadful expectation of an after reckoning and of endless miseries. *Pool.*

(17.) They who are like their merciful and gracious Lord, and who, by their devotion and charity, bless him, are blessed of him; they who are like their cruel and iniquitous master, and who, by their ungodliness, injustice, and hard-heartedness, dishonor their Maker and Redeemer, are cursed of him. To the former therefore, it will be said at the last day "Come ye blessed, inherit the kingdom;" to the latter, "Go ye cursed, into the fire." *Bp. HORNE.*

(18.) As men's actions are conformable to the

25 I have been young, (19.) and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lenient; and his seed is blessed.

27 Flee from evil, and do the thing that is good, and dwell for evermore.

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

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

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

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

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

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

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

35 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.

36 I myself have seen (20.) the ungodly

will of God, and the directions which he gives for the guiding of them; as the actions of the just and charitable are in a high degree; so long are they most acceptable and well-pleasing to him, and so sure to be accepted by him. *Dr. Hammond.*

(19.) The Psalmist says that he never could see or hear of any example of a just and pious and virtuous man, that was eminently charitable and merciful minded, who ever brought himself or his posterity to want by those means.

*Dr. Hammond.*

So far is charity from impoverishing, that what is given away, like vapours emitted by the earth, returns in showers of blessing unto the bosom of the person who gave it; and his offspring is not the worse, but infinitely the better for it. "The liberal soul shall be made fat, and he that watereth shall be watered also himself:" Prov. xi. 25. The bread which endureth, as well as that which perisheth, is his; and the blessings of time are crowned with those of eternity. *Bp. Horne.*

(20.) The great Babylonian monarch had his own exaltation, and subsequent degradation, portrayed to him, in a vision, under this very image, which conveyeth to the mind a most striking and affecting idea of the rise and fall of men and empires, which have now no existence but in history. See Dan. iv. 10, 11, &c. 20, 21, &c. *Bp. Horne.*

in great power, and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could nowhere be found.

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

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

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

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

### *The Eighth Day.*

#### MORNING PRAYER.

Psalm 38. (21.) *Domine, ne in furore.*

PUT me not to rebuke, (22.) 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.

(21.) In this Psalm, which is the third of those styled penitential, the sinner, (v. 1.) prayeth to be chastened only, and not destroyed; 2—10, describeth the state of his soul under various images, chiefly borrowed from bodily diseases and pains; 11, 12, complaineth of his friends forsaking, and his enemies persecuting him; but 13—15, continueth patient and resigned, committing his cause to God, whom, 16—22, he beseecheth to help him, on his confession and repentance. There are some passages in the latter part of the Psalm, literally predictive of our Lord's passion, and so understood by the best ancient expositors. *Bp. Horne.*

This, being another of those Psalms which are called penitential, is therefore applicable to Ash-Wednesday. It was composed by David under some great affliction and anguish of mind. It is not certain whether he here describes the state of his mind under various images, chiefly borrowed from bodily diseases and pains; or whether he was actually afflicted with sickness: very probably he was suffering from both. *Travell.*

(22.) The petition here preferred, as in the sixth Psalm, is, that Jehovah would not condemn as a Judge, but chasten as a father, for the amendment and preservation of the offender.

*Bp. Horne.*

The "arrows" and the "hand" of God. are his

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 burthen, too heavy for me to bear.

5 My wounds stink, (23.) 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 For my loins are filled with a sore disease, and there is no whole part in my body.

8 I am feeble and sore smitten ; I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire ; and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me, and the sight of mine eyes is gone from me.

11 My lovers and my neighbours (24.) did stand looking upon my trouble, and my kinsmen stood afar off.

12 They also that sought (25.) after my life laid snares for me ; and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not ; and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not, and in whose mouth are no reproofs.

judgments on sin ; those internal pangs and terrors which pierce the soul, and those external afflictions and calamities which sink and weigh down the spirits.

*Bp. Horne.*

(23.) Sin is the wound of the soul, which must be washed with the tears of repentance, cleansed by the blood of Christ, and healed by the Spirit of the Holy One. It requires great care and attention, until the cure be completed. Otherwise, mortification and death ensue, as, in the case of outward wounds, if neglected, or ill managed. See Isa. l. 6 ; Luke x. 34.

*Bp. Horne.*

(24.) A body afflicted with a noisome distemper, and a soul troubled on account of sin, find but few friends, who have charity enough to stay with, and to minister to them. Let us not be surprised, or offended, at this, when we see the righteous Jesus, at his passion, destitute and forsaken by all ; as it is written, " Then all the disciples forsook him and fled," (Matt. xxvi. 56 ; ) " and all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things." Luke xxiii. 59.

*Bp. Horne.*

(25.) These verses describe and recommend to

15 For in thee, O Lord, have I put my trust ; thou shalt answer for me, O Lord, my God.

16 I have required that they, even mine enemies, should not triumph over me ; for when my foot slipt, they rejoiced greatly against me.

17 And I truly am set in the plague, and my heaviness is ever in my sight :

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

19 But mine enemies live, (26.) and are mighty ; and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me ; because I follow the thing that good is.

21 Forsake me not, O Lord, my God ; be not thou far from me.

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

Psalm 39. (27.) *Dixi, Custodiam.*

I SAID, I will take heed (28.) 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 :

our imitation the behaviour of David, and of a greater than David, when under persecution ; the former from Absalom, Ahithophel, Shimei, &c. ; the latter from the chief priests and elders, Judas, and the Jews.

*Bp. Horne.*

(26.) These words, joined with the preceding, are applicable to the distress of David, and the prosperity of his adversaries ; to the sufferings of Christ, and the triumph of the Jews ; to the afflictions of the Church, and the gaiety of the world ; to the weakness of faith, and the strength of nature. The result of all is this, that salvation cometh of God only, and is to be implored in the following words, which conclude the Psalm : " Forsake me not, O Lord ; O my God, be not far from me. Make haste to help me, O Lord God of my salvation."

*Bp. Horne.*

(27.) The prophet in a state of distress and persecution determineth, 1—4, to be watchful and silent, as our blessed Lord also was, before his enemies. 5, He prayeth for a due sense of the shortness of human life ; and after meditating, 6, 7, on that subject, fixeth all his faith and hope in God, 8, whom he entreateth, but with submission

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 (29.) 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? (31.) 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, (32.) 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.

to his will, 9—11, for the remission of sin, and alleviation of misery. 12, From a view of the human body wearing away by sickness, he breaketh out, 13—15, into a most fervent and affectionate prayer, which ought to be continually in the mouth of the Christian upon earth. This Psalm is, with the utmost propriety, appointed by the Church to be used at the burial of the dead, as a funeral is indeed the best comment upon it. **BP. HORNE.**

(28.) The Psalm begins abruptly with the result of a meditation on the narrow, slippery, and dangerous paths of life; the more especially on the extreme difficulty of restraining the tongue, amidst the continual temptations and provocations of the adversary. In these circumstances, "watchfulness" and "silence" are resolved on, as the only means of security. Let us behold the Lamb of God, as our great pattern and example herein. **Bp. Horne.**

(29.) The age of man, or that of the world, is but a "span" in dimension, a moment in duration; nay, it is less than both; it is "nothing," if compared with the unmeasurable extent, and the unnumbered days, of eternity: every hour, from that of our birth, brings us so much nearer to our death: nor can we continue, for a second of time, in one stay. "Behold," then, O Lord, the "vanity" of man; and be so merciful unto him, as to open his eyes, that he may behold it himself!

**BP. HORNE.**

(30.) This world is, to the other, as a "shadow" to the substance; nay, temporal life, health, riches, honours, and pleasures, can hardly be called shadows of those which are eternal, in point of resemblance; though, for their illusive and fleeting nature, they are shadows indeed. The mortal state of man is compounded of light and darkness; seeming to be something, when really it is nothing;

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; (33.) and with thine ears consider my calling; hold not thy peace at my tears.

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

15 O spare me a little, that I may recover my strength, before I go hence, and be no more seen. (34.)

Psalm 40. (35.) *Expectans expectavi.*

I WAITED patiently (46.) 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.

always altering, and ending on a sudden; nearest to disappearing, when at full length; sure to continue no longer than while the sun is above the horizon; but liable to vanish, at the interposition of a cloud; and when it is gone, leaving no track behind it. The fate of riches heaped up by misers, with unutterable care and anxiety, may convince us, how "vainly" men are "disquieted!"

**BP. HORNE.**

(31.) The soul, that hath a true sense of the vanity of the creature, will at once fix her thoughts and affections on the Creator. **Bp. Horne.**

(32.) Whatever materials compose the rod of affliction, and from whatsoever quarter the stroke cometh, let us remember, that the rod is grasped, and the stroke is inflicted, by the hand of our heavenly Father. To revenge ourselves on the instrument is folly; to murmur against the agent, is something worse. **BP. HORNE.**

(33.) Meditation should terminate in devotion; and meditation on human vanity and misery, if indulged as it deserves to be, certainly will do so; it will bring us to our "prayers," our "cries," and our "tears;" and teach us to address the throne of grace, as poor pilgrims in a strange land, who have here no abiding city, but are soon to strike our tents, and be gone for ever. **BP. HORNE.**

(34.) Most fervently and affectionately, therefore, ought the Christian pilgrim to pray, that God would spare his life, and respite the awful sentence, until all that hath been decayed, through the frailty of nature, be renewed by the power of grace; that his perfect reconciliation with the Almighty may be accomplished, and his plenary pardon sealed in heaven, before he taketh his last farewell of the world, and ceaseth to have an existence in these regions of vanity and sorrow. **BP. HORNE.**

3 And he hath put a new song in my mouth, even a thanksgiving unto our God.

4 Many shall see it, and fear, and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, and turned not unto the proud, and to such as go about with lies.

6 O Lord, my God, great are the wondrous works which thou hast done ; like as be also thy thoughts, which are to us-ward ; and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them, they should be more than I am able to express.

8 Sacrifice and meat-offering (37.) 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

(35.) It is plain, from ver. 8—10, of this Psalm, compared with Heb. x. 5, that the prophet is speaking in the character of Christ, who, 1—7, celebrateth the deliverance wrought for his mystical body, the Church, by his resurrection from the grave, effecting that of his members from the guilt and dominion of sin ; for the abolition of which he declareth, 8—10, the inefficacy of the legal sacrifices, and mentioneth his own inclination to do the will of his Father, and, 11—13, to preach righteousness to the world. 14—16, He representeth himself as praying, while under his sufferings, for his own and his people's salvation ; he foretelleth, 17, 18, the confusion and desolation of his enemies, and, 19, the joy and thankfulness of his disciples and servants ; for the speedy accomplishment of which, 20, 21, he preferreth a petition.

BP. HORNE.

The 8th, 9th, and 10th verses of this Psalm, being quoted in the 10th chapter of St. Paul's Epistle to the Hebrews, prove that they are a direct prophecy of Jesus Christ, who only could fulfil the will of God completely, and who came into the world for that very end, as well as to declare his righteousness to the great congregation of the whole world. This application of the Psalm makes it highly suitable to Good Friday. *Travell.*

(36.) In this verse we hear the voice of the meek Lamb of God, who, though never sorrow was like unto his sorrow, "waited patiently," till the time appointed by the Father came, when that sorrow should be turned into joy. Let not his disciples expect to "inherit the promises," otherwise than "through faith and patience." Four thousand years, the Church, under the patriarchs, the law, and the prophets, waited for the first advent of

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 : (38.) lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart ; my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord ; let thy loving-kindness and thy truth always preserve me.

15 For innumerable troubles (39.) 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.

Messiah ; and, seventeen hundred years, the Church, under the Gospel, hath waited for the second. Jehovah, who inclined himself to the prayers of the former, will also hear the cries of the latter.

BP. HORNE.

(37.) These words, as the apostle informeth us, (Heb. x. 5,) are spoken by Christ, in his own person. In them he proclaims the inefficacy of the legal sacrifices to take away sin, and the divine disapprobation of such sacrifices, when relied on for that purpose. He sets forth his own readiness to do, and to suffer, the will of the Father, implied in the Psalm by the words, "mine ears hast thou opened ;" but more plainly expressed in the apostle's citation, by the paraphrase, "a body hast thou prepared me." He refers to the predictions concerning Messiah, in the Scriptures of the Old Testament, which is here styled, "the volume, or roll, of the book." He declares the pleasure he had in doing the Father's will, or in accomplishing the law ; which had taken possession of all his powers and faculties ; having been admitted by the understanding, retained in the memory, and rendered operative in the will. "I delight to do thy will, O my God ; yea, thy law is within my heart."

BP. HORNE.

(38.) "The great congregation : " that is, the congregation of the universal Church, collected from the general mass of the whole human race, in opposition to the particular congregation of the Jewish people. *Bp. Horsley.* As the preceding verses described the priestly office of our Lord, in the execution of which he offered himself, and his all-perfect obedience, for us ; so, in the passage now before us, he declares himself to have acted up to the prophetic part of his character, by "preach-



16 O Lord, let it be thy pleasure to deliver me; make haste, O Lord, to help me.

17 Let them be ashamed, (40.) and confounded together, that seek after my soul to destroy it; let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame, that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful and glad in thee; and let such as love thy salvation, say always, The Lord be praised.

20 As for me, I am poor and needy; (41.) but the Lord careth for me.

21 Thou art my helper and redeemer; make no long tarrying, O my God.

### EVENING PRAYER.

Psalm 41. (42.) *Beatus qui intelligit.*

BLESSED is he that considereth (43.)

ing" the doctrines of truth, righteousness, and salvation, to the people, without concealing aught through negligence, fear, or favour. *Bp. Horne.*

(39.) Since "God laid upon him the iniquities of us all," therefore the Messiah, when he is persecuted in the psalms, calls those iniquities his own, of which he bore the punishment. *Bp. Horsley.*

(40.) The shame, confusion, and desolation to be brought on the Jews by the resurrection, exaltation, and power of him whose blood they thirsted after, and whom they mocked and insulted when in his last agonies on the cross, are here foretold; and the prophecy hath been punctually fulfilled. But a more horrible confusion and desolation awaiteth them, and all other impenitent sinners, at the future revelation of the righteous judgment of God; when vengeance must destroy those, whom mercy cannot reclaim. And, to this ultimate issue of things, the Church directeth her views. *Bp. HORNE.*

(41.) We may apply to this verse the remark of *Bp. Horne* on the 15th; and consider our Lord "as still suffering in his body mystical, the Church." Under the sense of these sufferings he comforts himself with the reflection, that Jehovah is not unmindful of him, and prays that he would not delay to complete the deliverance and triumph of the Church. *Bp. Horsley.*

(42.) This Psalm, which was composed by David, sets forth the present reward of merciful minded men in this life; and from thence ascendeth to the assured mercies of God to his faithful servants that stand in need of them. *Dr. Hammond.*

The application made of the 9th verse of this Psalm, (John xiii. 18.) sheweth, that the prophet is speaking in the person of Messiah. 1—3, He declareth the blessedness of the man that consider-

the poor and needy; the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth; and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed; make thou all his bed in his sickness. (44.)

4 I said, Lord, be merciful unto me; heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish? (45.)

6 And if he come to see me, (46.) he speaketh vanity, and his heart conceiveth falsehood within himself; and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me, even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed

eth the poor; 4, he prayeth for mercy and favour; 5—9, describeth the behaviour of his adversaries, and of one person in particular; 10, petitioneth for deliverance; 11, 12, rejoiceth in hope; and, 13, breaketh out into thanksgiving. *Bp. HORNE.*

(43.) As Christ considered us, in our state of poverty, so ought we most attentively to consider him, in his; to consider what he suffered in his own person; to discern him suffering in his poor afflicted members; and to extend to them the mercy which he extended to us. He, who was "blessed" of Jehovah, and "delivered in the evil day," by a glorious resurrection, will "bless" and "deliver" in like manner, such as, for his sake, love and relieve their brethren. *Bp. HORNE.*

(44.) An exemption from sorrow and sickness is not promised to the children of God; but strength and comfort are given unto them, from above, to support and carry them through their trials; and they who, in the days of their health, have, by their alms, given rest to the bodies, or, by their counsels, restored peace to the consciences, of others, shall have the bed of pain made easy under them, by the hand of their heavenly Father. *Bp. Horne.*

(45.) Here we may undoubtedly consider the poor and lowly Jesus, in the day of his humiliation, when he was daily and hourly calumniated by his adversaries; when, restless and impatient at beholding him still alive, they said, "What do we, for this man doeth many miracles? If we let him thus alone, all men will believe on him. Perceive ye how ye prevail nothing? Behold, the world has gone after him;" John xi. 47; xii. 19: and when, grown more furious and clamorous, they cried, "Away with him, away with him, crucify him, crucify him." How many, with the same

against him, and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend (47.) whom I trusted, who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord; raise thou me up again, and I shall reward them. (48.)

11 By this I know thou favourst me, (49.) that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me, and shall set me before thy face for ever.

13 Blessed be the Lord God of Israel, world without end. Amen.

Psalm 42. (50.) *Quemadmodum.*

LIKE as the hart desireth the water-brooks, so longeth my soul after thee, O God. (51.)

2 My soul is athirst for God, yea, even for

bitterness of spirit, "speak evil" continually of his doctrines, his Church, his ordinances, and his ministers; in effect, saying, "When shall he die, and his name perish?"

*Bp. HORNE.*

(46.) Many of the Jews, who visited our Lord, came to him with insidious designs.

*Bp. Horsley.*

Thus the enemies of Christ, "sent out spies, who should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." Luke xx. 20. Thus Judas sat down at the last supper, all the while meditating the destruction of his Master; till at length, rising from table, and going abroad, he put his design in execution.

*Bp. Horne.*

(47.) "I speak not of you all," saith our Lord to his disciples; "I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me:" John xiii. 18.

*Bp. Horne.*

(48.) The holy Jesus here maketh his prayer unto the Father, for the accomplishment of the promised resurrection, and foretelleth the righteous judgment that would be executed on his enemies, after their rejection of the gracious offers made them, by the apostles, in his name, notwithstanding all that they had said and done against him. Then the kingdom of God was taken from them, and their house was left unto them desolate.

*Bp. Horne.*

(49.) The Christian, like his Master, must expect sorrow and tribulation, but he is not thereby deprived of the "favour" of heaven; his spiritual enemies, whatever trouble they may give him, yet

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, (52.)

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

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

7 Put thy trust in God; for I will yet give him thanks (53.) for the help of his countenance.

8 My God, my soul is vexed within me; therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon. (54.)

9 One deep calleth another, because of the

do not "triumph" over him; he is preserved in his "integrity," and his reward will be the "vision" of God. For the exaltation, therefore, of our Lord Jesus Christ, and of all believers, in, by, and through him, "Blessed be the Lord God of Israel from everlasting, and to everlasting, Amen, and Amen."

*Bp. HORNE.*

(50.) David, by Absalom's rebellion, driven from Jerusalem to the country beyond Jordan, is there supposed to have indited this Psalm; which as it is applicable to the case of our Lord, in his state of sojourning and suffering on earth, for our sins; as also, that of the Church, under persecution, or that of any member thereof, when deprived of the opportunities of public worship; so doth it, in the most beautiful and pathetic strains, describe the vicissitudes of joy and sorrow, of hope and despondency, which succeed each other in the mind of the Christian pilgrim, while, exiled from the Jerusalem above, he suffereth affliction and tribulation in this valley of tears.

*Bp. HORNE.*

(51.) The thirst, which the "hart" experienced, when chased, in sultry weather, over the dusty plains, is here set before us, as a representation of that ardent desire after the waters of eternal comfort, which the temptations, the cares, and the troubles of the world, produce in the believing soul. Happy they who feel this desire, and fly to the well of life, that it may be satisfied.

*Bp. HORNE.*

(52.) As the royal prophet, when driven from Jerusalem by Absalom, was melted into tears at the comparison of his destitute and forlorn situation with his former glory and happiness, when, upon some joyous festival, with all his subjects about him, he had attended the service of the tabernacle,

noise of the water-pipes; all thy waves and storms are gone over me. (55.)

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

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

12 My bones are smitten asunder as with a sword, while mine enemies that trouble me cast me in the teeth;

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

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

15 O put thy trust in God; (56.) for I will yet thank him, which is the help of my countenance and my God.

Psalm 43. (57.) *Judica me, Deus.*

GIVE sentence with me, O God, (58.) and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man;

in the city of God; so the Christian pilgrim cannot but bewail his exile from the heavenly Jerusalem, out of which sin hath driven him, and doomed him to wander, for a while, in the vale of misery.

BP. HORNE.

(53.) Rather, "I shall give thanks:" that is, notwithstanding my present afflicted state, I shall yet again have cause to give him thanks for my complete deliverance, and for being still my God.

*Bp. Horsley.*

(54.) Which, notwithstanding its height, seems a poor despicable hill, in comparison of Zion, where I use to worship God, and enjoy his special presence.

*Anon.*

(55.) The prophet describeth the troubles which successively came upon him, by the vengeance of heaven, from above, "raising up evil against him, out of his own house" and kingdom, from beneath, according to the prediction of Nathan. 2 Sam. xii.

11. The ideas seem to be borrowed from the general deluge, or from a storm at sea, when, at the "sound" of descending "waterspouts," or torrents of rain, the depths are stirred up, and put into horrible commotion; the clouds above calling, as it were, to the waters below, and one wave encouraging and exciting another to join their forces, and overwhelm the despairing sufferer. *Bp. Horne.*

Waterspouts are observed to be frequent upon the Syrian and Jewish coasts; and were therefore likely to be alluded to by a Jewish poet.

*Travell.*

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 oppresses me?

3 O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.

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

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

*The Ninth Day.*

MORNING PRAYER.

Psalm 41. (59.) *Deus, auribus.*

WE have heard with our ears, O God, (60.) our fathers have told us what thou hast done in their time of old.

(56.) The Psalmist concludes with that exhortation to his soul, to trust in God, and to wait for his salvation, which makes the mournful chorus of this beautiful Psalm: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." See above, ver. 6.

BP. HORNE.

(57.) This Psalm seemeth to be a continuation of the former, written by David in the same circumstances, on the same subject, and closing with the same chorus.

*Bp. Horne.*

(58.) David, in the same situation as before, appealeth to God, against a people who had driven their sovereign from his capital, to wander like a fugitive and vagabond in the remotest parts of his dominions; against the hypocrisy of Absalom, and the villainy of Ahithophel. The Son of David may be supposed to make the same appeal against the same nation, for their far more cruel, treacherous, and iniquitous usage of him, their King and their God. And the words suit the circumstances of an oppressed Church, or an injured prince, of all who suffer for truth and righteousness' sake, or who groan under the tyranny of their spiritual enemies, the world, the flesh, and the devil.

BP. HORNE.

(59.) There is no certainty, either concerning the author, or the particular occasion of this Psalm. It was evidently composed with respect to the calamitous condition of the Church and people of Is-

2 How thou hast driven out the heathen with thy hand, and planted them in; how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword, neither was it their own arm that helped them:

4 But thy right hand, and thine arm, and the light of thy countenance; because thou hadst a favour unto them.

5 Thou art my King, O God; send help unto Jacob.

6 Through thee will we overthrow our enemies, and in thy name will we tread them under that rise up against us.

7 For I will not trust in my bow; it is not my sword that shall help me.

8 But it is thou that savest us from our enemies, and puttest them to confusion that hate us.

9 We make our boast of God all day long, and will praise thy name for ever.

10 But now thou art far off, (61.) and puttest us to confusion; and goest not forth with our armies.

rael, whom it supposeth to be in a state of captivity and persecution. But whether it was made by David, who foresaw and foretold by the Spirit of God their future captivity, and formed this for their use in that estate; or by some other holy man of God, when they were actually in this condition; is not determined, nor necessary to know for the understanding of it.

*Poole.*

In this Psalm we hear the voice of the Church, under persecution; 1—4, recounting the mercies of God vouchsafed to his servants of old time; 5—9, declaring her confidence, that she shall experience the same in her present distress, and shall at length overcome through the power of her Redeemer; for that, notwithstanding her seeming desertion and manifold sufferings, 10—17, there is still a faithful remnant, 18—22, of those who have not bowed the knee to Baal, and who cease not, 23—26, to cry unto God for mercy and deliverance.

*Bp. HORNE.*

(60.) The works wrought of old, by the arm of Jehovah, for the salvation of his people, are recorded by the Spirit in the Scriptures of truth, that "through patience and comfort of those Scriptures," as the apostle expresses it, the afflicted Church and people of God, whensoever oppressed and afflicted, in any age or country, "may have hope;" that the same God will exert the same power in their behalf. And great is the light, great is the consolation, which the sacred history, when thus applied, will always afford to the troubled mind.

*Bp. HORNE.*

11 Thou makest us to turn our backs upon our enemies, so that they which hate us spoil our goods.

12 Thou letest us be eaten up like sheep, and hast scattered us among the heathen.

13 Thou sellest thy people for naught, and takest no money for them.

14 Thou makest us to be rebuked of our neighbours, to be laughed at scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen, and that the people shall shake their heads at us.

16 My confusion is daily before me, (62.) and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer, for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee, nor behave ourselves frowardly in thy covenant. (63.)

19 Our heart is not turned back, neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons, and covered us with the shadow of death.

(61.) The Church having declared her confidence, founded on the former mercies of God vouchsafed unto her, proceedeth now to describe her pitiable state under persecution, when the protection of the Almighty seemed, for a season, to be withdrawn, so that she was no longer able to stand before her enemies.

*Bp. HORNE.*

(62.) A Church, as a collective body, may speak in the singular or plural number, "I," or "we," indifferently.

*Bp. Horsley.*

(63.) It is certain that God is provoked, by the sins of a Church, to let loose the fury of the oppressor upon her. This is acknowledged by Daniel in his prayer; (chap. ix :) by the three children in the furnace; (Song, ver. 5, 6 :) by the Maccabean martyrs, suffering under Antiochus; (2 Macc. vii. 18 :) and by Cyprian, and others, in the primitive times. It is not less certain, that no mere man can say, he is free from transgression. The verses, now under consideration, are not, therefore, spoken by the whole Church, but by the faithful remnant; nor do they imply an exemption from all sin, but a steadfast perseverance in the profession of God's true religion, from which it is the aim of persecution to seduce, or to force them. The malice of the tormentors is here compared to the venom of "serpents;" and the state of a suffering Church, to the gloom of "death" itself. Happy the soul, that, in the extremity of affliction, can, with humble confidence, thus make her appeal to God, as having held fast her integrity against all the efforts made to wrest it from her, and not having suffered

21 If we have forgotten the name of our God, and holden up our hands to any strange god, shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long, and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou? (64.) awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face, and forgettest our misery and trouble?

25 For our soul is brought low, (65.) even unto the dust; our belly cleaveth unto the ground.

26 Arise, and help us, and deliver us, for thy mercies' sake.

the blasts of adverse fortune, by wearing out patience, to part her from the anchor of faith.

Bp. HORNE.

(64.) There is a time, when the triumphs of the adversary, and the afflictions of the Church, tempt men to think, that the eye of Providence is closed, or turned away, and that the Almighty hath ceased to remember their bad estate. But the truth is, that God only giveth his people an opportunity of feeling their own insufficiency; and waiteth till, by fervent and importunate prayer, they solicit his help.

Bp. Horne.

(65.) They who are not brought into this state of humiliation by outward sufferings, should bring themselves into it by inward mortification and self-denial, by contrition and abasement, if they would put up such prayers, as the Majesty of heaven will deign to accept, and answer; if they would repeat with our Church, in the spirit of the Litany, the concluding verse of this Psalm, "Arise for our help, and redeem us, for thy mercies' sake."

Bp. HORNE.

(66.) The subject matter of this Psalm is, by the consent of both Jewish and Christian, ancient and modern, interpreters, agreed to be the Messiah and his marriage with the Church of God: of which it treats, either remotely, under the type of Solomon and his marriage with Pharaoh's daughter, of which it is to be primarily and literally understood, and then mediately and ultimately of Christ: or rather immediately and directly, although the words be so ordered, that they carry a manifest allusion either to that or some other royal marriage.

Poole.

The truth is, many of the expressions in it are so magnificent, that they can be, but in a very poor and low sense, applied to Solomon and his bride: and some of them scarce at all. And it is so apparent, that no Christian can deny it, that the mind of the prophet, while he was writing some part of this Psalm, was carried quite beyond King Solo-

Psalm 45. (66.) *Eruclavit cor meum.*

MY heart is inditing (67.) of a good matter; I speak of the things which I have made unto the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer than the children of men; full of grace are thy lips, because God hath blessed thee for ever. (68.)

4 Gird thee with thy sword (69.) upon thy thigh, O thou most mighty, according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

mon, to the great King, the Lord Christ: or at least he was guided to use words so high, that they proved too big for Solomon: and we must say, as our Saviour doth in another case, "Behold, a greater than Solomon is here." Bp. Patrick.

In this Psalm, which is one of those appointed to be used on Christmas-day, the prophet, after, 1—2 proposing his subject, proceeds to celebrate King Messiah, 3, for his spiritual beauty and eloquence; 4, 5, 6, his power and victories; 7, his throne and sceptre; 8, his righteousness and inauguration; 9, his royal robes and glorious palace. 10, The Church is introduced as his spouse; her appearance and dress are described; 11, 12, 13, it is foretold, that the nations shall bring their offerings to her; 14, 15, 16, her attire, her presentation to Christ, with her attendant train, and the universal joy and gladness occasioned by the solemnization of the nuptials, are set forth. 17, The prophet predicteth the fruits of this divine union; and, 18, the use that should be made of his sacred epithalamium by the faithful, from generation to generation.

Bp. HORNE.

(67.) "The Spirit of the Lord," saith David elsewhere, (2 Sam. xxiii. 2,) "spake by me, and his word was in my tongue." In like manner, we are to conceive the prophet here to be full of the divine Spirit, which inspired him with "the good word," or the glad tidings of salvation. The sacred fire, enclosed in his heart, expanded itself within, till at length it brake forth with impetuosity, to enlighten and to revive mankind with this glorious prediction "touching the King," Messiah, and this was uttered by his tongue, under the guidance of the Spirit, as, in writing, the pen is directed by the hand that holds it.

Bp. HORNE.

(68.) After a short introduction, the prophet stays not to enter regularly upon the subject, in the formal way of narration; but, as if he saw the divine Person, whom he was about to celebrate, standing before him, he breaks out in ecstatic admiration of

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, (70.) endureth for ever; the sceptre of thy kingdom is a right sceptre.

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

9 All thy garments smell of myrrh, aloes, and cassia; out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters (71.) were among thy honourable women; upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider;

the second Adam, so different from all the descendants of the first! compounded of a soul far above all created spirits, and a body pure and perfect, and now brighter than the meridian sun; being invested with the innumerable effulgence of the Divine Nature. Next to the spiritual beauty of Messiah, the prophet is astonished (as those who heard him speak, in the days of his flesh, afterwards were) at "the gracious words which proceeded out of his mouth." (Luke iv. 22;) through the "grace poured into his lips." Such honey and milk were under his tongue, so delightful and salutary was his doctrine, that even his enemies found themselves obliged to confess, "never man spake like this man." John vii. 46. His word instructed the ignorant, resolved the doubtful, comforted the mourners, reclaimed the wicked, silenced his adversaries, healed diseases, controlled the elements, and raised the dead. Therefore hath the Father loved, and exalted, and blessed him, for evermore.

BP. HORNE.

(69.) The prophet, having described the beauty and the eloquence of the King, proceedeth now to set forth his power, and to arm him, as a warrior, for the battle. The "sword" of Messiah is his word, which, in the language of St. Paul, is said to be "quick, and powerful, and sharper than any two edged sword;" and is represented by St. John, as "a sharp two-edged sword," coming out of the mouth of Christ. Heb. iv. 12; Rev. i. 16. With this weapon he prevailed, and thereby made his "glory and majesty" to be known throughout the world.

BP. HORNE.

(70.) The battle being fought, and the victory gained, we are called to the consideration of the "throne" and "sceptre" of King Messiah, whom the prophet addresseth as God. His throne is distinguished from the thrones of this world, by its endless duration; his sceptre, from the sceptres of

incline thine ear; forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty; for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift; like as the rich also among the people shall make their supplication before thee. (72.)

14 The King's daughter is all glorious within; her clothing is of wrought gold. (73.)

15 She shall be brought unto the King (74.) in raiment of needle-work: the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought, and shall enter into the King's palace.

earthly potentates, by the unerring rectitude of its administration.

BP. HORNE.

It is very evident, that this verse is applicable to no throne and to no sceptre, but the throne and sceptre of Messiah; nor can any other king be addressed by the title of God. Therefore the whole Psalm belongs to him. See Heb. i. 8.

Bp. Horsley.

(71.) Such being the divine beauty, and heavenly glory, of the blessed Person, whose nuptials the prophet is now proceeding to describe, it is no wonder that, upon hearing of his fame, innumerable converts, forsaking the vanities even of courts and kingdoms, should follow him, ambitious to have the honour of composing his train; which in reality was the case, upon the publication of the Gospel. And, lo, at "the right hand" of the King, followed by this magnificent procession, appears the Church, the spouse of the Lamb, arrayed in the garments of righteousness and salvation, fitly compared, for their inestimable value, and radiant brightness, to the "gold of Ophir." BP. HORNE.

(72.) The accession of the Gentiles, with their offerings and donations, to the Church, is here predicted under the name of "Tyre," a city in the neighbourhood of Palestine, formerly the glory of the nations, and mart of the world. See Isa. lv. and Rev. xxi.

BP. HORNE.

(73.) The Church, in different respects, is sometimes called the spouse, sometimes the sister, and often, as here, the "daughter," of the heavenly King; the connection, formed between them, uniting in itself every relation, and every affection. Her beauty, so greatly desired and delighted in by Messiah, is spiritual; it is the beauty of holiness; and her clothing is "the righteousness of saints." 1 Pet. iii. 3; Rev. xix. 8.

BP. HORNE.

(74.) The different graces of the faithful, all wrought in them by the same spirit, compose that

17 Instead of thy fathers (75.) thou shalt have children, whom thou mayest make princes in all lands.

18 I will remember thy name from (76.) one generation to another; therefore shall the people give thanks unto thee, world without end.

+ Psalm 46. (77.) *Deus noster refugium.*

GOD is our hope and strength, a very present help in trouble.

2 Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea. (78.)

3 Though the waters thereof rage and swell, and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God; the holy place of the tabernacle of the Most Highest.

divine "embroidery" which adorns the wedding-garment of the Church, who is therein presented to the King, attended by her bride-maids, after the nuptial manner. These are either the single Churches, or holy souls, that accede to and accompany the spouse; unless we suppose, as some do, that the bride is the Israelitish Church, and then the attendants will represent the Gentiles.

Bp. HORNE.

(75.) In this verse the prophet foretelleth the fruit that should spring from the glorious nuptials which he hath been celebrating. He assureth the spouse, that instead of her earthly kindred, whether Jewish or Pagan, which she was to leave for Christ, should arise an illustrious and royal progeny of believers, out of whom were to be chosen Christian kings to govern the world, and Christian bishops to preside in the Church. The expression, "whom thou mayest make princes," may answer to that in the Revelation. ch. i. ver. 6. "And hath made us kings and priests unto God and his Father."

Bp. Horne.

(76.) By inditing this divine marriage-song, appointed to be sung in the congregation of the faithful, from age to age, the Psalmist hath been, as he foresaw he should be, the blessed means of celebrating his Redeemer's name, and inciting the nations of the world to do likewise; nor will he cease to be so, while the xlth Psalm continues to be sung in the Church upon earth; that is, while there remaineth a Church upon earth to sing in. And we, who now do sing it, are witnesses of these things.

Bp. HORNE.

(77.) The Church, in time of trouble, declares, 1, her trust and confidence in God, and doubts not, 2, 3, of being preserved safe, by means of this anchor, in the most stormy seasons; even then, 4,

5 God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved; but God hath showed his voice, and the earth shall melt away.

9 The Lord of hosts is with us; the God of Jacob is our refuge.

7 O come hither, and behold the works of the Lord, what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world; he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still, then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth. (79.)

11 The Lord of hosts is with us; (80.) the God of Jacob is our refuge.

5, enjoying the comforts of the Spirit, and the presence of Christ in the midst of her. She describes, 6, and 7, exults in, the power and might of her victorious Lord; 8, 9, calling the world to view and consider his wonderful works. 10, He himself is introduced, as speaking the nations into peace and obedience. She concludes with a repetition of ver. 7, in the way of chorus.

Bp. HORNE.

(78.) The Church declares her full and firm confidence in God, as her refuge and strength, amidst all the tumults and confusions of the world, the raging of nations, and the fall of empires. Nay, at that last great and terrible day, when sea and land are to be confounded, and every mountain and hill removed for ever; when there is to be "distress of nations, with perplexity, the sea and the waves roaring;" even then the righteous shall have no cause to "fear," but rather to "lift up their heads" with joy and triumph, because then it is, that their "redemption draweth nigh." Let us set that day before us, and try ourselves by that test.

Bp. HORNE.

(79.) In this verse there is a change of person, and Jehovah himself is introduced, as commanding the world to cease its opposition, to own his power, and to acknowledge his sovereignty over all the kingdoms of the nations. Let our rebellious passions hear this divine edict, tremble, and obey.

Bp. HORNE.

(80.) To "the Lord of hosts" all creatures in heaven and earth are subject: in "the God of Jacob" the Church acknowledges the Saviour of his chosen. If this person be IMMANUEL, God WITH us, of whom can we be afraid?

Bp. Horne.

(81.) In this Psalm, appointed by the Church to be used on Ascension-day, the prophet, 1, calls the nations to celebrate so glorious a festival; and that,

## EVENING PRAYER.

Psalm 47. (S1.) *Omnes gentes, plaudite.*

O CLAP your hands together, (S2.) all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared ; he is the great King upon all the earth.

3 He shall subdue the people under us, and the nations under our feet.

4 He shall choose out an heritage for us, even the worship of Jacob, whom he loved.

5 God is gone up (S3.) 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.

on account, 2, of Christ's power, and the mightiness of his kingdom ; 3, of his victories and triumphs, through the Gospel ; 4, of the inheritance prepared for his chosen, in the heavenly Canaan, by his own ascension thither ; which, 5, is described under images borrowed from the ascent of the ark into the holy city and temple ; an occasion on which the Psalm was probably composed. 6, 7, He again and again exhorts all people to sing the praises of their God and King, and to sing with the understanding, as well as with the voice. 8, 9, The Psalm concludes with predicting the establishment of Christ's kingdom, and the conversion of the Gentile kings and nations to the faith.

BP. HORNE.

There is no doubt but that this Psalm was composed on some occasion of the ark being removed to its proper resting place, either by David, 2 Sam. iv. 5, and 14, 15 ; or by Solomon, 2 Chron. v. 2, 12, 13. And the ark being a figure of Christ, as its dwelling place was of the heavens, the removal of it may be looked upon as a figure of Christ's ascension to the holy place, where he is now at God's right hand in the heavens. And with relation to this alone the ancient fathers expound the Psalm.

*Bp. Patrick.*

(S2.) The prophet invites all nations to celebrate the festival of Messiah's exaltation, because all nations had a share in the benefits and blessings of that glorious day. God is to be worshipped with bodily, as well as spiritual worship : every "hand" should be lifted up to him who formed it, and every "mouth" should praise him who giveth breath for that purpose.

BP. HORNE.

(S3.) Literally, if applied to the ark, as Bishop Patrick paraphrases the verse, "God is gone up, by the special token of his presence, into that holy place, with shouts of joy and praise ; the Lord is gone up in a triumphant pomp, with the sound of

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen ; God sitteth upon his holy seat.

9 The princes of the people (S4.) are joined unto the people of the God of Abraham ; for God, which is very high exalted, doth defend the earth as it were with a shield.

Psalm 48. (S5.) *Magnus Dominus.*

GREAT is the Lord, and highly to be praised in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, (S6.) and the joy of the whole earth ; upon the north side lieth the city of the great King : God is well known in her palaces as a sure refuge.

the trumpet, and all other instruments of music." See 2 Sam. vi. 5. 15 ; 2 Chron. v. 2. 12, &c. Psal. cxxxii. 8, 9. But spiritually, as applied now by the Christian Church to the ascension of Christ into heaven, prefigured by that of the ark into the temple ; God incarnate is gone up into that holy place, not made with hands ; the everlasting doors of heaven are opened, for the King of glory to enter, and repossess his ancient throne ; there he is received by the united acclamations of the celestial armies, by that "shout," that voice of the archangel, and that "trump of God," which are to sound again, in the day when he shall "so come, in like manner, as he went into heaven." BP. HORNE.

(S4.) That is, the chiefs of the heathen nations shall be joined with the Jews, so as to partake of the privileges and blessings, granted by God to Abraham.

*Dr. Nicholls.*

This verse plainly describeth the kings of the Gentiles as acceding to the Church ; as becoming, with their subjects, through faith, "The people of the God of Abraham," and a part of the sacred peculium ; as submitting to God in Christ that power with which they were invested, as "shields of the earth," or protectors of their several kingdoms ; and as bowing their sceptres to the cross of Jesus. The sense of the verse, expressed in New Testament language, would be, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." So let every nation be converted unto thee, O Lord ! and every king become thy son and servant ; until all the world shall worship thee, sing of thee, and praise thy name.

BP. HORNE.

(S5.) This is a hymn in honour of Jerusalem, as particularly chosen for the place of God's worship, and so defended by his more immediate care from all hostilities of invading enemies : a cheerful form of singing lauds to God, particularly for that mer-



3 For lo, the kings of the earth are gathered, (87.) and gone by together.

4 They marvelled to see such things; they were astonished, and suddenly cast down.

5 Fear came there upon them; and sorrow, as upon a woman in her travail.

6 Thou shalt break the ships (88.) of the sea through the east wind.

7 Like as we have heard, (89.) so have we seen in the city of the Lord of hosts, in the city of our God; God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God, in the midst of thy temple.

cy of permitting men to meet in his solemn service, and so, in the mystical sense, an acknowledgment of his glorious mercies afforded to the Church of Christians under the Gospel. It seems to have been composed after some signal defeat of an invading army.

*Dr. Hammond.*

This Psalm is one of those which by our Church are appointed to be used on Whitsunday, because under images taken from the earthly city of Jerusalem, newly rescued from her enemies by him who resided in the material temple on Mount Zion, are celebrated, 1, 2, the glory, the beauty, and the strength of the Church Christian, that city and temple of Messiah; who, 3—6, is described as breaking in pieces, and bringing to nothing, the opposition formed against her by the heathen kings and emperors; on which account, 7—10, she expresseth her gratitude and joy; 11—13, exhorting her people to contemplate, and transmit to posterity, an account of those wonderful works of God, the establishment and preservation of his Church in the world; for which she wishes all generations, after her example, to adore and praise his holy name, for ever and ever.

*Bp. HORNE.*

(86.) How fair and beautiful is this holy and heavenly Zion, or the Christian Church; how truly is she "the joy of the whole earth," by the glad tidings which her ministers continually publish; how properly is this Jerusalem styled "the city of the great King!"

*Bp. HORNE.*

(87.) Never were the power and malice of earthly princes more violently bent to hinder the building of Jerusalem, or to pull down what was already built, than they were to prevent the edification of the Church, and to root up its foundations. But the event, with regard to the latter, was the same which had often happened in the case of the former.

*Bp. HORNE.*

(88.) In the foregoing verse the consternation amongst the enemies of the Church was compared to the horrors of a travailing woman; here it is likened to the apprehensions of despairing mari-

9 O God, according to thy name, so is thy praise unto the world's end; thy right hand is full of righteousness.

10 Let the mount Sion rejoice, (90.) and the daughter of Judah be glad, because of thy judgments.

11 Walk about Sion, (91.) and go round about her; and tell the towers thereof.

12 Mark well her bulwarks, set up her houses, that ye may tell them that come after.

13 For this God is our God for ever and ever: He shall be our guide unto death. (92.)

ners. Nor indeed can any thing in nature more fitly represent the overthrow of heathenism by the spirit of the Gospel, than the wreck of a fleet of ships in a storm at sea. Both are effected by the mighty power of God. Illustrations of this kind are sometimes introduced by the sacred writers with the mark of comparison: and frequently, as here, without it.

*Bp. HORNE.*

(89.) The Church heard, by the prophets, of the future birth, life, death, resurrection, and ascension, of Messiah: of the effusion of the Spirit, and her own enlargement, establishment, and preservation, in the Gentile world. These predictions, which she had so often "heard," she hath "seen" accomplished, even unto this day; and therefore doubts not of God's continuing his favour and protection to the end of time.

*Bp. HORNE.*

(90.) The Church and all her children are exhorted to rejoice, with joy unspeakable and full of glory, on account of the manifestation of divine power, on her behalf, against her enemies. Thus, at the fall of the mystic Babylon, it is said, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Rev. xviii. 20.

*Bp. HORNE.*

(91.) Look well, O ye beholders, upon the many and goodly towers of Jerusalem, upon her strong foundations, upon her fair palaces: and, as thereby you shall be excited to praise God for the deliverance of so noble and beautiful a pile, so take occasion thereby to think of the splendour and glory of that heavenly Jerusalem which is above.

*Bp. Hall.*

(92.) Let the world worship whom or what it will, we worship none other but him, who by his Spirit founded, and by his power preserveth, the Church; who by that Spirit "guideth" us through life, and by that power will enable us to overcome "death;" that so we may rejoice and triumph for evermore, as citizens of the city of God, and subjects of the King of glory.

*Bp. HORNE.*

Psalm 49. (93.) *Audite hæc, omnes.*

O HEAR ye this, all ye people; (91.) 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 I will incline mine ear (95.) to the parable, and show my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness, and when the wickedness of my heels compasseth me round about?

6 There be some that put their trust in their goods, and boast themselves in the multitude of their riches;

7 But no man may deliver his brother, nor make agreement unto God for him:

(93.) The author of this Psalm, is not known, nor the particular occasion of it. It seems to have been penned, like the 39th and 73d, on the contemplation of the afflictions of some pious but poor people, and of the prosperity and glory of ungodly men. The design is to justify God's providence in this dark dispensation; and to shew, that, all things being considered, good men have no cause for immoderate dejection of spirit, nor wicked men for glorying in their prosperity. *Bp. Patrick, Poole.*

The prophet, after a solemn introduction, 1—4, in which the whole world is called upon, to hear a lesson of divine wisdom, 5, proposes the subject in a question, implying the great folly of yielding to the temptation of fear, in the time of affliction and persecution, when the rich and the powerful are in arms against the innocent and righteous sufferer; inasmuch as, 6—9, no man, by his riches or power, can redeem his brother, or himself, in the evil day; but, 10, wise and foolish die, and leave their estates to others; and, 11—14, notwithstanding all their care and pains, are soon forgotten, while they are detained, by death, in the grave till they rise to judgment and condemnation. On the other hand, the prophet, in the person of Messiah, 15, declares his faith in a joyful resurrection to life and glory, through the power of Jehovah; and, 16—20, exhorts believers, neither to fear nor envy the man of the world, considering what his latter end is to be.

*Bp. HORNE.*

(94.) This Psalm opens with great dignity, and the prophet speaks "as one having authority." He demands an audience, like that which is to be assembled at the last day; having something to deliver, which is universally important and interesting; something which concerns every age, and condition, and nation, under heaven.

*Bp. HORNE.*

8 For it cost more to redeem their souls; so that he must let that alone for ever;

9 Yea, though he live long, and see not the grave.

10 For he seeth that wise men (96.) also die and perish together, as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever, and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

12 Nevertheless, man will not abide in honour, seeing he may be compared unto the beasts that perish; (97.) this is the way of them.

13 This is their foolishness, and their posterity praise their saying.

14 They lie in the hell like sheep; (98.)

(95.) In the promulgation of wisdom and understanding to the world, the prophet, as the faithful scribe of the Spirit, was to speak only what he should hear, by "inclining his ear" to his divine Teacher; he was to speak in the way of "parable," or proverb, or problem, that is, in such a way, as should require study and diligence, to unfold and explain: in such a way, as the world is not inclined to understand, or listen to; as our Lord delivered his doctrines when on earth. And, that melody might serve as a vehicle for instruction, this important lesson was to be set to music, and played upon the harp.

*Bp. HORNE.*

(96.) The inability of man to save his brother or himself from death is evinced by daily experience, which sheweth us, that the penalty due to sin is continually levied upon all: wisdom and folly go down into the dust together; "and then, whose shall those things be, which have been provided?" Luke xii. 20. Their possessions come into the hands of others, perhaps of those for whom they never intended them, and who have neither inclination nor ability to do the dead man any service.

*Bp. HORNE.*

(97.) That is, which are utterly lost and extinct. So he is in reference to all his wealth and honour, of which the Psalmist here speaks. *Poole.*

(98.) The high and mighty ones of the earth, who cause the people to fear, and nations to tremble around them, must one day crowd the grave; in multitude and impotence, though not in innocence, resembling sheep, driven and confined by the butcher, in his house of slaughter. There death, that ravening wolf, shall feed sweetly on them, and devour his long-expected prey, in silence and darkness, until the glorious morning of the resurrection dawn; when the once oppressed and afflicted righteous, risen from the dead, and sitting,

death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell; for he shall receive me. (99.)

16 Be not thou afraid, though one be made rich, or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth, neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man; and so long as thou dost well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers, and shall never see light. (1.)

20 Man being in honour (2.) hath no understanding, but is compared unto the beasts that perish.

with their Lord, in judgment, shall have the dominion over their cruel and insulting enemies; whose faded beauty, withered strength, and departed glory, shall display to men and angels the vanity of that confidence which is not placed in God.

BP. HORNE.

(99.) The righteous, as well as the wicked, descend into the grave: to the bodies of the former it is a resting place, as the prison was to St. Peter, till the angel of the Lord shall awaken them, and call them forth; while to the latter it is a condemned hold, from which, at the appointed day, they are to be dragged to execution. The prophet here expresseth a full and firm faith in the resurrection; and may be conceived as speaking in the person of him, who was first redeemed from the grave, and accepted by the Father; who did not "despond in the days of evil, and when the wickedness of his supplanters compassed him about?" as foreseeing their speedy destruction, and his own approaching resurrection and exaltation. And, therefore, he thus exhorts each disciple of his in the subsequent verses of our Psalm. BP. HORNE.

(1.) They, who follow their fathers in sin, must follow them likewise into the torments of that sad place, where darkness has fixed its everlasting abode, for the reception of those that ever loved and embraced it; and where the light of life and salvation no longer visits those, who always hated, and rejected it.

BP. HORNE.

(2.) That is, The man, who lives in outward honour, and yet wants true wisdom and understanding, to know God and himself, lives as a beast, and dies as a beast, brutishly. *Bp. Hall.* The sum of the whole matter is, that it can profit a man nothing to gain the whole world; to become possess-

*The Tenth Day.*

MORNING PRAYER.

Psalm 50. (2.) *Deus deorum.*

THE Lord, even the most mighty God, (4.) hath spoken, and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion (5.) hath God appeared in perfect beauty.

3 Our God shall come, (6.) 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 heavens from above, and the earth, that he may judge his people.

5 Gather my saints (7.) together unto me; those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness; for God is judge himself.

ed of all its wealth, and all its power; if, after all, he lose his own soul, and be cast away, for want of that holy and heavenly wisdom which distinguishes him from the brutes, and sets him above them, in his life, and at his death. BP. HORNE.

(3.) This Psalm is a solemn magnifying of God's power and majesty, and a description of the calling of the Gentiles, and of the true evangelical way of worshipping God. It was composed probably by David, and appointed to be sung by Asaph, a Levite, appointed by David to attend the ark, and to praise the Lord God of Israel. 1 Chron. xvi. 4, 5.

*Dr. Hammond.*

The Psalm presents us with a magnificent description, 1, 2, of the promulgation of the Gospel, followed, 3, 4, by a prediction of the terrible manner of God's coming to judge his apostate people, Israel; 5, 6, of the assembly to be present, and his appeal to men and angels; 7—13, the rejection of the legal, and, 14, 15, the establishment of the Christian worship and services; 16—20, the impenitent Jews are arraigned, and, 21, threatened; and, 22, exhorted to consider, to repent; and, 23, to embrace the evangelical, or spiritual religion. It is to be observed, that in the Psalms, as in our Lord's discourse on the same subject, the particular judgment of Jerusalem is a figure and specimen of the last general judgment. Hypocritical and wicked Christians are therefore to apply to themselves what is primarily addressed to their elder brethren, the unbelieving and rebellious sons of faithful and obedient Abraham.

BP. HORNE.

(4.) The summoning of the earth from east to west can be nothing but the general promulgation of the Gospel.

*Bp. Horsley.*

(5.) The law, which was given by Moses, pro-

7 Hear, O my people, and I will speak ; I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or of thy burnt-offerings ; because they were not alway before me.

9 I will take no bullock out of thine house, nor he-goat out of thy folds ;

10 For all the beasts of the forest are mine, and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains, and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee ; for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bull's flesh, and drink the blood of goats ?

14 Offer unto God thanksgiving, (8.) and pay thy vows unto the Most Highest ;

15 And call upon me in the time of trouble ; so will I hear thee, and thou shalt praise me.

16 But unto the ungodly, said God, Why dost thou preach my laws, and takest my covenant in thy mouth ; (9.)

ceeded from Sinai, the mount of fear and horror ; but the word of grace and truth, which came by Jesus Christ, issued forth from Sion, the chosen mountain of beauty and excellency, in Jerusalem. There that glory first arose and shone, which, like the light of heaven, soon diffused itself abroad over the face of the whole earth. **BP. HORNE.**

(6.) The prophet, having described the ~~best~~ advent of Christ, and the promulgation of the Gospel, now foretelleth his coming to take vengeance on the hypocritical Jews, as also his advent to judge the world, prefigured thereby. Upon both these occasions, his coming was to be with sounds and sights of terror, with all the marks and tokens of wrath and fiery indignation, like those displayed on Sinai. **BP. HORNE.**

(7.) These are the words of God, summoning mankind to attend the trial, "calling to the heavens from above, and to the earth, that he may judge his people." Thus it is said of the Son of man, (Matt. xxiv. 31 ;) "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." **BP. HORNE.**

(8.) The carnal and bloody sacrifices of the law being abolished by the coming of Messiah, the spiritual and unbloody oblations of the Gospel succeed in their stead. These are, the eucharistic sacrifice of praise and thanksgiving for the mercies of redemption ; that hearty repentance, that faith

17 Whereas thou hatest to be reformed, and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him ; and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother ; yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself ; but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God, lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks (10.) and praise, he honoureth me ; and to him that ordereth his conversation right, will I show the salvation of God.

Psalm 51. (11.) *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness, (12.) according to the mul-

unfeigned, and that obedience evangelical, promised and vowed in baptism ; that perfect trust in God, and resignation to his will, which our Lord expressed in his prayer, during his sufferings, and which we ought to express in our prayers, when called to suffer with him, if we desire to glorify God for our deliverance through him, in the day of visitation. These are the services enjoined to such Jews as would become Christians, and to such Christians, as would be Christians in deed and in truth. **BP. HORNE.**

(9.) From hence, to the end of the Psalm, we have an expostulation of God with the unbelieving Jew, who boasted his relation to Abraham, without a spark of Abraham's faith in his heart ; and gloried in a law, which condemned him as a breaker of its precepts in every instance. St. Paul's expostulation with the same person, (Rom. ii. 17, &c.) is so exact a parallel to this before us, that one will be the best comment upon the other.

*Bp. Horne.*

(10.) This verse resumes and repeats the conclusion intended, by the whole Psalm, concerning the Jewish and the Christian worship ; and St. Paul, in the place above cited, affords us a complete comment upon it : "He is not a Jew, which is one outwardly ; nor is that circumcision, which is outward in the flesh : but he is a Jew, which is one inwardly ; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." **BP. HORNE.**

titude 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. (13.)

4 Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, (14.) and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy (15.) and gladness, that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins, and put out all my misdeeds.

(11.) In this Psalm, composed upon a sad occasion, but too well known, we have a perfect model of penitential devotion. The royal supplicant robed in sackcloth, and crowned with ashes, entreats for mercy, 1, 2, from a consideration of his own misery, and of the divine goodness: 3, from that of his confession, 4, of God's sole right to judge him; 5, laments the corruption of his nature; but, 6, without pleading it as an excuse; 7, prays for Gospel remission, in legal terms; 8, for spiritual joy and comfort; 9, 10, for pardoning and cleansing grace; 11, 12, for strength and perseverance, that he may, 13, instruct and convert others; 14, 15, deprecates the vengeance due to blood; 16, 17, beseeches God to accept an evangelical sacrifice; and 18, 19, concludes with a prayer for the Church.

*Bp. HORNE.*

This is a principal one of those Psalms which are called penitential, and was composed by David after his notorious guilt in the affair of Bathsheba and Uriah. It is inserted in the solemn service appropriated to the first day of Lent. *Travell.*

(12.) The penitent's first ground for hope of pardon is his own misery, and the divine mercy which rejoiceth to relieve that misery. *Bp. Horne.*

(13.) The penitent's second plea for mercy is, that he doth not deny, excuse, or palliate his fault, but confesses it openly and honestly, with all its aggravations. *Bp. Horne.*

(14.) He petitioneth, in this verse, for the purification which cometh from God only, through the one great propitiatory sacrifice, by the Holy Spirit; and which was foreshewn, under the law, by the ceremony of sprinkling the unclean person with a

10 Make me a clean heart, (16.) O God, and renew a right spirit within me.

11 Cast me not away from thy presence, (17.) 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. (18.)

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

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

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

16 For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shall thou not despise.

18 O be favourable and gracious unto Sion; build thou the walls of Jerusalem.

bunch of "hyssop," dipped in the "water of separation." This rite is described, Numb. xix. and explained, Heb. ix. 13, 14. *Bp. Horne.*

(15.) Next to the blessing of forgiveness, is to be desired that joy and comfort in the conscience which forgiveness only can inspire; the effect of this, in repairing the vigour of the spirit, decayed through sorrow and anguish, is compared to setting broken bones, and restoring them again to perfect strength. At the resurrection of the body, this petition will be granted in a literal sense, when the "bones," that are mouldered into dust, shall "rejoice, and flourish as an herb." Isa. lxvi. 14.

*Bp. HORNE.*

(16.) The purification and renovation of the heart and spirit of a man is a work, to which that power only is equal, which, in the beginning, created all things, and, in the end, will create all things new. "A right spirit is renewed within us," when the affections turn from the world to God, and charity takes the place of concupiscence.

*Bp. HORNE.*

(17.) The soul, that is truly penitent, dreads nothing but the thought of being rejected from the "presence," and deserted by the "Spirit" of God. This is the most deplorable and irremediable effect of sin: but it is one, that in general perhaps is the least considered and regarded of all others.

*Bp. HORNE.*

(18.) Namely, the Spirit of God, which might enable him to act as became a prophet and a king, free from base desires and enslaving lusts.

*Bp. Horne.*

19 Then shalt thou be pleased (19.) with the sacrifice of righteousness, with the burnt-offerings and oblations ; they shall they offer young bullocks upon thine altar.

Psalm 52. (20.) *Quid gloriaris ?*

WHY boastest thou thyself, (21.) thou tyrant, that thou canst do mischief !

2 Whereas the goodness of God endureth yet daily.

3 Thy tongue imagineth wickedness, and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness, and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt, O thou false tongue.

6 Therefore shall God destroy thee for ever ; he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear, and shall laugh him to scorn :

8 Lo, this is the man that took not God

(19.) This had its literal accomplishment, when Jerusalem was finished ; when the temple was erected on mount Sion ; and when the Lord graciously vouchsafed to accept the sacrifices, there offered on his holy altars, by king Solomon, at the head of his faithful and devout people. It is spiritually true in the Christian Church, where the substance of all the Mosaic types and shadows is offered and presented to the Father, by the Prince of Peace, at the head of the Israel of God. And it will be eternally verified in the kingdom of heaven, where the sacrifices of righteousness and love, of praise and thanksgiving, will never cease to be offered to him, that sitteth on the throne, by the Church triumphant in glory.

BP. HORNE.

(20.) In the person of Doeg the Edomite, who was the persecutor of David, and the murderer of the priests, are described, 1—5, the enemies of the truth and the Church in all ages ; whose utter destruction from the presence of the Lord is foretold, 6, with the exultation of the righteous over them, 7, 8 ; these last rejoice, 9, in the flourishing state under grace, 10, in hope of future glory, through faith and patience.

BP. HORNE.

The occasion of this Psalm is to be found in 1 Sam. xxii. where we read, that Doeg, in order to ingratiate himself with Saul, discovered to him those who were confederate with David, particularly Ahimelech ; and afterwards, at the desire of Saul, murdered the priests of the Lord.

*Travell.*

(21.) "The Psalmist thought it strange," says

for his strength ; but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, (22.) I am like a green olive-tree in the house of God ; my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done ; and I will hope in thy name, for thy saults like it well.

### EVENING PRAYER.

Psalm 53. (23.) *Dixit insipiens.*

THE foolish body hath said in his heart, There is no God.

2 Corrupt are they, and become abominable in their wickedness ; there is none that doeth good.

3 God looked down from heaven upon the children of men, to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable ; there is also none that doeth good, no not one.

the pious and ingenious Norris, "that any man should value himself for being able to do mischief, when God esteemed it his glory to do good." In vain did Doeg the Edomite boast himself, in the mischief he had done, by massacring the innocent priests and their families ; since "the goodness of God," which is "unchangeable," had decreed the preservation of David. As vainly did Herod, the Idumean, or Edomite, glory in the slaughter of the Bethlehemish infants, since heaven had determined, that the child Jesus should not be one of the number. A persecution may produce martyrs ; but the gates of hell are never to prevail against the Church.

BP. HORNE.

(22.) The representative of Messiah portrays himself, as the reverse of Doeg and the wicked, in terms applicable likewise to his great original. He was in the house of God, they were in the world ; he was as a fruitful olive tree, they were as barren unprofitable wood ; he was to be daily more and more strengthened, established, settled, and increased ; they were to be cast down, broken, swept away, and extirpated ; and all this, because he had trusted in the mercy of God, they in the abundance of their riches. We Gentiles were branches of the "wild olive," but are now grafted in the good one : Lord, make us to flourish and bear fruit, in thy immortal courts," world without end !

BP. HORNE.

(23.) This Psalm is in a manner the same with Psalm xiv, for the explanation of the whole, therefore, the reader is referred to the comment on that Psalm.

BP. HORNE.

5 Are they not without understanding that work wickedness, eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid, where no fear was; for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 O that the salvation were given unto Israel out of Sion! O that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoice, and Israel should be right glad.

Psalm 54. (24.) *Deus, in nomine.*

SAVE me, O God, for thy name's sake, and avenge me in thy strength.

2 Hear my prayer, O God, and hearken unto the words of my mouth:

3 For strangers are risen up (25.) against

(24.) David, as it has been supposed, when betrayed by the Ziphites, and surrounded by Saul, 1, 2, committeth his cause, and preferreth his prayer, to God; 3, complaineth of his cruel treatment; 4, 5, expresseth his assurance of the divine favour, and the destruction of his enemies: 6, 7, being delivered from his danger, he blesseth and praiseth God. See the history. 1 Sam. xxiii. The application to Christ, and to Christians, is plain and easy; for which reason, our Church hath appointed this Psalm to be read on Good Friday.

BP. HORNE.

(25.) The Ziphites, though David's countrymen, acted the part of "strangers," or "aliens," in seeking to deliver him up to his unjust and cruel enemy. Such a part did the whole Jewish nation act towards the anointed Prince and Saviour, when they actually delivered him over to the Roman power. And the Church frequently meeteth with such treatment at the hands of her children, as she had reason to expect only from "strangers to the covenant of promise." Something like this always happens, when men, instead of setting God, set the world before their eyes. BP. HORNE.

(26.) Saul, under the direction of the Ziphites, having encompassed David on every side, was suddenly called off to defend his country from an invasion of the Philistines; by which means David escaped, and "beheld his enemies" retreating. 1 Sam. xxiii. 27. For this event he offers the sacrifice of a heart freed from fear, and praises the name of his great Deliverer. Christians should follow his example; they should consider, how great things God hath done for them, and should never suffer the voice of praise and thanksgiving to cease in the Church of the redeemed.

BP. HORNE.

me; and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper; the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, (26.) and praise thy name, O Lord; because it is so comfortable.

7 For he hath delivered me out of all my trouble; and mine-eye hath seen his desire upon mine enemies.

Psalm 55. (27.) *Exaudi, Deus.*

HEAR my prayer, O God, (28.) and hide not thyself from my petition.

2 Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast; for they are minded to

(27.) David, as it is supposed, when driven out of Jerusalem by the rebellion of Absalom, and in danger of being suddenly cut off, 1—8, maketh his prayer to God, and describeth the sorrowful state of his soul; 9—11, entreateth that the iniquitous counsels of the rebels may be divided and confounded; 12—15, upbraidedeth Abithophel, the Judas of those times, with his foul treason; 16—20, foretelleth the tragical end of faction, and his own re-establishment through faith in God, notwithstanding, 21—25, the base treachery of his favourite son and favourite servant.

BP. HORNE.

That Absalom's rebellion gave occasion to this Psalm may seem not improbable, when we recollect the particulars of that story, as it is related in 2 Sam. xv. The consternation and distress, expressed in verses 4—8, describe the king's state of mind, when he fled from Jerusalem, and marched weeping up the mount of Olives. The iniquity cast upon the Psalmist answers to the complaints, artfully raised against the king by his son, of a negligent administration of justice, and to the reproach of cruelty cast upon him by Shimei. 2 Sam. xv. 2. 4; and xvi. 7, 8. The companion, the guide, and the familiar friend we find in Abithophel, the confidential counsellor, first of David, and afterwards of Absalom. The "mouth softer than butter" and the "words smoother than oil" describe the insidious character of Absalom, as it is delineated by the historian. 2 Sam. xv. 5. 9. Still the believers, accustomed to the double edge of the prophetic style, in reading this Psalm, notwithstanding its agreement with the occurrences of David's life, will be led to think of David's great descendant, who endured a bitterer agony, and was the victim of a baser treachery, in the same spot

do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me, and the fear of death is fallen upon me.

5 Fearlessness and trembling are come upon me, and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove! for then would I flee away, and be at rest.

7 Lo, then would I get me away far off, and remain in the wilderness.

8 I would make haste to escape, (29.) because of the stormy wind and tempest.

9 Destroy their tongues, (30.) O Lord, and divide them; for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof; mischief also and sorrow are in the midst of it.

11 Wickedness is therein; deceit and guile go not out of their streets.

12 For it is not an open enemy (31.) that hath done me this dishonour; for then I could have borne it.

13 Neither was it mine adversary that did magnify himself against me; for then peradventure I would have hid myself from him:

14 But it was even thou, my companion, my guide, and mine own familiar friend.

where David is supposed to have uttered these complaints.

*Bp. Horsley.*

(29.) In the person of David, driven from his throne, and put in fear of his life, by Absalom and Ahithophel, we here behold our blessed Redemer on the day of his sufferings, praying earnestly, and repeating his supplications, as in the garden of Gethsemane, at the prospect of that sea of sorrow which was then about to overwhelm his agonizing soul. In all our afflictions, he was afflicted: in his afflictions, let us be so.

*Bp. HORNE.*

(29.) The sentiment is, that he should with more ease provide a shelter against the storms in the wilderness, than against the malice of man in the city.

*Bp. Horsley.*

(30.) In these words, king David beseecheth God to divide, confound, and bring to nothing, the counsels of the iniquitous and rampant faction; for so, in the history, we find him saying, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness:" 2 Sam. xv. 31. The royal prayer was heard; the counsel of Ahithophel was overthrown by Hushai, and the disappointed traitor became his own executioner. The treason of Judas, against the Son of David, brought him likewise to the same end. Every one, who finds himself tempted to betray the cause of his prince, or

15 We took sweet counsel together, and walked in the house of God as friends.

16 Let death come hastily upon them, (42.) and let them go down quick into hell; for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God, and the Lord shall save me.

18 In the evening, and morning, and at noonday, will I pray, and that instantly; and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle that was against me; for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down; for they will not turn, nor fear God.

21 He laid his hands upon such (33.) as be at peace with him, and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart; his words were smoother than oil, and yet they be very swords.

23 O cast thy burthen upon the Lord, (34.) and he shall nourish thee, and shall not suffer the righteous to fall for ever.

24 And as for them, thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men

his Saviour, should set these two examples before his eyes.

*Bp. HORNE.*

(31) The many aggravating circumstances of Ahithophel's treason against David, and that of Judas against Christ, are here strongly marked. The treachery of pretended friends is generally to the Church, as it was to her Lord, the beginning of sorrows. Ingratitude, malice, and falsehood, are ingredients that must always meet in the composition of a traitor.

*Bp. HORNE.*

(32.) In these words is predicted the tragical fate of Ahithophel, and those who followed Absalom; of Judas and the Jews; and of all, who shall resemble them in wickedness. The sudden destruction of Korah, Dathan, and Abiram, who, for stirring up a rebellion against Moses and Aaron, "went down alive into the pit," seems here alluded to, as the grand representation of the manner in which the bottomless pit shall one day shut her mouth for ever upon all the impenitent enemies of the true King of Israel, and great High-Priest of our profession.

*Bp. HORNE.*

(33.) The prophet goes on to describe the perfidy of traitors, like Ahithophel and Judas. Every wilful and malicious sinner "puts forth his hand against" the person who is "at peace with him," "nay, who made his peace" with the Father; and



shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

*The Eleventh Day.*

MORNING PRAYER.

Psalm 56. (35.) *Miserere mei, Deus.*

BE merciful unto me, O God, (36.) for man goeth about to devour me ; he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up ; for they be many that fight against me, O thou Most Highest.

3 Nevertheless, though I am sometimes afraid, yet put I my trust in thee.

4 I will praise God because of his word : I have put my trust in God and will not fear what flesh can do unto me.

5 They daily mistake my words ; all that they imagine is to do me evil.

6 They hold all together, and keep themselves close, and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness ?

by so doing, "breaketh the covenant" into which by baptism he was admitted. O blessed Jesus, how often do we betray thee to thine enemies, our own lusts, and consider it not. **BP. HORNE.**

(34.) The conclusion of the whole matter is, that amidst all dangers and adversities, whensoever they oppress us, we are to put our full trust and confidence only in his mercy, who delivered David, and the Son of David, out of all their troubles. He who once bore the burden of our sorrows, requested of us, that we would now and ever permit him to bear the burden of our cares ; that, as he knoweth what is best for us, he may provide it accordingly. **Bp. Horne.**

(35.) David in danger with the Philistines, among whom he was driven, as well as from Saul and his associates, is supposed to, 1, 2, make supplication to God, in whom, 3, 4, he placeth all his hope and confidence, 5—7, of being saved from the wiles and stratagems of the adversary ; 8, 9, he comforteth himself with the consideration that God taketh account of his sufferings, and will appear on his behalf ; 10, 11, he repeateth the declaration of his faith in the divine promises ; and, 12, 13, concludeth with paying his tribute of praise and thanksgiving. What David was in Philistia, the disciples of the Son of David are in the world. **BP. HORNE.**

(36.) The same words are applicable to the situation and circumstances of David, pursued by his enemies ; of Christ, persecuted by the Jews ;

Thou, O God, in thy displeasure, shalt cast them down.

8 Thou tellest my wanderings : put my tears into thy bottle : are not these things noted in thy book ? (37.)

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice ; (38.) in the Lord's word will I comfort me.

11 Yea, in God have I put my trust ; I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows ; unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.

Psalm 57. (39.) *Miserere mei, Deus.*

BE merciful unto me, (40.) O God, be merciful unto me ; for my soul trusteth in thee ; and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the most high God,

of the Church, afflicted in the world ; and of the soul, encompassed by enemies, against whom she is forced to wage perpetual war. **BP. HORNE.**

(37.) Known unto God are all the afflictions of his servants, while banished, like David, from their abiding city and country, they "wander" here below, in the land of their pilgrimage. The "Tears" of penitents are had in remembrance, and, as so many precious gems, will one day adorn their crowns. How dear, then, in the sight of God, were the "wanderings" and the "tears" of the holy Jesus, submitting to perform penance for those sins which he never committed ! **BP. HORNE.**

(38.) At the conclusion of this Psalm, and of many others, the prophet speaketh of his deliverance as actually accomplished ; he acknowledgeth himself under the obligation of the vows made to God in the night of affliction, which he is resolved to pay on the morning of triumph and jubilee. O come that glorious morning, when the redeemed shall sing eternal praises to the Lord God of their salvation, for having "delivered their souls from death, and their feet from falling, that they may walk before him, in the light of the living !"

**BP. HORNE.**

(39.) This Psalm is said to have been composed by David, on occasion of his escape from Saul, in the cave at Engedi. See 1 Sam. xxiv. 3. And the Church, by her appointment of it as one of the proper Psalms for Easter-day, hath instructed

even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven, and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth; my soul is among lions.

5 And I lie even among the children of men, that are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword.

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

7 They have laid a net for my feet, (41.) and pressed down my soul; they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, (42.) O God, my heart is fixed; I will sing, and give praise.

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

ted us to transfer the ideas to the resurrection of Christ from the grave. The Psalm containeth, 1—4, an act of faith in the promises; 5, a description of grievous sufferings; 6, a prayer for the exaltation of God's glory, which is repeated again at the conclusion; 7, a prediction of judgment on the adversary; 8—11, a strain of the highest exultation and jubilee. **BP. HORNE.**

The composition of this Psalm is remarkably elegant. It begins in a plaintive strain, imploring aid, and expressing deep distress and extreme danger: when suddenly in the 8th verse, in the sure prospect of the divine assistance, the strain is changed to notes of praise and triumph, as over an enemy already fallen. **Bp. Horsley.**

(40.) David, encompassed by his enemies at Engedi, putteth up this prayer to God; the same prayer we may suppose to have been used by our blessed Lord, when drawing near to the grave, and gate of death: and the Church ever continueth the use of it, until she be delivered from the bondage of corruption. In the mean time, she teacheth her children to put themselves, living and dying, under the protection of him who is always ready to "gather them, as a hen gathereth her chickens under her wings." There they may rest in peace and security. **BP. HORNE.**

(41.) David compares himself, (1 Sam. xxvi. 20,) to a bird upon the mountains, which the fowler endeavoureth to hunt into the nets and snares set up and prepared for its destruction. So was the most innocent dove, the holy Jesus, persecuted by the Jews until they had driven him into the snares of death, and laid him low in the grave. But the enemies of both received, in the end, the due reward of their deeds, and "fell into the pit they had digged." **BP. HORNE.**

10 I will give thanks (43.) unto thee, O Lord, among the people; and I will sing unto thee among the nations.

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

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

Psalm 58. (44.) *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation? (45.) and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth, and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb; as soon as they are born, they go astray and speak lies.

4 They are as venomous as the poison of

(42.) At the prospect of approaching deliverance, the prophet, in the person of Christ, declareth his heart to be fixed and established, steadfast and unmoveable in the midst of trouble, even then preparing to celebrate its future enlargement with songs of praise. **BP. HORNE.**

(43.) The resurrection of Jesus from the grave, foreshadowed in the deliverance of David from the hand of Saul, was a transaction which caused the heavens, and all the powers therein, to extol the mercy and truth of God. The nations of the earth, whose are the benefits and the blessings of that transaction, are, therefore, bound evermore to make it the subject of their praises and thanksgiving; which is done by the members of our Church, every Easter-day, in the words of that very Psalm. **BP. HORNE.**

(44.) This Psalm of David is a contemplation of the injustice and incorrigible wickedness of men, especially of his enemies that exasperated Saul against him; together with God's unexpected speedy vengeance on them. **Dr. Hammond.**

In the persons of Saul and his iniquitous counsellors, the enemies of Christ, and the Church, 1, 2, are reprov'd, and, 3—5, their malice is described, by comparing it to the poison of serpents, which are proof against every art made use of to tame them: 6—8, the destruction of the wicked is foretold and illustrated by six similitudes; 9, the triumph of the righteous is likewise predicted; as also, 10, the effect it will produce, in manifesting to all the world the providence and glory of God. **BP. HORNE.**

(45.) The proceedings of Doeg, and other associates of Saul, against David; those of Judas and the Sanhedrim against our Lord; and those of wicked princes, and court sycophants, in different

a serpent, even like the deaf adder, that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer, charm he never so wisely.

6 Break their teeth, O God, (46.) in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows, let them be rooted out. (47.)

7 Let them consume away like a snail, (48.) and be like the untimely fruit of a woman ; and let them not see the sun.

8 Or ever your pots be made hot with thorns, so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice, (49.) when he seeth the vengeance ; he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily, there is a reward for the righteous ; doubtless there is a God that judgeth the earth.

#### EVENING PRAYER.

Psalm 59. (50.) *Eripe me de inimicis.*

DELIVER me from mine enemies, (51.) O God ; defend me from them that rise up against me.

ages, against the faith and the Church ; as they spring from the same principles, so they flow pretty much in the same channel. Such men may here see their characters drawn and their end foretold.

BP. HORNE.

(46.) The destruction of the wicked is represented under six similitudes. The first is that of breaking the teeth of lions, being the most terrible weapons of the most terrible animals. But what is human power, at its highest exaltation, if compared to that of God ?

BP. HORNE.

(47.) The second similitude, used to illustrate the destruction of the wicked, is that of torrents and inundations, which descend with great noise from the mountains, and cover the face of a country ; but their cause soon ceasing to act, they run off and appear no more ; herein affording a fine emblem of the weakness and instability of earthly power.

BP. HORNE.

(48.) A snail, which, coming forth of his shell, marks his path with slime, continually losing some part of his substance in his progress ; and an abortion, which consumes away in the like manner : these are the fourth and fifth images, selected to represent the transient nature of worldly greatness, still wasting, till it comes to nothing ; and the miserable fate of those, who perish, with their half formed devices, nor ever behold the Sun of righteousness.

BP. HORNE.

(49.) The victories of that just One, gained in

2 O deliver me from the wicked doers, and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul ; the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault ; arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen, and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening, they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips ; for who doth hear ?

8 But thou, O Lord, shalt have them in derision, and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee ; for thou art the God of my refuge.

10 God showeth me his goodness plentifully ; and God shall let me see my desire upon mine enemies.

11 Slay them not, (52.) lest my people forget it ; but scatter them abroad among

his own person and in those of his faithful servants, over the enemies of man's salvation, are productive of a joy, which springeth not from love of revenge, but is inspired by a view of the divine mercy, justice, and truth, displayed in the redemption of the elect, the punishment of the ungodly, and the accomplishment of the promises. Whoever duly weigheth and considereth these things, will diligently seek after the reward of righteousness, and humbly adore the providence which ordereth all things aright, in heaven and earth. BP. HORNE.

(50.) This Psalm is said to have been composed on occasion of David's escape, when Saul sent, and they watched the house to kill him. See 1 Sam. xix. 11—18. David in these, as in many other circumstances of his life, may be considered as the representative of Messiah, 1, 2, praying to be delivered from the power of his blood-thirsty enemies, whose indefatigable malice, he, 3—7, describes : but, 8—10, predicts his own enlargement through the tender mercy and mighty power of God ; as also, 11—15, the singular vengeance to be poured out upon his enemies, for their punishment, and the admonition of others. The Psalm concludes with a strain of exultation and thanksgiving.

BP. HORNE.

(51.) In these words we hear the voice of David, when a prisoner in his own house ; the voice of Christ, when surrounded by his merciless enemies ; the voice of the Church, when under hon-

the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, (53.) and for the words of their lips, they shall be taken in their pride; and why? their preaching is of cursing and lies.

13 Consume them in thy wrath; (54.) consume them, that they may perish, and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return, grin like a dog, and will go about the city.

15 They will run here and there for meat, and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning; for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing; for thou, O God, art my refuge, and my merciful God.

dage in the world; and the voice of the Christian, when under temptation, affliction, and persecution.

BP. HORNE.

(52.) The prophet, in the person of Messiah, predicteth the singular fate of the Jews; who, for their sins, were not extirpated, lest the Gentile Christians should "forget" their punishment, but were "scattered" among all nations, and degraded from the glorious privileges of that high rank in which they once stood. Thus doth that people remain, at this day, a monument of God's vengeance against apostacy; a beacon, set up, and kindled by the hand of heaven, as a warning to all Christian Churches, that they split not on the same fatal rock.

BP. HORNE.

Jerome rightly conceives, that this passage alludes to the punishment of the Jewish nation, dispersed but not extinguished.

*Bp. Horsley.*

(53.) That dreadful word, "His blood be on us and on our children."

*Bp. Horsley.*

The causes of the Jews' dispersion are here assigned, namely, "the sin of their mouth" in the "words of their lips," or their "hard speeches," spoken against the Son of God; their slanders, lying accusations, and outrageous blasphemies, together with that horrid imprecation in which they involved their descendants; who have groaned under the weight of it for these 1700 years, and yet still continue to justify the deeds of their fathers, retaining that "pride" in their name, and long since forfeited privileges, which provoked the Romans to destroy their city and country.

BP. HORNE.

(54.) This prediction was accomplished in the total subversion of Jerusalem by Titus, when the Jews having no longer any city, temple, or civil

Psalm 60. (55.) *Deus, repulisti nos.*

O GOD, thou hast cast us out, and scattered us abroad; thou hast also been displeased: O turn thee unto us again. (56.)

2 Thou hast moved the land, and divided it; heal the sores thereof, for it shaketh.

3 Thou hast showed thy people heavy things; thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee, that they may triumph because of the truth. (57.)

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem, and mete out the valley of Succoth.

7 Gilead is mine, (58.) and Manasses is mine; Ephraim also is the strength of my head; Judah is my law-giver;

polity, ceased to "be," as a nation. And they have seen enough to have convinced them, that God is the God "not of the Jews only, but of the Gentiles also." The Gospel hath been preached, idolatry hath been overthrown, the nations have been converted to the faith of Abraham, and that of David, whose Psalms are used throughout the world; and God, who "ruled in Jacob, and was known in Jewry," now is known and ruleth "unto the ends of the earth;" for they have "seen the salvation," and submitted to the sceptre, of king Messiah.

BP. HORNE.

(55.) This Psalm is thought to have been composed by David, when, after his coming to the throne, the tribes of Israel had submitted to his sceptre, and he was engaged in the reduction of the adjacent countries. See the history, 2 Sam. v. and viii. 1—3, He describes what Israel had lately suffered from foreign enemies, and domestic feuds; 4, 5, 6, he declareth himself appointed to conduct his people to victory and triumph, according to a divine prediction; 7, he rejoiceth in the accession of the other tribes to that of Judah, and, 8—12, sees Edom, Moab, and Philistia, already subdued by the mighty power of God. All this is now to be spiritually applied, in the Christian Church, to the establishment and enlargement of Messiah's kingdom, prefigured by that of David.

BP. HORNE.

(56.) When the Church, by her sins, hath rejected God, she is rejected by him; she is delivered into the hands of her enemies, and suffers persecution: when, by repentance and supplication, she returneth to him, he is ready to meet and receive her. The history of Israel is one continued exemplification of these most interesting truths.

8 Moab is my wash-pot ; (59.) over Edom will I cast out my shoe ; Philistia, be thou glad of me.

9 Who will lead me into the strong city ? who will bring me into Edom ? (60.)

10 Hast not thou cast us out, O God ? wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble ; for vain is the help of man. (61.)

12 Through God will we do great acts ; for it is he that shall tread down our enemies.

Psalm 61. (62.) *Exaudi, Deus.*

HEAR my crying, O God, give ear unto my prayer.

It should be the care and endeavour of every Church, and every individual, to profit thereby.

BP. HORNE.

(57.) For the temporal salvation of Israel, God raised up David, according to his promise ; to whose standard, as a centre of unity, the worshippers of the true God might resort. For the spiritual and eternal salvation of the Church, God raised up his Son Jesus, according to his promise, and "displayed the banner of the cross," under which believers are enlisted, and led on to triumph, "because of the truth." Remarkable to this purpose are the words of Isaiah ; "In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek, and his rest," after the battle is over, and the victory gained, "shall be glorious." Isa. xi. 10.

BP. HORNE.

(58.) "Gilead, Manasseh, Ephraim," and the other tribes of Israel, upon the death of Ishbosheth the son of Saul, whom Abner had set over them, joined the royal tribe of Judah, and came in, with one accord, to the house of David. See 2 Sam. ii. 8, and v. 1. "Ephraim," as a tribe abounding in valiant men, is styled by its prince, "the strength of his head," or the support of his life and kingdom ; and "Judah," as the seat of empire, replenished with men of wisdom and understanding, qualified to assist the throne by their salutary counsels, is dignified with the title of "law-giver."

BP. HORNE.

(59.) After having mentioned the submission of the Israelitish tribes to his sceptre, David predicts the extension of his kingdom over the neighbouring nations, those inveterate enemies of the people of God ; such as the Moabites, the Edomites, and, above all, the Philistines. The absolute reduction of these nations under his dominion is expressed metaphorically, by the phrases of "making them his washpot, and extending his shoe, that is, setting his foot," upon them. BP. HORNE.

2 From the ends of the earth will I call upon thee, when my heart is in heaviness.

3 O set me up upon the rock that is higher than I ; for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever, and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires, and hast given an heritage unto those that fear thy name. (63.)

6 Thou shalt grant the king a long life, that his years may endure throughout all generations. (64.)

7 He shall dwell before God for ever ; O prepare thy loving mercy and faithfulness, that they may preserve him !

(60.) Bozrah, the capital of Idumea, or "Edom," was a fortified town, situated on a rock, deemed impregnable. See Obad. ver. 3. Considering therefore the strength of the adversary, David, by this question, acknowledgeth his own impotency, and the need he had of superior aid, in order to achieve this important conquest. BP. HORNE.

(61.) David, like a wise and pious prince, acknowledgeth the weakness of the fleshy arm, and strengtheneth himself in the Lord his God. Much more ought we to confess the impotence of nature, and to implore the succours of grace ; that so we may happily accomplish our spiritual warfare, tread Satan under our feet, and triumph finally over the last enemy, death himself. BP. HORNE.

(62.) In the person of David, for a while driven into exile, and then restored to his kingdom, we here behold the Church, or any member thereof, 1, 2, 3, preferring a petition for deliverance from the troubles and temptations of this mortal state ; 4, 5, expressing faith and hope in God ; 6, 7, praying for the prosperity and perpetuity of Messiah's kingdom ; and, 8, resolving to praise God evermore for the same. BP. HORNE.

(63.) The "vows" of David, made during his banishment, were heard, and he was restored to the possession of his kingdom, in that land which God had given to his people, for an "heritage." The vows of Messiah, made in the days of his pilgrimage, were heard, and he hath re-assumed his ancient throne in the heavenly Jerusalem. The prayers of the faithful, made in the land where they are in exile, are heard, and their spirits shall return to God, who will "give them the heritage of those that fear his name." BP. HORNE.

(64.) Thou shalt bless me with a long and prosperous life, and therein make me a type of the Messiah, whose kingdom, when it commences, shall have no end. *Dr. Hammond.*

The King is evidently the Messiah. *Bp. Horsley*

8 So will I always sing praise (65.) unto thy name, that I may daily perform my vows.

—◆—  
*The Twelfth Day.*

MORNING PRAYER.

Psalm 62. (66.) *Nonne Deo?*

MY soul truly waiteth still upon God ; (67.) for of him cometh my salvation.

2 He verily is my strength and my salvation ; he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief (68.) against every man ? Ye shall be slain all the sort of you ; yea, as a tottering wall shall ye be, and like a broken hedge. (69.)

4 Their device is only how to put him out whom God will exalt ; their delight is in lies ; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God ; for my hope is in him.

6 He truly is my strength, and my salva-

(65.) For the preservation and prosperity, the exaltation, the power, and the everlasting glory of Christ's kingdom, with all the benefits and blessings thereof, we are bound to sing praise unto God's holy name for ever, and daily to perform the vows made in baptism, that we would believe in him, and serve him, all the days of our life ; until the blessed day shall dawn, which no night is to follow, when faith shall end in vision, and duty be resolved into praise. Bp. HORNE.

(66.) There are no petitions nor thanksgivings in this Psalm ; but expressions of David's faith and confidence in God, and exhortations to all other persons to place all their confidence in God only. Bp. Patrick.

This Psalm containeth, 1, 2, a resolution to trust in God alone ; 3, 4, a denunciation of judgment against the persecutors of the just One ; 5—7, a repeated act of faith, and resolution to trust in God, with, 8, an exhortation to all nations to do the same ; and that, 9, 10, because there is no confidence to be placed in man, or in the world ; but only, 11, in the divine power, and, 12, mercy. Bp. HORNE.

(67.) David, in the midst of trouble, and perhaps tempted to have recourse to sinful expedients for his preservation, determines still to repose all his confidence on the promised mercy of him who is the "salvation," the "rock," and the "high place," or fortress, of men. Christ would not be delivered from his sufferings, by any other means than those, which the father had ordained. The Church, in

tion ; he is my defence, so that I shall not fall.

7 In God is my health and my glory, the rock of my might ; and in God is my trust.

8 O put your trust in him alway, ye people ; pour out your hearts before him ; for God is our hope.

9 As for the children of men, they are but vanity ; the children of men are deceitful upon the weights ; they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery ; give not yourselves unto vanity ; if riches increase, set not your heart upon them.

11 God spake once, (70.) and twice I have also heard the same, that power belongeth unto God ;

12 And that thou, Lord, art merciful ; for thou rewardest every man according to his work.

Psalm 63. (71.) *Deus, Deus meus.*

O GOD, thou art my God ; early will I seek thee.

like manner, should patiently wait for the salvation of God, and not attempt through distrust of the divine mercy, to save herself by unwarrantable methods, of her own devising. Bp. HORNE.

(68.) From a declaration of his trust in God, the prophet passeth to an expostulation with his enemies, for continually plotting against him ; and foretelleth, that their destruction will happen suddenly and irremediably, like the downfall of a wall that is out of the perpendicular, or a stone fence, the parts of which are not cemented together. Bp. HORNE.

(69.) A shaken fence ; that is, you are yourselves upon the verge of ruin, while ye are busied in these wicked plots. This was remarkably the case with the Jewish people at the time when our Lord was the object of their malice. Bp. Horsley.

(70.) In opposition to the vain boasts of worldly men, trusting in their riches, &c, is cited the declaration of God, when from mount Sinai, he proclaimed himself to be Jehovah, the fountain of all "power," in heaven above, and on earth beneath, jealous of the glory of this attribute, ready to avenge himself on the wicked, and able to abase the pride of man. At the same time also, he proclaimed himself "the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." Exod. xxxiv. 6. To all mankind, therefore, the prophet here recommendeth meditation on these two most inter-

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 (72.) is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee in this manner, and lift up my hands in thy name.

6 My soul shall be satisfied, even as it were with marrow and fatness, when my mouth 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.

10 These also that seek the hurt of my soul, they shall go under the earth.

11 Let them fall upon the edge of the sword, that they may be a portion for foxes.

12 But the King shall rejoice (73.) in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

esting subjects, the "power" of God to punish sin, and his "mercy" to pardon it. Fear of the former will beget desire of the latter, and both together will set a man upon doing works worthy of their parent faith ; works, which God, of his infinite "mercy," for the sake of Christ, has graciously promised to accept and to "reward."

BP. HORNE.

(71.) David, in the wilderness of Judah, expresseth, 1, 2, 3, his longing desire after the presence of God, and the divine pleasures of the sanctuary ; 4—7, he blesseth and praiseth God both day and night, in the midst of affliction, and, 8, 9, declar-eth his faith to be immovable ; 10, 11, he predicteth the fate of the wicked, with, 12, the exaltation, triumph, and glory of Messiah, to be exhibited in his own. The whole Psalm is applicable to the circumstances of Christ in the flesh, and to those of his people in the world.

BP. HORNE.

(72.) "Life" is the greatest of earthly blessings, all others being included in it ; "all that a man hath," saith Satan, "will he give for his life." Job ii. 4. Not so the Psalmist. He knew a pearl of far greater price, namely, the "loving-kindness" of Jehovah, on which is suspended not only the life which now is, but that which is to come. The sense of this loving-kindness tuned the harp of the son of Jesse, and now tunes those of the spirits before the throne.

BP. HORNE.

Psalm 64. (74.) *Exaudi, Deus.*

HEAR my voice, O God, in my prayer, preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward, and from the insurrection of wicked doers ; (75.)

3 Who have whet their tongue like a sword, and shoot out their arrows, even bitter words,

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief, and commune among themselves, how they may lay snares ; and say, that no man shall see them.

6 They imagine wickedness, and practise it ; that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow, that they shall be wounded.

8 Yea, their own tongues shall make them fall ; insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done ; for they shall perceive that it is his work.

(73.) If David found cause to rejoice in God, who gave him the victory over all his enemies ; if the subjects of David might well glory in their king ; if the slanderers of David were put to silence, at beholding him exalted to the throne of Israel ; how much greater is the joy of Messiah in the Godhead, giving the manhood victory over his enemies, sin, death, and hell ; how much rather may his subjects and worshippers glory in their triumphant King ; and how much more shall the blasphemers of such a Saviour be everlastingly confounded, when they shall behold him invested with all the power and majesty of the Father, and seated on the throne of Judgment ! Surely then, "the mouth of them that spake lies shall be stopped."

BP. HORNE.

(74.) This, which is a Psalm of David, is a prayer for deliverance, with a just complaint of his enemies, and a prediction of God's signal destructions upon them.

*Dr. Hammond.*

The Psalmist, in the person of Messiah, 1, 2, prayeth to be delivered from his enemies, from their counsels and insurrections ; 3, 4, he describeth their calumnies and slanders, their scoffs and blasphemies, and, 5, 6, their indefatigable malice ; predicting, 7—9, their astonishing fall, with, 10, the exaltation of the Church, in God her Saviour.

*Bp. Horne.*

(75.) The "counsels and insurrections" of the

10 The righteous shall rejoice in the Lord, and put his trust in him; and all they that are true of heart shall be glad. (76.)

### EVENING PRAYER.

Psalm 65. (77.) *Te decet hymnus.*

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

2 Thou that hearest the prayer, (78.) unto thee shall all flesh come.

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

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

Israelites against David; of the same people, afterwards, against the Son of David; of worldly and wicked men against the Church; and of the powers of darkness against us all; are here, respectively, understood to be deprecated.

Bp. HORNE.

(76.) As sorrow sooner or later, will be the portion of Messiah's enemies, so joy is the high privilege of his friends and disciples. "The righteous" man alone can be truly glad, because he alone can be glad, "in the Lord" Jesus, the object of all his confidence. There was a light in Goshen, when darkness covered the Egyptians: the Christian Church drank the cup of salvation, when that vengeance was mingled for Jerusalem: and, when the empire of Satan shall fall, heaven will resound with Hallelujahs.

Bp. HORNE.

(77.) The design of this Psalm of David seems to be to declare the great and glorious work of divine Providence, both towards his Church, and the land of his people, and towards the rest of mankind.

Poole.

In this Psalm God is praised for his providential government of the material world. It seems to have been a thanksgiving for getting in of the fruits of the earth, and might be composed for the feast of tabernacles. But considering the manifest allusion to redemption, and the conversation of the Gentiles, in the former part of the Psalm, I cannot but think that the blessings of the Gospel are adumbrated under the image of genial showers and luxuriant crops.

Bp. Horsley.

In this very lovely song of Sion, the prophet treats, 1, of the praise due to Jehovah, for, 2, his mercy in hearing the prayers of his servants, and, 3, in redeeming them from their sins; 4, he declareth the blessedness of the elect in Christ their head; 5, predicteth the wonderful things which God

5 Thou shalt show us wonderful things in thy righteousness, (79.) 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 (80.) in the utter, most parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee.

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

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

would do for the salvation of men, by that power, which, 6, 7, established the mountains, and confined the sea within its bounds; 8, foretellethe the conversation of the nations; and, 9—14, describeth the blessed effects of the Spirit poured out upon the Church, under the figure of rain, descending upon a dry ground.

Bp. HORNE.

(78.) The prophet here foretells, that, on account of God's mercy, in hearing the prayers of his people, "all flesh," that is, all mankind, should "come," at his gracious call, and make their supplications before him in his Church. And to whom should "all flesh come" but to him that "heareth prayer?"

Bp. HORNE.

(79.) The ancient Church foretellethe, that God would "answer" her prayers for the coming of Messiah, "by wonderful things in righteousness;" which was brought to pass, by the death and resurrection of Christ, the overthrow of idolatry, and the conversation of the nations. Then "the God of salvation" became "the confidence of all the ends of the earth," and the inhabitants of the most distant "island" believed in Jesus. By "wonderful things in righteousness," will the prayers of the Church, which now is, be answered at the second manifestation of the Son of God, in the glory of his Father.

Bp. HORNE.

(80.) The "tokens," or signs, mentioned in this verse, are the exertions of divine power and mercy, called above, "wonderful things in righteousness;" which, at the publication of the Gospel, produced a saving fear of God among the nations "dwelling in the uttermost parts of the earth." "The isles," saith Isaiah on the same occasion, "saw it, and feared; the ends of the earth were afraid; they drew near and came:" Isa. xli. 5. And then it was, that the "outgoings of the morning and evening," all the inhabitants of the earth, as many as



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

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

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

14 The folds shall be full of sheep; (81.) the valleys also shall stand so thick with corn, that they shall laugh and sing.

Psalm 66. (82.) *Jubilate Deo.*

O BE joyful in God, all ye lands; sing praises unto the honor of his name; make his praise to be glorious. (83.)

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. (84.)

experienced the sweet vicissitudes of day and night, of morning and evening, were "made to rejoice" in God their Saviour; whose name was praised, from the rising to the setting sun. **BP. HORNE.**

(81.) The happy effects of God's visiting the earth with rain, are valleys covered with corn, verdant meads, and thriving flocks. All these ideas, in the prophetic Scriptures, are frequently transferred to the times of refreshment and consolation, of peace and fruitfulness, in the Church; which breaks forth into joy, in the one case, as the world is always ready to do, in the other. Manifold and marvellous, O Lord, are thy works, whether of nature or of grace; surely, in wisdom and loving-kindness hast thou made them all; and the earth, in every sense, is full of thy riches! **BP. HORNE.**

(82.) In this Psalm the prophet, 1, exciteth all the world to sing the praises of God; 2, 3, the power and universality of his kingdom; 4—11, the deliverance of the Church from various afflictions and temptations; for which, 12, 13, we are to offer the sacrifices which had been vowed; 14—17, to declare the mercies and loving-kindnesses of the Lord towards us; and, 18, to bless his holy name continually. **BP. HORNE.**

The author and time of the composing of this Psalm are uncertain. *Poole.*

(83.) The holy Church, throughout all the world, is here called upon to lift up her voice, like the jubilee trumpet of old, in thanksgiving; and to celebrate that name, which is above every man.

*Bp. Horne.*

(84.) What David spake in the future, the Church now speaketh in present, tense: "All the

4 O come hither, and behold the works of God; (85.) how wonderful he is in his doing towards 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; (86.) and laidst trouble upon our loins.

11 Thou sufferedst men to ride over our heads; we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-

earth doth worship thee, the Father everlasting—Day by day we magnify thee; and we worship thy name ever, world without end." A day is coming when this shall be the case, in an unlimited sense of the words; when Jews and Gentiles, quick and dead, heaven and earth, shall compose one perfect and truly harmonious choir.

**BP. HORNE.**

(85.) The prophet, after inviting men to contemplate "the works of God," sets before them, for that purpose, two great miracles wrought for Israel; namely, the division of the Red Sea, and that of the river Jordan: by the former they escaped Egypt, by the latter they entered Canaan. Under these two figurative transactions, the Christian church beholds, and, in the words which describe them, she celebrates, two corresponding works of mercy wrought for her; namely, the deliverance of her children from the dominion of sin, by the waters of baptism; and their admission into the kingdom of heaven, through the grave and gate of death. If the Israelites rejoiced in God their Saviour, for the former blessings, much more, surely, ought we so to do, for the latter.

**BP. HORNE.**

(86.) Various calamities are here mentioned— which God suffers to fall upon his people. As, first, their being "brought into the net," or ensnared and taken captive by their enemies, whom they had not power to resist or escape. Secondly, "affliction upon the loins," or hard servitude under heavy burdens. Thirdly, "men riding over their heads," or the manifold oppressions of persecuting tyrants, trampling them under their feet. like war-

offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams ; I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God ; and I will tell you what he hath done for my soul.

15 I called unto him with my mouth, and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart, the Lord will not hear me.

17 But God hath heard me, (87.) and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer, nor turned his mercy from me.

Psalm 67. (88.) *Deus misereatur.*

GOD be merciful unto us, (89.) and bless us, and show us the light of his countenance, and be merciful unto us ;

horses in the day of battle. Fourthly, passing "through fire and water," or troubles of different and contrary kinds, though alike deadly and destructive. But he who brought Israel from among the brick-kilns of Egypt, and through the waters of the Red Sea, and the river Jordan, into the promised rest, will bring us safely through every fiery trial, and through the waves of a troublesome world, to the land of everlasting peace and comfort.

BP. HORNE.

(87.) David was heard, when God delivered him from his enemies, and set him on the throne of Israel : Christ was heard, when God raised him from the dead, and exalted him to the right hand of the Majesty in the heavens : and every man is heard, when God raises him from sin to righteousness, as an earnest of his future resurrection from dust to glory. Let every such man praise the Lord, and say, with David, in the last verse of our Psalm, "Praised be God, who hath not cast out my prayer, nor turned his mercy from me."

BP. HORNE.

(88.) In this evangelical hymn, the Israelitish Church is introduced as partly praying for, and partly foretelling, the advent of Christ, and the conversion of the nations, with the joy and gladness that should be consequent thereupon. The Christian Church now uses, and will continue to use, the Psalm, with propriety, until the fulness of the Gentiles shall be come in, the conversion of the Jews effected, and Christ shall appear the second time, finally to accomplish the salvation of his chosen.

BP. HORNE.

(89.) The Israelitish Church, by the mouth of the prophet, expresth her ardent desire after

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. (90.)

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

*The Thirteenth Day.*

MORNING PRAYER.

Psalm 68. (91.) *Exurgat Deus.*

LET God arise, (92.) and let his enemies

Messiah's advent and appearance in the flesh ; she prayeth, that God would be "merciful unto her," as he had promised ; that, by so doing, he would "bless" her with the blessings of pardon and peace, of grace and glory ; and, in one word, that he would "cause his face to shine upon her" or "shew her the light of his countenance," by the rising of the Sun of righteousness, making her to behold the glory of God in the face of Jesus Christ, reviving her with the glad tidings of the Gospel, and illumining her with the light of salvation.

BP. HORNE.

(90.) Then, when that long-expected time shall arrive, "the earth shall yield her increase;" the nations of the world shall be converted to the faith and become fruitful in every good word and work through the benediction of heaven upon them.

BP. HORNE.

(91.) This beautiful, sublime, and comprehensive, but very difficult, Psalm, is one of those which the Church has appointed to be used on Whitsunday. It seems evidently to have been composed on that festive and joyful occasion, the removal of the ark to Mount Sion. See 2 Sam. vi ; 1 Chron. xv. Under this figure, David, foreseeing the exaltation of Messiah, speaks of him whom he describes, 1, 2, as arising, and vanquishing his enemies ; 3—6, as causing the faithful to rejoice, and shewing mercy to the afflicted ; 7—15, as bringing his Church out of bondage, supporting her in the world by the Word and the Spirit, purging away her corruptions, and subduing her adversaries ; the groundwork being laid in the history of the Egyptian deliverance, the manna and the law given in the wilderness, and the overthrow of the Canaan

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 before 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, (93.) and defendeth the cause of the widows; even God in his holy habitation.

6 He is the God that maketh men (94.)

ish nations. 16—20, David returns to the scene before him, celebrates the ascension of Christ with power and great glory, to the heavenly Sion, and the gifts he should from thence pour down upon men; 21—23, fortels the vengeance he would take on his opposers; 24—28, sets forth the order of the Church in his services; 29—31, predicts the conversion of the nations; all of whom, 32—35, he exhorts to unite in chanting forth the praises of their God and Saviour.

BP. HORNE.

(92.) These words were used by Moses, whenever the ark set forward before the armies of Israel, in their progress towards Canaan. Numb. x. 35. David, in like manner, uses them in this triumphal hymn, on the removal of the ark to the city of Zion. 1 Chron. xxiii, and xv. Dr. Chandler supposes this part of the Psalm, from ver. 1, to ver. 6, inclusive, to have been sung when the ark was taken up on the shoulders of the Levites. The Church now celebrates in the same terms, the substance of the foregoing shadows; she sings the praises of her Redeemer, rising from the dead, and preceding the Israel of God, to the true land of promise; when his enemies, "the powers of darkness, sin, and death, "were scattered, and they that hated him fled before him." BP. HORNE.

(93.) After a description of God's "majesty," the Psalmist proceeds to make mention of his "mercy" towards the afflicted Israelites, who had suffered so much, in Egypt, and in the wilderness. The cause of the "fatherless and widow" he takes into his own hands. But never did he do this in so full and extensive a manner, as when, by becoming man, he betrothed the Church to himself in righteousness, and became a father to her fatherless children.

BP. HORNE.

(94.) The "solitary" or destitute, in this verse, are the same persons with the "fatherless and widow," in the foregoing; those as Dr. Chandler

to be of one mind in an house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth (95.) before the people; when thou wentest through the wilderness;

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 congregation shall dwell therein; for thou, O God, hast of thy goodness prepared for the poor. (96.)

11 The Lord gave the word; (97.) great was the company of the preachers.

observes, whose fathers and families had been destroyed in Egypt, or had fallen in the wilderness; who, therefore, were left alone, destitute of help. These God afterwards "made to sit down in families," blessed them with a numerous progeny, and the peaceable enjoyment of domestic felicity. Thus hath since been manifested the same tender care of heaven, in calling home the wretched outcasts among the nations, and admitting them into the holy and happy family of the children of God. Another instance of God's mercy, mentioned in this verse, is that he "bringeth out those which are bound with chains," delivering his people from a spiritual, as he once did Israel from a temporal bondage. "But the rebellious," the ungodly and impenitent, "dwell in a dry land," in a spiritual desert, where no waters of life, of comfort, and salvation, flow. Such is the state of the rebellious Jews at this day, like that of their murmuring predecessors in the wilderness. This allusion, says Bishop Lowth, to the deliverance from the Egyptian bondage, and the destruction of the murmurers in the desert, brings in, with great ease, the full subject of the Exodus, in the next verse.

BP. HORNE.

(95.) This part of the Psalm, from ver. 7, to ver. 14, is the second, in Dr. Chandler's division. It is supposed to have been sung when the procession began, and to have lasted till Mount Sion was in view. The prophet goes back to commemorate the wonders wrought for Israel, when Jehovah, by his presence in the cloudy pillar, conducted them through the wilderness: when, descending to deliver the law, he bowed the heavens and shook the earth, and caused Sinai to quake from its foundations. The Christian Church, singing this Psalm on the day of Pentecost, commemorates, under these terms and figures, her redemption from the spiritual Egypt, by the resurrection of Jesus, with

12 Kings with their armies did flee, and were discomfited, and they of the household divided the spoil.

13 Though ye have lain among the pots, yet shall ye be as the wings of a dove (98.) that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake, then were they as white as snow in Salmon.

mighty signs and wonders, and the succeeding delivery of the new law from Mount Zion, after the descent of the Holy Spirit; by which the old Jewish dispensation was shaken and removed, to make way for one that should last for ever. See Heb. xii. 18—28. BP. HORNE.

(96.) In the former verse, the Psalmist tells us, that God hath confirmed, refreshed, and revived, his inheritance, by the plentiful, and as it were voluntary, showers of bread and flesh, that he rained down upon them. In these words, Dr. Chandler apprehends, he speaks of the manner, as well as abundance of the food thus given them. Thus the history informs us, that the manna, covered by the dew, "lay round about the host;" and that the quails were "let fall by the camp, about a day's journey one side, and a day's journey on the other, round about the camp." Exod. xiv. 13; Numb. xi. 31. This was literally "dwelling in the midst of the food God had provided them." By the ministration of the word and sacraments, in the Christian Church, the true manna, the bread which cometh down, with the dew of God's blessing, from heaven, is continually furnished, for the nourishment of those who "hunger and thirst after righteousness." It "falls round about the camp;" and, "as to this thy food, O God," we, thy favoured people, have the happiness to "dwell in the midst of it;" thus "thou hast prepared, of thy goodness, for the poor in spirit." BP. HORNE.

(97.) He, who supplied his people with food in the wilderness, enabled them likewise to vanquish the numerous enemies that opposed them in their passage through it, the Amalekites, Amorites, the Midianites, the Moabites, &c. With respect to all these enemies, "the Lord gave the word." The Israelites engaged them, by his order, (see Numb. xxi. 34; xxv. 17;) and, under his conduct and blessing, obtained the victory over them. When the enemies of man's salvation were vanquished by the resurrection of Christ, and the heathen nations were to own his power, again "the Lord gave the word." It was published, at first, by apostles, confessors, and martyrs, and hath been since published continually, by all the Churches, who celebrate in their services the victories of their Redeemer; as in old time, prophets and prophetesses,

15 As the hill of Basan, so is God's hill; even an high hill, as the hill of Basan.

16 Why hop ye so, (99.) ye high hills? this is God's hill, in the which it pleaseth him to dwell; yea, the Lord will abide in it for ever.

17 The chariots of God (1.) are twenty thousand, even thousands of angels; and the Lord is among them as in the holy place of Sinai.

Moses, Aaron, Miriam, Deborah, and others, with the armies of Israel, sang triumphal songs, on occasion of temporal, but figurative conquests. BP. HORNE.

(98.) By "lying among the pots," or in "dust and ashes," is evidently denoted a state of affliction and wretchedness, like that of Israel in Egypt, which was exchanged for one of the utmost dignity and splendour in Canaan; one as different from the former, as a cauldron, discoloured by smoke and soot, is from the bright and beautiful plumage of an eastern dove, glistening interchangeably, as with silver and gold. Thus the Church of Christ emerged from a state of persecution and tribulation, into one of splendour and magnificence. BP. HORNE.

(99.) The Psalmist in commemorating God's former mercies and loving kindnesses, having been led to mention the towering hills of Salmon and Bashan, by a masterly transition suddenly resumes his original subject, with a beautiful apostrophe to those mountains, letting them know, that, however proudly they might lift up their heads above mount Zion, yet this was the mount, which Jehovah had determined to honour with his special presence; thither he was now ascending, with the ark of his strength; and there, between the cherubims, in the place prepared for him, he would "dwell for ever;" till the whole dispensation would be at an end; till the glory of the Lord should be revealed in human nature; till God should be manifest in the flesh; and the true tabernacle and temple should succeed the typical. After that, the privileges of Zion were transferred to the Christian Church; she became, and, while the world lasts, will continue to be, the "hill in which God delighteth to dwell;" she will therefore be justly entitled to the pre-eminence over all that may seem to be great and glorious in the world. BP. HORNE.

(1.) The Psalmist, in the preceding verse, had declared Zion to be the habitation of Jehovah. In this verse is described the majesty and magnificence of his appearance there, as a mighty conqueror of the enemies of his people, riding upon the cherubim, as in a triumphal chariot, with all the hosts of heaven, as it were, in his retinue. Thus God descended on Sinai, with the fire, the cloud, and the glory; thus he manifested himself, when

18 Thou art gone up on high, (2.) thou hast led captivity captive, and received gifts for men; yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily, even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan, mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies, and that the tongue of thy dogs may be red through the same.

taking possession of "the holy place" prepared for him in Zion; (2 Chron. v. 13;) and in some such manner we may suppose King Messiah to have entered at his ascension, when he went up in the clouds, with power and great glory, and all the attendant spirits joined his train, rejoicing to minister to their Lord, and increase the pomp and splendour of that glorious day. **BP. HORNE.**

(2.) When the ark had ascended mount Zion, and was deposited in the place assigned for it, the singers are supposed, by Dr. Chandler, to have proceeded with this part of the Psalm, in which they celebrate the ascension of their God and King, by the symbol of his presence, to the heights of Zion, after having subdued their enemies, and enriched his people with the spoil of the vanquished, and the gifts of the tributary nations; of which much was probably employed in the service of the tabernacle, and afterwards in building the temple, first designed by David, "that the Lord God might dwell," and have a fixed permanent habitation, among his people. But this whole transaction, like many others of old, being a figurative one, the apostle, (Eph. iv. 8,) has applied the words before us to our blessed Saviour, (the true ark, on which the glory rested,) who personally ascended up to the highest heavens, "led captivity captive," by triumphing over his conquered enemies, and having received gifts from his heavenly Father, as the fruits of his victory, gave them unto men, as was most conducive to the establishment of his Church, "that the Lord God might dwell among them." "Thou hast ascended on high;" thou, O Christ, who didst descend, from the right hand of the Majesty in the heavens, to the lower parts of the earth, art again ascended, from the lower parts of the earth, to the right hand of the Majesty in the heavens:

24 It is well seen, O God how thou goest; how thou, my God and King, goest in the sanctuary. (3.)

25 The singers go before, (4.) the minstrels follow after, in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord, in the congregations, from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their council; the princes of Zebulon, and the princes of Nephthali. (5.)

28 Thy God hath sent forth strength for thee; stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem; so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mighty, (6.) are scat-

"thou hast led captivity captive;" thou hast conquered the conqueror, bound the strong one, redeemed human nature from the grave, and triumphantly carried it with thee, to the throne of God; "thou hast received gifts for men, yea, for the rebellious also;" and, being thus ascended into thy glory, thou hast received of the Father the promise of the Spirit, with all his gifts and graces, to bestow upon the sons of men; even upon such as heretofore have not only broken thy laws, but appeared in arms against thee; yet of such as these, converted by the power of thy Gospel, wilt thou form and establish a Church; "that the Lord God may dwell among them;" that so, of thy faithful people, gathered from all parts of the world, may be built up a living temple, "an habitation of God through the Spirit." **BP. HORNE.**

(3.) When the ark was safely deposited, the sacrifices were offered, the solemnity well nigh concluded, and the assembly about to return back, Dr. Chandler supposes the singers to have struck up, and joined in the remaining part of this noble anthem. These words contain a sort of triumph, because this great work of translating the ark was now so happily accomplished. The people of Israel had a pledge and earnest of those great things which God would do for them, by the joyful and victorious manner, in which, with the ark of his presence, he had taken possession of the place prepared for him on mount Zion, and gone "into the sanctuary." A like pledge and earnest of her future enlargement and exaltation, was the ascension of her Lord and Head to the Christian Church. **BP. HORNE**

(4.) The joy and gladness expressed by David, and the house of Israel, when in solemn procession with the sound of vocal and instrumental music,

tered abroad among the beasts of the people, so that they humbly bring pieces of silver ; and when he hath scattered the people that delight in war ;

31 Then shall the princes come out of Egypt ; the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, (7.) O ye kingdoms of the earth ; O sing praises unto the Lord.

33 Who sitteth in the heavens over all, from the beginning : Lo, he doth send out his voice ; yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel ; his worship and strength is in the clouds.

they "brought up the ark of Jehovah, and set it in its place," (2 Sam. vi. 5. 15. 17,) may be considered as a prelude to that voice of universal exultation, with which the Christian Church, in her holy services, doth now celebrate the resurrection and ascension of her Redeemer. *Bp. Horne.*

(5.) In this enumeration of the tribes of Israel, that were present at the removal of the ark, four only are mentioned ; Benjamin and Judah, who dwelt nearest to the city of David ; Zebulon and Naphtali, who were the farthest distant from it ; to shew, as Dr. Chandler observes, the unanimity of the whole nation, and of all the tribes far and near, in attending this solemnity, to testify their willing acknowledgment of David for their king, and the city of David for their capital, where all the great solemnities of religion should be performed, and their annual festivals continually celebrated. Benjamin, though the youngest tribe, is named first, and called the "ruler ;" because from that tribe sprang Saul, the first king of Israel. The attendance of this tribe shewed, that all envy and opposition to David from Saul's party was at an end. Upon David's accession to the crown, Judah became the royal tribe, and supported the throne by its counsels. Zebulon and Naphtali were tribes of eminent learning and knowledge. See Gen. xlix. 21 ; Judges v. 14. Thus, after the publication of the Gospel, the nations flocked into the Church, both those that were near, and those that were afar off ; power, wisdom, and learning, submitted themselves to the kingdom, and conspired to set forth the glory, of Messiah. *Bp. HORNE.*

(6.) The hostile powers being overthrown, and the Church of Israel fully established, the nations around her, even those who had been most given to idolatry, sued for her friendship, and came to Jerusalem, with their gifts and oblations ; as, in like manner, after the defeat of Maxentius and Maximin, the Roman empire, with all its tributary provinces, was added to the Church of Christ. *Bp. HORNE.*

(7.) "Rapt into future times," the prophet exhorteth, not Judea only, but all "the kingdoms of

35 O God, wonderful art thou in thy holy places ; even the God of Israel, he will give strength and power unto his people. Blessed be God.

### EVENING PRAYER.

Psalm 69. (8.) *Salvum me fac.*

SAVE me, O God ; (9.) 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

the earth," to unite in chanting forth the praises of their God and Saviour. In the fulness of time, this exhortation was heard and obeyed. For Eusebius thus describes the state of the Church in the days of Constantine : "There was one and the same power of the Holy Spirit, which was passed through all the members ; one soul in all ; the same alacrity of faith ; one common consent in chanting forth the praises of God." Euseb. Eccles. Hist. book x. chap. 2. And it deserves notice, that the primitive Christians, when, delivered from the rage of persecuting tyrants, they freely celebrated their holy festivals, could find no words so well calculated to express the joy and gladness of their hearts, as the songs of Moses, and David, and the prophets, which seemed to have been divinely penned on purpose for their use, upon that glorious occasion. *Bp. HORNE.*

(8.) The application of many passages in this Psalm to our Lord, made by himself and his apostles, as well as the appointment of the whole, by the Church, to be used on Good Friday, directs us to consider it as uttered by the son of God, in the day of his passion. 1—5 He describeth his sufferings, undergone for the sins of men ; 6, 7, prayeth that his disciples may not be offended at the pain and shame of the cross ; 8—12, relateth the usage he met with at the hands of the Jews ; 13—20, maketh his prayer to the Father ; 21, 22, complaineth of his desolate estate, of the reproach cast upon him, and of the gall and vinegar administered to him ; 23, 29, foretelleth the Judgments of heaven, about to fall upon the Jewish nation ; 30, returneth to the consideration of his own sorrows, and prayeth for deliverance ; 31, 32, praiseth the Father for the accomplishment of that deliverance ; 33, 34, exhorteth all men to come and partake of it, and, 35, the whole creation to join in a chorus of thanksgiving for it ; 36, 37, predicteth the salvation, edification, perpetuity, of the Church. *Bp. HORNE.*

(9.) The Gospels inform us concerning the constancy and patience of Christ under his suffer

dry ; my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head ; they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee. (16.)

6 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.

7 And why ? for thy sake have I suffered reproof ; shame hath covered my face.

8 I am become a stranger unto my brethren, even an alien unto my mother's children. (11.)

9 For the zeal of thine house hath even eaten me, and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept, and chastened myself (12.) with fasting, and that was turned to my reproof.

11 I put on sackcloth also, and they jested upon me.

12 They that sit in the gate speak against me, and the drunkards make songs upon me.

ings : the sufferings themselves (those in particular of his soul) are largely described in the Psalms ; many of which, and this among the rest, seem to have been indited beforehand by the Spirit, for his use in the day of trouble. BP. HORNE.

(10.) These words, in the mouth of David, or any other sinful son of Adam, are plain enough. They may, nevertheless, be spoken, as the rest of the Psalm is, in the person of Christ, concerning the iniquities committed by us, but "laid on him ;" which he therefore mentions, as if they had been his own ; the head complaining of diseases incident only to the members. See Isa. liii. 6.

BP. HORNE.

(11.) The Jews were Christ's "brethren," according to the flesh. To them he was a "stranger and an alien." "He came to his own, and his own received him not." "We know," said they, "that God spake unto Moses ; but as for this fellow, we know not from whence he is ;" And again, "Thou art a Samaritan, and hast a devil." John i. 11 ; ix. 29 ; viii. 48. The ground of all this enmity was the "zeal" of Christ for the reformation and purification of the Church, which he manifested in his proofs and exhortations, as also by the emblematical act of driving the buyers and sellers out of the temple. Upon this latter occasion, the Evangelist tells us, "his disciples remembered that

13 But, Lord, I make my prayer unto thee in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy, even in the truth of thy salvation.

15 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.

16 Let not the water-flood drown me, neither let the deep swallow me up ; and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving-kindness is comfortable ; turn thee unto me according to the multitude of thy mercies :

18 And hide not thy face from thy servant ; for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it ; O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart : I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat ; and when I was thirsty, they gave me vinegar to drink.

it was written," that is, it was predicted of Messiah in this Psalm, "The zeal of thine house hath eaten me up." John ii. 17. Therefore, as he adds immediately, "the reproaches of them that reproached thee fell on me." In calumniating and blaspheming the works of the Son of God, the Jews reproached both the Father who gave him those works to do, and the Spirit, by which he did them : all which reproaches fell on the man Christ, as the visible instrument employed in the doing of them. This last passage is thus quoted and applied by St. Paul, "Even Christ pleased not himself : but, as it is written, The reproaches of them that reproached thee fell on me." Rom. xv. 3.

BP. HORNE.

(12.) To expiate the sins of his creatures, the King of glory became a man of sorrows ; he put on mortal flesh, as a penitential garment ; he fasted, and prayed, and mourned, and wept, and humbled himself to the dust, as if he had been the offender, and we the righteous persons that needed no repentance. "And what return was made him ? "It was to his reproach, and he became a proverb to them," for whom he suffered. "They that sat in the gate," or, on the "judgment-seat," which used to be in the gates of cities, even the senators and judges of the Land, the chief priests and elders, spake against him," with cool and deliberate

23 Let their table be made a snare (13.) to take themselves withal; and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, (14.) that they see not; and ever bow thou down their backs.

25 Pour out thine indignation (15.) upon them, and let thy wrathful displeasure take hold of them.

26 Let their habitation be void, and no man to dwell in their tents. (16.)

malice; while he was "the song of the drunken," and profligate, who more grossly insulted and derided him.

Bp. HORNE.

(13.) That this and the following verses are to be understood in the future sense by way of prediction, and not as an imprecation, is affirmed by St. Augustine: and indeed the original is most fitly rendered in the future "shall be." And so doth the Jewish Arab interpreter observe, that such seeming imprecations, as here and elsewhere occur in this book of Psalms, are not so much by way of imprecation, as by way of prophecy or prediction of what in God's first judgement would certainly befall. *Dr. Hammond.* At this verse beginneth a prediction of those dreadful judgments which heaven has since inflicted upon the crucifiers of the Lord of glory. By their "table becoming a snare, and their peace-offerings a trap," is pointed out the consequence of the Jews adhering to the legal services, in opposition to him who is "the end of the law for righteousness." After his sufferings and exaltation, to continue under the law became not only unprofitable; but destructive, inasmuch as it implied a denial of Messiah's advent, and a renunciation of every evangelical benefit and blessing.

Bp. HORNE.

(14.) They, who loved darkness rather than light, by the righteous judgement of God were permitted to walk on in darkness, while the blind led the blind. And such still continues to be the state of the Jews, notwithstanding the intolerable weight of woe which made "their loins shake," and bowed down their backs to the earth. "The veil remaineth yet upon their hearts," in the reading of the Old Testament; nor can they see therein "the things which belong unto their peace." These last two verses are cited, as spoken of Israel, by St. Paul. Rom. xi. 9, 10.

Bp. HORNE.

(15.) Never was "indignation so poured out," never did "wrath so take hold" on any nation, as on that, which once was, beyond every other, beloved and favoured. "The wrath," says St. Paul, (1 Thess. ii. 16.) "is come upon them to the uttermost," to the very last dregs of the cup of fury.

Bp. HORNE.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another, (17.) and not come into thy righteousness.

29 Let them be wiped out of the book of the living, and not be written among the righteous.

30 As for me, (18.) when I am poor and in heaviness, thy help, O God, shall lift me up.

(16.) Our Lord seems to have had this passage in his view, when he said to the Jews, "Behold, your house is left unto you desolate:" Matt. xxiii.

38. Jerusalem was by the Roman armies destroyed on the foundations. It hath been rebuilt, and inhabited by Gentiles, by Christians, and by Saracens, but no more by the Jewish people. It is remarkable, that this verse is applied, (Acts i. 20.) to Judas, considered as the head and representative of that apostate nation, which rejected and delivered up its Prince and Saviour to be crucified. "He was guide to them that took Jesus:" Acts i. 16. The punishment, therefore, as well as the sin of Israel, is portrayed in his person, and the same prophecy is applicable to him and his countrymen.

Bp. HORNE.

(17.) As they added affliction to the afflictions of Christ, so God permitted them to go on, blinded and deserted, in their wickedness, "adding sin to sin," filling up the measure of their fathers, still obstinately refusing to come into the Church, and partake of the righteousness which is by faith.

Bp. HORNE.

By "the book of the living," in which the names of the "righteous are written," is to be understood the register of the true servants and worshippers of God, of those who are "justified," or made "righteous," through faith. In this register, the names of Abraham, Isaac, and Jacob, the ancient fathers of the Israelitish race, with their true children, stand recorded; but the degenerate and apostate Jews have been long since "blotted out;" they are no longer the peculium of heaven; nor have they any part or portion in the inheritance of the sons of God.

Bp. HORNE.

(18.) Here, as in the 22d, and many other Psalms, the scene changes from sorrow to joy; from a state of suffering to one of triumph; from the passion to the resurrection. Jesus, risen from the dead, declares his resolution of praising and magnifying the Father, for the salvation of the world, happily accomplished by his labours and sufferings, which were now for ever at an end. The Church does the same incessantly, on earth, and in heaven.

Bp. HORNE.



31 I will praise the name of God with a song, and magnify it with thanksgiving.

32 This also shall please the Lord better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God and your soul shall live.

34 For the Lord heareth the poor, and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Sion, (19.) and build the cities of Judah, that men may dwell there, and have it in possession.

37 The posterity also of his servants (20.) shall inherit it; and they that love his name shall dwell therein.

Psalm 70. (21.) *Deus, in adiutorium.*

HASTE thee, O God, to deliver me; make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul; let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame, that cry over me, There, there.

4 But let all those that seek thee be joy-

ful and glad in thee: and let all such as delight in thy salvation say always, The Lord be praised.

5 As for me, I am poor, and in misery: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

### *The Fourteenth Day.*

#### MORNING PRAYER.

Psalm 71. (22.) *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust; (23.) 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 always 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

(19.) The salvation and edification of the Church followed the passion and resurrection of Christ. "God will save Sion," that is, the Church, which at first consisted of the apostles, who were Jews, and others of that nation by them converted to the faith. "And build the cities of Judah," or cause churches to arise in all the world, which shall from thenceforth take the names, and inherit the privileges, of "Israel and Judah; that men," even such as God shall call from among the nations, "may dwell there," as citizens of the new Jerusalem, "and," instead of the rejected Jews, "have it in their possession." **BP. HORNE.**

(20.) The continuation of the Church in the posterity of the faithful, is here predicted. Accordingly, the descendants of the proselyted Gentiles have been in possession of the Gospel privileges, for above 1700 years. And thus it will be, while they abide in the faith, and "love the name," of Jesus. Should the Gentiles apostatize as the Jews, and the Jews be converted as the Gentiles were, then the Gospel would go from the Gentiles to the Jews, as before it went from the Jews to the Gentiles; then would there "come out of Sion the deliverer, to turn away ungodliness from Jacob." Rom. xi. 26.

**BP. HORNE.**

(21.) The words of this Psalm occur, without any material variations, in Ps. xl. verse 16, to the

end. The reader is therefore referred thither for the exposition; as before, in the case of the 53d and 14th Psalms.

**BP. HORNE.**

(22.) The Psalmist, sorely distressed in his old age (see ver. 8. and 16,) by the rebellion of Absalom, which was his great affliction at that period of life, ver. 1, prayeth for the divine assistance; pleading God's righteousness, 2, and promise; 3, the iniquity of his persecutors; 4, 5, the mercies vouchsafed him from his birth; 6, 7, his being deserted and given up by man; 8, his old age; 9 the taunts and insults of his adversaries; 10, he repeateth his request; 11, prophesieth the downfall of his enemies; declareth, 12, his hope, 13, his gratitude, 14, his faith; 15, 16, wisheth to be preserved, that he might shew forth the power and glory of God, whose righteousness and marvellous acts, 17, he extollet, and thence, 18, 19, promiseth himself a final redemption from all his troubles, and a restoration to honour and comfort; when, 20—22, he shall sing and speak the praises of the Lord. **BP. HORNE.**

(23.) The promises of salvation are made to those, who, renouncing all confidence in the world and themselves, "trust" in God alone for it. For this reason the Psalmist so often begins his prayer with a declaration of his "faith," which is to the soul in affliction, what an anchor is to a ship in distress. **BP. HORNE.**

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 (24.) unto many, but my sure trust is in thee.

7 O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age ; forsake me not when my strength faileth me :

9 For mine enemies speak against me ; (25.) and they that lay wait for my soul take their counsel together, saying, God hath forsaken him ; persecute him, and take him ; for there is none to deliver him.

10 Go not far from me, O God ; my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul ; let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide away, and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation ; for I know no end thereof.

14 I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now ; therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed, until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very

(24.) David, banished from his kingdom, was regarded as a "wonder," or a prodigy of wretchedness ; Christ, in his state of humiliation upon earth, was a "sign," every where "spoken against," as Simeon foretold he would be. Luke ii. 34.

BP. HORNE.

(25.) They who saw David ascending mount Olivet in tears, when Absalom had driven him from Jerusalem, and they who beheld Jesus led forth out of the same Jerusalem, to be crucified on mount Calvary, were tempted to regard both the one and the other, as finally deserted by God. They who view the Church, or any member thereof, under affliction and persecution, are too frequently tempted to think the same, and to act accordingly ; though they are so plainly taught the contrary, by the restoration of the king of Israel, and the resurrection of the Son of God.

BP. HORNE.

high, and great things are they that thou hast done : O God, who is like unto thee !

18 O what great troubles and adversities hast thou showed me ! (26.) and yet didst thou turn and refresh me ; yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour, and comforted me on every side :

20 Therefore will I praise thee, (27.) and thy faithfulness, O God, playing upon an instrument of music : unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee ; and so will my soul, whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long ; for they are confounded and brought unto shame, that seek to do me evil.

Psalm 72. (28.) *Deus, judicium.*

GIVE the king thy judgments, O God, and thy righteousness unto the king's son. (29.)

2 Then shall he judge thy people according unto right, and defend the poor.

3 The mountains also shall bring peace, and the little hills righteousness unto the people. (30.)

4 He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sun and moon endureth, (31.) from one generation to another.

6 He shall come down like the rain (32.) into a fleece of wool, even as the drops that water the earth.

7 In his time shall the righteous flourish ;

(26.) In David, delivered out of his troubles, and restored to his throne, we behold our Lord, after his "great and sore trouble, literally quickened, or revived, brought up again from the depths of the earth, increased in greatness, and comforted on every side." In him we were virtually, by his grace we are actually, raised from sin and sorrow, to righteousness and comfort ; and through his power we shall be raised, from dust and corruption, to glory and immortality.

BP. HORNE.

(27.) The truth of God, in accomplishing his promises, by the redemption of our souls, and the confusion of our spiritual enemies, is a subject which demands a never-ceasing tribute of gratitude and love, of praise and thanksgiving. To celebrate it aright, with the melody of instruments, voices, and affections, all in perfect concord, is the duty and delight of the church militant ; which, when

yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other, and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him; his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts. (33.)

11 All kings shall fall down before him; all nations shall do him service.

thus employed, affords the best resemblance of the church triumphant. **BP. HORNE.**

(28.) David praying for Solomon, foretelleteth his peaceful and glorious reign, and under that figure in most lively and beautiful colours pourtrayeth the kingdom of Messiah; 1—4, its righteous administration; 5, its duration; 6, 7, its blessings; 8, its extent; 9—11, the accession of the Gentiles to it; 12—14, the redemption to be wrought, and, 15, the prayers and praises to be offered up in it; 16, its miraculous increase and fruitfulness; 17, its perpetuity and universality; 18, 19, a doxology sung to God for it. **BP. HORNE.**

(29.) In this prophetic prayer, the aged monarch of Israel, about to resign the kingdom into the hands of his son Solomon, makes unto God the request of a wise father for him. He asks such a portion of wisdom and integrity from above, as might enable the young prince to govern aright the people of God, and to exhibit to the world a fair resemblance of that king of Israel, who was, in the fulness of time, to sit upon "the throne of his father David;" (Luke i, 32:) "to reign in righteousness;" (Isa. xxxii. 1:) and "to have all judgment committed unto him." John v. 22. **BP. HORNE.**

(30.) In other words, peace, manifested by its consequence, plenteousness, shall be upon all the mountains and little hills of Judea, by means of that righteous judgment which Solomon will execute in the land. And thus in the days of the Messiah, "Beautiful upon the mountains were the feet of them that brought the glad tidings of peace;" which the fruits of the Spirit, in the Churches, plainly shewed to have been derived from above, through the righteousness of the Redeemer, producing "peace on earth." **BP. HORNE.**

(31.) The kingdom of Solomon continued, in his own person, only for forty years; but in his seed, that is, Christ, it is established throughout all generations. He reigneth "over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 33. His dominion over the world by his providence, and in the Church by the influences of his grace, is to be coeval with that of the celestial

12 For he shall deliver the poor (34.) when he crieth; the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy, and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong; and dear shall their blood be in his sight.

15 He shall live, (35.) and unto him shall be given of the gold of Arabia; prayer shall be made ever unto him, and daily shall he be praised.

luminaries in nature. And when the "moon shall be confounded and the sun ashamed," when the heavens shall be dissolved, and the earth burnt up, "the Lord of hosts shall reign on mount Zion," in the Jerusalem above, in glory everlasting. See Isa. xxiv. 23. **BP. HORNE.**

(32.) Refreshing and salutary, as the drops of heaven to the shorn and parched grass, is the mild administration of a wise and pious prince to his subjects. And what image can convey a better idea of those most beneficial and blessed effects, which followed the descent of the Son of God upon the earth, and that of the Spirit, at the day of Pentecost? The prophets abound with descriptions of those great events, couched in terms borrowed from the philosophy of rain and dew. See Isa. xlv. 3; lv. 10; Hos. xiv. 5; Heb. vi. 7. In the last words of David, the reign of Messiah is described under this figure: "he shall be as the tender grass, springing out of the earth by clear shining after rain." 2 Sam. xxiii. 4. **BP. HORNE.**

(33.) This verse suggesteth to our meditation several curious and interesting particulars, all tending to one and the same end. As, 1. The magnificent presents and immense treasures, brought to Solomon from Tarshish, and the isles of the Gentiles: 1 Kings x. 22, &c. 2. The coming of the Queen of Sheba from the south, with her gifts and acknowledgments, to Jerusalem. 3. The offerings made by the eastern magi, as the first-fruits of the Gentiles, to the Saviour of the world. And, lastly, the accession of the nations to the faith, (even these "isles of the Gentiles,") bringing their glory and honour into the city of God. See Isa. xlix, lx; Rev. xxi. 24. **BP. HORNE.**

(34.) These three verses, considered as describing the just and merciful administration of Solomon, need no exposition. As prophetic of Messiah's reign, they may be thus connected with the context, and paraphrased; The kings and the nations of the earth shall accede to the Church of Christ, induced so to do by the fame of his mercy, no less than by that of his majesty. They shall hear of the great deliverance wrought by him for

16 There shall be an heap of corn (36.) in the earth, high upon the hills; his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His name shall endure for ever; his name shall remain under the sun amongst the posterities, which shall be blessed through him; and all the heathen shall praise him.

18 Blessed be the Lord God, (37.) even the God of Israel, which only doeth wondrous things;

19 And blessed be the name of his majesty for ever: and all the earth shall be filled with his majesty. Amen, amen.

### EVENING PRAYER.

Psalm 73. (38.) *Quam bonus Israel!*

TRULY God is loving (39.) unto Israel: even unto such as are of a clean heart.

the poor in spirit, who make their prayer unto him, confessing their sins, and acknowledging the inability of any creature, in heaven or earth, to recover them from their lost estate. These he shall spare, and pardon, and save from sin, and from death, and from hell. He shall, for this purpose, break the snares, and destroy the power, of their great oppressor, the devil; and so dear shall their blood be in his sight, that he shall shed his own for it; after which, arising to a new and immortal life, he shall accomplish the eternal redemption of his servants.

BP. HORNE.

(35.) As Solomon's reign was long and prosperous, that of Messiah is everlasting and glorious: as the rich brought presents to the one; so the nations offered up themselves, their possessions, their souls and their bodies, to the other: as the former was continually "prayed for," and blessed by his subjects, who owed peace and plenteousness to his government; so, with regard to the latter, prayer is made ever in the Church, for the increase and consummation of his kingdom; and "daily is he praised" by his people, for all the riches of grace, for all the comforts of the Spirit, and for all the hopes of glory, which they possess and enjoy through him.

BP. HORNE.

(36.) As if it were said, The blessings of this spiritual kingdom shall be multiplied, like the produce of a very fruitful year, when the barren mountains yield a plentiful crop, and the standing corn shakes with the wind upon the hills, as the trees do upon Libanus and other mountains: and the cities shall yield forth fruit from this word sown among them, as kindly as the grass grows in a fertile pasture.

Dr. Nicholls.

(37.) Blessed, therefore, be thou, O Lord Jesus!

2 Nevertheless my feet were almost gone, my treading had well nigh slipt. (40.)

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

4 For they are in no peril of death; but are lusty and strong.

5 They come in no misfortune like other folk; neither are they plagued like other men.

6 And this is the cause that they are so holden with pride, and overwhelmed with cruelty.

7 Their eyes swell with fatness, and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy; their talking is against the Most High.

9 For they stretch forth their mouth unto the heaven, and their tongue goeth through the world.

for thou art the Lord God, even the God of Israel, who hast wrought such miracles of mercy, for the salvation of the Church: and blessed, by the tongues of men and angels, be thy holy and glorious name; and let the whole earth be filled with the amazingly transcendent and inconceivable majesty of thy most excellent glory, for evermore! So be it, so be it.

BP. HORNE.

(38.) Most of the Psalms from this to the 107th are attributed to Asaph: supposed by some to be the famous singer in David's time, (1 Chron. xvi. 5; 2 Chron. v. 12:) by Bp. Patrick to be Asaph the seer, who lived in the days of Hezekiah, (2 Chron. xxix. 30;) and whose Psalms were ordered to be sung together with those of David by that prince. But the house of Asaph being a noted family of the tribe of Levi, there were probably several composers of Psalms of that name, whose compositions are brought together in this collection.

Dr. Nicholls.

The person speaking in this Psalm relates, 1—3, the process of a temptation, occasioned by his beholding the prosperity of wicked men upon earth, which he describes, 4—11, with, 12, 13, the suggestions of nature on the occasion; but, in opposition to these, grace urges, 14, the examples of saints, 15, the difficulty of judging concerning God's dispensations, and, above all, 16—19, the final issue of things at the last day, and the end of that prosperity, which had excited his envy. Perfectly satisfied with these considerations, 20, 21, he owns his uneasiness to have sprung from his ignorance; and, 22—27, closes the Psalm with the most affectionate expressions of his full trust and confidence in the divine mercy and goodness. No temptation is more common, or formidable, than that above men-

10 Therefore fall the people unto them, and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it? is there knowledge in the Most High?

12 Lo, these are the ungodly: (41.) these prosper in the world; and these have riches in possession: and I said, Then have I cleansed (42.) my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished, and chastened every morning.

14 Yea, and I had almost said (43.) even as they; but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this; but it was too hard for me.

16 Until I went into the sanctuary of God: then understood I the end of these men.

17 Namely, how thou dost set them in slippery places, and castest them down and destroyest them.

tioned. A more powerful and effectual antidote to it cannot be devised, than this most instructive and beautiful Psalm affords.

BP. HORNE.

(39.) This declaration seems to be the result of a long struggle in the mind of the Psalmist, between nature and grace, in which the latter proves victorious, and, notwithstanding all appearances to the contrary, determines, against the suggestions of the former, that God is the same good and merciful God to his church and people, if they do but preserve inviolable their fidelity to him, whether, in this world, they enjoy prosperity, or endure affliction.

BP. HORNE.

(40.) Temptations impede the progress of the Christian in the way of righteousness, and incline him to fall; as it happens to one who walks in a slippery path. The temptation, here complained of, is that excited by seeing wealth and honour in the hands of infidelity and villainy, while the faithful servants of God are covered with infamy, and oppressed by poverty. A prospect of this sort is apt to make us distrust the love of heaven towards us, and its providence over us. For our benefit, therefore, in the course of this Psalm, the disease is particularized, and the remedy prescribed.

BP. HORNE.

(41.) The temptation is now stated in its full force. "These" worthless, ungodly, blasphemous wretches, whose characters I have been delineating, "these" are the men who prosper in the world, who succeed in every thing they undertake, and roll in riches! What are we to think of God, his providence, and his promises?

BP. HORNE.

(42.) Nature will be apt upon this occasion to

18 O how suddenly do they consume, perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh; so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved, (44.) and it went even through my reins.

21 So foolish was I, and ignorant, even as it were a beast before thee.

22 Nevertheless, I am always by thee; (45.) for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, and after that receive me with glory.

24 Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish; thou hast destroyed all them that commit fornication against thee.

suggest that all my faith, my charity, and my devotion, all my watching, and fastings, in short, all the labour and pains I have taken in the way of goodness, have been altogether vain and fruitless: since, while the rebellious enemies of God enjoy the world and themselves at pleasure, I, who continue his servant, am in perpetual tribulation and affliction.

Bp. Horne.

(43.) The Psalmist, having thus particularized the disease, proceeds now, like a skillful physician of the soul, to prescribe a medicine for it, which is compounded of many salutary ingredients. And first, to the suggestion of nature, grace opposes the examples of the children of God, who never fell from their hope in another world, because of their sufferings in this. For a man, therefore, to distrust the divine goodness on that account, is to belie their hope, renounce their faith, and strike his name out of their list.

BP. HORNE.

(44.) The Psalmist, fully satisfied with the conduct of Providence, reflects upon the folly of his former uneasiness, and humbly owns, that his doubts were occasioned solely by his ignorance of God's ways; while he formed his judgment of them without having duly taken into consideration the final issue of things. The last day, when it comes, will bring with it a solution of all difficulties. He who bears impressed upon his mind such an idea of that day, as the Scriptures can give him, may solve them now.

BP. HORNE.

(45.) The remainder of the Psalm contains the most dutiful and affectionate expressions of a mind perfectly at ease, and reposing itself, with comfortable assurance, on the loving kindness of the Lord,

27 But it is good for me (46.) to hold me fast by God, to put my trust in the Lord God, and to speak of all thy works in the gates of the daughter of Zion.

Psalm 74. (47.) *Ut quid, Deus?*

O GOD, wherefore art thou absent from us so long, why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation, (48.) whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance, and mount Zion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy, which hath done evil in thy sanctuary.

5 Thine adversaries roar (49.) in the midst of thy congregations, and set up their banners for tokens.

of which it had experienced a fresh instance, in its support under the late temptation, and complete victory over it. "I am continually with thee," as a child under the tender care of a parent; and, as a parent, during my danger of falling in a slippery path, "thou hast holden me," thy child, "by my right hand."

BP. HORNE.

(46.) As if the Psalmist had said, in other words, Hear, therefore, the conclusion of the whole matter. Let others, dazzled by the blaze of worldly prosperity, forsake God, to obtain a share of it; or murmur against him, because they cannot obtain it. I am persuaded, it now is, and finally will be, "good," delightful, profitable, and honourable, "for me to draw near," and join myself "to him;" which, in this life, I can do no otherwise, than by believing and hoping in his holy name; "I will put my trust in the Lord God," and excite others to do the same by "declaring his works," and dispensations; that all may perceive what an amazing difference will one day be made, between him who lusteth after the creature, and him who loveth the Creator.

BP. HORNE.

(47.) This is another Psalm, composed during the time of the captivity by another Asaph, different from the author of the foregoing. It contains a very mournful relation of the destruction of the temple most probably by Nebuchadnezzar's soldiers, and of the miserable calamities and reproaches which the Jews sustained in their captivity.

Dr. Nicholls.

Upon whatever occasion this Psalm might have been originally composed, it is plainly intended for the use of the Church in time of persecution. 1. She bemoans herself as deserted by God; the return of whose favour she entreats, 2, 3, on account

6 He that hewed timber afore (50.) out of the thick trees, was known to bring it to an excellent work.

7 But now they break down all the carved work thereof with axes and hammers.

8 They have set fire upon thy holy places, (51.) and have defiled the dwelling place of thy name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether; thus have they burnt up all the houses of God in the land.

10 We see not our tokens; there is not one prophet more; no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour? (52.) how long shall the enemy blaspheme thy name? for ever?

12 Why withdrawest thou thy hand? why pluckest thou not thy right hand out of thy bosom, to consume the enemy?

of his having redeemed her; 4—10, of the ravages made, and, 11, the reproaches thrown out, by the enemy; 12—16, she reminds him of the wonders formerly wrought in her behalf, and, 17, 18, of his power and goodness, manifested in the common course of nature; 20, of the relation in which she stands to him; 21, of his covenant; 22, 23, of the honour of his name, and, 24, the increasing fury of her adversaries, just ready to swallow her up.

BP. HORNE.

(48.) The Israelitish Church pleads for mercy, upon these considerations, that God had vouchsafed to redeem her from the Egyptian bondage, and to fix his residence on mount Zion, all which would prove to have been done in vain, should he leave her, at last, in the hands of her enemies. The redemption by Jesus Christ, and his habitation in the Church Christian by his Spirit, are the corresponding arguments to be urged, on similar occasions, by her, and by the believing soul. BP. HORNE.

(49.) No sound can be more shocking than the confused clamours of an heathen army sacking the temple; no sight so afflicting, as that of "the abomination of desolation standing in the holy place."

BP. HORNE.

(50.) As if it were said, It is well known from the sacred records of our nation, to what admirable beauty the skilful hand of the artificers brought the rough cedar trees, which were cut down by the hatchets of Hiram's woodmen in the thick Tyrian forests. 1 Kings v. 10. But now they tear down all the curious carvings, that cost so much time and exquisite labour, with axes and hammers, and such other rude instruments of iron. Dr. Nicholls.

(51.) The gates of the second temple were set on fire by Antiochus; (see 1 Macc. iv. 38.) but

13 For God is my King of old ; the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea (53.) through thy power ; thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces, (54.) and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, (55.) and waters out of the hard rocks ; thou driedst up mighty waters.

17 The day is thine, and the night is thine ; thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth ; thou hast made summer and winter.

19 Remember this, O Lord, (56.) how the enemy hath rebuked ; and how the foolish people hath blasphemed thy name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies ; and forget not the congregation of the poor for ever.

21 Look upon the covenant ; (57.) for all

the whole fabric of the first was burnt by Nebuchadnezzar.

*Bp. Horne.*

(52.) To an enumeration of calamities succeeds a prayer for deliverance, grounded on the necessity of God's vindicating the honour of his name from the insolent and blasphemous reproaches and scoffs of the enemy ; (see Ezek. xx. 9.) He is, therefore, entreated to make bare his arm in the sight of the nations, and to let his right hand become glorious in the vindication of his name, and the defence of his inheritance.

*Bp. HORNE.*

(53.) The first part of this verse alludes to that marvellous act of Omnipotence, which divided the Red sea, for Israel to pass over ; the second part, to the return of its waves upon the heads of the Egyptians, who, like so many sea-monsters, opening their mouths to devour the people of God, were overwhelmed, and perished in the mighty waters. The Christian Church is taught to contemplate, under this figure, the salvation of her children, and the destruction of their spiritual enemies, by the waters of baptism : (see 1 Cor. x. 2, and the Office of Baptism in the Church of England.) Parallel to this passage in our Psalm, is that most sublime one, Isa. li. 9, 10, 11.

*Bp. Horne.*

(54.) "Leviathan" stands for Pharoah, or the Egyptian power, represented by the Egyptian animal, the crocodile of Nile, the Egyptian river. The "heads of leviathan" are the princes of Egypt, the leaders of the Egyptian armies. And "the people, or inhabitants, of the wilderness," to whom they were given for a prey, are not men, but a species of wild beasts, haunting the deserts. See Isa. xiii. 21 ; and xxxiv. 14. The sense therefore is, that the bodies of Pharoah and his captains were thrown

the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed ; but let the poor and needy give praise unto thy name.

23 Arise, O God, maintain thine own cause ; remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies. the presumption of them that hate thee increaseth ever more and more.

### *The Fifteenth Day.*

### MORNING PRAYER.

Psalm 75. (58.) *Confitebimur tibi.*

UNTO thee, O God, do we give thanks ; yea, unto thee do we give thanks.

2 Thy name also is so nigh ; and that do thy wondrous works declare.

on shore by the sea, and so became food for the wild beasts of the neighbouring deserts. The final destruction of the adversaries of Messiah's kingdom is described at large under a like image. Revelations xix. 17, &c.

*Bp. HORNE.*

(55.) Two other remarkable exertions of the divine power in favour of the Israelites are here referred to. Water was brought out of the rock, to satisfy their thirst in time of drought ; and the river Jordan was dried up, to open the passage for them into Canaan. In the former of these transactions, faith beholds the water of life springing from the Rock of salvation ; in the latter are discerned the mystic death and resurrection of Christians, as a prelude to the corporeal ; when, rising from the depths of the grave, they shall enter into the kingdom of heaven.

*Bp. HORNE.*

(56.) After endeavouring to support her own faith, and excite the zeal of God for his inheritance, by a rehearsal of former mercies, the Church again urges the argument of "reproach," touched on before at ver. 11, and then reminds her Saviour of that endearing appellation of his "turtle-dove," by which he had not disdained to address her in times past. This turtle-dove, simple, defenceless, solitary, meek, timid, and mournful, was in danger of being speedily devoured by her inveterate and implacable enemies ; who, like birds of prey, beset her on all sides, thirsting impatiently for her blood.

*Bp. Horne.*

(57.) The main anchor of the holy ark, in storms and tempests, is faith in the covenant of grace, made from the beginning in Messiah ; communicated to Noah, Abraham, David, &c., as his illustrious representatives, and in them to the house

3 When I receive the congregation, (59.) I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly; and to the ungodly, Set not up your horn. (60.)

6 Set not up your horn on high, and speak not with a stiff neck;

7 For promotion cometh neither from the east, nor from the west, nor yet from the south.

8 And why? God is the Judge; he putteth down one, and setteth up another.

9 For in the hand of the Lord (61.) there

of Israel; accomplished (as Zacharias beareth witness by his song, Luke i. 72, &c.) at the birth of Christ, and then extended to the Gentiles. To this covenant, and the promises made therein, the Church here appeals, at a time when the enemy ravaged the promised land at pleasure, and every thing seemed to forebode the utter extirpation of the law and people of God. Hither, therefore, the soul is to fly for refuge, when nothing else seems capable of affording any. **BP. HORNE.**

(58.) This Psalm was composed, either by David, or by Asaph in David's name and person. It seems to relate to the time when David had entered upon, but not got full possession of, the kingdom. **Poole.**

The prophet, 1, 2, gives thanks, with the Church, to God for the manifestation of his name, and the wonders of salvation wrought thereby. 3, He declares his resolution of executing judgment and justice in his kingdom, which, 4, had been in disorder and confusion; 5, 6, he rebuketh the wicked; 7—10, reminds them of the power, providence, counsels, and judgments of God; 11, 12, he concludes with repeating his resolution to praise God, to break the power of wickedness, and to establish righteousness. **BP. HORNE.**

(59.) The first verse was spoken by many persons; "Unto thee, O God, do we give thanks;" here the speaker is one, and that one is plainly a ruler, who promises, that when he shall have "received the congregation," or, as some render it, "when he shall have gotten an appointed, or fit time, or season," that is, when he shall be established in power and authority, at a fit time and place, he will "judge uprightly," and introduce a thorough reformation into a kingdom, which, as we shall find by the following verse, stood greatly in need of it. From these circumstances it should seem most probable, that David is speaking of his advancement to the throne of Israel, and the intended rectitude of his administration, when he should be settled thereon. What David did in Israel, was done in the Church universal by him,

is a cup, and the wine is red; it is full mixt, and he poureth out of the same.

10 As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob, and praise him for ever.

12 All the horns of the ungodly (62.) also will I break, and the horns of the righteous shall be exalted. ①

Psalm 76. (63.) *Notus in Judæa.*

IN Jewry is God known; (64.) his name is great in Israel.

who sat upon the throne of David, when he "received," for his inheritance, the great "congregation" of the Gentiles, and the earth was full of the "righteousness" of Jehovah. **BP. HORNE.**

(60.) The principal strength and defence of some beasts consisting in their horns, the word "horn" in Scripture language is used as an emblem of strength and power. To "lift up the horn" signifies to behave in a haughty boasting manner: to "break," or "cut off the horn," is to lessen the power of any one: and to "exalt the horns" is to raise and extend it. It seems to have been a custom among some nations in times of peculiar triumph and rejoicing, for the great men to march in procession with a kind of "horn" bound upon their foreheads; and to prevent it from slipping off, they were obliged to hold their "necks" in a "stiff" erect position. **Travell.**

(61.) As the choicest of heavenly blessings are frequently in Scripture represented by the salutary effects of wine, a cup of which the master of the family is supposed to hold in his hand, ready to distribute due portions of it to those around him; so from the noxious and intoxicating qualities of that liquor, when drunk strong, and in too large a quantity, is borrowed a most tremendous image of the wrath and indignation of Almighty God. Calamity and sorrow, fear and trembling, infatuation and despair, the evils of the present life, and of that which is to come, are the bitter ingredients which compose this most horrible cup of mixture. It is entirely in the hand and disposal of God, who, through every age, has been pouring out, and administering of its contents, more or less, in proportion to the sins of men. But much of the strength and power of the liquor still remains behind, until the day of final vengeance. It will be then exhausted, even to the dregs, by unrepenting rebels; when "burning coals, fire, and brimstone," and eternal "tempest," shall be "the portion of their cup." **Psalm xi. BP. HORNE.**

(62.) The prophet determines, as every good governor should do, to exert the authority with which



2 At Salem is his tabernacle, and his dwelling in Zion.

3 There brake he the arrows (65.) of the bow, the shield, the sword, and the battle.

4 Thou art of more honour and (66.) might than the hills of the robbers.

5 The proud are robbed; (67.) they have slept their sleep; and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob, both the chariot and horse are fallen.

7 Thou, even thou art to be feared; and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven; the earth trembled, and was still,

9 When God arose to judgment, and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise, and the fierceness of them shalt thou refrain.

11 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. (68.)

12 He shall refrain the spirit of princes, and is wonderful among the kings of the earth.

he was entrusted; to break the power of triumphant wickedness, and to exalt that righteousness which exalteth a nation; hereby rendering himself a fit image of him, who hath since done away transgression, and brought in everlasting righteousness, who will one day turn the wicked into hell, and exalt his faithful servants to reign with him in heaven. Already he reigns in them upon earth; causing "all carnal affections to die in them, and all things belonging to the Spirit to live and grow in them."

*Bp. Horne.*

(63.) It is obvious at first sight to any one who reads this Psalm, that it was composed, as a thanksgiving hymn, on account of some great deliverance, wrought for his people, by the immediate hand of God. The miraculous destruction of the Assyrian army by the angel, in the days of king Hezekiah, is generally pitched upon, as the subject of it, and affirmed to be so by the ancient Greek inscription prefixed to it in the Septuagint version. The prophet, 1, 2, declares the glory which God hath gotten him in Israel; 3—6, describes the circumstances of the deliverance, with, 7, a reflection thereupon; 8—10, he mentions the effects it had produced among the nations, and, 11, 12, those which it ought to produce in Israelitish hearts. The ideas are to be transferred to the salvation of the Church universal, by the destruction of sin and Satan, and the overthrow of the persecuting powers.

*Bp. Horne.*

(64.) On occasion of some great deliverance, the prophet speaks in transport concerning that presence and protection of God, which the highly favoured Judah once enjoyed. She enjoyed them while she continued faithful, and really was what she professed to be. But, on account of her infidelity, and rejection of her Messiah, an alteration of circumstances has taken place. The Gentile Christian Church hath succeeded to the privileges of the Israelitish. In her now "God is known" by the Gospel; and "his name is great" in her, by reason of all the mighty wonders which he hath

wrought for her: she is the true "Salem," or city of peace; she is the true "Sion," the spiritual, holy, and beloved hill; and in her is the "tabernacle" and "dwelling place" of God her Saviour, by the Spirit.

*Bp. Horne.*

(65.) When God appeared in the defence of his ancient people, the weapons of their enemies were at once blunted and broken, and all the formidable apparatus of war became, in a moment, utterly useless. Such was the event, when the holy Jesus entered the lists against our spiritual adversaries, "for" us; and such ever will be the event, when he engages them "in" us.

*Bp. Horne.*

(66.) This may be a beautiful apostrophe to mount Zion, (mentioned ver. 2,) as appearing infinitely more glorious and excellent, through the favour and protection of her God, than the arm of flesh and the instruments of war could render the kingdoms of the earth, which set themselves against her.

*Bp. Horne.*

(67.) It must be acknowledged, that these two verses seem in a very particular manner to point at the miraculous destruction of Sennacherib's army, when the "stout hearted," who doubted not of taking and spoiling the holy city, were themselves suddenly "spoiled" of strength and life; they "slept their sleep, and found not their hands;" they awakened not again to the use of their powers and faculties; a rebuking blast was sent from the God of Jacob, under which the flower of Assyria withered in the space of a night, and in the morning was no more; "the horse and his rider were cast into a dead sleep;" they slept the sleep of death. How, in a moment, "were the mighty fallen, and the weapons of war perished!" How astonishing the downfall of the tyrant! How complete the triumph of the daughter of Sion! Such will be the destruction of the world! such the salvation of the people of God.

*Bp. Horne.*

(68.) If such should have been the gratitude and devotion of Israelites, for a temporary deliverance from the fury of an earthly tyrant; how much

Psalm 77. (69.) *Voce mea ad Dominum.*

I WILL cry unto God with my voice ; even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord ; my sore ran, and ceased not in the night-season ; my soul refused comfort. (70.)

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, (71.) 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 entreated ? (72.)

higher ought that of Christians to rise, for eternal redemption from the great oppressor ! How ought they to "vow and pay their vows unto the Lord their God ; to bring presents," to offer all they have, and all they are, to him who is so greatly "to be feared," so highly to be loved ; to him who "restrains" the fury of evil angels, as well as "the spirit of princes ;" and is "terrible" to the powers of darkness, no less than to "the kings of the earth !"

BP. HORNE.

(69.) This Psalm was probably composed by one of the house of Asaph, who lived during the captivity, the miseries and length of which he bemoans.—*Dr. Nicholls.*

As the foregoing Psalm was evidently composed, when the Church had obtained deliverance from her enemies, this seems no less plainly to have been written at a time when she was in captivity under them. It contains, 1—4, a complaint of sufferings ; and 5—20, a description at large of the struggle between distrust and faith ; which latter prevails, by having recourse to the consideration of ancient mercies ; particularly, that of redemption from Egypt. The Psalm is admirably calculated for the use and consolation of any church, or soul, when in affliction and distress.

BP. HORNE.

(70.) The Psalmist means not to charge himself with the guilt of an impious despair of impatience ; but he describes the assiduity of his religious exercises. His soul was never in such sort comforted, that he lost sight of his situation, and for a moment intermitted his devotions. *Bp. Horsley.*

(71.) Recollection of the former mercies is the proper antidote against a temptation to despair, in the day of calamity. And as in the divine dispensations, which are always uniform and like themselves, whatever has happened happens again,

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 the wonders of old time. (73.)

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 doeth wonders, and hast declared thy power among the people.

when the circumstances are similar ; the experience of "ancient times" is to be called in to our aid, and duly consulted. Nay, we may perhaps "remember" the time, when we ourselves were led to compose and utter a "song" of joy and triumph, on occasion of single mercies vouchsafed us. Upon these topics we should, "in the night of affliction, commune with our own hearts, and make diligent search," as Daniel did in Babylon, into the cause, the nature, and the probable continuance of our troubles ; with the proper methods of shortening, and bringing them to an end, by suffering them to have their intended and full effect, in a sincere repentance, and thorough reformation. *BP. HORNE.*

(72.) The Psalmist now relates the process of his meditations, and of that controversy which arose in his heart between faith and distrust. While he viewed the distressful scene around him, he found himself strongly tempted to question God's love of the Church ; to think that he had finally rejected his people ; that the promised mercy of redemption would never be accomplished ; and that indignation had constrained the bowels of our heavenly Father, which no longer yearned towards his afflicted children. *Bp. Horne.*

(73.) Thus restored to a right frame of mind, the Psalmist, instead of brooding any longer over the calamities of his own time, resolves to turn his thoughts towards the divine dispensations of old, his works of justice and mercy, of power and wisdom, of nature and grace ; and, by gratefully celebrating them, to invigorate his faith in the salvation to come, of which they were so many earnest and pledges. And it is this consideration, which makes the eucharistic Psalms ever pleasing, and ever comfortable to the mind ; they are appeals to those attributes which have been so often displayed in the cause of the Church ; they are acts of faith,

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, (74.) 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, (75.) and thy paths in the great waters, and thy footsteps are not known. (76.)

20 Thou leddest thy people like sheep by the hand of Moses and Aaron.

looking backward to the past, and forward to the future; they are praises and they are prayers.

BP. HORNE.

(74.) See the history in Exod. xiv. 24. The verses now before us seem to explain more particularly the manner in which the Lord "looked upon, and troubled, and fought against, the Egyptians," upon that occasion; namely, by thunders and lightnings, storms and tempests, rain, hail, and earthquake, the usual tokens and instruments of Almighty displeasure. From scenes like these, we learn to form an idea of that power which discomfited the infernal host; raised Christ from the dead; vanquished opposition and persecution; subdued the world to the obedience of faith; supports and protects the Church; will overthrow antichrist; raise the dead; cast the wicked, with death and Satan, into the lake of fire; and exalt the righteous, to sing, with angels in heaven, "the song of Moses and of the Lamb." See Rev. xv. 3.

Bp. Horne.

(75.) The dispensations and ways of God, like the passage through the Red sea, are all full of mercy to his people; but they are also, like that, often unusual, marvellous, inscrutable; and we can no more trace his footsteps, than we could have done those of Israel, after the waters had returned to their place again.

Bp. Horne.

(76.) The loving kindness of God towards Israel did not stop at the Red sea, but he conducted his chosen flock, by the guidance of faithful pastors, through all the perils of the wilderness, to the land of promise. We likewise, through thy mercy, O blessed Lord Jesus, have passed the Red sea at our baptism; and are now journeying in the wilderness. Give us those meek, and lowly, and tractable dispositions, which become the sheep of thy pasture; set over us skilful and vigilant shepherds; and be thou ever both with them and with us; until, having surmounted all difficulties and dangers,

## EVENING PRAYER.

Psalm 78. (77.) *Attendite, popule.*

HEAR my law, O my people; (78.) incline your ears unto the words of my mouth.

2 I will open my mouth in a parable; (79.) I will declare hard sentences of old;

3 Which we have heard and known, and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come; but to show the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, (80.) and gave Israel a law, which he commanded our forefathers to teach their children;

led by thy grace, and supported by thy providence, we all come, in perfect safety, to the land of everlasting rest; there to live with thee, one fold under one shepherd, world without end.

BP. HORNE.

(77.) This Psalm containeth a declaration of God's dealings with his people, and of their behaviour to him, in Egypt, in the wilderness, and after their settlement in Canaan, to the days of David. It is written for the use and admonition of Christians; who may here view, as in a glass, the mercies they have received, and the returns which, alas! they have but too often made for them.

BP. HORNE.

As the author closes his pious observations, taken out of the sacred history, with the reign of David; it is highly probable, that the Asaph, who composed it, was the famous inspired singer, who belonged to the tabernacle in David's time. *Dr. Nicholls.*

(78.) In this verse the Psalmist opens his commission, and speaks, as one having authority from above to instruct the world. He demands a large and attentive audience, while, by a series of examples, he sets forth the goodness of God, and the ingratitude of man, for the admonition of succeeding ages, to the end of time. St. Paul, speaking of the very transactions related in our Psalm, saith of them, "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." 1 Cor. x. 11. We Christians, therefore, must consider ourselves as the "people" who are to "give ear to the law," or "doctrine," inculcated by the following epitome of the Israelitish history; we must "incline our ears to the words of" the prophet's "mouth."

BP. HORNE.

(79.) It is observable, that our Lord is, by St. Matthew, said to have spoken to the multitude altogether in parables, "that it might be fulfilled which was spoken by the prophet, saying, I will

6 That their posterity might know it, and the children which were yet unborn ;

7 To the intent that when they came up, they might show their children the same ;

8 That they might put their trust in God ; and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation ; a generation that set not their heart aright, and whose spirit cleaveth not steadfastly unto God ;

10 Like as the children of Ephraim ; (81.) who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God, and would not walk in his law ;

12 But forgat what he had done, and the wonderful works that he had showed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt, even in the field of Zoan.

14 He divided the sea, and let them go through ; he made the waters to stand on an heap.

15 In the daytime also he led them with a cloud, and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness, and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock, so that it gushed out like the rivers.

18 Yet for all this, they sinned more (82.) against him, and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts, and required meat for their lust.

20 They spake against God also, saying, Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal ; but can he give bread also, or provide flesh for his people ?

(81.) As the context treats concerning the behaviour of Israel in general, upon their coming out of Egypt ; and as the cowardice of the tribe of Ephraim in particular, at that time, is no where mentioned ; it is therefore most probable, that one tribe is here put for all the rest ; and that, under the figure of men, when prepared for battle, turning their backs at sight of an enemy, is pointed out that disposition of the Israelites, after all their promises, resolutions, and vows of serving and obeying God, to fall away, and relapse into sin, upon the first temptation. How often is this the case with the Christian soldier ! Let not him who hath but just put on his spiritual armour, boast, like him who is putting it off, when the fight is over, and the victory obtained.

BP. HORNE.

(82.) These frequent rebellions of Israel, with the presence of God in the midst of them, and his miracles before their eyes, would seem incredible, had they been related any where but in the oracles of truth ; and did not the heart of every self-knowing Christian at once acknowledge the picture which is here drawn of human nature, its incredulity, and its perverseness.

BP. HORNE.

(83.) The discontents mentioned above, in verse 18, &c., were posterior not only to the miracle at the rock, but also to the gift of "manna," which, after some little time, the people "loathed," and demanded "flesh," repenting that they had forsaken Egypt, where they fared more to their satisfaction : see Numb. xi. The cause of the discontents was infidelity, and the effect of them a display of God's indignation : "The Lord was wroth—because they believed not," &c. Now, as St. Paul styles the

open my mouth in parables," &c., citing the second verse of the Psalm now before us. Matt. xiii. 35. If it doth not follow from this citation, that the prophet actually speaks the Psalm in the person of Christ, yet thus much at least is evident from it, that the history of old Israel somewhat resembles the letter of the Gospel parables, and contains, shadowed out under it, the history of a correspondent state of things in the new Israel, or church Christian.

BP. HORNE.

(80.) The account of God's dealings with his people, to be celebraetd in our Psalm, begins with the "law," or "testimony, appointed and established in Israel," by the hand of Moses. Under these names are comprehended, not only the precepts and ceremonies, but the several transactions to which they referred, and in commemoration of which they are instituted ; as also that future salvation, to which they say, as well as the transactions, had an aspect. Thus the passover, for instance, looked backward to the redemption by Moses, and forward to that by Messiah. The law thus considered, as involving the Gospel within it, was, to understanding and pious Israelites, the fountain of wisdom and source of delight. They were to meditate therein day and night, and teach their children to do likewise ; until, with its types realized, and its prophecies accomplished, in the Redeemer, it should go forth out of Zion in perfect beauty, and run and be glorified among the nations. The "law" and the "testimony" are now become ours ; and it is our duty to transmit them down to latest posterity, until Jesus shall return to judgment.

BP. HORNE.

22 When the Lord heard this, he was wroth ; (83.) so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God, and put not their trust in his help.

24 So he commanded the clouds above, and opened the doors of heaven.

25 He rained down manna also upon them for to eat, and gave them food from heaven.

26 So man did eat angel's food ; for he sent them meat enough.

27 He caused the east wind to blow under heaven ; and through his power he brought in the south-west wind.

28 He rained flesh upon them as thick as dust, and feathered fowls like as the sand of the sea.

29 He let it fall among their tents, even round about their habitation.

30 So they did eat and were well filled ; for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them ; yea, and smote down the chosen men that were in Israel.

32 But for all this, they sinned yet more, and believed not his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, they sought him, and turned them early, (84.) and inquired after God.

35 And they remembered that God was their strength, and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth, and dissembled with him in their tongue.

37 For their heart was not whole with him, neither continued they steadfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds, and destroyed them not.

39 Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise :

40 For he considered that they were but flesh, and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness, and grieved him in the desert.

42 They turned back, and tempted God, and moved the holy One in Israel.

43 They thought not of his hand, and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt, (85.) and his wonders in the field of Zoan.

45 He turned their waters into blood, so that they might not drink of the rivers.

water "spiritual," or, sacramental "drink," proceeding from "a spiritual rock, which rock was Christ ;" so he terms the manna "spiritual," or, sacramental "meat: they did all eat of that same spiritual meat:" 1 Cor. x. 3. And our Lord, in John vi, discourses at large upon the subject, to convince the Jews, that God, who gave to their fathers manna in the wilderness, had in HIM given them "the true bread" of eternal life, which the manna was to represent. "I am the living bread which came down from heaven: if any man eat of this bread he shall live for ever ; and the bread, that I will give, is my flesh, which I will give for the life of the world." Christ crucified is the support of spiritual and eternal life ; faith is the mouth by which this support is received ; manna was an outward and visible sign of it to the Israelites in the wilderness ; the eucharistic bread is such to Christians in the world. When that holy ordinance is celebrated, "the doors of heaven are opened," spiritual food is given from above, "and man eats the bread of the mighty ones:" whether by "mighty ones" we understand those who eat the bread, and are invigorated thereby, or the blessed persons who give the

bread to man. Such is our manna, our sustenance in the wilderness, our viaticum, while on the road to Canaan. But how is it "loathed," and despised, in comparison with "the flesh-pots of Egypt," by men who "believe not in God, and trust not in his salvation!" Will not the same cause produce the same effect? Will not "Jehovah hear this, and be wroth?" Will not "a fire be kindled against Jacob, and anger also come up against Israel?" "For this cause," saith an apostle to the irreverent Corinthian receivers, "many are weak and sickly among you, and many sleep." 1 Cor. xi. 30.

BP. HORNE.

(84.) Several instances of this behaviour occur in the history of Korah's rebellion and punishment, of the fiery serpents, and of Israel and Moab: see Numb. xvi, xx, xxi, xxv. The Israelites, in this particular, resembled their great persecutor, Pharaoh ; their repentance, which came with the divine judgments, went also away with them, and appeared no more.

Bp. Horne.

(85.) The Psalm goes back to the subject of Israelitish ingratitude, mentioned at the beginning, (verse 11, 12,) in order to introduce an account of

46 He sent lice among them, and devoured them up, and frogs to destroy them.

47 He gave their fruit unto the caterpillar, and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones, and their mulberry-trees with the frost.

49 He smote their cattle also with hail-stones, and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, (86.) anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, (87.) and spared not their soul from death; but gave their life over to the pestilence;

the miracles wrought in Egypt previous to the Exodus. These miracles were intended to evince the superiority of Jehovah over the elements and powers of nature, which at that time were objects of worship amongst the Egyptians, but plainly appeared to act at the command of Moses, in subordination to their great Creator, the God of the Hebrews. In the heavens, on the earth, and in waters, supremacy and independency were demonstrated to belong to him only; fire and air, thunder and lightning, wind, rain, and hail, obeyed his word: rivers became blood, and their inhabitants perished; insects and animals left their wonted habitations, to destroy vegetables, or torment man: so that wherever the gods of Egypt were supposed to reside, and to exert their influences in favor of their votaries, in all places, and all circumstances, victory declared for Jehovah. Hence modern as well as ancient idolaters may learn not to put their trust in the world, but in him who can and will destroy it; whose power can render the most insignificant of his creatures instruments of his vengeance, and, in a moment, arm all the elements against sinners; and whose mercy will employ that power in the final salvation of the Church; when, as the author of the book of Wisdom expresseth it, "He shall make the creature his weapon for the revenge of his enemies, and the world shall fight for him against the unwise." Wisdom v. 17. 20. The curious and striking reflections which the author makes on the plagues of Egypt, in chap. xi, xvii, xviii, xix, are well worthy an attentive perusal.

*Bp. Horne.*

(86.) Some of the Egyptian plagues having been specified in the foregoing verses, others of them are here thrown together, and the whole scene is affirmed to have been a full display of wrath and vengeance, executed upon the oppressors of the Church by "evil angels, agents or Messengers:" whether by this expression we understand the material instruments of divine displeasure; or angels employ-

52 And smote all the first-born in Egypt, the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep, and carried them in the wilderness like a flock. (88.)

54 He brought them out safely, that they should not fear, and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary, even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them, caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

ed as ministers of vengeance; or the actual appearance and ministration of evil spirits, suffered to torment the wicked in this world, as they certainly will do it in the next.

*Bp. Horne.*

(87.) The last plague was the death of the first-born both of man and beast; (Exod. xii. 29;) when God, having removed every obstacle that mercy had thrown in the path of justice, "made a way to his indignation," which then rushed forth like a fiery stream. An unlimited commission was given to the destroyer, who at midnight passed through the land, and gave the fatal stroke in every house. Pharaoh and all his servants rose up in the night! there was a great cry throughout all the land of Egypt; and universal consternation reigned, inferior only to that which is to extend its empire over the world, when "the trumpet shall sound, and the dead shall be raised." May we be saved, like Israel, in that hour, through the blood of the paschal Lamb, slain to take away the sins of the world! "When I see the blood," says Jehovah to his people, "I will pass over you."

*Bp. Horne.*

(88.) Having related the punishments inflicted on Egypt, the Psalmist returns to those mercies experienced by the Israelites, when God overthrew their enemies, took them under his protection, fed and conducted them in the wilderness, brought them to the promised land, expelled the heathen, settled his people, and at length fixed his residence on mount Zion, which is represented as the conquest and acquisition of his own arm; since the victories of Joshua, &c. were all owing to the divine presence and assistance. The Christian Church, after her redemption by "the blood of the Lamb," passed three hundred years in a state of minority, as it were, and under persecution, which, with allusion to what befel Israel of old, is called in the Revelation, her flight in the wilderness: Rev. xii. 6. At length the true "Joshua," or Jesus, "brought" her "into the possession of the Gentiles;" (see Acts vii. 45.) and she enjoyed a tem-

57 So they tempted and displeased the most high God, (89.) and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers; starting aside like a broken bow.

59 For they grieved him with their hill-altars, and provoked him to displeasure with their images.

60 When God heard this, he was wroth, and took sore displeasure at Israel;

61 So that he forsook the tabernacle in Silo, even the tent that he had pitched among men.

62 He delivered their power into captivity, and their beauty into the enemies' hand.

63 He gave his people over also unto the sword, and was wroth with his inheritance.

64 The fire consumed their young men, and their maidens were not given to marriage.

65 Their priests were slain with the sword, and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep, and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts, and put them to a perpetual shame.

68 He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; (90.)

69 But chose the tribe of Judah, even the hill of Zion, which he loved.

70 And there he built his temple on high, and laid the foundation of it like the ground which he hath made continually.

71 He chose David also as his servant, (91.) and took him away from the sheepfolds:

72 As he was following the ewes great with young ones, he took him, that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart, and ruled them prudently with all his power.

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*The Sixteenth Day.*

MORNING PRAYER.

Psalm 79. (92.) *Deus, venerunt.*

O GOD, the heathen are come into thine inheritance; thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air, and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water

Edom, to mount Zion, (1 Chron. xiv. and xv,) which was the chosen and highly favoured mount; where was afterwards erected, by Solomon, a magnificent and permanent habitation for the God of Jacob, during the continuance of the old dispensation; a resemblance of that eternal temple, in which all the fullness of the Godhead hath since dwelt bodily. The divine presence removed at this time to the tribe of Judah, because out of that tribe, after the rejection of Saul, came the great representative, as progenitor, of King Messiah.

BP. HORNE.

(91.) The call of David from a sheepfold to a throne teacheth us, that he who shewed himself faithful in a few and small concerns, is worthy of promotion to more and more important cares; that the qualifications, requisite for the due discharge of higher offices, are best learned, at first, in an inferior station, especially if it be one that will inure to labour and vigilance; and that kings are to consider themselves as "shepherds;" which considerations would perhaps teach them their duty better than all the precepts in the world. From the last verse, relative to David's manner of conducting himself after his advancement, we learn that integrity and discretion, when they meet in the same person, form a complete ruler, and one fit to represent that

porary rest and prosperity. But no terrestrial Canaan, no secular advantages, should make us forget, as the Jews did, and as Christians are apt to do, that the Church is in the wilderness, while she is in the world; and that "there remaineth yet" another and far more glorious rest "for the people of God," after which they ought ever to be aspiring. See Heb. iv. 9.

BP. HORNE.

(89.) The Israelites, when settled in the promised land, soon shewed themselves to be the genuine descendants of those men who tempted God in the desert. We can hardly read two chapters in the book of Judges, but we meet with the words, "And the children of Israel again did evil in the sight of the Lord." For this their frequent revolting they are compared to "a deceitful bow," which, when put to the trial, is sure to disappoint the archer, either dropping the arrow at his feet, or carrying it wide of the mark. Their zeal and love were either wholly relaxed and enervated by sensuality and indolence, or else turned aside and misplaced on false objects of worship. BP. HORNE.

(90.) The ark, after its return, went no more to Shiloh, which was in the tribe of Ephraim, the son of Joseph, but was brought first to Kiriathaim, (1 Sam. vi. 21,) a city of the tribe of Judah, and from thence, after a short stay at the house of Obed

on every side of Jerusalem, and there was no man to bury them.

4 We are become an open shame to our enemies, a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry? shall thy jealousy burn like fire, for ever?

6 Pour out thine indignation upon the heathen that have not known thee; and upon the kingdoms (93.) that have not called upon thy name:

7 For they have devoured Jacob, and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon; for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy name: O deliver us, and be merciful unto our sins, for thy name's sake.

10 Wherefore do the heathen say, Where is now their God?

blessed person who entered, like his father David, through sufferings into his glory; who governeth his Church in wisdom and righteousness; and of whom it is said, by the evangelical prophet, "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. xl. 11. BP. HORNE.

(92.) The argument of this Psalm is nearly the same with that of the 74th. The Church, persecuted and afflicted, sets forth, 1—3, the sacrilegious devastation, and cruel slaughter, made by the enemy, with, 4, the reproach occasioned thereby; 5—7, she prayeth for redress and deliverance; 8, 9, confesseth, and entreateth forgiveness of the sins which had brought these calamities upon her; and then, 10—13, asketh a removal of her reproach and misery; promising, 14, endless gratitude and praise for the same. We meet with passages of this Psalm, (Jer. x. 25; Mac. vii. 17;) but when it was composed is not known. BP. HORNE.

(93.) This, though uttered in the form of a wish, or prayer, is to be considered, like many other passages of the same nature, as a prediction of what would afterwards come to pass. Pagan ambition and cruelty were often employed to chastise offending Israel; but were, themselves, notwithstanding, justly punished, in their turn, by other powers raised up for that end. That relation, in which the Church stands to God, causes him, upon her repentance, to appear in her behalf, and to execute vengeance on her oppressors, who "know him not, nor call upon his name." "We are thine," saith Isaiah; "thou never barest rule over them, they were not called by thy name." lxiii. 19. The Church, for her sins, may deserve

11 O let the vengeance of thy servants' blood that is shed, be openly showed upon the heathen, in our sight.

12 O let the sorrowful sighing of the prisoners come before thee; according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee, reward thou them, (94.) O Lord, seven-fold into their bosom. (95.)

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever, and will always be showing forth thy praise from generation to generation. (96.)

Psalm 80. (97.) *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, (98.) thou that leadest Joseph like a sheep; show thyself also, thou that sittest upon the Cherubim:

to suffer; but her enemies are not therefore without guilt, nor will they escape without punishment.

BP. HORNE.

(94.) That is, As they have reproached thee with weakness, so manifest to others their weakness, who are but sinful dust and ashes; as they endeavoured to make thee contemptible, so let the world have just cause to despise them, who have thus presumptuously offended; according as it is written, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Sam. ii. 30. And however different the appearance of things may now be, this will certainly be found true, in every instance, at the last day.

BP. HORNE.

(95.) This is an allusion to the long mantles worn by the Jews, in which the common people used often to carry corn and other things. See Luke vi. 38.

*Travell.*

(96.) Such is the resolution of a Church under persecution; and such ought to be the practice of every Church, when delivered out of it, and restored to the favour and protection of her God. The same is the duty of every soul, with regard to afflictions and mercies of a private kind. But how glorious will be the day, when triumphant over sin and sorrow, over every thing that exalteth and opposeth itself, the Church universal shall behold the adversary disarmed for ever; while she herself, placed in pastures of joy, and led to the waters of eternal comfort, shall from age to age, incessantly sing the praises of her great Shepherd and Bishop, her King and her God!

BP. HORNE.

(97.) The Church, still in captivity, 1—3, crieth unto God for help and redemption; 4—7, com-



2 Before Ephraim, Benjamin, and Manasses, stir up thy strength, (99.) and come and help us.

3 Turn us again, O God; (1.) show the light of thy countenance, and we shall be whole.

4 O Lord God of hosts, how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears, and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours, and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts; show the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt; thou hast cast out the heathen, (2.) and planted it.

9 Thou madest room for it; and when it had taken root, it filled the land.

plaineth of her grievous afflictions; 8—13, describeth her former exaltation, and present depression, under the beautiful figure of a vine: 14—16, returneth again to her supplications, and, 17—19, prayeth for the advent of Messiah, to quicken and comfort her, vowing all loyal obedience, adoration, and praise to him, as the Author of her salvation.

BP. HORNE.

The person who composed this Psalm, was one of the family of Asaph, who was carried into captivity, and indited this hymn on the same subject as the former.

Dr. Nicholls.

(98.) O thou great Ruler and Protector of thy people Israel: thou, that both guidest and defendest the posterity of Joseph, as a good shepherd doth his flock; thou, that art graciously wont to manifest thy presence in thy mercy seat, which is between the wings of the cherubim: look down graciously upon us, and shew thy power in our deliverance.

Bp. Hall.

(99.) Ephraim, Benjamin, and Manasseh, are particularly mentioned; perhaps, because, according to the established order, those three tribes immediately followed the ark and cherubim, the symbols of the divine presence. See Numb. ii. 18. 20. 22.

BP. HORNE.

(1.) This verse is a kind of chorus, occurring three times in the course of our Psalm. It implies, that the Church is in captivity, from which she prayeth to be "restored" to her former freedom and prosperity; that she expecteth such restoration, not from any might or merit of her own, but from the grace and mercy of her Saviour; as well knowing, that her night can be turned into day, and her winter give place to spring, only by the

10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches (3.) unto the sea, and her boughs unto the river.

12 Why hast thou then broken down her hedge, that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up, and the wild beasts of the field devour it. (4.)

14 Turn thee again, thou God of hosts, look down from heaven; (5.) behold and visit this vine,

15 And the place of the vineyard that thy right hand hath planted, and the branch that thou madest so strong for thyself.

16 It is burnt with fire, (6.) and cut down; and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy

Sun of righteousness rising, and causing his face to shine upon her desolation.

Bp. Horne.

(2.) God is reminded of the favour once shewn by him to the Church of Israel, and of that prosperity which she once enjoyed. She is compared to a "vine," removed, from the unkindly soil of Egypt, to the happier regions of Canaan, and there planted by Jehovah, in the place of nations extirpated for their unfruitfulness. The vine is a plant weak and lowly, and needing support; when supported, wild and luxuriant, unless restrained by the pruning-knife; capable of producing the most valuable fruit; but, if barren, the most unprofitable among trees, and fit only for the flames. In all these respects it is a lively emblem of the Church, and used as such by Isaiah (v. 7); by Ezekiel (xv. xvii. xix;) and by our Lord himself. Matt. xxi. 33. The Christian Church, after her redemption, by the death and resurrection of Jesus, was planted in the heathen world, as well as the other.

BP. HORNE.

(3.) This relates to the extent of Palestine, which was occupied by the tribes of Israel, even from the Mediterranean "Sea," westward, to the "river" Euphrates, eastward. This was promised, (Deut. xi. 24;) "From the river Euphrates to the uttermost sea shall your coast be;" and fulfilled in the days of Solomon. See 1 Kings iv. 21; Psal. lxxii. 8. To the Christian Church the whole earth was the land of promise, and the Gospel was preached to all nations: "I will give thee," saith Jehovah to Christ, "the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psal. ii. 8.

BP. HORNE.

right hand, (7.) and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee; O let us live, (8.) and we shall call upon thy name.

19 Turn us again, O Lord God of hosts; show the light of thy countenance, and we shall be whole.

Psalm 81. (9.) *Exultate Deo.*

SING we merrily unto God, (10.) our

(4.) Fierce and unrelenting, her heathen persecutor issued, at different times, from his abode, like a "wild boar" out of the forest, resolved not only to spoil and plunder, but to eradicate and extirpate her for ever.

BP. HORNE.

(5.) The Church, thus distressed and desolated, offereth a prayer for the return of the divine favour, and for a gracious visitation from on high; she beseecheth God to look down, with an eye of pity, from heaven, on the vineyard, which his own hands had "planted," and on that royal branch, the family of David, in particular, which he had raised and established for himself, to accomplish his eternal purpose of saving mankind by Messiah, who was, one day to spring from the root of Jesse. To the advent of this Son of man, Israel was ever accustomed to look forward, in time of affliction; on his second and glorious advent the Christian Church must fix her eye, in the day of her calamities.

BP. HORNE.

(6.) "They shall perish," the spoilers of the vineyard, described under the image of the wild boar and beasts in the 13th verse.

BP. Horsley.

(7.) These phrases, "the man of thy right hand," and "the son of man," if at all applicable, in a lower and subordinate sense, to a temporal king of Israel, considered as a representative of Messiah, are most certainly, in their full and prophetic acceptance, intended to denote King Messiah himself. Assured of his coming, the Church prayeth that the "hand," the protection, and the power of Jehovah might be "upon" him, over him, and with him, in his great undertaking finally to deliver her out of all her troubles, and to "lead captivity captive."

BP. HORNE.

(8.) The end of our redemption is, that we should serve him who hath redeemed us, and "go back" no more to our old sins. That soul, which hath been "quickened," and made alive by Christ, should live to his honour and glory; that mouth, which hath been opened by him, can do no less than show forth his praise, and "call upon his" saving "name,"

BP. HORNE.

(9.) This Psalm, whensoever, or by whomso-

ever, composed, was, probably, intended to be sung at the feast of trumpets, as also at any other feast time. It contains, 1—3, an exhortation duly to observe the festivals of the Church, 4, 5, as God had appointed, who is introduced expostulating with his people, on account, 6—11, of his mercies, and, 12, 13, their ingratitude, and, 14—17, under the form of a most affectionate wish, renewing his promises, on condition of their obedience.

BP. HORNE.

It is attributed, not improbably, to Asaph of David's time.

Dr. Nicholls.

(10.) If Israelites were thus exhorted to keep their feast-days with joy and gladness of heart; to exalt their voices, and join together all their sweetest instruments of music, in honour of him who had rescued them from the Egyptian bondage, and given them a law from Sinai; in what exulting strains ought we to celebrate the festivals of the Christian Church? With what triumph of soul, and harmony of affections, are we bound to "sing aloud to God our strength," who hath redeemed us from death, and published the Gospel from Zion? since, as the apostle saith, "holy days, new moons, and sabbath days," of old, "were" only "a shadow of things to come; but the body is of Christ." Col. ii. 16.

BP. HORNE.

(11.) In the Jewish Church, notice was given of feasts, jubilees, &c. by sound of trumpet. All the new moons, or beginnings of months, were observed in this manner; (see Numb. x. 1;) but on the seventh month, was kept a great festival, called "the feast of trumpets;" (Levit. xxiii. 24; Numb. xxix. 1;) which, probably, is here intended. This September new moon had a particular regard paid to it, because, according to the old calculation, before Israel came out of Egypt, it was the first new moon in the year, which began upon this day, the first of the (afterwards) seventh month. The tenth of the same month was the great day of atonement; and on the fifteenth was celebrated the feast of tabernacles. See Levit. xxiii. 27, and 34. Our Psalm, therefore, seems to have been designed for the purpose of awakening and stirring up the devotion of the people upon the

6 I eased his shoulder from the burden, (12.) and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee, and heard thee what time as the storm fell upon thee:

8 I proved thee also at the waters of strife.

9 Hear, O my people; and I will assure thee, O Israel, if thou wilt hearken unto me,

10 There shall no strange god be in thee, neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice; and Israel would not obey me:

13 So I gave them up unto their own hearts' lusts, and let them follow their own imaginations.

14 O that my people would have hearkened (13.) unto me; for if Israel had walked in my ways,

15 I should soon have put down their enemies, and turned my hand against their adversaries.

solemn entrance of a mouth, in which they were to commemorate so many past blessings, prefigurative of much greater blessings to come. We have now our feast-days, our Christmas, Easter, Whitsuntide, &c. On these, and all other solemn occasions, let the evangelical trumpet give a sound of victory, of liberty, of joy and rejoicing; of victory over death, of liberty from sin, of joy and rejoicing in Christ Jesus our Saviour.

BP. HORNE.

(12.) From this verse to the end, it is plain, that God is the speaker. He reminds Israel of their redemption, by his mercy, and power, from the burdens and the drudgery imposed on them in Egypt. Moses describeth their then state of servitude, by saying, "The Egyptians made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field;" (Exod. i. 14;) that is, probably, in making vessels of clay, as this verse seems to imply. Let us remember, that we have been eased of far heavier burdens, delivered from severer task-makers, and freed from a baser drudgery; the intolerable load of sin, the cruel tyranny of Satan, the vile service and bitter bondage of concupiscence.

BP. HORNE.

(14.) Such are the tender mercies of our God, that he is not only careful to provide for us the means of salvation, but represents himself as mourning with a paternal affection over his children, when their forwardness and obstinacy disappoint

16 The haters of the Lord should have been found liars; but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour; and with honey out of the stony rock should I have satisfied thee.

### EVENING PRAYER.

Psalm 82. (14.) *Deus stetit.*

GOD standeth in the congregation of princes; he is a Judge among gods. (15.)

2 How long will ye give wrong judgment, and accept the persons of the ungodly? (16.)

3 Defend the poor and fatherless; see that such as are in need and necessity have right.

4 Deliver the outcast and poor; save them from the hand of the ungodly.

5 They will not be learned, (17.) nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods, and ye are all the children of the Most Highest.

the efforts of his love. One cannot help observing the similitude between the complaint here uttered, and one which hath been since breathed forth, over the same people: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" BP. HORNE.

(14.) This Psalm was probably written in Hezekiah's reign by Asaph, on the corruption of some wicked magistrates. King Jehosaphat had made a reformation of several abuses, which had crept into the judicatories in his reign, (2 Chron. xix. 7:) but before Hezekiah's time matters were grown into disorder again, as Isaiah complains, i. 12. On this account Asaph the seer wrote this Psalm.

*Dr. Nicholls.*

The Psalmist addresseth himself to judges and magistrates: 1, he remindeth them of the presence of that God whom they represent, and to whom they are accountable; 2—4, he exhorteth them to the due discharge of their office; 5, reproveth the ignorance and corruption among them; 6, 7, threateneth their fall and punishment; 8, prayeth for the manifestation of Messiah, and the establishment of his righteous kingdom.

BP. HORNE.

(15.) This word is applied to all judges and magistrates, administering justice to the people in the name and by commission from God, whose "ministers" they are, (Rom. xiii. 4,) "appointed by God." ver. 1.

*Dr. Hammond.*

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, (18.) and judge thou the earth; for thou shalt take all heathen to thine inheritance.

Psalm 83. (19.) *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God;

2 For lo, thine enemies make a murmuring; and they that hate thee have lift up their head.

3 They have imagined craftily against thy people, and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people, and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent, and are confederate against thee;

6 The tabernacles of the Edomites, (20.)

(16.) A charge is here given, by the Spirit of God, to all magistrates, much like that which king Jehoshaphat gave to judges: 2 Chron. xix. 6, 7.

*Bp. Horne.*

(17.) We here find the prophet deploring, in magistrates, a method of proceeding contrary to that above described. He laments their voluntary ignorance in the ways of righteousness, and their choosing to "walk in darkness." In judges this is occasioned by "presents and gifts," which, as saith the son of Sirach, "blind the eyes of the wise:" Ecclus. xx. 29.

*Bp. Horne.*

(18.) A view of that disorder and confusion in which frequently the Jewish nation, as well as the rest of the world, was involved, caused the prophets most earnestly to wish and pray for the coming of that time when "God" should "arise," in the person of Messiah, to visit and "judge the earth;" to deliver it from the powers of darkness, and the tyranny of sin; to "inherit all nations," as purchased and redeemed by him; to establish his Church among them; and to rule with a sceptre of righteousness in the hearts of his people. "Arise" yet once again, O Lord Jesus, from thy throne, where thou sittest at the right hand of the Father; "judge the earth," again corrupted and overwhelmed with iniquity; do away sin, and put an end for ever to the power of Satan; "inherit all nations," redeemed from death, and ransomed from the grave; and reign to eternity, King of righteousness, peace, and glory.

*Bp. Horne.*

(19.) In this Psalm the Church, 1—8, complaineth to God of the insolence, subtlety, rage, and malice, of her enemies, united in close confederations

and the Ishmaelites; the Moabites, and Hagarines;

7 Gebal, and Ammon, and Amalek; the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them, and have holpen the children of Lot.

9 But do thou to them as unto the Midianites; (21.) unto Sisera, and unto Jabin at the brook of Kison;

10 Who perished at Endor, and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb; yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to ourselves the houses of God in possession.

13 O my God, make them like unto a wheel, (22.) and as the stubble before the wind.

14 Like as the fire that burneth up the wood, and as the flame that consumeth the mountains.

15 Persecute them even so with thy

cy against her; 9—12, she prayeth for a manifestation of that power which formerly discomfited Jabin, Sisera, and the Midianites, that so the hostile nations, 13—15, made sensible of the superiority of Israel's God, 16—18, might either themselves be induced to acknowledge him, or else, by their destruction, become a warning and admonition to others. As, while the world endureth there will be a Church, and while there is a Church she will have her enemies, who are to increase upon her as the end approacheth, this Psalm can never be out of date. As to the spiritual adversaries of his soul, every private Christian may apply it at all times.

*Bp. Horne.*

(20.) These are the names of the confederates. And as Israel was the grand figure of the Christian Church, which is now "the Israel of God," so her enemies are often represented by the above recited nations, and in prophetic language are called by their names. Every age has its Edomites, and its Ishmaelites, &c. &c. The actors are changed, and the scenes are shifted; but the stage and the drama continue the same.

*Bp. Horne.*

(21.) The Church, having recounted the enemies which compassed her about on every side, looks up for succour to that Almighty power, which had of old so graciously interposed on her behalf, and rescued her from her persecutors, in the days of Deborah, Barak, and Gideon: see Judg. iv. viii. Of how great use and comfort are the Old Testament histories to us, in all our afflictions!

*Bp. Horne.*

(22.) The word, rendered "wheel," occurs also in Isa. xvii. 13, and is translated in the margin

tempest, and make them afraid with thy storm.

16 Make their faces ashamed, O Lord, that they may seek thy name. (23.)

17 Let them be confounded and vexed ever more and more; let them be put to shame, and perish.

18 And they shall know that thou, whose name is Jehovah, art only the Most Highest over all the earth.

Psalm 84. (24.) *Quam dilecta!*

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

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

3 Yea, the sparrow hath found her an house, and the swallow a nest, (25.) 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.

"thistle-down;" it is generally understood to signify any light matter, which the wind whirls round and blows away.

*Travell.*

(23.) The punishments, inflicted by heaven upon wicked men, are primarily intended to humble and convert them. If they continue incorrigible under every dispensation of merciful severity, they are at last cut off, and finally destroyed; that others, admonished by their example, may repent, and return, and give glory to God. Salutary are the afflictions which bring men, and happy the men who are brought by them, to an acknowledgment of "Jehovah our righteousness," our exalted and glorified Redeemer, "the Most High over all the earth;" whom all must acknowledge, and before whom all must appear to be judged, in the great and terrible day.

BP. HORNE.

(24.) This Psalm for the subject-matter of it bears a resemblance to the forty-second. Under the figure of an Israelite, deprived of all access to Jerusalem and the sanctuary, (whether it were David when driven away by Absalom, or any other person in like circumstances at a different time,) we are presented with, 1, 2, the earnest longing of a devout soul after the house and presence of God; 3—7, a beautiful and passionate eulogy on the blessedness of his ministers and servants; 8—11, a fervent prayer for participation of that blessedness; and, 12, 13, an act of faith in his power and goodness, which render him both able and willing to grant requests of this nature. BP. HORNE.

6 Who, going through the vale of misery, use it for a well; and the pools are filled with water. (26.)

7 They will go from strength to strength, and unto the God of gods appeareth every one of them in Zion.

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 (27.) is better than a thousand.

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

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

13 O Lord God of hosts, blessed is the man (28.) that putteth his trust in thee.

Psalm 85. (29.) *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob. (30.)

(25.) The Psalmist is generally supposed, in this verse, to lament his unhappiness, in being deprived of all access to the tabernacle, or temple, a privilege enjoyed even by the birds, who were allowed to build their nests in the neighbourhood of the sanctuary. It is evidently the design of this passage to intimate to us, that in the house, and at the altar of God, a faithful soul findeth freedom from care and sorrow, quiet of mind, and gladness of spirit; like a bird, that has secured a little mansion, for the reception and education of her young. And there is no heart, endued with sensibility, which doth not bear its testimony to the exquisite beauty and propriety of this affecting image.

*Bp. Horne.*

(26.) Or "of Baca." After numberless uncertain conjectures offered by commentators upon the construction of these two verses, it seemeth impossible for us to attain to any other than a general idea of their true import; which is this, that the Israelites, or some of them, passed, in their way to Jerusalem, through a valley that had the name of "Baca," a noun derived from a verb which signifies to "weep;" that in this valley they were refreshed by plenty of water; that with renewed vigour they proceeded from stage to stage, until they presented themselves before God in Zion.

*Bp. Horne.*

(27.) One day spent in meditation and devotion, affordeth a pleasure, far, far superior to that which an age of worldly prosperity could give. If this be the case upon earth, how much more in heaven?

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

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

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

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

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

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

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

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

O come that one glorious day, whose sun shall never go down, nor any cloud obscure the lustre of his beams; that day, when the temple of God shall be opened in heaven, and we shall be admitted to serve him therein!

BP. HORNE.

(28.) While therefore we are strangers and sojourners here below, far from that heavenly country where we would be, in whom should we trust to bring us to the holy city, new Jerusalem, of which the Lord God and the Lamb are the temple, but in thee, O Saviour and Redeemer, who art the Head of every creature, the Captain of the armies of heaven and earth, the Lord of hosts, and King of glory? "Blessed," thrice "blessed, is the man that trusteth in thee."

BP. HORNE.

(29.) It is probable that the subject of this Psalm is the return of the Jews from the Babylonish captivity: in celebrating which the Psalmist is carried by a prophetic impulse to foretell a much greater deliverance by the coming of Christ.

Travell.

This Psalm, appointed by the Church, to be used on Christmas-day, 1—3, celebrated the redemption of the Israel of God from their spiritual captivity under sin and death; 4—7, teacheth us to pray for the full accomplishment of that redemption in ourselves; 8—11, describeth the incarnation of Christ, with the joyful meeting of mercy and truth, righteousness and peace, at his birth, and, 12, 13, the blessed effects of his advent.

BP. HORNE.

(30.) These three verses speak of the deliverance from captivity, as already brought about; whereas, in the subsequent parts of the Psalm, it is prayed for and predicted, as a thing future. To account for this, some suppose that the Psalmist first returns thanks for a temporal redemption, and

10 Mercy and truth are met together: righteousness and peace have kissed each other. (31.)

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

12 Yea, the Lord shall show loving-kindness; (32.) and our land shall give her increase.

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

*The Seventeenth Day.*

MORNING PRAYER.

Psalm 86. (33.) *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me; for I am poor, and in misery.

2 Preserve thou my soul; for I am holy:

then prophesies of the spiritual salvation of Messiah. Others are of opinion, that the same eternal redemption is spoken of throughout, but represented, in the beginning of the Psalm, as already accomplished in the divine decree, though the eventual completion was yet to come. But, indeed, to us Christians, who now use the Psalm, the difference is not material; since a part of our redemption is past, and a part of it is yet to come, for the hastening of which latter we daily pray. God hath already been exceedingly gracious and "favourable" to the whole "earth," in "bringing back," by the resurrection of Jesus, the spiritual "captivity of" his people; he hath himself, in Christ, "borne," and so taken away, "the iniquity of his people;" he hath "covered all their sins," that they should no more appear in judgment against them: propitiated by the Son of his love, he hath removed his "wrath," and "turned himself from the fierceness of his anger." So exactly and literally do these words describe the means and method of Gospel salvation, that a Christian can hardly affix any other ideas to them.

BP. HORNE.

(31.) These four divine attributes parted at the fall of Adam, and met again at the birth of Christ. Mercy was ever inclined to save man, and peace could not be his enemy; but truth exacted the performance of God's threat, "The soul that sinneth, it shall die;" and righteousness could not but give to every one his due. Jehovah must be true in all his ways, and righteous in all his works. Now there is no religion upon earth, except the Christian, which can satisfy the demands of all these claimants, and restore an union between them; which can shew how God's word can be true, and his work just, and the sinner, notwithstanding, find

my God, save thy servant that putteth his trust in thee. (34.)

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, O Lord, art good and gracious, and of great mercy unto all them that call upon thee.

6 Give ear, O Lord, unto my prayer, and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee; for thou hearest me.

8 Among the gods there is none like unto thee, O Lord; there is not one that can do as thou doest.

mercy, and obtain peace. Mahomet's prayer, were it the prayer of a righteous man and a prophet, could not satisfy divine justice; the blood of bulls and goats was always insufficient for that purpose, being a figure only for the time then present, which ceased of course when the reality appeared. "Sacrifice and burnt-offering thou wouldest not; then said I, Lo, I come." A God incarnate reconciled all things in heaven and earth. When Christ appeared in our nature, the promise was fulfilled, and "truth sprang out of the earth." And now righteousness, "looking down from heaven," beheld in him every thing that she required; an undefiled birth, a holy life, an innocent death; a spirit and a mouth without guile, a soul and a body without sin. She saw, and was satisfied, and returned to earth. Thus all the four parties met again in perfect harmony: truth ran to mercy, and embraced her; righteousness to peace, and kissed her. And this could happen only at the birth of Jesus, in whom "the tender mercy of our God visited us, and who is the truth; who is made unto us righteousness, and who is our peace." See Luke i. 78; John xiv. 6; 1 Cor. i. 30; Ephes. ii. 14. Those that are thus joined, as attributes, in Christ, ought not, as virtues, to be separated in a Christian, who may learn how to resemble his blessed Lord and Master, by observing that short, but complete, rule of life, comprehended in the few following words: shew mercy, and speak truth: do righteousness, and follow peace.

*Bp. Horne.*

(32.) Unless God vouchsafe a gracious rain from above, the earth cannot "yield her increase." The effects of the incarnation of Christ, the descent of the Spirit, and the publication of the Gospel among men, are frequently set forth in Scripture under images borrowed from that fruitfulness caused in the earth by the rain of heaven. See Isaiah xiv. 8; xlv. 3; lv. 10. Give us evermore, O Lord, "that which is good, that our land may yield her increase;" give us that good gift, the gift of thy

9 All nations whom thou hast made, shall come and worship thee, O Lord; and shall glorify thy name. (35.)

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, (36.) with all my heart; and will praise thy name for evermore.

13 For great is thy mercy towards me; and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me; and the congregations of naughty men

Spirit, that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i. 8.

*Bp. Horne.*

(33.) This Psalm is entitled, "A prayer of David," and supposed to have been written in some of his great distresses. Like others of the same kind, it is calculated for the use of the Church during her sufferings here below, by which she is conformed to the image of the true David, that man of sorrows. It contains, 1, an earnest supplication, grounded on the poverty, 2, the holiness, faith, 3, importunity, and, 4, the devotion, of the suppliant; and on, 5—7, the goodness, and, 8, power of God, 9, 10, to be one day acknowledged by all nations, at their conversion. After this, follows, 11, a petition for wisdom, strength, and singleness of heart; 12, 13, a thanksgiving for redemption; 14, a complaint of persecution from the wicked; 15, an act of faith; 16, 17, a prayer for help and salvation.

*Bp. Horne.*

(34.) The Christian only pleads, in this expression, his relation to Christ, as being a member of Christ's body, the Church, and a partaker of the gifts, which, by virtue of that membership, he has received through the Spirit of holiness. So that this first part of the verse, "Preserve my soul, for I am holy," when repeated by us, is equivalent to another passage in the Psalms, "I am thine, O save me." cxix. 94.

*Bp. Horne.*

(35.) The Psalmist predicteth that this superiority of Jehovah should one day be acknowledged throughout all the earth, when "neither in Jerusalem only, nor in the mount of the Samaritans," but in every place, "should men worship the Father;" (John iv. 21;) when he who "made all nations" by his Son, should by that Son redeem all nations, bringing them from the world to the Church, there to "worship before" the true God, and "in songs of praise to glorify his holy name." If, in these our times, we behold the nations again falling away from God, departing from the purity of their faith,

have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy, long-suffering, plentiful in goodness and truth.

16 O turn thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid.

17 Show some token upon me for good; that they who hate me may see it, and be ashamed, because thou, Lord, hast holpen me, and comforted me. (37.)

Psalm 87. (38.) *Fundamenta ejus.*

HER foundations are upon the holy hills: the Lord loveth the gates of Sion more than all the dwellings of Jacob. (39.)

2 Very excellent things are spoken of thee, thou city of God.

and leaving their first love, let us comfort ourselves with looking forward to that scene of things described by St. John, in which we hope to bear a part hereafter: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation unto our God which sitteth upon the throne, and unto the Lamb." Rev. vii. 9. BP. HORNE.

(36.) Gratitude for mercies already received will obtain a continuance and increase of those mercies. The Church is never in so afflicted a state, but she hath still reason to intermingle hallelujahs with her hosannas, and, in the midst of her most fervent prayers, to "praise the Lord her God with all her heart, and to glorify his name for evermore;" since, whatever she may suffer upon earth, (and even those sufferings will turn to her advantage,) "great," most undoubtedly, "hath his mercy been toward her, in delivering" her, by the resurrection of Jesus, from the bondage of sin, the dominion of death, and the bottomless pit of "hell." BP. HORNE.

(37.) Many outward signs and "tokens" of the divine favour were in old time vouchsafed to patriarchs, prophets, and kings of Israel. The law itself was a collection of external and sacramental figures of grace and mercy. All these centered and had their accomplishment in that grand and everlasting sign and token of God's love to man, the incarnation of Christ, which all faithful people from the beginning wished and prayed for. On this sign the Christian looks with joy, as the great proof that God has "holpen him and comforted him;" while his faith in it doth not fail, he hath the witness in himself, and his actions declare as

3 I will think upon Rahab and Babylon, with them that know me. (40.)

4 Behold ye the Philistines also, and they of Tyre, with the Morians; lo there was he born. (41.)

5 And of Zion, it shall be reported that he was born in her; and the Most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people, that he was born there.

7 The singers also and trumpeters (42.) shall he rehearse: all my fresh springs shall be in thee.

Psalm 88. (43.) *Domine, Deus.*

O LORD God of my salvation, (44.) I have cried day and night before thee: O let my prayer enter into thy presence; incline thine ear unto my calling;

much to all around him; "that they which hate him may be ashamed" and converted, before that day come, when shame shall be fruitless, and conversion impossible. BP. HORNE.

(38.) The prophet, 1, 2, celebrates the stability and felicity of Sion; 3, 4, 5, foretells the accession of the Gentiles to her, and, 6, their enrolment among her citizens; 7, extols her as the fountain of grace and salvation. The Psalm was probably penned, on a survey of the city of David, just after the buildings of it were finished. BP. HORNE.

(39.) The Psalmist, after having meditated on the strength, the beauty, and the glory of Jerusalem, being smitten with the love of the holy city, and imagining the thoughts of his hearers, or readers, to have been employed on the same subject, breaks forth at once in this abrupt manner, "Her foundations are, &c." or "It is his," that is, God's "foundation on the holy mountains." By "the holy mountains" are meant those hills of Judea, which Jehovah had chosen, and separated to himself from all others, whereon to construct the highly favoured city and temple. As the dwellings of Jacob, in the promised land, were beloved by him more than the dwellings of other nations, so he "loved the gates of Sion, more than all the dwellings of Jacob." Jerusalem was exalted and fortified by its situation; but much more so by the protection of the Almighty. What Jerusalem was, the Christian Church is; "built" by God "on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord:" Ephes. ii. 20. It is "His foundation in the holy mountains;" she is beloved of God above the kingdoms and empires of the earth, which rise



2 For my soul is full of trouble, (45.) and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit, and I have been even as a man that hath no strength.

4 Free among the dead, (46.) like unto them that are wounded, and lie in the grave, who are out of remembrance and are cut away from thy hand.

and fall only to fulfil the divine counsels concerning her. When those counsels shall be fulfilled, in the salvation of all believers, the world, which subsists only for their sake, will be at an end. *Bp. HORNE.*

(40.) The accession of the nations to the Church is generally supposed to be here predicted. God declares by his prophet, "I will make mention of," &c. *Bp. HORNE.*

As if it were said, I rejoice to see that the Church of God shall not always be confined to these narrow bounds of Judea; but that it shall extend itself to all nations: insomuch as I make account of the most unlikely nations of Egypt and Babylon to be admitted into the bosom thereof; and even amongst the most spiteful Philistines, and the Tyrians, and Ethiopians, there shall be sons born to God. *Bp. Hall.*

(41.) Or, as in the Bible translation, "This man was born there." The clause is connected with the first words, thus: "I will make mention of Rahab, &c." saying, "This man," that is, these men or people now mentioned, (the singular number put collectively for the plural, and Scripture often speaks of a nation as of one man, as Ps. xxv. 22; cxxx. 8;) "was born there," or "in her," as it is expressed in ver. 5; namely, in Zion; born by adoption and regeneration. See John i. 12; iii. 3. 7; Gal. iii. 26; iv. 26; 1 Pet. i. 23. The Gentiles shall be ingrafted into the Jewish Church, and into all their privileges. *Poole.*

(42.) The words "shall he rehearse" are not in the original. The meaning is, There shall be great rejoicing and praising God, both with vocal and instrumental music, for this glorious and stupendous work of the conversion of the Gentiles. The Psalmist describes evangelical worship by legal phrases and customs, as the prophets frequently do. *Poole.* And the burden of the song, thus joyfully sung in praise of Zion, was to be this, "All my fresh springs shall be in thee." *Bp. Horne.* All the living waters of true comfort, all graces, and all salvation, are to be found in thee only, namely, the Church of God. *Bp. Hall.* And if such be indeed the incomparable excellence of the Church, and such the benefits of her communion, as they have been set forth in the foregoing verses, what anthem better deserves to be performed by all her choirs? In thee, O Zion, is the

5 Thou hast laid me in the lowest pit, in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me, and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me, (47.) and made me to be abhorred of them.

8 I am so fast in prison, that I cannot get forth.

fountain of salvation, and from thee are derived all those springs of grace, which flow, by the divine appointment, while the world lasts, for the purification and refreshment of mankind upon earth.

*Bp. Horne.*

(43.) This Psalm, as Mr. Mudge observes, may well be said to be composed, according to its title in the Hebrew, to create dejection, to raise a pensive gloom or melancholy in the mind; the whole subject of it being quite throughout heavy, and full of the most dismal complaints. The nature and degree of the sufferings related in it; the strength of the expressions used to describe them; the consent of ancient expositors; the appointment of the Psalm by the Church to be read on Good Friday; all these circumstances concur in directing an application of the whole to our blessed Lord. His unexampled sorrows, both in body and soul; his desertion in the day of trouble; his bitter passion, and approaching death; with his frequent and fervent prayers for the accomplishment of the promises, for the salvation of the Church through him, and for the manifestation of God's glory; these are the particulars treated of in this instructive and most affecting composition. *Bp. HORNE.*

It was originally addressed unto God in time of some heavy affliction, most probably in the time of the captivity. *Dr. Hammond.*

(44.) We hear in these words the voice of our suffering Redeemer. As man, he addresseth himself to his Father, "the Lord God of his salvation," from whom he expected, according to the promises, a joyful and triumphant resurrection: he pleadeth the fervency and importunity of his prayers, offered up continually, "day and night," during the time of his humiliation and sufferings; and he entreateth to be heard in these his supplications for his body mystical, as well as his body natural; for himself, and for us all. *Bp. HORNE.*

(45.) Is not this exactly parallel to what he said in the garden, "My soul is exceeding sorrowful, even unto death? Full," indeed, "of troubles" was thy "soul," O blessed Jesus, in that dreadful hour, when, under the united weight of our sins and sorrows, thou wert sinking into "the grave," in order to raise us out of it. Let us judge of thy love by thy sufferings, and of both by the impossibility of our fully comprehending either. *Bp. HORNE.*

9 My sight faileth for very trouble ; Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou show wonders among the dead ? (48.) or shall the dead rise up again and praise thee ?

11 Shall thy loving-kindness be showed in the grave ? or thy faithfulness in destruction ?

12. Shall thy wondrous works be known in the dark ? and thy righteousness in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord ; and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul, and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die ; even from my

(46.) That is, set at liberty, or dismissed from the world, and separated from all communication with its affairs, as dead bodies are "like" other "corpses that lie in the grave, whom thou rememberest no more," that is, as living objects of providence upon earth : in this sense, "they are cut off from God's hand," which held and supported them in life. And in no other sense can these expressions be understood ; since to imagine that the Psalmist, who so often speaks in plain terms of the resurrection, should here, when personating Messiah, deny that doctrine, would be a conceit equally absurd, and impious. *Bp. Horne.*

(47.) At the apprehension of Christ, "all his disciples forsook him and fled:" Matt. xxvi. 56. Peter denied and abjured his Master, as if his acquaintance had been a disgrace, and "an abomination:" at the crucifixion, it is observed by St. Luke, that "all his acquaintance stood afar off, beholding these things ;" (xxiii. 49;) beholding the innocent victim environed by his enemies, and at length "shut up" in the sepulchre. *Bp. Horne.*

(48.) It hath been sometimes thought, that these verses imply a denial, or at least a doubt, of the resurrection from the dead ; whereas they contain, in reality, the most powerful plea that Christ himself, in his prayers to the Father, could urge for it ; namely, that otherwise man would be deprived of his salvation, and God of the glory thence accruing. "Wilt thou shew wonders to the dead," while they continue in that state ; or if thou shouldst, will they be sensible of those wonders, and make thee due returns of thankfulness ? "Shall the dead rise up" in the congregation, "and praise thee ?" Must they not live again to do that ? "Shall thy loving kindness" to the sons of Adam, in me their Redeemer, "be declared," shall the gospel be preached, "in the grave ?" "or thy faithfulness," in accomplishing the promises concerning this loving

youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me, and the fear of thee hath undone me.

17 They came round about me daily like water, and compassed me together on every side.

18 My lovers and friends hast thou put away from me, (49.) and hid mine acquaintance out of my sight.

### EVENING PRAYER.

Psalm 89. (50.) *Misericordias Domini.*

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

kindness, shall it be manifested "in that destruction" wrought by death upon the bodies of men ? "Shall thy wonders," the wonders of light, and life, and salvation, "be known in the dark" tomb ? "and thy righteousness," which characterizes all thy dispensations, shall it be proclaimed "in the land" of silence and "forgetfulness ?" A Christian upon the bed of sickness, may undoubtedly plead with God, in this manner, for a longer continuance of life, to glorify him here upon earth. But every respite of that kind can be only temporary. All men, sooner or later, must die ; and then they can never more experience the mercies, or sing the praises of God unless they rise again. So that if the argument hold in one case, it certainly holdeth stronger in the other.

*Bp. HORNE.*

(49.) It is mentioned again, as a most affecting circumstance of Christ's passion, that he was entirely forsaken, and left all alone, in that dreadful day. The bitter cup was presented filled to the brim, and he drank it off to the dregs. No man could share in those sufferings by which all other men were to be redeemed. His "lovers and friends," his disciples and acquaintance, "were put far from him ;" they all "forsook him, and fled," to hide themselves from the fury of the Jews, "in darkness," in dark, that is, secret places. Thus it is written in the Psalms, and thus in the Gospels it is recorded to have happened. Oftentimes, O blessed Jesus, do we forsake thee ; but do not thou forsake us, or take thy holy Spirit from us. *Bp. HORNE.*

(50.) This Psalm is appointed by the Church to be read on Christmas-day. It celebrates, ver. 1—4, the mercies of God in Christ, promised to David ; 5—14, the almighty power of Jehovah, manifested in his works and dispensations ; 15, his justice, mercy, and truth ; 16—19, the happiness and security of his people ; 20—36, his covenant made with David, as the representative of Messiah, who

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: (51.)

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; (52.) and thy truth in the congregation of the saints.

6 For who is he among the clouds, that shall be compared unto the Lord?

7 And what is he among the gods, that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints, and to be had in reverence of all them that are round about him.

should come of his seed; 37—44, the Church lamenteth her distressful state, at the time when this Psalm was penned; 45—50, she prayeth for the accomplishment of the promise; and in the mean time, 50, blesseth Jehovah. **BP. HORNE.**

(51.) The two former verses set forth a profession of faith in God's mercy; these two assign the ground of such faith; namely, the covenant which God is here introduced as declaring that he had made with David, and which he did make with him by the prophet Nathan: 2 Sam. vii. 12, &c. The covenant relates to David's "seed," and to the "establishment of his throne" in that seed; literally, in Solomon for a time; spiritually, in Christ forever: "When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son." These last words are cited by the apostle, (Heb. i. 5,) as spoken of Christ, to evince his superiority over the angels. Yet, that the whole passage does, in the letter, relate to Solomon, can admit of no doubt, he being the "seed" and immediate successor of David, and the person appointed to "build an house for God's name." Here then we have an incontestible proof, that the covenant with David had Messiah for its object: that Solomon was a figure of him; and that the Scripture hath sometimes a double sense. It is moreover to be observed, that the covenants made with Abraham, David, &c. all had their original and foundation in the covenant made with Messiah, who was the true Father of the faithful, the beloved and chosen of God; the great Prophet, Priest, and King; the only person

9 O Lord God of hosts, who is like unto thee? thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea; thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, (53.) and destroyed it; thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine; thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south; Tabor and Hermon shall rejoice in thy name.

14 Thou hast a mighty arm; strong is thy hand, and high is thy right hand.

15 Righteousness and equity (54.) are the habitation of thy seat; mercy and truth shall go before thy face.

qualified to be a sponsor, and to engage in a covenant with the Father for mankind. His sufferings were the price of our redemption: and because he suffered in the flesh, as "the Son of David," therefore is he "established forever, and his throne built up to all generations." Remarkable are the words of the angel to Mary: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32.

**BP. HORNE.**

(52.) Did not "the heavens praise the wonders of Jehovah," when a choir of angels descended from above, to sing an anthem, at the birth of Christ? And how must the celestial courts have resounded with the hallelujahs of those blessed spirits, when they again received their King, returning in triumph from the conquest of his enemies? Nor do "the saints" omit to celebrate God's "faithfulness in the congregation" upon earth, while "with angels and archangels, and all the company of heaven, they laud and magnify his glorious name, evermore praising him, 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."

**BP. HORNE.**

(53.) The destruction of Pharaoh and the Egyptians is here mentioned as another instance of God's mighty power. And it is probable, that the foregoing verse was intended to allude more particularly to that miraculous exertion of God's sovereignty over the waters, the division of the Red sea, which happened at the same time; as these two events are generally spoken of together. See Isaiah li. 9, 10. The same power, which effected all this, hath since, in Christ Jesus, overcome the world, destroyed the works of the devil,

16 Blessed is the people, O Lord, that can rejoice in thee; they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy name; and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength, and in thy loving-kindness thou shalt lift up our horns:

19 For the Lord is our defence; the holy One of Israel is our King.

20 Thou spakest sometime in visions (55.) unto thy saints, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant; (56.) with my holy oil have I anointed him.

22 My hand shall hold him fast, and my arm shall strengthen him.

23 The enemy shall not be able to do him violence; the son of wickedness shall not hurt him.

24 I will smite down his foes before his face, and plague them that hate him.

and ransomed mankind from the depths of the grave. BP. HORNE.

(54.) Although the power of God be infinite, yet it is never exerted, but under the direction of his other attributes. When he goeth, as a judge, to his tribunal, "mercy and truth go before his face;" they are represented as preceding him, to give notice of his advent, and to prepare his way. "All the ways," or dispensations "of the Lord," as it is elsewhere observed, "are mercy and truth;" (Psal. xxv. 10;) they are the substance of all his revelations, which either promise salvation, or relate the performance of such promises. By these is man warned and prepared for "judgment;" which is to be the last and finishing scene. And when the great Judge of all the earth shall from his throne pronounce the irreversible sentence, not a creature then present shall be able to accuse that sentence of injustice. Bp. Horne.

(55.) The covenant made with David was mentioned in general terms above, at verses 3, 4. But a more particular account is now given of God's dispensations relative to the son of Jesse, and his posterity. Bp. Horne.

This, and what follows, had a most eminent completion in the spiritual kingdom of the Messiah, the eternal Son of God, who should be born of the seed and lineage of David. *Dr. Hammond.*

(56.) David was the servant of God; he was, by the prophet Samuel, anointed with oil; he was strengthened and established in his kingdom, by the hand and arm of Jehovah. But never let

25 My truth also and my mercy shall be with him; and in my name shall his horn be exalted.

26 I will set his dominion also in the sea, and his right hand in the floods. (57.)

27 He shall call me, Thou art my Father, my God, and my strong salvation.

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

29 My mercy will I keep for him for evermore, and my covenant shall stand fast with him. (58.)

30 His seed also will I make to endure for ever, and his throne as the days of heaven.

31 But if his children forsake my law, (59.) and walk not in my judgments;

32 If they break my statutes, and keep not my commandments; I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my truth to fail.

34 My covenant will I not break, nor

Christians fail, in this eminently figurative character, to contemplate that true David, (for so He is called, Ezekiel xxxiv. 25;) the beloved Son of God; "the servant and elect of Jehovah, in whom his soul delighted, and on whom he put his Spirit;" (Isa. xlii. 1): whom he "anointed with his holy oil, with the oil of gladness, with the Holy Ghost and with power;" (Ps. xlv. 7; Acts x. 38;) whom he strengthened, and established in his spiritual kingdom, with his hand and arm, and the might of his omnipotence. BP. HORNE.

(57.) The dominions of David and his son Solomon extended from the Mediterranean "sea," to the "rivers" Euphrates, &c.; the empire of Christ is universal over Jews and Gentiles, throughout all the earth. BP. HORNE.

(58.) God kept his mercy and covenant with David, by preserving the line of his posterity, until his great antitype, Messiah, the subject of all the promises, came, by whom the kingdom was established for ever, being changed into a spiritual one, which is to be transferred from earth to heaven, and rendered coeval with those eternal mansions of the blessed. BP. HORNE.

(59.) The posterity of David were to enjoy God's favour, or be deprived of it, as they proved obedient or disobedient to his "law;" as they executed or perverted its civil "judgments;" as they observed or neglected its ceremonial "statutes," or religious institutions; as they kept or broke its "commandments," or moral precepts. When they became rebellious, idolatrous, and profligate, the

alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever, and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon, and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine anointed, (60.) and art displeased at him.

38 Thou hast broken the covenant of thy servant, and cast his crown to the ground.

39 Thou hast overthrown all his hedges, and broken down his strong holds.

40 All they that go by spoil him, and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies, and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword, and givest him not victory in the battle.

rod was lifted up, and due chastisement inflicted, sometimes by the immediate hand of heaven, sometimes by the instrumentality of their heathen adversaries; famine and pestilence, war and captivity, were at different times employed to reclaim backsliding Israel. But still, the "covenant" of God in Christ stood sure; the Jewish nation was preserved through all changes and revolutions, "until the Seed came to whom the promise was made;" nor was Jerusalem destroyed, before the new and spiritual kingdom of Messiah was set up in the earth. Christian communities, and the individuals that compose them, are in like manner corrected and punished for their offences.

"Nevertheless, God's loving kindness will he not utterly take from us, nor suffer his faithfulness to fail. His covenant will he not break, nor alter the thing that is gone out of his lips." So, "I am with you always," says the Redeemer, "even to the end of the world; and the gates of hell shall not prevail against my Church." Matt. xxviii. 20; xvi. 18. Nor shall the world be destroyed, until Christ come again, and his glorious kingdom be ready to appear.

BP. HORNE.

(60.) In the former part of our Psalm, we have seen what the divine promises were, which had been made to the house of David. By the latter part, upon which we are entering, it appears, that the Psalm was written at a time, when the Church of Israel was in such a manner oppressed and reduced by her enemies that her members began almost to despair of those promises receiving their accomplishment. God seemed to have "cast off"

43 Thou hast put out his glory, and cast his throne down to the ground.

44 The days of his youth hast thou shortened, and covered him with dishonour.

45 Lord, how long wilt thou hide thyself? for ever? and shall thy wrath burn like fire?

46 O remember how short my time is; wherefore hast thou made all men for naught?

47 What man is he that liveth, and shall not see death? and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses, which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke (61.) that thy servants have, and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed. Praised be the Lord for evermore. Amen and Amen. (62.)

and "abhorred" his "anointed" and "servant," that is David, or rather the prince of his family, who was upon the throne when this captivity and desolation happened; the "covenant" seemed to be overturned and "made void," when the "crown" of Israel was defiled in the dust.

BP. HORNE.

(61.) The last argument urged by the Church, in her expostulation with God for a speedy redemption, is, the continual reproach to which she was subject, on account of the promise being delayed. The "mighty people," or heathen nations, who held her in captivity, and were witnesses of her wretched and forlorn estate, ridiculed her pretensions to perpetuity of empire in the house of David; they blasphemed the God, who was said to have made such promises; and "reproached the foot steps," or mocked at the tardy advent of his Messiah, who was to establish in Israel his everlasting throne. All these cruel taunts and insults she was obliged to "bear in her bosom," and there to suppress them in silence, having nothing to answer in the day of her calamity and seeming destitution. St. Peter gives us a like account of the state of the Christian Church in the latter days; he exhorts us to be "mindful of the words which were spoken before by the holy prophets, and of the commandments of the apostles of the Lord and Saviour, because there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. iii. 4.

BP. HORNE.

(62.) But whatever be at any time our distress,

*The Eighteenth Day.*

## MORNING PRAYER.

Psalm 90. (63.) *Domine, refugium.*

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

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

3 Thou turnest man to destruction; (64.) again thou sayest, Come again, ye children of men.

4 For a thousand years (65.) 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.

either as a community or as individuals, still are we to believe, still to hope, still to bless and praise Jehovah, whose word is true, whose works are faithful, whose chastisements are mercies, and all whose promises are, in Christ Jesus, yea, and amen, for evermore. *Bp. HORNE.*

(63.) This Psalm is called, in its title, "A prayer of Moses, the man of God." By him it is imagined to have been composed when God shortened the days of the murmuring Israelites in the wilderness. See Numb. xiv. It is, however, a Psalm of general use, and is made, by the Church, a part of her funeral service. It containeth, 1, 2, an address to the eternal and unchangeable God, the Saviour and Preserver of his people; 3—10, a most affecting description of man's mortal and transitory state on earth since the fall; 11, a complaint, that few meditate in such a manner upon death, as to prepare themselves for it; 12, a prayer for grace so to do; 13—17, and for the mercies of redemption. *Bp. HORNE.*

(64.) Death was the penalty inflicted on man for sin. The latter part of the verse alludes to the fatal sentence, (Gen. iii. 19;) "Dust thou art, and unto dust, shalt thou return." *Bp. HORNE.*

(65.) The connection between the verse preceding, and the verse now before us, seems to be this. God sentenced man to death. It is true, the execution of the sentence was at first deferred, and the term of human life suffered to extend to near a thousand years. But what was even that, what is any period of time, or time itself, if compared with the duration of the Eternal? All time is equal, when it is past; a thousand years, when gone, are

7 For we consume away in thy displeasure, and are afraid at thy wrathful indignation. (66.)

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; (67.) 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 thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days, (68.) that we may apply our hearts unto wisdom.

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

forgotten as yesterday; and the longest life of man, to a person who looks back upon it, may appear only as three hours, or one quarter of the night. *Bp. HORNE.*

It seems to have been a very ancient custom to divide the night into four portions, of three hours each, called watches. See Luke xii. 38. *Travell.*

(66.) The generations of men are troubled and consumed by divers diseases, and sundry kinds of death, through the displeasure of God; his displeasure is occasioned by their sins, all of which he seeth and punisheth. If Moses wrote this Psalm, the provocations and chastisements of Israel are here alluded to. But the case of the Israelities in the wilderness is the case of Christians in the world; and the same thing is true both in them and in us. *Bp. HORNE.*

(67.) This again might be primarily spoken by Moses, concerning Israel. The generation of those who came out of Egypt, from twenty years old and upwards, fell within the space of forty years, in the wilderness; (Numb. xiv. 29;) and they who lived longest experienced only labour and sorrow, until they were cut off, like grass, and, by the breath of God's displeasure, blown away from the face of the earth. Like the Israelites, we have been brought out of Egypt, and sojourn in the wilderness; like them we murmur, and offend God our Saviour; like them we fall and perish. To the age of seventy years few of us can hope to attain; labour and sorrow are our portion in the world; we are mowed down as this years grass of the field; we fly away, and are no more seen in the land of the living. *Bp. HORNE.*

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 Show 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.

Psalm 91. (69.) *Qui habitat.*

WHOSO dwelleth under the defence (70.) of the Most High, shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold ; my God, in him will I trust.

3 For 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, nor for the sickness that destroyeth in the noonday.

(68.) He, who "numbereth his days," or taketh a right account of the shortness of this present life, compared with the unnumbered ages of that eternity which is future, will soon become a proficient in the school of true wisdom. He will learn to give the preference where it is due ; to do good, and suffer evil, upon earth, expecting the reward of both in heaven. Make us wise, blessed Lord, but wise unto salvation. **BP. HORNE.**

(69.) The prophet, 1—10, declareth the security of the righteous man under the care and protection of heaven, in times of danger, when, 11, 12, a guard of angels is set about him. 13, His final victory over the enemies of his salvation is foretold ; and, 14—16, God himself is introduced, promising him deliverance, exaltation, glory, and immortality. The Psalm is addressed, primarily, to Messiah. That it relateth to him, Jews and Christians are agreed ; and the devil, (Matt. iv. 6,) cited two verses from it, as universally known and allowed to have been spoken of him. **BP. HORNE.**

(70.) He, that puts himself under the protection of the Almighty, shall be sure to be safely preserved under the shadow of his wings. **Bp. Hall.**

7 A thousand shall fall beside thee, (71.) 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. (72.)

9 For thou, Lord, art my hope ; thou hast set thine house of defence very high.

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, (73.) 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 ; (74.) 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 long life will I satisfy him, and show him my salvation.

Psalm 92. (75.) *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most Highest.

(71.) This and such like promises are not to be understood absolutely and universally, as if no good man could be cut off by the plague or other common calamities ; but with due limitations and conditions ; either on man's part, as, if there be a defect in his faith or obedience : or on God's part, when God sees that death is more for his good than life ; as it apparently is, when righteous men are taken away from the evil to come. Is. lvii. 1. In which case, though God doth not give the thing promised, yet he giveth a far greater mercy instead of it, and so fulfils his promise in the best sense and to the greatest advantage. **Poole.**

(72.) The meaning is, that the righteous person all along spoken of, himself secure from the judgments of God, should in safety behold the destruction wrought by them upon the impenitent and incorrigible sinners. This will be the case with the Church, as well as her glorious Head, at the last day. **BP. HORNE.**

(73.) This passage was cited by the devil, who tempted our Lord to cast himself from a pinnacle of the temple, upon presumption of the promise here made, that angels should guard and support

2 To tell of thy loving-kindness early in morning, and of thy truth in the night season ;

3 Upon an instrument of ten strings, and upon the lute ; upon a loud instrument, and upon the harp :

4 For thou, Lord, hast made me glad through thy works ; and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works ; thy thoughts are very deep.

6 An unwise man doth not well consider this, and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all workers of wickedness do flourish, then shall they be destroyed for ever ; but thou, Lord, art the Most Highest for evermore.

8 For lo, thine enemies, (76.) O Lord, lo, thine enemies shall perish ; and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn ; for I am anointed with fresh oil.

him in all dangers. But Christ, in his answer, at once detecteth and exposeth the sophistry of the grand deceiver, by shewing, that the promise belonged only to those who fell unavoidably into danger, in the course of duty ; such might hope for the help and protection of heaven ; but that he who should wantonly and absurdly throw himself into peril, merely to try whether Providence would bring him out of it, must expect to perish for his pains. "Jesus saith unto him, It is written again, Thou shalt not tempt the Lord thy God." Matt. iv. 7.

BP. HORNE.

(74.) In the former part of our Psalm, the prophet had spoken in his own person ; here God himself is plainly introduced as the speaker. And, O how sweet, how delightful and comfortable, are his words, addressed eminently to his beloved Son Messiah ; and in him to all of us, his adopted children, and the heirs of eternal life ; to all who love God, and have "known his name !" To such are promised, an answer to their prayers ; the presence of their heavenly Father with them ; in the day of trouble, protection and deliverance ; and honour, and glory, and immortality.

Bp. Horne.

(75.) The title of this psalm is, "A Psalm, or Song, for the Sabbath-day." It teacheth, 1—5, the duty, time and manner, of giving thanks for the works and dispensations of God. Thoughtless men are admonished, 6, to reflect upon the final issue of all these dispensations ; namely, 7, 8, the utter perdition of the ungodly, and, 9—13, the exaltation of the Church in Christ Jesus, 14, to the praise and glory of God most high. BP. HORNE.

10 Mine eye also shall see his lust of mine enemies, and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree, (77.) and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age, (78.) and shall be fat and well liking ;

14 That they may show how true the Lord my strength is, and that there is no unrighteousness in him.

### EVENING PRAYER.

Psalm 93. (79.) *Dominus regnavit.*

THE Lord is king, (80.) 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.

The Psalm was intended, not so much to commemorate the creation, and sabbath following that ; as to foretel that rest from persecutions, which God had promised to give his Church under the Messiah.

Dr. Hammond.

(76.) The "workers of iniquity" are the enemies of "Jehovah," and will be "scattered" by the breath of his displeasure, as grass, after it is cut down, dried up, and withered, is driven away by the whirlwinds of heaven. "But my horn," saith the Psalmist, (it is likely in the person of Messiah,) "my horn," that is, the strength and power of my kingdom, "shalt thou exalt like the horn of the unicorn," like the power of the strongest creatures, to which that of states and empires is often compared ; "I shall be" or "I am anointed with fresh oil ;" I am appointed and consecrated king by the holy unction. Christians have "an unction from the Holy One," by which they are enabled to subdue their spiritual enemies ; they reign over their passions and affections ; they are exalted in the Redeemer ; they are "made unto their God kings and priests." 1 John ii. 20. Rev. v. 10.

BP. HORNE.

(77.) The momentary prosperity of the wicked was compared above to the transient verdure of "grass." The durable felicity of the righteous is here likened to the lasting strength and beauty of "palms" and "cedars."

Bp. Horne.

(78.) Happy the man, whose goodness is always progressive, and whose virtues increase with his years ; who loseth not, in multiplicity of worldly cares or pleasures, the holy fervours of his first



3 Ever since the world began, hath thy seat been prepared; thou art from everlasting.

4 The floods are risen, (81.) O Lord, the floods have lift up their voice; the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Psalm 94. (82.) *Deus ultionum.*

O LORD God, to whom vengeance belongeth, (83.) thou, God, to whom vengeance belongeth, show thyself.

2 Arise, thou Judge of the world, and reward the proud after their deserving.

3 Lord, how long shall the ungodly, how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully, and make such proud boasting?

love, but goeth on burning and shining more and more, to the end of his days. **BP. HORNE.**

(79.) The Jews acknowledge, that the kingdom of Messiah is prophesied of in this Psalm, and in all those which follow, to the hundredth. 1, 2, 3, The Church celebrates the majesty, power, and glory, of the eternal king; 4, describes the danger she is often in from persecutions, &c; but, 5, strengtheneth herself in God her Saviour, whose house, 6, ought to be, like himself, full of truth and holiness. **BP. HORNE.**

(80.) From the beginning, God, as Creator, was sovereign Lord of the universe. He was also formerly, in a more especial manner, King of Israel. But since that time, a new and spiritual kingdom hath been erected by Jesus Christ, as Redeemer, whom the Church now celebrates, and whose praises she sings continually. Risen from the dead, and ascended into heaven, the Lord Jesus reigneth, and shall reign, "till he hath put all enemies under his feet;" 1 Cor. xv. 25. By the glorification of his human nature, he is "clothed with majesty: All power is given unto him in heaven and in earth;" (Matt. xxviii. 18;) so that he is "girded with strength:" and through that strength, he hath "established" the new "world," that is to say, his church, that it "cannot be moved," or subverted, by all the powers of earth and hell. **BP. HORNE.**

(81.) By "the floods" are meant the enemies of God's kingdom, who are often compared to floods for their numbers, force, rage, &c. See Isa. viii. 7, 8; xviii. 12, 13; Jer. xli. 7. 8. *Poolz.* In particular are meant the devil and wicked men, who

5 They smite down thy people, O Lord, and trouble thine heritage.

6 They murder the widow and the stranger, and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see, neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear? or he that made the eye, shall he not see?

10 Or he that nutureth the heathen, it is he that teacheth man knowledge; shall not he punish?

11 The Lord knoweth the thoughts of man, that they are but vain.

12 Blessed is the man (84.) whom thou chastenest, O Lord, and teachest him in thy law;

13 That thou mayest give him patience in time of adversity, until the pit be digged up for the ungodly.

stood out against, rejected, and crucified the Messiah, whose spiritual kingdom is emblematically represented throughout the Psalm, as the Jews have resolved. *Dr. Hammond.*

(82.) The Psalmist, complaining of corrupt and troublous times in the person of the Church, 1—4, prayeth for the downfall of prosperous wickedness; 5, 6, he describeth the cruelty, and, 7—11, reproveth the atheistical folly of those who prosecute God's people; 12, 13, he extolleth the blessedness of the persecuted, if they are endued with faith and patience, inasmuch as, 14, 15, the divine promise and their future reward are certain; he, therefore, 16—19, throweth himself wholly upon God, whose mercies never fail, who, 20, 21, cannot be on the side of iniquity, but, 22, 23, will preserve saints, and destroy their enemies. **BP. HORNE.**

(83.) The Church, however unjustly oppressed and afflicted, remembereth that "vengeance belongeth" not to her, had she the power to inflict it, but "to God" only, who hath said, "Vengeance is mine, I will repay;" Rom. xii. 19. To him, therefore, she maketh her supplication, that he would manifest his glory in her salvation; that he would ascend the tribunal, "as judge of the earth," try her cause, and avenge her of her insolent and cruel persecutors. **BP. HORNE.**

(84.) Since, therefore, the schemes of the adversary are vain, and the counsel of Jehovah shall infallibly stand, happy is the man who, having learned, from the Scriptures of truth, the lessons of faith and patience, enjoys tranquillity of mind in time of trouble, while destruction is preparing for

14 For the Lord will not fail his people ; neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgment ; all such as are true in heart follow it.

16 Who will rise up with me against the wicked ? (85.) or who will take my part against the evil-doers ?

17 If the Lord had not helped me, it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipped ; thy mercy, O Lord, held me up.

16 In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness, which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous, and condemn the innocent blood.

22 But the Lord is my refuge, (86.) and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice ; yea, the Lord our God shall destroy them.

### The Nineteenth Day.

#### MORNING PRAYER.

Psalm 95. (87.) *Venite, exultemus.*

O COME, let us sing unto the Lord ; let

the impenitent. Then, when "the days of adversity" are over, shall pain and sorrow take a final leave of the righteous to go and dwell with the wicked, to eternal ages. The former shall enter into the rest and joy of their Lord ; the latter, into the fire prepared originally for the devil and his angels.

BP. HORNE.

(85.) While "evil-doers" are permitted to prosper, and "the workers of iniquity" carry on their designs, the prophet asks, in the person of the Church, who is there that will or can protect, defend, and deliver ? The answer is, God only can do it : "Unless the Lord had been my help, my soul had almost dwelt in silence," or I had almost been in the state of death.

BP. HORNE.

(86.) Jehovah is our "defence;" we fear not the fiery darts of the enemy ; he is "the rock of our refuge;" we bid defiance to the rage and malice of earth and hell. Armed with the shield of faith, and the sword of the Spirit, we rise superior to every effort of diabolical malice and secular power ; waiting, in patience and hope, for the com-

us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving ; and show ourselves glad in him with psalms. (88.)

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 : (89.)

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

8 To-day, if ye will hear his voice, harden not your hearts as in the provocation, (90.) 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 swear in my wrath, that they should not enter into my rest.

Psalm 96. (91.) *Cantate Domino.*

O SING unto the Lord a new song ; (92.) sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his

ing of that day, when he who hateth unrighteousness, and with whom the throne of iniquity can have no fellowship, shall visit the wickedness of the wicked upon them ; when the world of the ungodly shall share the fate of apostate Jerusalem, and the righteous shall be glorified with their Lord and Saviour.

BP. HORNE.

(87.) This Psalm hath been long used in the Christian Church, as a proper introduction to her holy services. It containeth, 1, 2, an exhortation to praise Jehovah, 3, for his greatness, 4, 5, and for his works of creation ; 6, men are invited to worship him as their Maker, and, 7, as their Preserver ; 8—11, they are warned against tempting and provoking him, by the example of the Israelites in the wilderness. The author of the Epistle to the Hebrews hath taught us to consider the Psalm as an address to believers under the Gospel.

BP. HORNE.

(88.) The "presence" of Jehovah dwelt formerly between the cherubim, in a tabernacle, or temple, made with hands, whither the Israelites

name, be telling of his salvation from day to day.

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

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

5 As for all the gods of the heathen, they are but idols; but it is the Lord that made the heavens.

6 Glory and worship are before him; power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people, ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his name; bring presents, and come into his courts.

were to resort, until God became manifest in the flesh. After that time, the divine presence left the synagogue, and removed into the Christian Church; by her we are now invited to "come before that presence with thanksgiving," and, while we "make a joyful noise," by chanting these divine "Psalms," to imitate in some measure, the heavenly choirs, who "rest not," from their blessed employment of praising God, "day or night." Rev. iv. 8.

BP. HORNE.

(89.) As in the beginning of the Psalm we were called upon to "praise" Jehovah, so here we are invited to humble ourselves before him in "prayer." From him we had our being; him, therefore, we are to supplicate for every other blessing, both in this life, and that which is to come. And since he made our bodies, as well as our souls, it is meet and right that they should bear their part in his service, and that internal worship should be accompanied and signified by that which is external.

BP. HORNE.

(90.) What follows to the end of the Psalm is spoken in the person of God himself, who may be considered as addressing us, in these latter days, by the Gospel of his Son; for so the apostle teaches us to apply the whole passage, Heb. iii. iv. The Israelites, when they came out of Egypt, had a day of probation, and a promised rest to succeed it; but, by unbelief and disobedience, they to whom it was promised, that is, the generation of those who came out of Egypt, fell short of it, and died in the wilderness. The Gospel, in like manner, offers, both to Jew and Gentile, another day of probation in this world, and another promised rest to succeed it, which remaineth for the people of God, in heaven. All whom it concerns are, therefore, exhorted to beware lest they forfeit the second rest, as murmuring and rebellious Israel came short of the first. The verses now before us allude to

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; (93.) and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people 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, (94.) for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

what passed at the place called "Massah," and "Meribah," from the people there "tempting" and striving with their God, notwithstanding all the mighty works which he had wrought for them before their eyes. Exod. xvii. 7. *Bp. Horne.*

(91.) By common consent of Jews and Christians, we apply this Psalm to the times of Messiah. 1—3, Men are exhorted to sing his praises; to declare his salvation; 4, 5, to acknowledge his supremacy over the gods of the nations, with, 6, the glory and beauty of his sanctuary; 7, 8, 9, to give to him the honour, the worship, and the obedience due unto him, and, 10, to publish the glad tidings of his kingdom being established: 11—13, the whole creation is called upon to rejoice at this great event. We find, by 1 Chron. xvi, that David delivered out this Psalm, to be sung on occasion of temporal blessings prefigurative of future spiritual ones. *Bp. Horne.*

(92.) Jehovah, our Redeemer, is the person whose praises are to be sung. They are to be sung in a "new" song; a song calculated to celebrate new mercies, prefigured by old ones wrought for Israel in former times; a song fit for the voices of renewed and regenerate men to sing in the new Jerusalem, in those new heavens and that new earth, which constitute the new creation, or kingdom of Jesus Christ. And as the mercies of God are universal, extending themselves not only to the Jews, but to all the nations of the earth, all the nations of the earth are therefore exhorted to bear a part in this new song; "Sing unto the Lord a new song; Sing unto the Lord, all the earth."

*Bp. Horne.*

The exhortation to "sing a new song" alludes to the intended institution of a new worship.

*Bp. Horsley.*

(93.) In other words, Make proclamation, therefore, O ye apostles and preachers of the Gospel,

Psalm 97. (95.) *Dominus regnavit.*

THE Lord is king, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him; (96.) righteousness and judgment are the habitation of his seat.

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

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

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

6 The heavens have declared his right-

that a new and eternal kingdom is erected; the usurped empire of Satan is overthrown, and the Lord Jesus, having redeemed mankind, reigneth in the hearts of his people by faith; a community is formed, not upon the plan of secular policy, but upon the divine principle of heavenly love; it is established on immovable foundations, nor shall the gates of hell prevail against it: righteousness shall dwell in it, since he, who is the King of righteousness, presides, directs, and determines all things, by his word, and his Spirit.

BP. HORNE.

(94.) The coming of Christ is twofold; first he came to sanctify the creature, and he will come again to glorify it. Either of his kingdoms, that of grace, or that of glory, may be signified by his "judging the world in righteousness and truth." If creation be represented as rejoicing at the establishment of the former, how much greater will the joy be at the approach of the latter; seeing that, notwithstanding Christ be long since come in the flesh, though he be ascended into heaven, and have sent the Spirit from thence, yet "the whole creation," as the apostle speaks, (Rom. viii. 22.) "groaneth and travaileth in pain together until now, expecting to be delivered, from the bondage of corruption, into the glorious liberty of the sons of God. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body:" when at the renovation of all things, man, new made, shall return to the days of his youth, to begin an immortal spring, and be for ever young.

BP. HORNE.

(95.) In this Psalm, 1, the reign of Christ is again celebrated, and the nations are again called to rejoice on that account: 2—7, he is described as taking vengeance on his enemies, overthrowing idolatry in the heathen world, commanding adoration from all creatures, and, 8, 9, inspiring gladness into the Church, by subduing her enemies: 10—

eousness, and all the people have seen his glory.

7 Confounded be all they (97.) that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Lord. (98.)

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

10 O ye that love the Lord, (99.) 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.

12, the duties of holiness, thankfulness, and religious joy, are inculcated.

BP. HORNE.

(96.) When the mercy and grace of our heavenly King are to be described, he is likened to the sun shining in a clear firmament, and gladdening universal nature with his beneficent rays. But when we are to conceive an idea of him, as going forth, in "justice and judgment," to discomfit and punish his adversaries, the imagery is then borrowed from a troubled sky; he is pictured as surrounded by "clouds and darkness;" from whence issue lightnings and thunders, storms and tempests, affrighting and confounding the wicked and impenitent.

BP. HORNE.

(97.) When Jesus was exalted, his Gospel published, and his power and glory made known in the heathen world, men grew "ashamed" of their "images, and boasted themselves in their idols" no more. The last clause of our verse, "Worship him, all ye gods," declares the supremacy of Christ over all that are called gods, in heaven and in earth, who are enjoined to pay adoration unto him, instead of claiming it for themselves.

Bp. Horne.

(98.) The inhabitants of the new "Sion," or the people of God, "heard" the tidings, that idols and idolatry were fallen, and the Lord Jesus reigned triumphant; they heard, and "were glad; the daughters of Judah," or Christian churches, "rejoiced" in the Holy Ghost, with joy unspeakable, "because of these judgments" of their God upon his enemies, whereby he evinced himself superior to the powers of the earth, and the gods of the nations.

Bp. Horne.

(99.) Having sung the glory of the Redeemer, the Psalmist delineates the duty of the redeemed. They are characterized by their "love of God;" they are enjoined to hate evil;" this hatred is, indeed, a consequence, and a sure proof, of that love, when it is genuine and sincere. Religion must be rooted in the heart, and spring from thence. A Christian must not only serve God outwardly.

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

12 Rejoice in the Lord, ye righteous, and give thanks for a remembrance of his holiness.

### EVENING PRAYER.

Psalm 98. (1.) *Cantate Domino.*

O SING unto the Lord a new song; (2.) for he hath done marvellous things.

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

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

4 He hath remembered his mercy (3.) and truth towards the house of Israel, and all the ends of the world have seen the salvation of our God.

5 Show yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

6 Praise the Lord upon the harp; sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms, O show yourselves joyful before the Lord the king.

8 Let the sea make a noise, and all that

therein is; the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord; for he is come to judge the earth.

10 With righteousness shall he judge (4.) the world, and the people with equity.

Psalm 99. (5.) *Dominus regnavit.*

THE Lord is king, (6.) be the people never so impatient; he sitteth between the Cherubim, be the earth never so unquiet.

2 The Lord is great in Sion, and high above all people.

3 They shall give thanks unto thy name, which is great, wonderful, and holy.

4 The king's power loveth judgment; thou hast prepared equity; thou hast executed judgment and righteousness in Jacob.

5 O magnify the Lord our God, and fall down before his footstool; for he is holy.

6 Moses and Aaron among his priests, (7.) and Samuel among such as call upon his name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar; for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God;

but must inwardly "love" him; he must not content himself with abstaining from overt acts of sin, but must truly "hate" it. They who do so, are "the saints of God, whose soul he "preserveth" from evil, and will finally "deliver" from the evil one, and his associates, by a happy death, and a glorious resurrection. **Bp. HORNE.**

(1.) In this evangelical hymn, the prophet, 1—4, extols the miracles, the victory, the salvation, the righteousness, the mercy, and truth, of the Redeemer; on account of which, 5—10, he calls upon man, and the whole creation, to rejoice and praise Jehovah. **Bp. HORNE.**

(2.) New mercies and wonders demand new songs. And what mercies, what wonders, can be compared with those wrought by the holy Jesus? **Bp. Horne.**

(3.) In sending the Messiah, God shewed himself mindful of the promises, which "mercy" prompted him to make, and "truth" required him to perform. These promises were made to "the house of Israel;" to the lost sheep of that house, Christ declared himself sent; and the apostles offered salvation first to the Jews: but to them it was never intended that evangelical blessing should be confined. The prophets spake in plain terms of the call of the Gentiles, who were to be adopted

into the holy family, and made the children of Abraham. The Gospel was accordingly preached to the nations, the apostles made their progress through the world, and "all the ends of the earth saw the salvation of God." **Bp. Horne.**

(4.) The subject of this general joy is, as before, (in Psalm xvi. 13,) the advent of Messiah to reform the world, to execute judgment upon the wicked, and to establish a kingdom of righteousness upon the earth. We expect his second advent to restore all things, to judge the world, to condemn his enemies, and to begin his "glorious" reign. Then shall heaven and earth rejoice, and the joy of the redeemed shall be full. **Bp. HORNE.**

(5.) Under images borrowed from the old dispensation, the prophet celebrates, 1, the reign of Messiah, the submission of his enemies; 2—4, his exaltation, holiness, power, and justice; which, 5, men are exhorted to acknowledge and adore. 6—9, The examples of Moses, Aaron, and Samuel, are introduced, to encourage us in worshipping and serving our God and Saviour. **Bp. HORNE.**

(6.) Jehovah reigneth in the Christian church, as he did of old in the Jewish temple; when he appeared between the cherubims in the holy of holies, in the form and likeness of a man, encompassed with "glory:" (Ezek. i. 27; Numb. vii. 89;)

thou forgavest them, O God, (8.) and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill; for the Lord our God is holy.

Psalm 100. (9.) *Jubilate Deo.*

O BE ye joyful in the Lord, (10.) 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.

he subdued the enemies of Israel, when they raged most furiously against his people; he will also bring into subjection the adversaries of the Gospel, and finally render us victorious over the powers of darkness.

*Bp. Horne.*

(7.) To encourage the faithful in the worship of God, the examples of Moses, Aaron, and Samuel, are adduced; men of like infirmities with ourselves, whose prayers were heard, both for themselves and others, and answers were returned to them from the mystick "cloud," that symbol of the divine presence, which for a while, was itinerant with the camp in the wilderness, and then became fixed in the tabernacle at Shiloh, till its last removal to mount Zion. These men were heard through the intercession of the great Mediator, whom they represented. Through that same intercession, our prayers also are heard, if we "keep his testimonies, and the ordinances that he hath given us."

*Bp. Horne.*

(8.) The meaning is, that when the people had provoked God, and God's wrath was already gone out against them for their crying sins, these men's prayers were so effectual with him as to avert the plagues, and obtain remission for them.

*Dr. Hammond.*

(9.) The Psalmist invites all the world to join with the Israelites in the service of him, who was kind and gracious to them beyond expression. Accordingly, we Christians now properly use this Psalm in acknowledgment of God's wonderful love to us in Christ; by whom we offer up continually spiritual sacrifices, for redeeming us by the sacrifice which he made of himself; for making the world anew, and creating us again unto good works; according to his faithful promises, which we may depend upon for ever.

*Bp. Patrick, Bp. Horne.*

(10.) The prophet addresseth himself to "all lands," or to "all the earth;" to Gentiles, as well as Jews. He exhorteth them to "make a joyful noise," a noise like that of the trumpets at the time of jubilee, a sound of universal triumph and exulta-

3 O go your way into his gates (11.) with thanksgiving, and into his courts with praise; be thankful unto him, and speak good of his name;

4 For the Lord is gracious; his mercy is everlasting; and his truth endureth from generation to generation.

Psalm 101. (12.) *Misericordiam et iudicium.*

MY song shall be of mercy and judgment; unto thee, O Lord, will I sing. (13.)

2 O let me have understanding (14.) in the way of godliness!

tion, in honour of "Jehovah," now become their Lord and Saviour. The service of this our Master is perfect freedom; it is a service of love, a freedom from Pharaoh and the task-masters, from Satan and our own imperious lusts; it is a redemption from the most cruel bondage, into the glorious liberty of the sons of God. Let us therefore do as we are commanded; let us "serve the Lord with gladness;" and when we come "before his presence" in the temple, let it be "with singing" to the praise and glory of our Redeemer. Thus he is served in heaven, and thus he delighteth to be served on earth.

*Bp. Horne.*

(11.) The Christian Church is a temple, whose "gates" stand continually open, for the admission of the nations from all the four quarters of the world. Rev. xxi. 13. 25. Into the "courts" of this temple, which are now truly "courts of the Gentiles," all men are invited to come, and offer their evangelical sacrifices of "confession and praise;" to express their gratitude to their Saviour, and "bless" his gracious and hallowed "name."

*Bp. Horne.*

(12.) This Psalm contains a pious resolution of David to govern first himself, and then his court and his kingdom, with so much care, that the good might expect all favour from him, but no wicked man of any sort have the least countenance or encouragement.

*Bp. Patrick.*

(13.) David, having determined to sing unto Jehovah, chooseth for his theme "mercy and judgment;" either that mercy which God hath shewn to him, and that judgment which hath been inflicted on his enemies; or else, that upright administration of mercy and judgment, with which he himself intended to bless his people.

*Bp. Horne.*

(14.) In return for the favours of heaven, we hear the Israelitish monarch declaring his resolution, to set his court and kingdom an example of true wisdom, and unshaken integrity; at the same time, sighing for that visitation of divine grace, which alone could enable him to put his resolution

3 When wilt thou come unto me? I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness; there shall no such cleave unto me.

5 A froward heart shall depart from me; I will not know a wicked person.

6 Whoso privily slandereth his neighbour, him will I destroy.

7 Whoso hath also a proud look and high stomach, I will not suffer him.

8 Mine eyes look upon such as are faithful in the land, that they may dwell with me.

9 Whoso leadeth a godly life, he shall be my servant.

10 There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land; that I may root out wicked doers from the city of the Lord.

◆

*The Twentieth Day.*

MORNING PRAYER.

Psalm 102. (15.) *Domine, exaudi.*

HEAR my prayer, O Lord, and let my crying come unto thee.

2 Hide not thy face from me in the time

in practice. "O when wilt thou come unto me?" And this must ever be the wish of a Christian, who knoweth that though in himself he be nothing, yet he can do all things through Christ, who strengtheneth him by his Spirit in the inner man. Messiah was the only King of Israel, whose life held forth to his subjects a pattern of wisdom and righteousness, and whose death procured them grace, in their different measures and degrees, to follow it.

BP. HORNE.

(15.) This Psalm is entitled, "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." It seems to have been written, during the captivity, by one of the prophets, who, like Daniel in parallel circumstances, 1, 2, maketh supplication before his God; 3—11, setteth forth, in the most affecting strains, his wretched and sorrowful estate, or rather, perhaps, that of Jerusalem, which he personates; 12, he comforteth himself, by reflecting on the eternity and immutability of Jehovah; 13—22, he predicteth and describeth the restoration of Sion, with her enlargement by the accession of the Gentiles, when Messiah shall have visited and redeemed her; 23, 24, he returneth again to his lamentations; but 25—28, again repositeth his confidence on him who

of my trouble; incline thine ear unto me when I call; O hear me, and that right soon:

3 For my days are consumed away like smoke, and my bones are burnt up as it were a 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, (16.) 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 housetop.

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 (17.) 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

created all things, and who would not fail to make good his word and promise, if not to the generation then present, yet to their posterity. This is the fifth of those styled "penitential Psalms:" and St. Paul, (Heb. i. 10,) hath asserted, that it is addressed to the eternal Son of God, and Saviour of the world.

BP. HORNE.

Penitential sorrow being a principal subject of this Psalm, it is suitable to the service of Ash-Wednesday.

*Travell.*

(16.) The sorrowful man is naturally desirous of retiring from the world, to vent his complaints in solitude, and to pass the nights in watchfulness and prayer. In such a situation the true penitent placeth himself, worthily to bewail his sins, and deprecate the judgments of his God. And in such a situation did captivity place the daughter of Sion, that she might do likewise. The use, which Daniel made of it for this purpose, may be seen in his ninth chapter.

BP. HORNE.

(17.) By "eating ashes," and "drinking tears," we may understand the same as if it had been said, "I have eaten the bread of humiliation, and drunk the water of affliction;" ashes being the emblem of one, and tears the consequence of the other; while the actions of "eating and drinking" intimate to

upon Sion; (18.) 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 pitieth 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, (19.) and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary; out of the heaven did the Lord behold the earth.

20 That he might hear the mourning of such as are in captivity, and deliver the children appointed unto death.

21 That they may declare the name of the Lord in Sion, and his worship at Jerusalem;

us the fulness and satiety which the sufferer had experienced of both, from the "wrath and indignation of God." Prosperity and adversity are from him; "he lifteth up, and he casteth down;" he lifted up Jerusalem above all the earth; and he cast her down, to be trodden under foot by the Gentiles.

*Bp. Horne.*

(18.) From this passage, and what follows, it appears, that the suppliant in this Psalm, bewails not only his own miseries, but those of the Church. Israel was in captivity, and Sion a desolation. A "time" notwithstanding, a "set time," there was at hand, when God had promised to "arise, and to have mercy upon her." The bowels of her children yearned over her ruins; they longed to see her rebuilt, and were ready, whenever the word of command should be given, to set heart and hand to the blessed work. Such ought to be our affection towards our Sion, however afflicted and destitute she may, at any time, appear to be; such should be our faith in the promises of God concerning the future glorification of his Church, at the time appointed.

*Bp. Horne.*

(19.) The history of "this" redemption and restoration by Messiah, thus foretold, hath been "written" in the Gospel for the benefit of "after generations," to the end that "the people who are created anew in Christ Jesus may from age to age praise Jehovah, in psalms, and hymns, and spiritual songs; as it is done at this day in the Church, and ever will continue to be done, till the choirs of

22 When the people are gathered together, and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey, and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age; as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. (20.)

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue, and their seed shall stand fast in thy sight.

Psalm 103. (21.) *Benedic, anima mea.*

PRAISE the Lord, O my soul; and all that is within me, (22.) praise his holy name.

heaven and earth shall be united before the throne of the Lamb.

*Bp. Horne.*

(20.) Amidst the changes and chances of this mortal life, one topic of consolation will ever remain, namely, the eternity and immutability of God our Saviour, of him who was, and is, and is to come. Kingdoms and empires may rise and fall; nay, the heavens and the earth, as they were originally produced and formed by the Word of God, the Son, or second Person in the Trinity, to whom the Psalmist here addresseth himself, (see Heb. i. 10;) so will they, at the day appointed, be folded up and laid aside as an old and worn-out garment; or, if the substance remain, the present form and fashion of them will perish, and they will be utterly changed and altered from the state in which they now are. But Jehovah is ever the same; his years have no end, nor can his promise fail, any more than himself. "Heaven and earth," saith he, "shall pass away; but my words shall not pass away." Matt. xxiv. 35.

*Bp. Horne.*

The application of these verses to Jesus Christ in the Epistle to the Hebrews, is at once a proof of his divinity, and of the divine inspiration of the Psalms.

*Travell.*

(21.) This Psalm is supposed to have been written by David on a recovery from sickness; and is also a prophetic description of the Christians under the Gospel.

*Dr. Hammond.*

In this evangelical and most comfortable hymn, David, after, 1, 2, exciting himself to the work, 3—5,



2 Praise the Lord, O my soul ; and forget not all his benefits ;

3 Who forgiveth all thy sin, and healeth all thine infirmities ;

4 Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness ;

5 Who satisfieth thy mouth with good things, making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment, for all them that are oppressed with wrong. (23.)

7 He showed his ways unto Moses, his works unto the children of Israel.

8 The Lord is full of compassion and mercy, long-suffering, and of great goodness.

9 He will not alway be chiding ; neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins ; nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth ; so great is his mercy also toward them that fear him.

praiseth Jehovah for the mercies of redemption ; 6—7, celebrateth the goodness to Moses and Israel ; 8—13, setteth forth the divine philanthropy, under various beautiful expressions, and images ; 14—16, describeth, in a manner wonderfully affecting, man's frail and perishable state ; but, 17, 18, leadeth him, for consolation, to the everlasting mercy of God in Christ, the stability of whose throne and kingdom, 19, he declareth ; and 20—22, calleth upon heaven and earth to join with him in blessing and praising his holy name.

BP. HORNE.

(22.) Thanksgiving cannot be sincere and hearty, unless a man bear impressed upon his mind, at the time, a quick sense of "benefits" received ; and "benefits" we are most of us apt to "forget ;" those, especially, which are conferred upon us by God. Therefore David repeateth his self-awakening call, and summoneth all his powers of recollection, that none of the divine favours might continue unnoticed and unacknowledgd. A catalogue of such particular mercies, temporal and spiritual, as each individual hath experienced through life, might be of service, to refresh the memory, upon this important head.

BP. HORNE.

(23.) From a consideration of his own particular case, the Psalmist maketh a general reflection on that attribute of God, which inclineth him to deliver his people, and to punish their oppressors, of what kind soever they be. And here that grand display of the "ways" and "works" of Jehovah,

12 Look how wide also the east is from the west ; so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children ; even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made ; he remembereth that we are but dust.

15 The days of man are but as grass ; for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone ; and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him ; and his righteousness upon children's children ; (24.)

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 (25.) of his, ye that excel in strength ; ye that fulfil his commandment, and hearken unto the voice of his words.

the redemption of "Israel" by the hand of "Moses," immediately occurs and is celebrated. Thus each private mercy, whether of a temporal or spiritual nature, should remind us of that public and universal blessing of redemption by Jesus Christ, from which every other blessing floweth, as a stream from its fountain, and for which God ought, therefore, upon all occasions, to be praised and glorified.

BP. HORNE.

(24.) Let not man presume, who withereth like the green herb ; but then, let no man despair, whose nature with all its infirmities, the Son of God hath taken upon him. The flower which faded in Adam, blooms anew in Christ, never to fade again. "The mercy of Jehovah," in his Messiah, "is everlasting ;" and of that everlasting mercy poor frail man is the object. A passage in the first Epistle of St. Peter doth most admirably illustrate this part of our Psalm : see 1 Pet. i. 23, &c.

BP. HORNE.

(25.) Joy is observed to be of a diffusive and communicative nature. The heart of the Psalmist is full, and overfloweth with it. Unable worthily to praise Jehovah for his mercies vouchsafed to the Church, he inviteth heaven and earth to join with him, and to celebrate, in full chorus, the redemption of man. St. John saw the throne of Messiah prepared ; he beheld the universal band assembled ; and he heard when "all the angels round about the throne, ten thousand times ten thousand, and thousands of thousands, with every

21 O praise the Lord, all ye his hosts ; ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

### EVENING PRAYER.

Psalm 104. (26.) *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord, my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment, and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, (27.) and maketh the clouds his chariot, and walketh upon the wings of the wind.

creature in heaven, earth, and sea," lifted up their voices, and sang together, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Bp. HORNE.

(26.) This is an eucharistic hymn, full of majesty and sweetness, addressed to Jehovah as Creator of the world. It setteth forth his glory, wisdom, goodness, and power, displayed, 1—9, in the formation of the heavens and earth ; 10—18, in the various provision made for beasts, and birds, and for man, the lord of all ; 19—24, in the revolutions of the celestial bodies, and the consequent interchanges of day and night, of labour and rest ; 25, 26, in the sea, and every thing that moveth in or upon the waters. 27—30, The dependence of the whole creation upon God for its being and well being, is beautifully represented, with, 31, 32, the glory which the Creator receiveth from his works, the pleasure which he taketh in them. 33, The Psalmist declareth his resolution ever to praise Jehovah, and, 34, predicteth the destruction of those who refuse or neglect so to do. As there is a similitude between the natural and spiritual creation, this may, perhaps, be the reason why the Church hath appointed this Psalm to be used on Whitsunday.

Bp. HORNE.

For regularity of composition, richness of imagery, sublimity of sentiment, and elegance and perspicuity of diction, it is perhaps the principal poem in the whole collection of these inspired songs. As there is no allusion in it to the Mosaic ritual, nor any mention of the deliverance of the Israelites from Egypt, it should seem that it was of an earlier age than the Exodus.

Bp. Horsley.

(27.) The generality of expositors interpret this passage of those "dark waters, compacted into

4 He maketh his angels spirits, (28.) 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 (29.) like as with a garment ; the waters stand in the hills.

7 At thy rebuke they flee ; at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath ; even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass, neither turn again to cover the earth.

10 He sendeth the springs into the rivers, which run among the hills.

11 All the beasts of the field drink thereof, and the wild asses quench their thirst.

12 Beside them shall the fowls of the

thick clouds of the skies," which the Almighty elsewhere is said to make the "secret place, or chamber" of his residence, and a kind of "footstool" to his throne. Psal. xviii. 9. 11. And thus, indeed, the former part of our verse is plainly and immediately connected with what follows ; "who maketh the clouds his chariot, and walketh upon the wings of the wind." How astonishingly magnificent and tremendous is the idea, which these words convey to us, of the great King riding upon the heavens, encompassed with clouds and darkness, attended by the lightnings, those ready executioners of his vengeance, and causing the world to resound and tremble at the thunder of his power, and the noise of his chariot wheels ! By these ensigns of royalty, these emblems of omnipotence, and instruments of his displeasure, doth Jehovah manifest his presence, when he visiteth rebellious man, to make him own and adore his neglected and insulted Lord. See and compare Psal. xviii. 10, and the context.

Bp. Horne.

(28.) From the manner in which these words are introduced, and the place where they stand, one should conceive the meaning of them to be, that God employeth the elements of air and fire, the winds, and the lightnings, as his messengers, and ministers, to execute his commands upon the earth. But the apostle, (Heb. i. 7,) informeth us, that they have a further reference to immaterial angels ; either because those angels often appeared in the likeness, or because they were endued with the properties, of "wind and flame." Intellectual beings of the highest order in the realms above are as ready to fulfil the word of Jehovah, as are the elements of this lower world.

Bp. Horne.

(29.) Most interpreters suppose this to be a description of the situation of things, and of what was

air have their habitation, and sing among the branches.

13 He watereth the hills from above; (30.) 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 (31.) 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.

effected by the power of God, on the third day of the creation, when he said, "Let the waters be gathered together into one place, and let the dry land appear; and it was so." Indeed, the process at the creation was so exactly similar to that at the deluge, with regard to the circumstances here mentioned, that it matters not to which we apply the beautiful and truly poetical passage before us. In both cases, the earth was covered with the waters, as with a garment, in every part; in both cases, they fled at the Almighty word, like the scattered remains of a routed army; from the heights of mountains, whither they had ascended, they sunk down into the valleys; from the valleys they retired to the bed of the ocean, and a part of them descended from thence into the great deep that lieth beneath. Bounds were set them, beyond which they should never pass, to overwhelm us any more for ever. And the experience of 4000 years hath taught us, that where the Creator hath laid his commands, plain sand is a sufficient barrier.

*Bp. Horne.*

(30.) Or "from his chambers." The fertility of the earth is owing to God, who for that purpose "watereth" it "from his chambers," whether the word hath a reference to the clouds above, or the depths below, for both are concerned in the operation. Hence all the glory and beauty of the vegetable world; hence the grass, which nourisheth the cattle, that they may nourish the human race; hence the green herb, for food and for medicine; hence fields covered with corn, for the support of life; hence vines and olive-trees laden with fruits, whose juices exhilarate the heart, and brighten the countenance.

*Bp. Horne.*

(31.) The whole earth is a garden, planted by

19 He appointed the moon (32.) for certain seasons, and the sun knoweth his going down.

20 Thou makest darkness, (33.) that it may be 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. (34.)

25 So is the great and wide sea also; (35.) 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.

the hand, and watered by the care of Jehovah. But in a more especial manner is his glory set forth by the lofty and magnificent cedars, which, growing wild on the mountains and in the forest, owe nothing to the skill and industry of man. The moisture of the earth, rarefied by the heat of the sun, enters their roots, ascends in their tubes, and by due degrees expands and increases them, till they arrive at their growth.

*Bp. Horne.*

(32.) From a survey of the works of God upon earth, the Psalmist proceedeth to extol that divine wisdom, which is manifested in the motions and revolutions of the heavenly bodies, and in the grateful vicissitude of day and night occasioned thereby.

*Bp. Horne.*

(33.) Night and darkness invite the wild beasts of the forest and desert from their dens and recesses, to "seek" the "prey" allotted them by the providence of that God who feedeth the young lions, as well as the young ravens, when hunger enforceth them, as it were, to call upon him.

*Bp. Horne.*

(34.) Transported with a survey of the wonders which present themselves in heaven above, and on earth below, the Psalmist breaks forth into an exclamation (and what heart hath not already anticipated him?) on the variety and magnificence, the harmony and proportion, of the works of God, in this outward, and visible, and perishable world. What then are the miracles of grace and glory? What are those invisible and eternal things, which God hath prepared for them that love him, in another and a better world, and of which the things visible and temporary are no more than shadows? Admitted to that place, where we shall at once be indulged with a view of all the divine dispensations,

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; (36.) when thou takest away their breath, they die and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made; and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for ever; (37.) 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

and of that beatitude in which they terminate, shall we not, with angels and archangels, cry out, "O Lord, how manifold are thy works! In wisdom hast thou made them all; heaven and earth are full of thy riches, and of thy glory!"

Bp. HORNE.

(35.) There is not in all nature a more august and striking object than the ocean. Its inhabitants are as numerous as those upon the land, nor is the wisdom and the power of the Creator less displayed, perhaps, in their formation and preservation, from the smallest fish that swims, to the enormous tyrant of the deep, the leviathan himself. By means of navigation, Providence hath opened a communication between the most distant parts of the globe; the largest solid bodies are wafted, with incredible swiftness, upon one fluid, by the impulse of another, and seas join countries which they appear to divide.

Bp. Horne.

The word leviathan in Scripture is a general name for any great monster, which inhabiteth the waters. In Job it is applicable to the crocodile, (chap. xli :) but here probably must be understood of the whale.

Travell.

(36.) When God, in the season of winter, seemeth to hide his face, and to have withdrawn his beneficent influences, we hear the cries of the creation in distress; if he recall the breath of life from any creature, to which he had communicated it, that creature presently ceases to be what it was; sense and motion are at an end; the form and figure of it perish; and it is resolved into its original dust. But again he exerteth his quickening power, and, lo, fresh generations of animals are produced; fresh crops of vegetables shoot forth to nourish them; and there is a renovation of universal nature. The presence of God, in like manner is the life, his absence is the death, of the soul. If

live; I will praise my God while I have my being;

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: Praise thou the Lord, O my soul, praise the Lord.

### The Twenty-first Day.

#### MORNING PRAYER.

Psalm 105. (38.) *Confitemini Domino.*

O GIVE thanks unto the Lord, (39.) and call upon his name; tell the people what things he hath done.

2 O let your songs be of him, and praise

he withdraw his grace, we perish everlastingly; but when he "sendeth forth his Spirit," as he did on the day of Pentecost, "old things pass away, and all things become new;" the winter is over, and spring succeeds in its place. Nay, the hour is coming, when, through the same Spirit, he shall also quicken our mortal bodies, and thus, in a more evident and wonderful manner, "renew the face of the earth."

Bp. HORNE.

(37.) Such being the works of God, so manifold and so marvellous, the prophet foretelleth, that his "glory," displayed and declared by the same, should "endure for ever;" that creatures would never be wanting, to give him the praise and honour due unto him; insomuch that, graciously accepting this, their tribute, and pleased to find a proper return made him, Jehovah should, at the first creation, acquiesce and rejoice in all his works and dispensations. In the mean time, let the unruly and disobedient reflect upon the greatness of his power, and the terrors of his vengeance, who with a look can shake the earth, and with a touch can fire the mountains, as when he once descended on Sinai.

Bp. HORNE.

(38.) This Psalm, the first of it at least, to verse 15, we know, from 1 Chron. xvi, to have been composed by David, and given out on occasion of his placing the ark of God in Sion. It containeth, 1—8, an exhortation to praise Jehovah for his works of mercy and power, wrought in favour of Israel. 9—43, These are traced from their source, namely, the covenant made with Abraham, through the patriarchal history, to the deliverance of the nation from the Egyptians, and its settlement in Canaan; the end of all which, 44, is declared to have been, that God might have a people to serve him. The same is true of our redemption by Jesus Christ, which was the grand subject of the pro-

him; and let your talking be of all his wondrous works.

3 Rejoice in his holy name; let the heart of them rejoice, that seek the Lord.

4 Seek the Lord and his strength; seek his face evermore.

5 Remember the marvellous works that he hath done; his wonders, and the judgments of his mouth;

6 O ye seed of Abraham, his servant; ye children of Jacob, his chosen.

7 He is the Lord our God; his judgments are in all the world.

8 He hath been always mindful of his covenant, (40.) and promise, that he made to a thousand generations.

9 Even the covenant that he made with Abraham; and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law, and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance.

12 When there were yet but a few of them, and they strangers in the land;

mise made to Abraham, and of which the temporal mercies, vouchsafed to the patriarchs and their posterity, were so many pledges and figures.

BP. HORNE.

(39.) God, who formerly resided in Mount Sion, vouchsafing his presence in a tabernacle made with hands, hath since blessed the Church with his appearance in the flesh; and we Christians are bound to "make known his deeds," and the mercies which he hath wrought for us, "among the people;" that so all the world may know him, and love him, and partake of his salvation.

BP. HORNE.

(40.) Upon bringing the ark to mount Sion, David teacheth Israel to praise God for his having "remembered his covenant," made with an "oath" to their forefathers, Abraham, Isaac, and Jacob, that he would, in due time, settle his people in the land of Canaan. Now, it is very observable, that in the hymn uttered by Zacharias, the father of St. John the Baptist, on the subject of our redemption by Christ, thanks are given to the Lord God of Israel, because he had "remembered his holy covenant, and performed the oath which he sware to our forefather Abraham." And what was that? Why, "that we being delivered out of the hand of our enemies, should serve him without fear, in holiness and righteousness." But when, or where did God promise any such thing to Abraham, except when he told him "that his seed should be in bondage four hundred years,"

13 What time as they went from one nation to another, from one kingdom to another people;

14 He suffered no man to do them wrong, but reproved even kings for their sakes;

15 Touch not mine anointed, and do my prophets no harm.

16 Moreover, he called for a dearth upon the land, and destroyed all the provision of bread.

17 But he had sent a man before them, (41.) even Joseph, who was sold to be a bond-servant,

18 Whose feet they hurt in the stocks; the iron entered into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him; the prince of the people let him go free.

21 He made him lord also of his house, and ruler of all his substance;

22 That he might inform his princes after his will, and teach his senators wisdom.

23 Israel also came into Egypt, (42.) and Jacob was a stranger in the land of Ham.

but that "the nation," which detained them in bondage, should afterwards be "judged," and that they should be "brought out," and come to "Canaan," (Gen. xv. 13,) where they were to "serve" him? The case seems to be this: Zacharias, under the immediate influence and direction of the Holy Spirit, transfers the language of the old dispensation to the affairs of the new one; he celebrates the redemption of the world, by Christ, from sin and death, in words which literally describe the redemption of Israel from Egypt by Moses; to teach us, that we should regard one as a sacramental pledge and figure of the other; that there is another bondage, in which the people of God are held; another Moses, who is to deliver them; another land of promise and of rest, where they are to be settled. This the Hebrews might have known, as St. Paul tells them, (Heb. iv,) from a passage in the 95th Psalm, where, long after they had been in possession of Canaan, David speaks of another "day" of probation, and another "rest." The Jews have since had a melancholy proof of the same thing, by being dispossessed of that earthly inheritance, which they falsely deemed to have been perpetual, and vainly regarded as the end of all the promises, made to a "thousand generations;" that is, (a definite number being put for an indefinite,) to them, and to us, and to "as many as the Lord our God shall call," while the world shall last.

BP. HORNE.

(41.) Joseph and Jesus were both envied, hated

24 And he increased his people exceedingly, and made them stronger than their enemies;

25 Whose heart turned so, that they hated his people, and dealt untruly with his servants.

26 Then sent he Moses (43.) his servant, and Aaron whom he had chosen;

27 And these showed his tokens among them, and wonders in the land of Ham.

28 He sent darkness, and it was dark; and they were not obedient unto his word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs; yea, even in their king's chambers

31 He spake the word, and there came all manner of flies, and lice in all their quarters.

32 He gave them hailstones for rain; and flames of fire in their land.

33 He smote their vines also and fig-trees; and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable, and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land; even the chief of all their strength.

and sold by their brethren; both suffered by a false accusation; the former was laid in irons, the latter crucified, and confined in the prison of the grave, fast bound with the bands of death. The wickedness of man, in working its own will, did unwittingly accomplish the counsels of God. See Gen. i. 20; Acts ii. 23; and iii. 17. 18.

*Bp. Horne.*

(42.) The Psalmist now exhibiteth to our view a fresh scene of tribulation and affliction, which occasioned repeated mercies, and a new deliverance.

*Bp. Horne.*

(43.) When the tyranny and oppression of Pharaoh were at the highest, and Israel cried unto Jehovah because of the bondage, he remembered his promise to Abraham, and sent Moses, with Aaron, to effect that mighty deliverance, which was to be the grand pledge and figure of our salvation by Jesus Christ. Of him Moses prophesied, when he said, "A prophet shall the Lord your God raise up unto you of your brethren like unto me." Deut. xviii. 15, cited and applied Acts iii. 22. He came to rescue mankind from a spiritual bondage, and to deliver all who were "oppressed by the devil;" (Acts x. 38 :) he came at a time when that oppression was most grievous among Jews and Gentiles: his birth was signalized by an order from another

36 He brought them forth also with silver and gold; there was not one feeble person among their tribes.

37 Egypt was glad at their departing; for they were afraid of them.

38 He spread out a cloud (44.) to be a covering; and fire to give light in the night-season.

39 At their desire he brought quails; and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out, so that rivers ran in the dry places.

41 For why? he remembered his holy promise; (45.) and Abraham his servant.

42 And he brought forth his people with joy, and his chosen with gladness;

43 And gave them the lands of the heathen; and they took the labours of the people in possession;

44 That they might keep his statutes and observe his laws.

#### EVENING PRAYER.

Psalm 106. (46.) *Confitemini Domino.*

O GIVE thanks unto the Lord; (47.) for he is gracious, and his mercy endureth for ever.

Pharaoh, to slay the infants; and Egypt afforded him a refuge from the tyrant's fury: he wrought innumerable "signs and wonders;" but they were all signs of mercy, and wonders of love. Those of terror and vengeance were reserved for a future advent, forshewed in the destruction of Jerusalem.

*Bp. Horne.*

(44.) "Brethren, I would not that ye should be ignorant how that all our fathers were under the cloud; and were all baptized unto Moses in the cloud; 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." 1 Cor. x. 1—4. In our passage through this wilderness of life, over barren sands, and amidst fiery serpents, be thou, blessed Lord, our guide and our guard; protected by thy providence, supported by thy word, and refreshed by thy Spirit, lead us even where, and in what manner, it shall seem good to thee; only do not thou forsake us, and we ask no more.

*Bp. Horne.*

(45.) The same God hath since "remembered again his promise to Abraham;" he hath visited his people, and redeemed them from the bondage of sin, under the tyranny of Satan; which redemption they daily celebrate in the Church, with "joy

2 Who can express the noble acts of the Lord, or show forth all his praise ?

3 Blessed are they that alway keep judgment, and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people; O visit me with thy salvation.

5 That I may see the felicity of thy chosen; and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers; (48.) we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance; but were disobedient at the sea, even at the Red Sea.

8 Nevertheless, he helped them for his name's sake, (49.) that he might make his power to be known.

9 He rebuked the Red Sea also, and it

was dried up; so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries' hand, and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them; there was not one of them left.

12 Then believed they his words, and sang praise unto him.

13 But within a while they forgot his works, and would not abide his counsel. (50.)

14 But lust came upon them in the wilderness, and they tempted God in the desert.

15 And he gave them their desire, and sent leanness withal into their soul.

16 They angered Moses (51.) also in their tents, and Aaron the saint of the Lord.

17 So the earth opened, and swallowed

and gladness," waiting for their final deliverance from death and the grave when they are to sing in heaven "the song of Moses and of the Lamb." Rev. xv. 3. Bp. HORNE.

(46.) The Psalmist here again commemorates the divine benefits, upbraiding withal the ingratitude of those who received them. 1, 2, He exhorteth men to the praise of Jehovah; 3—5, proclaimeth the blessedness, and length for the felicity of the saints; 6, confesseth the sins of Israel, and giveth a detail of their rebellions; 7—12, at the Red sea; 13—15, when they lusted for flesh in the wilderness; 16—18, in the matter of Korah; 19—23, in that of the golden calf; 24—27, at the report of the spies; 28—31, in the affair of Baalpeor; 32, 33, at the waters of Meribah; 34—38, in not destroying idolatry, but being seduced by it. 39—44, God's frequent judgments, and as frequent mercies, are related; 45, a prayer is made that Jehovah would gather Israel from among the heathen, which shews the Psalm to have been written during some captivity or dispersion. The last verse contains an act of blessing and praise.

Bp. HORNE.

(47.) In the person of a penitent nation, the prophet invites mankind to "give thanks unto Jehovah," for that "goodness" which preventeth us with blessings, and for that "mercy," which forgiveth our transgressions; that mercy, which was shewn to our forefathers upon their repentance and will "ever" be shewn upon the same condition, to us and our posterity; that mercy, which will bring sin and misery to an end, itself continuing eternal and unchangeable.

Bp. HORNE.

(48.) Those who have joined with the prophet in his affectionate aspiration after the divine favour,

may here learn the surest way to attain it: namely, by confessing their own sins, and those of their ancestors. "We have sinned with our fathers," that is, after their example of unbelief and disobedience, of which an account immediately followeth.

*Bp. Horne.*

(49.) As the people of God were conducted in perfect security through the Red sea, when the waters, reassuming their ancient habitation, overwhelmed the infidel host: so through all the difficulties and dangers of the Christian course, faith will ever find a way opened, by the power of Jesus, from sin to righteousness, and from death to life: the enemies of our salvation, how formidable soever, shall disappear, and be no more; and we shall sing, like Israel, a song of triumph to the Lord our God.

*Bp. Horne.*

(50.) The history of this murmuring and impatience of the Israelites is in Exod. xv. 24, and Numb. xi. 4. 33. Let us learn thence to wait God's time and counsel, for the supply of necessaries, much more of conveniences; remembering that he hath given us his Son, and therefore will not deny us such inferior corporeal blessings as he foreseeth will really prove blessings to us. Bp. HORNE.

(51.) Moses and Aaron were the divinely appointed governors of Israel, in church and state. Envy and ambition led Korah, Dathan, and Abiram, to accuse the former of tyranny, and the latter of priestcraft. Jehovah was appealed to, a day appointed, and a decision made. One body of the malcontents went down alive into the pit, another was consumed by fire from heaven. Numb. xvi. Let schismatics and rebels beware of that "pit," which is bottomless, and of that "fire" which shall never be quenched. Bp. HORNE.

up Dathan, and covered the congregation of Abiram.

18 And the fire was kindled in their company; the flame burnt up the ungodly.

19 They made a calf in Horeb, and worshipped the molten image.

20 Thus they turned their glory into the similitude of a calf that eateth hay,

21 And they forgot God their Saviour, who had done so great things in Egypt;

22 Wondrous works in the land of Ham; and fearful things by the Red Sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap, to turn away his wrathful indignation, lest he should destroy them. (52.)

24 Yea, they thought scorn of that pleasant land, and gave no credence unto his word;

25 But murmured in their tents, and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them, to overthrow them in the wilderness;

27 To cast out their seed among the nations, and to scatter them in the lands.

28 They joined themselves unto Baal-peor, and ate the offerings of the dead. (53.)

29 Thus they provoked him to anger with their own inventions; and the plague was great among them.

30 Then stood up Phinees, and prayed; and so the plague ceased.

31 And that was counted unto him for

righteousness, among all posterities for evermore.

32 They angered him also at the waters of strife, so that he punished Moses for their sakes;

33 Because they provoked his spirit, so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen, as the Lord commanded them: (54.)

35 But were mingled among the heathen, and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay; yea, they offered their sons and their daughters unto devils;

37 And shed innocent blood, even the blood of their sons and of their daughters, whom they offered unto the idols of Canaan; and the land was defiled with blood.

38 Thus were they stained with their own works, and went a whoring with their own inventions. (55.)

39 Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen; and they that hated them were lords over them.

41 Their enemies oppressed them, and had them in subjection.

42 Many a time did he deliver them; but they rebelled against him with their own inventions, and were brought down in their wickedness.

(52.) In the language of Moses, interceding for his countrymen with the offended Majesty of heaven, how are we astonished at an instance of such invincible fortitude, fervent piety, unadulterated patriotism, triumphant faith, and unbounded charity! Once, and but once, was this instance exceeded, by him, in whose name the intercession of Moses was made and accepted; who, really taking upon himself the sins of his people, suffered the vengeance due to them; and who is now at the right hand of God interceding for us all. See *Exod. xxxii. 10—14, and 32.* *Bp. Horne.*

(53.) That is, sacrifices which were offered either to dead idols, or to men deified after death. The part of sacred history, to which these verses allude, is contained in *Numb. xxv, and xxxi. 16.* And in general we learn from it how acceptable to God is, not the forwardness of uncommissioned zealots, but a well timed and duly authorized zeal for his service; as also how dangerous it is to converse too freely with those of the other sex, especially when they have been educated in a false religion, or in no religion at all. *Bp. Horne.*

(54.) When the iniquity of the Canaanites was full, it pleased God to extirpate the race, and Israel was commissioned to execute upon them the vengeance determined. But the conquerors suffered themselves frequently to be seduced into all the abominations of the conquered, and spared their idolatrous altars, till themselves came to bow down before them. *Judges ii. 2, 3.* The Canaanites, against whom we Christians militate, are our lusts, which, if they are spared and treated with, will prove "a snare" to us, and in time become our masters. Mercy shewn to them is cruelty to ourselves, and will always be found so in the end.

*Bp. HORNE.*

(55.) This is an epitome of the history of the Israelites, from the time when they took possession of Canaan, downwards. Transgressions brought on chastisements; chastisements produced repentance; and repentance obtained mercy. For their last and grand rebellion against the Son of God, and their King Messiah, whom they murdered, the sore burden of heaven's displeasure hath now rested upon the nation these seventeen years;



43 Nevertheless, when he saw their adversity, he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies; yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen; that we may give thanks unto thy holy name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, (56.) from everlasting, and world without end; and let all the people say, Amen.

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*The Twenty-second Day.*

MORNING PRAYER.

Psalm 107. (57.) *Confitemini Domino.*

O GIVE thanks unto the Lord; for he is gracious, and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed, and delivered from the hand of the enemy;

3 And gathered them out of the lands,

but their eyes are not yet opened; their hearts have not, hitherto, relented. How hath the "wrath of Jehovah been kindled against his people, inasmuch that he hath abhorred his own inheritance!" How hath he "given them into the hand of the heathen, and caused them that hated them to rule over them!" How have "their enemies oppressed them;" how have they been "brought into subjection under their hand! Nevertheless, O Lord, regard their affliction, when thou hearest their cry;" grant them repentance first, and then pardon; "remember for them thy covenant;" let them change their mind, and do thou "change thy purpose, according to the multitude of thy mercies; make them also to be pitied of all those that have carried them captives;" cause them, upon their conversion, to find favour in the eyes of the nations; and do thou, who hast so long been "a light to lighten the Gentiles," become once more "the glory of thy people Israel." BP. HORNE.

(56.) At all times, in all places, and by all persons, on earth and in heaven, in prosperity and adversity, peace and persecution, "the Lord God of Israel," the Saviour and Redeemer of his Church, is to be "blessed;" nor can any situation exempt a believer from saying, "Amen, Hallelujah," that is, from blessing God, himself, and exciting others to do the same. BP. HORNE.

(57.) The redeemed of the Lord are exhorted in this Psalm, 1—3, to praise him for his goodness in redeeming, and gathering them from the four quar-

ters of the world. Their danger and their deliverance are represented under the four striking images, 4—9, of travellers lost in a wilderness, but directed and conducted home; 10—16, of prisoners rescued from captivity; 17—22, of sick and dying men restored to health; 23—32, of mariners preserved in a storm at sea, and brought safe into port. 33—41, Some other instances of God's providence in the government of the world, and of the Church, are adduced and insisted on, for, 42, the consolation of the righteous, and 43, the instruction of all.

4 They went astray in the wilderness out of the way, and found no city to dwell in. (58.)

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! (59.)

9 For he satisfieth the empty 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; (60.)

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

ters of the world. Their danger and their deliverance are represented under the four striking images, 4—9, of travellers lost in a wilderness, but directed and conducted home; 10—16, of prisoners rescued from captivity; 17—22, of sick and dying men restored to health; 23—32, of mariners preserved in a storm at sea, and brought safe into port. 33—41, Some other instances of God's providence in the government of the world, and of the Church, are adduced and insisted on, for, 42, the consolation of the righteous, and 43, the instruction of all.

BP. HORNE.

(58.) The spiritual blessings of redemption are represented by the Psalmist under four exquisitely beautiful and expressive images; which images are themselves four special acts of God's providential care and love, shewn towards the bodies of men in the world; corresponding with as many works of grace, wrought on the souls of believers, in the Church. The first of these pictures exhibiteth to our view a set of travellers lost in a pathless desert, and well nigh famished through want of necessary provisions. They make their distresses known by prayer to Jehovah, and lo, he appears as their guide; he supplies all their necessities upon the journey, and conducts them in safety to their place of abode. Thus he dealt with Israel of old, in their passage, through the waste and howling wilderness, from Egypt to Canaan. And thus he is ready to deal with us all. Fervent and importunate prayer to the God of our salvation will pro-

through heaviness; they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble, 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, (61.) and because of their wickedness.

18 Their soul abhorred all manner of meat, and they were even hard at death's door.

19 So when they cried unto the Lord in their trouble, he delivered them out of their distress.

cure, from above, knowledge to dispel our ignorance, and grace to help our infirmities; the former will enable us to walk in it, and both together will carry us, in due time, to "the city of our eternal habitations." **BP. HORNE.**

(59.) This verse is a chorus, repeated after the celebration of each of the four mercies here related. Literally it is, "Let them acknowledge to Jehovah his mercy, and his wonders for the children of Adam." And what can better deserve our acknowledgment, than the provision made for the bodies and souls of Christian travellers, in their way to that heavenly country and city, "where they shall hunger no more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 16. **BP. HORNE.**

(60.) In this second piece of divine scenery, we behold a people groaning under all the miseries of captivity, deprived of light and liberty, chained down in horrid dungeons, and there expecting the day of execution. These calamities they are represented as having brought upon themselves by their rebellion against God, who takes this method of humbling them. It succeeds, and brings them upon their knees to Him who alone is able to deliver them. But the grand universal captivity is that of sin and death; the grand and universal deliverance, for which all the redeemed of the Lord ought to praise his mercy, is that by Jesus Christ. **BP. HORNE.**

(61.) The recovery of men from sickness affords a third image of the benefits conferred on our na-

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!

23 They that go down to the sea in ships, (62.) and occupy their business in great waters;

24 These men see the works of the Lord, and his wonders in the deep.

25 For at his word the stormy wind ariseth, which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man, and are at their wit's end.

ture, by the Redeemer. Sickness, as we are here informed, is the punishment of human folly and iniquity. The Israelites in the wilderness, "because of their iniquities, were often afflicted" with a plague. But when they repented, and atonement was made, the plague ceased. They were stung by fiery serpents; but when they cried unto Jehovah, he sent his word and healed them." Now the mind by reason of sin, is not less subject to infirmities than the body. But the case is not desperate, while there is breath enough left to call in, by prayer, the great Physician of spirits. The most inveterate malady gives place to his efficacious medicines; appetite revives, health returns, and the believer is reinstated in the vigour and beauty of holiness. **BP. HORNE.**

(62.) The fourth similitude chosen to portray the dangers of our present state, and the goodness of God displayed in our salvation, is taken from that signal instance of the divine power and providence, the preservation of mariners in a storm at sea. The description which the Psalmist hath given us of such an event admitteth of no comment. But then we cannot help reflecting, that there is a ship, in which we are all embarked; there is a troubled sea, on which we all sail; there are storms, by which we are all frequently overtaken; and there is a haven, which we all desire to behold and to enter. For the Church is a ship; the world is a sea; temptations, persecutions, and afflictions, are the waves of it; the prince of the power of the air is the stormy wind which raises them; and heaven is the only port of rest and security. In both cases, prayer is the proper effect, and the only remedy left. With the earnestness of affrighted mariners,

28 So when they cry unto the Lord in their trouble, he delivereth them out of their distress.

29 For he maketh the storm to cease, so that the waves thereof are still.

30 Then are they glad, because they are at rest; and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness; and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness, (63.) and drieth up the water springs.

34 A fruitful land maketh he barren, for the wickedness of them that dwell therein.

35 Again he maketh the wilderness a standing water, and water-springs of a dry ground.

36 And there he setteth the hungry, that they may build them a city to dwell in;

37 That they may sow their land, and plant vineyards, to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly; and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low through oppression, through any plague or trouble;

40 Though he suffer them to be evil-treated through tyrants, and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery, and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice; (64.) and the mouth of all wickedness shall be stopped.

who will then be devout, though they never were so before, we should "cry unto the Lord Jesus in our trouble;" we should, as it were, "awake" him, like the disciples, with repetitions of "Lord, save us, we perish!" **BP. HORNE.**

(63.) In this latter part of the Psalm, the prophet farther exemplifieth the power, the justice, and the goodness of God: his power, in being able to change the very nature of things; his justice and his goodness, in so doing, either to punish the rebellious, or to reward the obedient. **BP. HORNE.**

(64.) Two consequences will follow from this alternate display of the mercy and the judgment of God. The righteous, finding themselves still the

43 Whoso is wise, will ponder these things; and they shall understand the loving-kindness of the Lord.

### EVENING PRAYER.

Psalm 103. (65.) *Paratum cor meum.*

O GOD, my heart is ready, my heart is ready; I will sing, and give praise with the best member that I have.

2 Awake, thou lute and harp; I myself will awake right early.

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

4 For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.

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

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness; I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine; Ephraim also is the strength of my head;

9 Juda is my lawgiver; Moab is my wash-pot; over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city? and who will bring me into Edom?

11 Hast not thou forsaken us, O God? and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts; and it is he that shall tread down our enemies.

Psalm 109. (66.) *Deus laudum.*

HOLD not thy tongue, O God of my praise;

objects of the former, will have cause to rejoice and give thanks; and the wicked, when visited with the latter, will be forced, by their silence at least, to own that their punishment is just. This will certainly be the case at the last day, when the dispensations of God, and the perfect rule of equity observed in them, shall be manifested to all the world. **BP. HORNE.**

(65.) This Psalm is composed of parts taken, without any material alteration, from two others. The first five verses occur in Psalm lvii. 8—12; the last eight are found in Psalm lx. 5—12. The reader is therefore referred to the exposition already given of those Psalms. **BP. HORNE.**

for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues; they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part; but I give myself unto prayer.

4 Thus have they rewarded me evil for good, and hatred for my good will.

5 Set thou (67.) an ungodly man (68.) to be ruler over him, and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned; and let his prayer be turned unto sin.

The strain of gratitude and triumph, which runs through the Psalm, makes it suitable to the service of the Church on Ascension-day. *Travell.*

(66.) St. Peter, (Acts i. 20,) hath taught us to apply the predictions in this Psalm to the betrayers and murderers of Messiah, who is, consequently, the person here speaking, and, 1—4, complaining of the injuries which he suffered from them; after which, 5—19, he forewarneth them of all the judgments and sore calamities that should come upon them and their posterity; 20—24, he returneth to the subject of his passion; 25—28, repeateth his supplications for himself and his Church; and, 29, 30, concludeth with an act of praise. In this light was the Psalm considered and interpreted in the ancient Church, by Chrysostom, Jerome, Augustine, Theodoret, and others. *Bp. HORNE.*

The first four verses of this Psalm clearly describe the treatment which our Lord met with from the Jews. The curses, that follow, as clearly describe the judgments which have fallen upon that miserable people. So that the whole is a prediction of his sufferings, and of their punishment, delivered in the form of complaint and imprecation. Nor is there any thing in it, rightly understood, more offensive, than in the prophetic curses of the patriarchs. *Bp. Horsley.*

(67.) Or "Thou wilt set." As most of the following verbs are in the future tense, and the rest have evidently a predictive and future import, the same liberty might here be taken, as in Ps. lxxix, of rendering them throughout uniformly in that tense; by which means the curses pronounced in this Psalm will at once appear to be of the same import with those in the xxviii<sup>th</sup> chapter of Deuteronomy. The reader is entreated, when he shall have perused the Psalm, to turn to that chapter and judge for himself. *Bp. HORNE.*

(68.) A transition is here made to the adversaries of Messiah; primarily to Judas, "who was

7 Let his days be few, (69.) and let another take his office.

8 Let his children be fatherless, (70.) and his wife a widow.

9 Let his children be vagabonds, and beg their bread; let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath; (71.) and let the stranger spoil his labour.

11 Let there be no man to pity him, nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed; (72.) and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be

guide to them that took Jesus;" (Acts i. 16;) secondarily to the synagogue, of whom Judas may be considered as an epitome and representative. It is foretold, that, by betraying and murdering the best of masters, they should subject themselves to the tyranny of the worst; that they should become slaves to the "wicked one," who should justly be "set over them," when they had delivered themselves into his hands: that "Satan," who had stood by them to tempt them, should "stand at their right hand" to accuse them at the tribunal of God; that when tried, they would be convicted and "condemned," and even their "prayer would be abomination in the sight of the Lord, as being offered without true contrition and repentance, without faith, hope, or charity. Such is the wretched state of the Jews, estranged from God, and in bondage to the devil; such the prayers, which, from hardened and malignant hearts, they continually utter, for the excision of all Christians, and for the extirpation of that blessed name, on which Christians call. These prayers, instead of lightening the burden of their sins, certainly add to its weight. *Bp. Horne.*

The Jewish worship is now become sin, as it contains a standing denial of our Lord.

*Bp. Horsley.*

(69.) This is the verse which St. Peter hath cited and applied in his discourse to the disciples, at the election of Matthias into the place of Judas. The passage in our Psalm is singular, yet applicable not to Judas only, but to the whole nation of the Jews; whose "days," after they had crucified the Lord of glory, "were few;" who were dispossessed of the place and "office" which they held as the Church of God, and to which, with all its honours and privileges, the Gentile Christian Church succeeded in their stead, when the Aaronic<sup>al</sup> priesthood was abolished, and that of the true Melchizedek established for ever. *Bp. HORNE.*

had in remembrance in the sight of the Lord, and let not the sin of his mother be done away.

14 Let them alway be before the Lord, that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good ; (73.) but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him ; he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment, and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him, and as the girdle that he is always girded withal.

19 Let it thus happen from the Lord unto mine enemies, and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy name ; for sweet is thy mercy. (74.)

21 O deliver me, for I am helpless and poor, and my heart is wounded within me.

22 I go hence like the shadow that departeth, and am driven away as the grasshopper.

(70.) If, by the wretched death of Judas, his wife became a widow, and his children orphans, vagabonds, and beggars, their fate was but a prelude to that of thousands and tens of thousands of the same nation, whose husbands and fathers came afterwards to a miserable end, at the destruction of Jerusalem. Their children, and children's children, have since been "continually vagabonds" upon the earth, in the state of Cain, when he had murdered his righteous brother, not cut off, but marvellously preserved for punishment and woe. **BP. HORNE.**

(71.) Since the destruction of Jerusalem, how often hath his race been seized, pillaged, stripped, and impoverished, by prince and people, in all the nations of the known world ; none appearing, as in other cases, to "favour and extend mercy" to them !

**BP. HORNE.**

(72.) The traitorous and rebellious "posterity" of traitorous and rebellious parents suffered an "excision" by the Roman sword, and "in the generation following, their name," as a church and civil polity, was "blotted out" of the list of states and kingdoms upon earth.

**BP. HORNE.**

(73.) The crime which brought upon its perpetrators all the above-mentioned judgments and calamities, is here pointed out too plainly to be mistaken. They "remembered not to shew mer-

23 My knees are weak through fasting ; my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God ; O save me according to thy mercy.

26 And they shall know how that this is thy hand, and that thou, Lord, hast done it.

27 Though they curse, yet bless thou ; and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame ; and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth, and praise him among the multitude :

30 For he shall stand at the right hand of the poor, to save his soul from unrighteous judgments.

*The Twenty-third Day.*

MORNING PRAYER.

Psalm 110. (75.) *Dixit Dominus.*

THE Lord said unto my Lord, (76.) Sit

cy" to him, who shewed it to all the world ; they "persecuted" him who for our sakes became "poor," and who condescended to ask of his creatures water to drink ; they betrayed and murdered the lowly and afflicted Jesus, whose "heart" was broken with sorrow for their sins, and with a sense of the punishment due to them. How long will it be, ere the brethren of this most innocent and most injured Joseph, "say one to another, We are very guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear : therefore is this distress come upon us !" Gen. xlii. 21.

**BP. HORNE.**

(74.) In this last part of the Psalm, Messiah petitioneth for deliverance, urging to the Father his power as "Lord," the honour of his "name," and the greatness of his "mercy." He then pleadeth his own humiliation and affliction, his "poverty" and "heart"-felt agony of grief. Drawing towards the evening of his mortal life, he compareth himself to a "shadow, declining," and about to vanish from the earth, where he hath no rest, being persecuted from place to place, as a "locust" is driven hither and thither by the stormy wind and tempest ; while enfeebled and emaciated by frequent "fastings," and long want of food during his passion, he was ready to sink under his burden ;

thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Zion; be thou ruler even in the midst among thine enemies. (77.)

3 In the day of thy power shall the people offer thee freewill-offerings with an holy worship: the dew of thy birth is of the womb of the morning. (78.)

4 The Lord sware, (79.) and will not repent, Thou art a priest for ever after the order of Melchisedec.

5 The Lord upon thy right hand shall wound even kings, in the day of his wrath.

and what aggravated all his sufferings was, that he met with no pity and compassion from those around him; his enemies "reproached" and "reviled him, shaking their heads, and saying, Ah! thou that destroyest the temple, and buildest it in three days, save thyself." &c. Mark xv. 29. *Bp. Horne.*

(75.) In this Psalm David prophesieth concerning, 1, the exaltation of Christ; 2, the sceptre of his kingdom; 3, the character of his subjects; 4, his everlasting priesthood; 5, 6, his tremendous victories and judgments; 7, the means of his obtaining both kingdom and priesthood, by his sufferings and resurrection. Parts of this prophecy are cited and applied in the New Testament, by our Lord himself. Matt. xxii. 43; by St. Peter, Acts ii. 34; by St. Paul, 1 Cor. xv. 25; Heb. v. 6. The church, likewise, hath appointed it as one of the proper Psalms to be read on Christmas-day. It appertaineth literally and solely to king Messiah.

*Bp. Horne.*

(76.) We are here informed of Jehovah's eternal and unchangeable decree concerning the kingdom of Messiah its extensions, power, and duration. That Messiah should, after his sufferings, be thus exalted, was determined in the divine counsel and covenant, before the world began. Whether we suppose the Psalmist to be speaking of that determination, or of its actual accomplishment at the time of Christ's ascension into heaven, it maketh no great difference. The substance of the decree is the same. It was addressed by the Father to the Son, by Jehovah to Messiah, whom David in spirit styleth "my Lord;" one that should come after him, as his offspring according to the flesh; but one, in dignity of person, and greatness of power, far superior to him, and every earthly potentate; King of kings, and Lord of lords; God and man united in one person. To this person it was said by the Father, "Sit thou at my right hand, until I make thine enemies thy footstool;" in other words, Seeing, O my Son Messiah, thou hast glorified me on the earth, and finished the work which I gave thee to do, the great work of man's

6 He shall judge among the heathen; he shall fill the places with the dead bodies, and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way; therefore shall he lift up his head.

Psalm 111. (80.) *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart, secretly among the faithful, and in the congregation.

2 The works of the Lord are great, (81.) sought out of all them that have pleasure therein.

redemption; take now the throne prepared for thee from the foundation of the world; behold, all power is given unto thee; enter upon thy mediatorial kingdom, and reign till every opposer shall have submitted himself to thee, and sin and death shall have felt thy all conquering arm. *Bp. Horne.*

(77.) In the foregoing verse, David related the words spoken by the Father to the Son. In this, he himself, as a prophet, directeth his speech to King Messiah, predicting the glorious consequences of his enthronization, and the manner in which "his enemies" are to be made "his footstool."

*Bp. Horne.*

(78.) The blessed effects of the Gospel, upon its publication, are here foretold. "The people" of Christ are those given him by his father, and gathered to him by the preachers of his word. "The day of his power" is the season of their conversion, when the corruptions of nature can no longer hold out against the prevailing influences of grace. With regard to the last clause of this verse, Bishop Lowth, in his admired Lectures, has observed, and proved, that it may be fairly constructed to this effect:—"More than the dew from the womb of the morning is the dew of thy progeny;" that is, Thy children, begotten to thee through the Gospel, shall exceed in number, as well as brightness and beauty, the spangles of early dew, which the morning discloseth to the delighted eye of the beholder.

*Bp. Horne.*

(79.) From Christ's regal office, and the administration thereof by the sceptre of his word and Spirit, the prophet passeth to his sacerdotal office, which was also conferred on him by the decree of the Father, and that decree, as we are told, ratified by an oath; "Jehovah hath sworn, and will not repent," or change his purpose. We have a Priest in heaven, who standeth continually pleading the merits of his sacrifice once offered upon the cross: "who ever liveth to make intercession for us;" and who is ready at all times, to bless us, "by turning away every man from his iniquities," (Acts iii. 26;) by aiding us against our enemies, and sup-

3 His work is worthy to be praised, and had in honour, and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance.

5 He hath given meat unto them that fear him; he shall ever be mindful of his covenant.

6 He hath showed his people the power of his works, that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are true.

8 They stand fast for ever and ever, and are done in truth and equity.

9 He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name.

10 The fear of the Lord is the beginning of wisdom; (82.) a good understanding have all they that do thereafter; the praise of it endureth for ever.

porting us under our necessities. His priesthood is not like that of Aaron, figurative, successive, and transient, but real and effectual, fixed and incommunicable, eternal and unchangeable, according to that pattern of it exhibited to Abraham, before the law, in the person of Melchizedek, (Gen. xiv. 18—20,) and discoursed upon at large by the apostle. Heb. vii. throughout. **BP. HORNE.**

(80.) This is one of the proper Psalms appointed by the Church to be read on Easter-day. It containeth, 1, a resolution to praise Jehovah in the congregation, 2, 8, for his great and glorious works, and, 4, for the appointed memorials of them: 5, 6, his mercies to the Church are celebrated, and, 7, 8, the equity and the stability of his counsels declared; 9, the blessings of redemption, and the new covenant, are mentioned, as they were prefigured of old in God's dispensations toward Israel. 10, Religion is proclaimed to be true wisdom.

**BP. HORNE.**

(81.) The subjects of man's praise are the "works" of God. Every one of these works, whether in the natural or the spiritual system, is "great." But the "work" of all others, in which the "honour and glorious majesty" of Jehovah appeared, and which the Christian Church celebrates with this Psalm, is the salvation and exaltation of our nature, by the resurrection of Jesus Christ from the dead; an event, which contained in it the accomplishment of the ancient promises, and thereby demonstrated to all the world the everlasting truth, fidelity, and "righteousness," of him who made them.

**BP. HORNE.**

Psalm 112. (83.) *Beatus vir.*

BLESSED is the man that feareth the Lord; he hath great delight in his commandments.

2 His seed shall be mighty (84.) upon earth; the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house; and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness; he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth, and will guide his words with discretion;

6 For he shall never be moved: (85.) 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 His heart is stablished, and will not shrink, until he see his desire upon his enemies.

(82.) The "fear of God" is the first step to salvation, as it exciteeth a sinner to depart from evil, and to do good; to implore pardon, and to sue for grace; to apply to a Saviour for the one, and to a Sanctifier for the other. Religion is the perfection of wisdom, practice the best instructor, and thanksgiving the sweetest recreation.

**BP. HORNE.**

(83.) This Psalm seems to be intended for a short commentary upon the former: shewing how well and wisely they consult their own good and happiness, who observe God's commandments, especially those concerning doing good to others.

*BP. Patrick.*

The Psalmist enumerateth the blessings attending the man who feareth Jehovah; 1, the pleasure which he taketh in doing his will; 2, the prosperity of his seed; 3, the plenteousness in his house; 4, his comfort in trouble; 5, his internal joys; 6, the honour with which he is remembered; 7, 8, his holy confidence in God; 9, his good deeds, and the reward of them; 10, the envy, wretchedness, and perdition of the wicked. The blessings of the Gospel are spiritual and eternal; and they are conferred upon the members of the Christian Church through Christ their head, who is the pattern of all righteousness, and the giver of all grace.

**BP. HORNE.**

(84.) A father's piety derives the benediction of heaven upon his children. The posterity of faithful Abraham were often spared and favoured on account of their progenitor.

*BP. Horne.*

(85.) Nothing can deprive the person here de-

9 He hath dispersed abroad, and given to the poor, and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him; he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Psalm 113. (86.) *Laudate, pueri.*

PRAISE the Lord, ye servants; O praise the name of the Lord. (87.)

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, that hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust, and lifteth the poor out of the mire;

scribed of his felicity. When his work is done, his body will go to its repose in the dust, but the "memorial" of his name and of his good deeds will be still fresh as the morning breeze, and fragrant as the flower of the spring. "He feareth no evil report," no blast of slander and malice can touch him; no tidings of calamity and destruction can shake his confidence in God. And, whatever may be his lot upon earth, and even there the charitable man will frequently be had in "honour," at the last day, certainly, when the thrones of the mighty shall be cast down, and the sceptres of tyrants broken in pieces, then shall he lift up his head, and be exalted to partake of the "glory" of his Redeemer, the author of his faith, and the pattern of his charity, who gave himself for us, and is now seated at the right hand of the Majesty in the heavens.

*Bp. Horne.*

(86.) The servants of God are, 1, exhorted to praise his name, 2, at all times, 3, in all places, on account, 4, 5, of his power and glory, 6, 7, of his mercy in redeeming man, and, 8, making the Gentile Church to be a joyful mother of children. This Psalm is appointed to be read on Easter-day.

*Bp. HORNE.*

(87.) Christians are the "servants" of Jesus Christ; and a most delightful part of their service it is, to "praise" his holy and saving "name" in the Church, which now useth this Psalm among others, and with it "blesseth the name" of her Lord and Saviour, from age to age. The Psalmist wished and prayed that this might be done, and he foresaw

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, (88.) and to be a joyful mother of children.

### EVENING PRAYER.

Psalm 114. (89.) *In exitu Israel.*

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; (90.) 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;

that it would be done, while the world should last, upon earth, and afterwards "for evermore" in heaven.

*Bp. HORNE.*

(88.) In the sacred history of the Old Testament, we meet with frequent instances of barren women who were miraculously made to bear children. Isaac, Joseph, Samson, and Samuel, were thus born of Sarah, Rachel, the wife of Manoah, and Hannah. To these may be added, from the history of the New Testament, the instance of Elizabeth, the wife of Zacharias, and mother of St. John the Baptist. These examples may be considered as preludes to that marvellous exertion of divine power, whereby the Gentile Church, after so many years of barrenness, became in her old age, "a fruitful parent of children, and the mother of us all. Wherefore it is written, "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord." Isa. liv. 1; Gal. iv. 27.

*Bp. HORNE.*

(89.) This is another of the Psalms appointed by our Church to be read on Easter-day. It celebrates the Exodus of Israel from Egypt, and the miracles wrought for the people, prefiguring the redemption of our nature from sin and death, and the wonders of mercy and love wrought for us by Jesus Christ.

*Bp. HORNE.*

(90.) Although forty years intervened between the two events mentioned, yet, as the miracles were of a similar nature, they are spoken of toge-



8 Who turned the hard rock into a standing water, and the flint stone into a springing well. (91.)

Psalm 115. (92.) *Non nobis, Domine.*

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 Their idols are silver and gold, even the work of men's hands. (93.)

5 They have mouths, and speak not; eyes have they, and see not.

6 They have ears, and hear not; noses have they, and smell not.

7 They have hands, and handle not; feet have they, and walk not; neither speak they through their throat.

8 They that make them are like unto them; (94.) and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou

ther. In the passage of Israel through the Red sea, we may contemplate our passage from a death of sin to a life of righteousness through the waters of baptism; as our translation from death temporal to life eternal is figured by their entrance into the promised land through the river Jordan.

BP. HORNE.

(91.) He, who brought water out of the sacramental rock in the wilderness, hath since caused rivers of living water to flow through the world, from the Rock of our salvation; nay, he hath dissolved the stony hearts of sinners, and made to spring up in them fountains of this water of life. For these great instances of his power and his love, we are taught to bless his holy name, when we sing this Psalm, as an evangelical hymn on the day of our Lord's resurrection.

BP. HORNE.

(92.) The Church, 1, 2, prayeth that God would glorify himself in her salvation; 3, she declareth her faith in him; 4—8, exposeth the vanity and folly of idolatry; 9—11, exhorteth her children to rely upon Jehovah; 12—15, foretelleth how he will bless, prosper, and increase his people, 16—18, never suffering the voice of praise and thanksgiving to cease upon the earth.

BP. HORNE.

(93.) A beautiful contrast is formed between the God of Israel and the heathen idols. He made every thing, they are themselves made by men; he is in heaven, they are upon earth; he doeth whatsoever he pleaseth, they can do nothing; he seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance,

in the Lord; he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord; he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord; he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us; even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord, both small and great.

14 The Lord shall increase you more and more, you and your children.

15 Ye are the blessed of the Lord, who made heaven and earth.

16 All the whole heavens are the Lord's; the earth hath he given to (95.) the children of men.

17 The dead praise not thee, O Lord, neither all they that go down into silence;

18 But we will praise the Lord, from this time forth for evermore. Praise the Lord.

and effecteth the salvation of his servants; they are blind, deaf and dumb, senseless, motionless, and impotent. Equally slow to hear, equally impotent to save in time of greatest need, will every worldly idol prove, on which men have set their affections, and to which they have, in effect, said, "Thou art my God."

BP. HORNE.

(94.) Idolaters, like the objects of their worship, are rather lifeless images than real men. What our Lord said of the Jews, is applicable to them, and indeed to all who reject the knowledge of the true God, and the doctrines of salvation: "Having eyes they see not, having ears they hear not." They see not the things which belong unto their peace; they hear not the word of instruction and exhortation; they speak not of religion and the kingdom of heaven; they work not the works of piety and charity; they walk not in the path of the divine commandments; they are spiritually blind, deaf, dumb, lame, and impotent; and when their idols are destroyed, they will perish in like manner.

BP. HORNE.

(95.) He who himself dwelleth in the highest heavens, where he is praised and glorified by angels, hath "given the earth" for an habitation, at present, "to the sons of men," whose duty it is to praise and glorify him here below, as the angels do above. Now as "the dead cannot praise him," as they who sleep in the silent grave cannot celebrate him, we may be certain, that he will not suffer his people to be destroyed and extirpated, but will always preserve a Church to "bless him" in all

*The Twenty-fourth Day.*

## MORNING PRAYER.

Psalm 116. (96.) *Dilexi, quoniam.*

I AM well pleased that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me ; therefore will I call upon him as long as I live.

3 The snares of death compassed me round about, and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the name of the Lord ; O Lord, I beseech thee, deliver my soul.

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

6 The Lord preserveth the simple : I was in misery, and he helped me.

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

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

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

10 I believed, and therefore will I speak ; but I was sore troubled ; I said in my haste, All men are liars. (97.)

ages, till the end of the world ; when the dead shall be raised, and the choirs of heaven and earth shall be united, to praise and glorify him together before his throne for evermore.

BP. HORNE.

(96.) It is not certain by whom, or upon what occasion, this Psalm was composed. It plainly appears, however, to be a song of thanksgiving for deliverance from trouble, either temporal, or spiritual, or both. To render it of general use, let it be considered as an evangelical hymn, in the mouth of a penitent, expressing his gratitude for salvation from sin and death. 1, 2, He declareth his gratitude to God, who hath vouchsafed to hear his prayer ; 3, 9, describeth his distress, his deliverance out of it, and subsequent peace and comfort ; 10, he acknowledgeth himself to have been tempted to despond, but was supported by faith, in the day of trouble ; 11, 16, he determineth to receive the cup of salvation, to praise and to serve Jehovah, who thus delivereth the souls of his people.

BP. HORNE.

(97.) In afflictions and distresses, those of the spirit and conscience more especially, the soul is tempted to despond, and can only be supported by faith exerting itself in prayer : "I believed, and therefore have I spoken," or "therefore spake I," that is, as above, verse 4 ; "I called upon the name

11 What reward shall I give unto the Lord, for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation, and call upon the name of the Lord : (98.)

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant ; I am thy servant, and the son of thy handmaid ; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people, in the courts of the Lord's house ; even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm 117. (99.) *Laudate Dominum.*

O PRAISE the Lord, all ye heathen, praise him, all ye nations. (1.)

2 For his merciful kindness is ever more and more towards us ; and the truth of the Lord endureth for ever. Praise the Lord.

Psalm 118. (2.) *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious ; because his mercy endureth for ever.

of the Lord ; O Lord, I beseech thee, deliver my soul." And this I did though so "greatly afflicted," that I had "said in my haste," in my hurry and trepidation occasioned by fear and amazement, "all men are liars ;" there is no credit to be given to their promises of deliverance ; I am lost and undone for ever. Yet my faith failed not entirely, and, lo, my prayer hath been heard and answered. St. Paul, relating the troubles which came upon him, and the manner in which he sustained them, thus citeth a part of the 10th verse : "We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken : we also believe, and therefore speak ; knowing that he, which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you." 2 Cor. iv. 13, 14.

BP. HORNE.

(98.) The grateful penitent now asketh, what return he shall make to his kind benefactor, for the most valuable of all blessings conferred upon him. And he presently resolveth to make the only return in his power, namely, to acknowledge and declare before men the goodness of Jehovah, ascribing all the glory where it is all due. This he determineth to do, by "taking the cup of salvation," which, as Dr. Hammond observes, among the Jews was twofold ; one offered in a more solemn manner in the

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. (3.)

6 The Lord is on my side, I will not fear what man doeth unto me.

temple; (Numb. xxviii. 7.) the other more private in families, called the cup of thanksgiving, or commemoration of any deliverance, begun by the master of the family, and attended, on festival days, with a suitable hymn; such as was that sung by our Lord and his disciples on the night when he advanced that cup into the sacrament of his blood, which hath ever since been to Christians "the cup of salvation," and which all penitents should now receive in the Church, with invocation, thanksgiving, and payment of the "vows" made in time of trouble.

Bp. HORNE.

(99.) This Psalm, like the 100th, seems to be altogether prophetic of the joy that all the world should conceive, at the coming of the Messiah, to give salvation, first to the Jews, and then to all other nations, according to his faithful promise.

Bp. Patrick.

(1.) It is remarkable, that of so short a Psalm one verse is quoted in the New Testament by St. Paul; the second verse is explained, though not quoted. Two questions naturally arise, upon reading the Psalm; first, who are the "nations and people," exhorted to praise Jehovah? secondly, what is that "merciful kindness," and that "truth," for which they are exhorted to praise him? The apostle hath given a satisfactory and decisive answer to both these questions. Rom. xv. 8, 9, &c. "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, Praise the Lord, all ye Gentiles, and laud him, all ye people." From the apostle's reasoning, the verse of our Psalm, which he hath cited, appears to be a proof, that "the Gentiles," or the heathen world, should one day "glorify God;" they are, therefore the "people," whom the Psalmist, in the spirit of prophecy, exhorted to "praise Jehovah." It appears also, why the Gentiles were to glorify God; namely, for his "mercy" and "truth," shewn in confirming or accomplishing the "promises" concerning the vocation and conversion, "made unto the fathers;" to Abraham, and his seed for ever; to all believers, whether of the circumcision, or the uncircumcision. Such, then, is the

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 (4.) will I destroy them.

11 They kept me in on every side, they

"merciful kindness" of Jehovah, which is said, in the Psalm, to be "great," mighty, and powerful, "towards us;" such his "truth," which is affirmed to "endure for ever;" as the promises were made good to the Gentiles, when the Jews, because of unbelief, had been cast off. Let the hallelujahs of the redeemed be suitable to that "mercy," and co-eternal with that "truth." Bp. HORNE.

(2.) In this Psalm, a king of Israel appears leading his people in solemn procession to the temple, there to offer up the sacrifice of praise and thanksgiving, for the marvellous deliverance from his enemies, and a glorious victory gained over them. After inviting the whole nation, 1—4 to join with him upon this joyful occasion, he describeth at large, 5—18, his danger, and his deliverance from it, which latter is wholly attributed to the power and goodness of Jehovah. After this there ensues a kind of sacred dialogue. Being come to the temple, the victorious monarch speaks the 19th verse; they that open the gate, the 20th; he again, as he enters, the 21st; they with him seem to speak the next four verses, to the 25th; the priests of the temple the 26th; the first part to the king, the other to the people; the people the 27th; he the 28th; the 29th is the chorus verse, concluding as it began. The repeated application made of the 22d verse in the New Testament, and the appointment of the Psalm, by the Church, to be used on Easter-day, lead us to consider the whole as a triumphant hymn, sung by King Messiah, at the head of the Israel of God, on occasion of his resurrection and exaltation. Bp. HORNE.

(3.) The true value of every deliverance is to be estimated by the nature of "the distress" which required it. The rescue of David from his enemies, or that of Israel from captivity, might deservedly be extolled with the songs of Sion. How much more, then, is the Church universal bound to lift up her voice in honour of Jehovah, who hath redeemed her from her spiritual adversaries, and freed her from the bondage of corruption, through him who "died for her sins, and rose again for her justification;" who, in the days of his flesh, being, on her account, in "distress" and affliction, "called upon Jehovah, and was answered," by an *argu-*

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 will I destroy them.

13 Thou hast thrust sore at me, that I might fall; but the Lord was my help.

14 The Lord is my strength and my song; and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous; the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence; the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live, (5.) 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.

ment" from the narrow prison of the grave, to a boundless and glorious kingdom! **BP. HORNE.**

(4.) As David and Israel were encompassed by hostile nations, over whom, through God's assistance, they often triumphed; so the Son of David, in the day of his passion, was surrounded by the furious multitude of Jews and Gentiles seeking his life; and, after the same example, his mystical body, the Church, hath frequently been, on all sides, vexed and persecuted in the world. But, through the power of Jehovah, Christ overcame, and is set down on the right hand of the Majesty on high. The Church, likewise, hath often risen superior to the efforts of her innumerable and malicious enemies, whose fury hath blazed forth against her with the sudden fierceness of "fire," when it is applied to a heap of dry "thorns;" and hath been as soon at an end; she hath triumphed, yea, and she will finally triumph, "in the name of the Lord her God." **BP. HORNE.**

(5.) As Christ is risen, "we shall not die, but live;" we shall not die eternally, but we shall live, in this world, the life of grace; in the world to come, the life of glory; that we may in both, "declare the works" and chant the praises of God our Saviour. We are "chastened" for our sins, but "not given over to death" and destruction everlasting; nay, our being "chastened" is now a proof

22 The same stone which the builders refused, is become (6.) 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; (7.) we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath showed us light: (8.) 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.

#### EVENING PRAYER.

Psalm 119. (9.) *Beati immaculati.*

**BLESSED** are those that are undefiled in the way, (10.) and walk in the law of the Lord.

that we are not so "given over;" for "what son is he whom the father chasteneth not?" Heb. xii. 7.

**BP. HORNE.**

(6.) Whether this passage had first a reference to the case of David, who, as a figure of Messiah, was brought from a state of rejection and persecution to the throne of Israel; it is neither possible nor needful to ascertain. That the verses belong, in a full and proper sense, to Messiah, is confessed by the Rabbis, and acknowledged by all. No text in the old Testament is quoted by the writers of the New, so often as this, which we meet with in six different places; namely, Matt. xxi. 42; Mark xxii. 10; Luke xx. 17; Acts iv. 11; Ephes. ii. 20; 1 Pet. ii. 4. The sum and substance of the New Testament applications and expositions is, that Jesus Christ is the stone here mentioned; that he was rejected and set at nought by the chief priests and Pharisees, the then builders of the Church; but that, being chosen of God, and precious to him, this most valuable stone, thus despised and rejected of men, thus thrown among the rubbish, and buried in it, was, at length, from such a state, exalted to be the chief corner stone in the building, the main support of the edifice, and a centre of union for Jew and Gentile, the two parts of which it consisted; that this was the work of God, and the admiration of man. **BP. HORNE.**

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 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; (11.) O forsake me not utterly.

*In quo corriget!* (12.)

WHEREWITHAL shall a young man cleanse his way? (13.) even by ruling himself after thy word.

(7.) Of the day, on which Christ arose from the dead, it may, with more propriety than of any other day, be affirmed, "This is the day which Jehovah hath made." Then it was that the "rejected stone" became the "head of the corner." A morning then dawned which is to be followed by no evening; a brighter sun arose upon the world, which is to set no more; a day began, which will never end; and night and darkness departed, to return not again. Easter-day is in a peculiar manner consecrated to Him, who by his resurrection, triumphed over death and hell. On that day, through faith, we triumph with him; we rejoice and are glad in his salvation.

BP. HORNE.

(8.) As Jehovah hath manifested his power and glory, by raising Christ from the dead; as he hath, by so doing, "shewed us the light" of life and immortality; let us observe the festival, which is designed to perpetuate the memory of so great and joyful an event. "Christ, our passover," saith an apostle, "is sacrificed for us; therefore let us keep the feast." 1 Cor. v. 7.

BP. HORNE.

(9.) This Psalm is divided, (most probably for the advantage of memory,) according to the number of letters which compose the Hebrew alphabet, into twenty-two portions, of eight verses each; and not only every portion, but every verse of that portion, begins with the letter appropriated to it. David must, undoubtedly, have been the author. He describeth, in a series of devotional meditations, the instruction and the comfort, which through all vicissitudes of mind and fortune, he had ever found in the word of God. The many strong expressions of love towards the law, and the repeated resolutions and vows to observe it, will often force us to turn our thoughts to the true David, whose "meat and drink it was, to do the will of him that sent

2 With my whole heart have I sought thee; O let me not go wrong out of thy commandments!

3 Thy words have I hid within my heart, that I should not sin against thee.

4 Blessed art thou, O Lord; O teach me thy statutes.

5 With my lips have I been telling of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies, as in all manner of riches.

7 I will talk of thy commandments, and have respect unto thy ways.

8 My delight shall be in thy statutes, and I will not forget thy word.

*Retribue servo tuo.* (14.)

O DO well unto thy servant; (15.) that I may live and keep thy word.

him." Between the verse of each portion a connection is frequently to be traced, but it doth not often seem to extend from one portion to another.

*Bp. Horne.*

(10.) This first portion is a declaration of the happiness of those, who observe God's laws; the habitual practice of which is the grand preservative from evil, and the greatest incitement to joy and gratitude.

*Travell.*

(11.) The result of our meditations on God's word, and on the advantages of studying, in order to observe its directions, should always be a resolution so to do, and a prayer for grace to execute that resolution. Lord, we "will keep thy statutes;" be thou, therefore, ever with us, and "forsake us not;" or if, at any time, to try our faith, and to exercise our patience, thou shouldst depart from us and leave us to ourselves for a time, short be thy absence, and speedy thy return: "O forsake us not utterly!"

BP. HORNE.

(12.) The second portion teacheth us, that the law of God is the surest guide to youth: and when this law is once rooted deeply in the heart, it will influence the whole character. The tongue will be employed in proclaiming its excellence, and it will be productive of more true pleasure than can be afforded by the greatest possessions of this world.

*Travell.*

(13.) Youth enters upon the journey of life, headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how shall a young man direct his steps, so as to "escape the pollution that is in the world through lust?" 2 Pet. i. 4. He must, for this purpose, take with him the directions to be found in the Scriptures of truth. "I have written unto you, young men," says the beloved disciple, "be-

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. (16.)

8 For thy testimonies are my delight, and my counsellors.

*Adhæsit pavimento. (17.)*

MY soul cleaveth to the dust ; (18.) O quicken thou me, according to thy word.

2 I have acknowledged my ways, and thou heardest 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.

cause ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

*Bp. Horne.*

(14.) The Psalmist, convinced of the powerful influence of God's law, earnestly prays for grace to enable him to persevere, through every circumstance of life, in the constant practice of it. Well knowing the guilt and punishment of those who transgress it, he deprecates their fate, and determines that no authority, how great soever, shall deter him from adhering to it.

*Travell.*

(15.) In the foregoing parts of the Psalm, we have heard the believer declaring the excellency of God's word, and expressing both his desire and his resolution to observe his directions. He now beseecheth God to remove all impediments, and to accomplish this work in him.

*Bp. Horne.*

(16.) "Princes" and rulers have often "sate" in council upon the "servants" of God, and "spoken," in judgment, false things "against them," as they did against their blessed Master in the days of his flesh. David hath taught us how to act in such circumstances. We are not to renounce the Creed, or the Commandments, should it so happen that "the rulers and the Pharisees" neither believe the former, nor observe the latter ; but rather, we should "meditate," more than ever, in the Scriptures ; that we may draw from thence comfort in the troubles, and direction in the difficulties, which persecution bringeth upon us ; always bearing in mind, when princes command any thing contrary

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 (19.) of thy commandments, when thou hast set my heart at liberty.

*The Twenty-fifth Day.*

MORNING PRAYER.

*Legem pone. (20.)*

TEACH me, O Lord, the way of thy statutes, and I shall keep it unto the end.

2 Give me understanding, (21.) 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.

to the word of God, that our service is due to a higher Master ; "thy servant did meditate in thy statutes."

*BP. HORNE.*

(17.) The sense of this fourth portion is, that the commandments of God afford the greatest comfort to the soul of the afflicted ; and the gracious answers, which he vouchsafes to the prayers of the distressed, should encourage them to a strict observance of his laws, and especially to avoid all falsehood and deceit.

*Travell.*

(18.) The Psalmist, in a state of affliction and humiliation, still seeketh relief, by prayer, from the Scriptures. His circumstances vary, but his affection to the word of God continueth the same. Every one, whose affections are set on things below, hath reason to exclaim with David, "My soul cleaveth to the dust." From this kind of death we are "quicken'd," or made alive, by the Gospel, through that same Spirit which raised Christ from the dead, and which shall raise us also at the last day.

*Bp. Horne.*

(19.) The true Christian is always proceeding in the way of godliness, though not always with equal pace. In grief, whether for temporal or spiritual losses, the heart is contracted, and the spirits are all summoned home to comfort and support it, so that the faculties are left feeble and sluggish ; and then the progress can be but slow. This was the Psalmist's case. But even then he promises, that, when God, by sending him joy and gladness, should "enlarge his heart ;" dilate his spirits, and

4 Incline mine 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 stablish 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 (22.) is in thy commandments; O quicken me in thy righteousness.

*Et veniat super me (23.)*

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.

put life and strength into his actions, he would quicken his pace in proportion, and, with renewed vigour and alacrity, "run the way" of the divine "commandments," until it should have brought him to rest and felicity in the bosom of God.

BP. HORNE.

(20.) This portion is an earnest supplication to God for instruction in his law, the practice of which will secure the heart from the mischievous influence of covetousness and vanity, as well as from the evil effects of groundless fears: and will promote that salutary fear of God, which sets a man above the reproach of the wicked. *Travell.*

(21.) Much "understanding" is needful in order to the "observation" of the law, that we may know what is commanded, and what is forbidden, and how far; that we may avoid the snares laid for us in the way of duty; that we may respect the things according to their due rank and worth; that we may do good works in their proper time, place, and manner; above all, that the affections may be directed by the judgment, and not the judgment by the affections. The law cannot be observed, unless it be understood; and it is understood in vain, unless it be observed.

*Bp. Horne.*

(22.) The Psalmist appealeth to God, the searcher of hearts, for the truth of the protestation he was about to make, that the desire of his soul was toward the divine Word; not only toward the promises, to believe and embrace them, but also toward the "precepts," to observe and to do them. He therefore prayeth, with confidence, that God would finish the work he had begun, and enable him to carry his wishes into execution, by continually "quickenings" and enlivening him more and more through grace, to finish his course in "righteousness," and to obtain that crown which is to be the reward of it.

BP. HORNE.

3 O take not the word of thy truth (24.) utterly out of my mouth; for my hope is in thy judgments.

4 So shall I alway keep thy law; yea, for ever and ever.

5 And I will walk at liberty; for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings, and will not be ashamed.

7 And my delight shall be (25.) in thy commandments, which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved; and my study shall be in thy statutes.

*Memor esto servi tui. (26.)*

O THINK upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

(23.) From this portion we learn, that the goodness and mercy of God will fortify the heart against the tongue of the slanderers: and the practice of his righteous law will be the truest source of delight, and will embolden a man to speak the truth with confidence and courage, and to persevere in the path of duty.

*Travell.*

(24.) While affliction presseth hard upon us, while our deliverance is deferred, and the enemy is suffered to reproach and blaspheme, our prayer must be that God would give us courage, and utterance, still to confess him before men, and boldly to speak his "word of truth," for the edification of some, and the confutation of others; as knowing, that our faith is not vain, nor shall we be disappointed of our "hope," since both are built upon the "judgments," or revealed decrees, of him who can neither err nor deceive.

*Bp. Horne.*

(25.) He who would preach boldly to others, must himself "delight" in the practice of what he preacheth. If there be in us a new nature, it will "love the commandments of God," as being congenial to it: on that, which we love, we shall continually be "meditating;" and our meditation will end in action; we shall "lift up the hands which hang down," (Heb. xii. 12;) that they may "work the works of God, while it is day; because the night cometh, when no man can work."

BP. HORNE.

(26.) It is the sum of this portion, that the promises of God, made known in his word, and the remembrance of his former mercies, are the surest ground of consolation under every kind of distress. The progress of wickedness will fill the mind of the upright with horror: but, on the other hand, true religion will never fail to produce a degree of joy and happiness under every circumstance.

*Travell.*

2 The same is my comfort in my trouble ; for thy word hath quickened me.

3 The proud have had me exceedingly in derision ; (27.) yet have I not shrieked from thy law.

4 For I remember thine everlasting judgments, O Lord, (28.) and received comfort.

5 I am horribly afraid, for the ungodly that forsake thy law.

6 Thy statutes have been my songs, in the house of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night-season, and have kept thy law.

8 'This I had, because I kept thy commandments.

*Portio mea, Domine. (29.)*

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.

(27.) A true servant of God believeth the promises, and practiseth the precepts, of his blessed Master. The haughty infidel will scoff at him for one part of his conduct ; the insolent worldling will ridicule him for the other. But neither will induce him to disbelieve, or to disobey.

*Bp. Horne.*

(28.) The great remedy against that temptation, which ariseth from the reproaches of our scornful and insulting adversaries, is here prescribed, namely, a "remembrance of God's judgments of old," whether we understand the "judgments" of his mouth, or those of his hand ; his righteous decrees for the punishment of bad, and reward of good men, or the many and wonderful instances of his executing those decrees, from the beginning of the world, recorded in the sacred history. These are sources of real and endless "comfort" upon such occasions ; because nothing can happen to us, which hath not happened to God's people "of old ;" no case, of which there is not a precedent in Scripture, where we may read the process of similar trials, their issue, and the final sentence of the Judge, which is still the same, and whose rule of procedure and determination is invariable.

*Bp. HORNE.*

(29.) The Psalmist here teaches us, that happy are they, who choose the law of God for their rule of conduct : who, if they happen to slip, delay not to return into the path of uprightness. The violence of the oppressor will not deter them from the punctual performance of their duty ; nor prevent them from associating with those, who are engaged in the same happy course with themselves.

*Travell.*

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 ; (30.) 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 (31.) of all them that fear thee, and keep thy commandments.

8 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

*Bonitatem fecisti. (32.)*

O LORD, thou hast dealt graciously (33.) with thy servant, according unto thy word.

2 O learn me true understanding and knowledge ; for I have believed thy commandments.

(30.) To be robbed, or plundered of his possessions in this world, was by no means a case peculiar to David. The primitive Christians were continually so treated ; and our Lord gives all his disciples warning to stand prepared for such events, ready in disposition, in heart, and mind, to quit all, as they who first followed him literally did. The apostle tells us of some, who not only bore patiently, but even "took joyfully, the spoiling of their goods ;" the reason which he assigns for so extraordinary a behaviour, deserves to be noted and remembered ; "knowing that they had in heaven a better and an enduring substance." Heb. x. 34. They who part with earth to gain heaven, and exchange the world for its Maker, certainly lose nothing by the bargain. Nay, there will come an hour, when, for the foretaste of glory which a good conscience affordeth to its happy possessor, the dearest lover of mammon would joyfully give up all the gold of Peru, and all the diamonds of Indostan.

*Bp. HORNE.*

(31.) As no sufferings should make us neglect our intercourse with God, so neither should they tempt us to forsake the communion of saints, or fellowship of them who "fear God, and work righteousness." These are knit together in love, as members of the same mystical body, insomuch that "if one member suffer, or be honoured, all the members should suffer or be honoured with it ;" these we should own at all times, in prosperity and in adversity ; with these should our acquaintance and conversation be, for the mutual improvement and consolation of them and of ourselves. Of such was David a "companion," and such the Redeem-



3 Before I was troubled, I went wrong ; but now have I kept thy word. (31)

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 ; (35.) but my delight hath been in thy law.

7 It is good for me that I have been in trouble ; (36.) that I may learn thy statutes.

8 The law of thy mouth is dearer unto me than thousands of gold and silver.

### EVENING PRAYER.

*Manus tuæ fecerunt me.* (37.)

THY hands have made me, and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee (38.) will be glad when they see me ; because I have put my trust in thy word.

er himself "is not ashamed to call brethren," Heb. ii. 11. *Bp. Horne.*

(32.) The Psalmist in this portion, with gratitude to God for his former gracious dealings towards him, prays for instruction in his duty ; acknowledging that the school of affliction had taught him his errors, and confirmed him in the right course. Having this confidence, he looks with contempt on the base calumnies of his enemies, who are puffed up with their own pride and importance ; and is prompted to set a higher value upon religion, than upon all the treasures in the world. *Travell.*

(33.) As the sense of our wants should prepare the mind for prayer, so gratitude for blessings received should tune the heart to praise. Let a man carefully recount the divine mercies shewn to him from his birth, considering withal how unworthy he hath been of the least of those mercies, as also how far preferable his state is to that of many others ; and he will find reason "in all things to give thanks," to acknowledge, with David, the goodness and truth of Jehovah, and to say, "Thou hast dealt well with thy servant, O Lord, according to thy word." *Bp. Horne.*

(34.) We collect from this verse, that prosperity is too often the parent of sin ; that adversity is, first, its punishment, then, its remedy ; and that every considerate man, who hath been afflicted, will thankfully acknowledge as much. *Bp. Horne.*

(35.) "The fatness of the heart" implieth, in this place, two things in those of whom it is affirmed ; luxury, and its consequence, insensibility to those spiritual and divine truths, which are not

3 I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort, according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live ; for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me ; but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies, be turned unto me.

8 O let my heart be sound (39.) in thy statutes, that I be not ashamed.

*Defecit anima mea.* (40.)

MY soul hath longed for thy salvation, and I have a good hope because of thy word.

2 Mine eyes long sore for thy word ; saying, O when wilt thou comfort me ?

3 For I am become like a bottle in the

only the study, but the "delight," of temperate and holy persons. *Bp. Horne.*

(36.) God's statutes are best learned in the school of affliction, because by affliction the great impediments to our learning them are removed ; pride is subdued, and concupiscence is extinguished. "He that hath suffered in the flesh," saith an apostle, "hath ceased from sin ;" (1 Pet. iv. 1 ; ) and in an immunity from sin consisteth one of the greatest felicities of heaven. *Bp. Horne.*

(37.) We are here taught, that He, who made man, must ever be his best instructor : and, though his judgments may sometimes be severe, yet, as they are founded on truth and equity, they must command the approbation of those, who make his law their study. When the wicked aim at the destruction of the righteous, the surest refuge of these is, by earnest prayer to implore the divine protection : which will defeat the malice of their enemies, and inspire all those with confidence who love and fear the Lord. *Travell.*

(38.) They who "fear God" are naturally "glad when they see" and converse with one like themselves ; but more especially so, when it is one whose faith and patience have carried him through troubles, and rendered him victorious over temptation ; one who hath "hoped in God's word," and hath not been disappointed. Every such instance affordeth fresh encouragement to all those, who, in the course of their warfare, are to undergo like troubles, and to encounter like temptations.

*Bp. Horne.*

(39.) This is a prayer necessary for all men to use at all times, but more particularly in seasons of

smoke; (41.) 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? (42.)

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.

*In æternum, Domine.* (43.)

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.

persecution and temptation. By "soundness of heart" is meant solidity and steadfastness in grace and virtue, as opposed to the mere form of godliness or fair shew of the hypocrite, which conceal the rottenness and corruption lurking within; and also to the sudden and vanishing goodness of the temporary convert, which quickly disappears like the morning dew, and withers like the seed sown on a rock. When internal holiness accompanies and actuates that which is external, when the word is thoroughly rooted, and faith hath acquired the sovereignty over our desires, then our "hearts" are "sound in God's statutes," and there is hope, that, in the day of trial, we shall not give our brethren cause to be ashamed of us, nor be ourselves "ashamed" before God. **BP. HORNE.**

(40.) In this portion we see that the pious soul looks to God for comfort in every distress: and though worn away with sorrow and long expectation, yet knowing that the mercies of God are sure and certain, he commits his cause to his divine providence; he is neither dismayed by the persecutions of the wicked, nor deterred from the performance of his duty in obeying the divine laws.

*Travell.*

(41.) "Bottles" among the Jews were made of skins. One of these, if exposed to heat and "smoke," would become shrivelled and useless. Such a change will labour and sorrow cause in the human frame; and the Psalmist here complaineth, that his beauty and his strength were gone: the natural moisture was dried up; in consequence of which, the skin shrivelled, and both colour and vigour departed from him. Disease and old age will produce the same sad effects in us all; but the

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. (44.)

*Quomodo dilexi!*

LORD, what love have I unto thy law! all (45.) the day long is my study in it. (46.)

2 Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me.

body's weakness is the soul's strength; as the outward man decayeth, the inward man is renewed; "I do not forget thy statutes." **BP. HORNE.**

(42.) The well-beloved John heard a question, of the same import with this, asked by the spirits of the martyrs, that had left their bodies, and were waiting in the separate state for the day of retribution. The answer, which was made to them, may likewise satisfy our impatience, when suffering affliction and persecution: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." **REV. VI. 9, &c.**

**BP. HORNE.**

(43.) How strictly are we bound to obey the laws, and to trust in the promises of that gracious God, whose truth is eternal, who hath established every thing in heaven and earth by fixed and immutable laws, and made all things subservient to his power. Well may we depend upon him and implicitly follow his will, who is our almighty Protector, and whose word will endure when all things else shall fail. *Travell.*

(44.) Or, "I have seen an end of all perfection." Of "all perfection" in this world, whether of beauty, wit, learning, pleasure, honour, or riches, experience will soon shew us the "end." But where is the end or boundary of the word of God? Who

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 refrained my feet from every evil way, that I may keep thy word.

6 I have not shrunk from thy judgments; for thou teachest me.

7 O how sweet are thy words unto my throat; yea, sweeter than honey unto my mouth!

8 Through thy commandments I get understanding: therefore I hate all evil ways.

*The Twenty-sixth Day.*

MORNING PRAYER.

*Lucerna pedibus meis.*

THY word is a lantern under my feet, (47.) and a light unto my paths. (48.)

can ascend to the height of its excellency; who can fathom the depth of its mysteries; who can find out the comprehension of its precepts, or conceive the extent of its promises; who can take the dimensions of that love of God to man which it describeth, or that love of man to God which it teacheth!

BR. HORNE.

(45.) We learn from this portion, how excellent and amiable is that divine law, the practice of which makes a man superior to his enemies, and gives a degree of wisdom, greater than can be obtained from the experience of old age, or from the instructions of those, whose occupation it is to communicate knowledge to others. Whoever would observe this law must absolutely abstain from evil; which will be the best proof of his understanding, and will secure to him a happiness superior to all the delights of sense.

*Travell.*

(46.) Words cannot express the love which a pious mind entertaineth for the Scriptures. They are the epistle of God to mankind, offering reconciliation, peace, and union with himself in glory; containing reasons why we should love him and each other, with directions how to shew forth that love, which the apostle saith is "fulfilling of the law:" Rom. xiii. 10. On some portions of these Scriptures should our "meditation" be continually, and "each day" should add something to our knowledge, to our faith, to our virtue. BR. HORNE.

(47.) From this portion it appears that we cannot err from the right path, if we positively determine to follow the clear light of God's word: this will illuminate our understandings, when we offer

2 I have sworn, (49.) and am steadfastly purposed, to keep thy righteous judgments.

3 I am troubled above measure: quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord; and teach me thy judgments.

5 My soul is always in my hand; yet do I not forget thy law. (50.)

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 always, even unto the end.

*Iniquos odio habui.*

I HATE them that imagine evil things; but thy law do I love. (51.)

2 Thou art my defence (52.) and shield; and my trust is in thy word.

our supplications to God to assist us in distress. Though we should be at the point of death or exposed to the crafty malice of the wicked, we must adhere with steady perseverance to the law of God, which is the noblest inheritance that we can possess.

*Travell.*

(48.) Man is a traveller, his life is a journey, heaven is his end, his road lies through a wilderness, and he is in the dark. Thus circumstanced, how earnestly and devoutly ought he to pray, "O send out thy light and thy truth; let them lead me, let them bring me to the holy hill, and to thy tabernacles!" Psalm xliii. 3. For surely, "the commandment is a lamp, and the law is a light; and reproofs of instruction are the way of life?" Prov. vi. 23. The word of God discovereth to us our errors; it sheweth us where we lost our way, and how we may recover it again. If we take this "lamp" in our hand, it will not only point our course in general, but also direct us in every step, and guide our "feet" aright in the "path" of holiness and peace. Thus through the devious and lonely wilds of Arabia, was Israel once conducted to the land of promise, by the illuminating pillar, or rather by Him whose presence dwelt in the midst of it.

BR. HORNE.

(49.) Such being the direction afforded by the word of God to a benighted pilgrim, David, had obliged himself, in the most solemn manner, to follow that direction. Every Christian doth, at his baptism, in like manner, "promise and vow to keep God's commandments, and to walk in the same all the days of his life." The nature and extent of these

3 Away from me, ye wicked; (53.) I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live; and let me not be disappointed of my hope!

5 Hold thou me up, and I shall be safe; yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross; therefore I love thy testimonies.

8 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

engagements must be interpreted according to the covenant of grace, under which they are made. The command to us sinners is, that we should repent, and believe in him, who will pardon our failings, and strengthen our infirmities, that we may walk as becometh his disciples, who, though they ought not to commit sin, may yet, by divine grace, be restored and saved from it. "These things write I unto you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins."—1 John ii. 1. *Br. Hoanz.*

(50.) To have one's "soul," or life, "in one's hand," is a phrase often used in Scripture, and impleth going in continual danger of one's life. See *Judg. xii. 3; 1 Sam. xix. 5; and xxviii. 21; Job xiii. 14.* Great and incessant as David's perils were, he did not "forget" God's promises, nor his precepts, but trusted in the former, and performed the latter. St. Paul knew, that "in every city bonds and afflictions awaited him: but none of these things," saith he, "move me, neither count I my life dear unto myself, so that I might finish my course with joy." *Acts xx. 23, 24.*

*Br. Hoanz.*

(51.) The sum of this portion is, that if we are sincerely attached to God's law, which will prove our surest protection from every kind of evil, we cannot but despise and avoid the company of the ungodly. But we must be firm in our obedience, and steady in our application to God for help. His rejection of the wicked should make us delight in his law, and dread nothing so much as his displeasure.

*Travell.*

(52.) From vain thoughts, and vain persons, the Psalmist teacheth us to fly, by prayer, to God, as our refuge and protector. This course a believer will as naturally take, in the hour of temptation and danger, as the offspring of the hen, on perceiving a bird of prey hovering over their heads, retire to their "hiding place," under the wings of

*Feci judicium. (54.)*

I DEAL with the thing that is lawful and right; (55.) 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, (56.) to lay to

their dam; or as the warrior opposeth his "shield" to the darts which are aimed at him.

*Br. Hoane.*

(53.) Safe under the protection of the Almighty, David bids the wicked "depart from him;" he neither fears their malice, nor will follow their counsels, being resolutely determined to adhere to his duty, and to "keep the commandments of his God." He, who hath formed David's resolution, must, like him, disclaim and renounce the society of "evil doers;" for every man will insensibly contract the good or bad qualities of the company which he keeps; and should, therefore, be careful to keep such as will make him wiser and better, and fit him for the goodly fellowship of saints and angels.

*Br. Hoane.*

(54.) The following portion teaches us, that a firm adherence to the ways of truth and righteousness is the best security against oppression. The apparent delay of the divine interference in our favour will sometimes weary out our expectations; but it should quicken our prayers to God for the increase of his mercy, and for the enlargement of our understanding in the way of our duty. The enormous transgressions of wicked men demand the execution of the divine judgments; but they, who are sincerely devoted to God's law, will value it above all earthly treasures, nor will they be tempted by any seeming advantage to do any thing base and dishonest.

*Travell.*

(55.) He who is engaged in a righteous cause, and hath acted uprightly in the support of it, may, so far, without incurring the censure of boasting, or trusting to his own righteousness, make David's plea, "I have done judgment and justice;" as if he had said, Thou, O my God, knowest that I am innocent of the crimes whereof my implacable enemies accuse me, and that I have done no wrong to those who seek to take away my life; deliver not thine injured servant, therefore, into their hands; "leave me not to my oppressors."

thine hand; for they have destroyed thy law.

7 For I love thy commandments above gold and precious stones.

8 Therefore hold I straight all thy commandments; and all false ways I utterly abhor.

*Mirabilia.* (57.)

THY testimonies are wonderful; (58.) 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, (59.) 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.

The Son of David might use the words in their full and absolute sense, and plead for a glorious resurrection, on the foot of his having performed a perfect obedience to the law. **BP. HORNE.**

(56.) The "law" of God is "made void" or "destroyed" by those who deny its authority, or its obligation; by those who render it of none effect through their traditions, or their lives. When a deluge of wickedness and impiety entering at these gates hath overwhelmed a land, "it is time for the Lord to work;" the great Lawgiver will then exert his power, and vindicate his authority speedily. There is a certain measure of iniquity, which when communities, or individuals respectively, have filled up, the destroying angel comes forth, and executes his commission. How ought a man to fear, lest the next sin he commits should fill up his measure, and seal his eternal doom!

**BP. HORNE.**

(57.) How astonishing, as we learn from this portion, is the wisdom of God's law, which affords knowledge and instruction to the most unlearned. The heart of the righteous man will pant after the attainment of this knowledge; and he will beseech God so to direct his ways, that he may neither be enslaved by sin, nor be oppressed, by the wicked; but may keep steady in the path of God's commandments, the neglect of which is the cause of great lamentation to the righteous. *Travell.*

(58.) The Scriptures are "wonderful," with respect to the matter which they contain, the manner in which they are written, and the effects which they produce. They contain the sublimest spiritual truths, veiled under external ceremonies and sacraments, figurative descriptions, typical his-

6 O deliver me from the wrongful dealings of men; and so shall I keep thy commandments.

7 Show the light of thy countenance upon thy servant, and teach me thy statutes.

8 Mine eyes gush out with water, because men keep not thy law.

*Justus es, Domine.* (60.)

**RIGHTEOUS** art thou, O Lord; (61.) 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, (62.) 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.

ories, parables, similitudes, &c. When properly opened and enforced, they terrify and humble, they convert and transform, they console and strengthen. Who but must delight to study and to "observe" these "testimonies" of the will and the wisdom, the love and the power, of God most high.

*Bp. Horne.*

(59.) An eastern traveller, fatigued through toil, and parched by heat, doth not with more vehement desire, gasp for the cooling breeze, than the servant of God, in time of temptation and trouble, "panteth" after that spirit of refreshment and consolation, which breathes in the Scriptures of truth.

*Bp. Horne.*

(60.) According to the instruction here given to us, the perfect righteousness and purity of God's laws demand our obedience, and the sad neglect of them, to which we are witness, must provoke our indignation and wear our spirits. However mean and contemptible our situation may be, we must continue firm in the practice of those eternal laws of truth and righteousness, which will be our surest comfort in the hour of distress.

*Travell.*

(61.) This portion of our Psalm is employed in celebrating the righteousness of God, manifested to us by his word, and by his dispensations, which that word both recordeth and explaineth.

**BP. HORNE.**

(62.) "Tried, refined, purified, like gold in the furnace:" absolutely perfect, without the dross of vanity and fallibility, which runs through human writings. The more we try the promises, the surer we shall find them. This pure word hath likewise in it a power of purifying us.

7 Trouble and heaviness (63.) have taken hold upon me; yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

### EVENING PRAYER.

*Clamavi in toto corde meo.* (64.)

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 (65.) do I cry unto thee; for in thy word is my trust.

4 Mine eyes prevent the night watches; that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness; quicken me according as thou art wont.

6 They draw nigh that of malice persecute me, and are far from thy law.

7 Be thou nigh at hand, O Lord; for all thy commandments are true.

8 As concerning thy testimonies, I have

known long since, that thou hast grounded them for ever.

*Vide humilitatem.* (66.)

O CONSIDER mine adversity, and deliver me, for I do not forget thy law.

2 Avenge thou my cause, and deliver me; quicken me according to thy word.

3 Health is far from the ungodly; for they regard not thy statutes.

4 Great is thy mercy, O Lord; quicken me as thou art wont.

5 Many there are that trouble me, and persecute me; yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors; because they keep not thy law.

7 Consider, O Lord, how I love thy commandments; (67.) O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting; all the judgments of thy righteousness endure for evermore.

*Principes persecuti sunt.* (68.)

PRINCES have persecuted me without a

It containeth precepts and examples of purity, helps and encouragements to purity, and the Spirit of purity goeth with it, and worketh by it.

*Bp. Horne.*

(63.) We need not take pains, as many do, "to find trouble and anguish," for they will one day "find us." In that day, the revelations of God must be to us instead of all worldly "delights" and pleasures, which will then have forsaken us; and how forlorn and desolate will be our state, if we should have no other delights, no other pleasures, to succeed them, and to accompany us into eternity! Let our study be now in the Scriptures, if we expect our comfort from them in time to come.

*Bp. HORNE.*

(64.) It is the purport of this portion of the Psalm to teach us, that our earnest desire to keep God's laws should make us constantly vigilant in our duty: this will be the best means of obtaining help from him, who is ever true to his promises, and who will protect his faithful servants from the malicious attacks of their enemies.

*Travell.*

(65.) It is a certain sign that our hearts are set upon a work, when the thoughts of it cause sleep to depart from us, and we awake readily, constantly, and early, to the performance of it. David delighted in the holy exercises of prayer and meditation; therefore he "prevented the dawning of the morning," and was beforehand with the light itself; therefore his "eyes prevented the watches,"

that is, the last of those watches, into which the night was by the Jews divided; he needed not the watchman's call, but was stirring before it could be given. Climate and constitution will, doubtless, make a difference, and claim considerable allowance; but by Christians, who enjoy their health, in temperate weather, the sun should not be suffered to shine in vain, nor the golden hours of morning to glide away unimproved; since of David's Lord, as well as of David, it is said, "in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed," Mark i. 35. *Bp. HORNE.*

(66.) From this portion we learn, that our perseverance in the time of our duty is the strongest encouragement to expect the divine blessing and protection: God will not afford his favour and support to those who transgress his laws; we cannot but lament their errors, and must strive most earnestly to avoid them, if we truly reverence God and his unchangeable commandments. *Travell.*

(67.) It is observable how the Psalmist delighteth to dwell on these two sweet notes; the "loving kindness" of God in promising salvation, and his "truth" in the constant performance of that promise to his Church, while she "loves" and adheres to his "precepts." Thus it hath been "from the beginning," and thus it will be, until the whole counsel of heaven shall at length be fulfilled, by the resurrection and salvation of the just.

*Bp. HORNE.*

cause; (69.) 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; (70.) and they are not offended at it.

6 Lord, I have looked for thy saving health, and done after thy commandments.

7 My soul hath kept thy testimonies, and loved them exceedingly.

8 I have kept thy commandments and testimonies; for all my ways are before thee.

#### *Appropinquet deprecatio.* (71.)

LET my complaint come before thee, O Lord; give me understanding according to thy word. (72.)

2 Let my supplication come before thee; deliver me according to thy word.

(68.) The sense of this portion, is that an inviolable attachment to truth and righteousness, and an abhorrence of deceit and wickedness, will give us courage under the severest persecutions; and will be a purer source of joy than any acquisition we can obtain. We cannot too often express our gratitude and praise for the blessings of God's providence; and if we value our own peace of mind and expect favour from him, who seeth all that we do, we must seek it in the way of his commandments.

#### *Travell.*

(69.) David was "persecuted" by Saul and his associates, "without a cause." The life of Saul was spared by him, because "he stood in awe of God's word," preferred the comfortable reflection of having obeyed its injunction, to all the "spoils" and to those many advantages, that would have accrued to him, by the overthrow and death of his implacable adversary, who acknowledged, upon the occasion, "Thou art more righteous than I:" 1 Sam. xxiv. 17. The sufferings of the body are soon over; the joys of conscience have no end.

#### BP. HORNE.

(70.) Amidst the storms and tempests of the world there is a perfect calm in the breasts of those, who not only do the will of God, but "love" to do it. They are at peace with God, by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men, by the spirit of charity; and the whole creation is so at peace with them, that all

3 My lips shall speak of thy praise, when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word; for all thy commandments are righteous.

5 Let thine hand help me; for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord; and in thy law is my delight.

7 O let my soul live, and it shall praise thee; and thy judgments shall help me.

8 I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

### *The Twenty-seventh Day.*

#### MORNING PRAYER.

Psalm 120. (73.) *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord, and he heard me.

2 Deliver my soul, O Lord, from lying lips, and from a deceitful tongue.

things work together for their good. No external troubles can rob them of this "great peace," no "offences" or stumbling-blocks, which are thrown in their way by persecution or temptation, by the malice of enemies or the apostacy of friends, by any thing which they see, hear of, or feel, can detain or divert them from their course. Heavenly love surmounts every obstacle, and runs with delight the way of God's commandments.

#### BP. HORNE.

(71.) The Psalm concludes with an earnest address to God for his gracious assistance, and with strong expressions of joy and gratitude for all the instances of his mercy. The Psalmist pleads his observance of God's law as the surest claims to his loving kindness, and beseeches the Almighty to exert in his behalf that tender care and solicitude, which a shepherd employs in restoring a worried and wandering sheep to the fold. *Travell.*

(72.) The Psalmist still continueth instant in prayer for "understanding," to direct him in the midst of dangers and temptations, and for "deliverance" out of them all, when God shall see fit to accomplish the promises made in his "word." These are blessings, for which a man cannot be too frequent, or too earnest, in his petitions to the throne of heaven.

#### BP. HORNE.

(73.) This, and the fourteen Psalms which follow it, are entitled, "Psalms of degrees, or of ascensions." For what reasons they were so called, is altogether uncertain. Certain, however, it is, that they are most instructive and pleasing

3 What reward shall be given or done unto thee, (74.) thou false tongue? even mighty and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar! (75.)

5 My soul hath long dwelt among them that are enemies unto peace.

6 I labour for peace; but when I speak unto them thereof, they make them ready to battle.

Psalm 121. (76.) *Levavi oculos meos.*

I WILL lift up mine eyes unto the hills, from whence cometh my help. (77.)

2 My help cometh even from the Lord, who hath made heaven and earth.

compositions, wonderfully calculated to elevate the soul to God; and that the Christian, as he proceeds from one degree of virtue to another, in his way towards eternal felicity, cannot employ himself better than in meditation on them. In the first of these Psalms, the Author, most probably David, complaineth of the falsehood, the treachery, and the violence of men, amongst whom he grieveth that his pilgrimage is prolonged.

BP. HORNE.

(74.) The purport of this question plainly is this: What profit or advantage do you expect to reap from this practice of lying and slandering? what will at last be its end and its reward? Then followeth the answer: "Mighty and sharp arrows," or "Sharp arrows of the mighty one," who is the avenger of truth and innocence; with a fire that burns fiercely, and burns long, like that which was made of "juniper," or some wood used in those days, remarkable for increasing and retaining heat; punishments justly inflicted on a tongue, the words of which have been keen and killing as arrows, and which, by its lies and calumnies, hath contributed to set the world on fire. We read in the Gospel, of one who exclaimed, "Send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

BP. HORNE.

(75.) The Psalmist lamenteth his long continuance among those deceitful and malicious men, whom he compareth to the wild, barbarous, and idolatrous Arab, the descendants of "Kedar," the son of Ishmael. Gen. xxv. 13. When our Lord was upon earth, the Jews were become the spiritual Ishmaelites, sons of the bond woman, persecutors of the sons of the free woman, and the children of promise. "O faithless and perverse generation," said he, "how long shall I be with you? how long shall I suffer you?" Matt. xvii.

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 burn 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.

Psalm 122. (78.) *Latatus sum.*

I WAS glad when they said unto me, We will go into the house of the Lord. (79.)

17. "And as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. iv. 29.

BP. HORNE.

(76.) In this Psalm, the prophet, 1, 2, introduceth a person, most probably an Israelite, on his way to Jerusalem, expressing his trust and confidence in Jehovah, the Maker of heaven and earth, of whose favour and protection, at all times, and in all dangers, the prophet, 3—8, assureth him. These promises, like those in the ninety-first Psalm, were in their full and spiritual sense, made good to Messiah, and are now daily accomplishing in the members of his mystical body, the Christian Church. Bishop Lowth supposes the first two verses to be spoken by David, when going out to war, and the answer of encouragement to be made by the high priest from the holy place. In this case, the idea of warfare is added to that of pilgrimage, and the Psalm rendered still more applicable to us, as well as to the true David our King.

BP. HORNE.

(77.) The truly Israelite, amidst the dangers of his earthly pilgrimage and warfare, looketh continually towards the heavenly city, whither he is travelling. Faith sheweth him afar off the everlasting "hills from whence cometh the help," which must bring him in safety to them. He "lifteth up his eyes" in prayer to the Almighty, whose temple and habitation are thereon. He putteth not his trust in any creature, but imploreth aid immediately of "him who made heaven and earth," and who, consequently, hath power over all things in both.

BP. HORNE.

(78.) The author of this Psalm, as we are informed by its title, was David. The subject of it is, that joy which the people were wont to express, upon their going up in companies to keep a feast at Jerusalem, when the divine services were regu-



2 Our feet shall stand in thy gates, O Jerusalem.

3 Jerusalem is built as a city that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord. (80.)

5 For there is the seat of judgment, even the seat of the house of David. (81.)

6 O pray for the peace of Jerusalem; they shall prosper that love thee.

7 Peace be within thy walls, and plentifulness within thy palaces.

8 For my brethren and companions' sakes, I will wish thee prosperity. (82.)

9 Yea, because of the house of the Lord our God, I will seek to do thee good.

Psalm 123. (83.) *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

lated, and that city was appointed to be the place of public worship. Every thing, which can be said upon this topic, must naturally hold good in its application to the Christian Church, and the celebration of the feasts.

*Bp. Horne.*

(79.) Great was the joy of an Israelite, when his brethren called upon him to accompany them on some festive occasion, to the tabernacle, or temple at Jerusalem; great is the joy of a Christian, when he is invited, in like manner, to celebrate the feasts of the Church, to commemorate the nativity, or the resurrection, and to eat and drink at the table of his Lord.

*Bp. Horne.*

(80.) All the "tribes" of Israel, three times in the year, were seen "going up" to Jerusalem in compliance with the "testimonies," the injunctions, and institutions of their law, to acknowledge the mercies, and to give thanks unto the name of "Jehovah," who had done such great things for them.

*BP. HORNE.*

(81.) The Israelites resorted to Jerusalem, because it was the metropolis of the country, and there was the residence of their monarchs, after the kingdom was established in "the house of David." But alas! that metropolis is desolate, and "the thrones of judgment," which were therein, have been long since cast down to the ground. A Jerusalem, however, remains, which shall never be moved; in that Jerusalem is the throne of eternal judgment erected, and the Son of David sitteth upon it. See Luke i. 32; Matt. xix. 28.

*BP. HORNE.*

(82.) In these concluding verses, the Psalmist declareth the two motives, which induced him to utter his best wishes, and to use his best endeavours, for the prosperity of Jerusalem; namely, love

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, (84.) have mercy upon us; for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy, and with the despitelness of the proud.

Psalm 124. (85.) *Nisi quia Dominus.*

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

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

of his brethren, whose happiness was involved in that of their city; and love of God, who had there fixed the residence of his glory. These motives are ever in force, and ought, surely, to operate with marvellous energy upon our hearts, to stir us up to imitate the pattern now before us, in fervent zeal and unwearied labour, for the salvation of men, and the glory of their great Redeemer; both which will then be complete, when the Church militant shall become triumphant, and the heavenly paradise shall be filled with plants taken from its terrestrial nursery.

*Bp. Horne.*

(83.) This Psalm containeth, 1, 2, an act of confidence in God, with 3, 4, a prayer for deliverance from that reproach and contempt which infidelity and sensuality are wont to pour upon the afflicted people of God.

*BP. HORNE.*

(84.) Unbelieving, ungodly, and worldly men, who are "at ease," and boast themselves in the multitude of their riches, will always be ready to cast upon the afflicted servants of Christ some portion of that reproach and contempt which were so plentifully poured upon their blessed Master, in the day of his passion, and indeed through his whole life. With these they may justly complain, that "their souls are exceedingly filled," insomuch that they are compelled to exclaim with redoubled earnestness, "Have mercy upon us, O Lord, have mercy upon us." And let them know, for their comfort, that the Lord will "have mercy upon them" in that day, when sensuality shall be succeeded by torment, and pride shall end in shame and confusion; when patient poverty shall inherit everlasting riches, and oppressed humility shall be exalted to a throne above the stars.

*BP. HORNE.*

3 Yea, the waters had drowned us, and the stream had gone over our soul. (86.)

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, (87.) who hath made heaven and earth.

Psalm 125. (88.) *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion, which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem; even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly (89.) cometh not into the lot of the righteous; lest

(85.) In this Psalm, which, as we are informed by the title, hath David for its author, the Church describeth the danger in which she hath been, and giveth to God alone the glory of her deliverance out of it. **BP. HORNE.**

(86.) The redeemed are astonished, upon looking back, at the greatness of the danger to which they had been exposed. They can compare the fury and insolence of their adversaries to nothing but overwhelming floods and desolating torrents; and they consider themselves as snatched by a miracle from instant destruction. **BP. HORNE.**

(87.) The great lesson which this Psalm, from the beginning to the end, inculcates, is, that for every deliverance, whether of a temporal or spiritual nature, we should, in imitation of the saints above, ascribe "Salvation to God and to the Lamb." **BP. HORNE.**

(88.) In this Psalm, the Church is comforted with the promises, 1, 2, of God's protection, and 3, of his removing, in due time, from his inheritance the rod of the oppressor; when, 4, the faithful will be rewarded, and 5, apostates punished with other workers of iniquity. Aben Ezra, as cited by Dr. Hammond, applieth the Psalm to the days of Messiah. **BP. HORNE.**

(89.) God may, and often doth, permit "the rod" or power "of the wicked to fall upon the lot of the righteous," in this world. But it is only for the purposes of chastisement, a probation. The rod is not suffered to "rest," or abide there too long, lest "the righteous," harassed and worn down by oppression, and seeing no end of their

the righteous put their hand unto wickedness.

4 Do well, O Lord, unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.

EVENING PRAYER.

Psalm 126. (90.) *In convertendo.*

WHEN the Lord turned again (91.) the captivity of Sion, then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen, The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already; whereof we rejoice.

5 Turn our captivity, (92.) O Lord, as the rivers in the south.

6 They that sow in tears, (93.) shall reap in joy.

calamities, should be tempted to "put their hands to iniquity," and practise that wickedness, which they find to prosper so well here below.

*Bp. Horne.*

(90.) In this Psalm, the children of Sion, 1—4, describe the joy consequent upon their restoration from captivity; 5, they pray God to bring back the rest of their countrymen, and to complete his work; 6, 7, they foresee and predict the success of their labours in rebuilding their ruined city with its temple, and cultivating again their desolated country. The return of Israel from Babylon holds forth a figure of the same import with the exodus of that people from Egypt. And this Psalm, like the prophecies of Isaiah, representeth the blessed effects of a spiritual redemption, in words primarily alluding to that temporal release.

**BP. HORNE.**

(91.) That Cyrus should issue a decree for the Jews to return to their own country, and to rebuild their city and temple; that he should dismiss such a number of captives, not only without money and without price, but should send them home laden with presents; (Ezra i. 1—4;) this was the work of Jehovah, who only could thus "turn the captivity of Sion." A restoration so complete, so strange and unlooked for, brought about at once, without any endeavours used on the side of Israel, seemed in all these respects, as a "dream;" and the parties concerned, when they saw and heard such things, could scarcely believe themselves to be awake.

*Bp. Horne.*

7 He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

Psalm 127. (94.) *Nisi Dominus.*

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

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

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep.

4 Lo, children, and the fruit of the womb, are an heritage and gift that cometh of the Lord. (95.)

(92.) The joy occasioned by Cyrus's proclamation having been described in the former part of the Psalm, we may now suppose some of the Jews ready to set out on their return home; at which time, and during their journey, they prefer this petition to God, that he would be pleased to bring back the rest of their countrymen, who, like "floods" rolling down upon the thirsty regions of the "south," might people the land, and by their labours put an end to the desolations of Judah.

*Bp. Horne.*

(93.) The fatigue of travelling from Babylon to Judea; the melancholy prospect of a long-depopulated country, and ruined city; the toil necessary to be undergone, before the former could be again brought into order, and the latter rebuilt; all these considerations could not but allay the joy of the released captives, and even draw many tears from their eyes. They are therefore comforted with a gracious promise, that God would give a blessing to the labours of their hands, and crown them with success, so that they should once more see Jerusalem in prosperity, and behold in Sion the beauty of holiness. This promise is conveyed under images borrowed from the instructive scenes of agriculture. Here, O disciple of Jesus, behold an emblem of thy present labour, and thy future reward. Thou "sowest," perhaps, "in tears;" thou doest thy duty amidst persecution and affliction, sickness, pain, and sorrow; thou labourest in the Church, and no account is made of thy labours; no profit seems likely to arise from them. Nay, thou must thyself drop into the dust of death, and all the storms of that winter pass over thee, until thy form shall be perished, and thou shalt see corruption. Yet, the day is coming, when thou shalt "reap in joy;" and plentiful shall be thy harvest.

*Bp. Horne.*

(94.) If this Psalm were written by Solomon, or by David for Solomon, as the title importeth, it was

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

6 Happy is the man (96.) that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

Psalm 123. (97.) *Beati omnes.*

BLESSED are all they that fear the Lord, and walk in his ways.

2 For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be!

3 Thy wife shall be as the fruitful vine upon the walls of thine house. (98.)

4 Thy children like the olive branches, round about thy table.

probably used again at the time of rebuilding the city and temple, after the return from Babylon. But indeed it is a Psalm which can never be out of season, the design of its author being to teach us the necessity of dependence upon God and his blessing, in every work to which we set our hands.

*Bp. Horne.*

(95.) The labours of mankind, first in building houses and cities, and then in guarding and securing their possessions, are undergone, not with a view to themselves alone, but to their families, which they would establish and perpetuate. The Psalmist, therefore, in the preceding verses, have taught men to expect a happy settlement only from the favour of Jehovah, now directs them to look up to him for the farther blessing of a numerous and virtuous progeny.

*Bp. Horne.*

(96.) In a house full of dutiful children consisteth the happiness of their parents, who then can never want friends; friends, that will at no time be "ashamed," but will at all times rejoice to appear for them, to meet their "enemies" and accusers "in the gate," or place of judgment; there to answer any charge against them, to vindicate them in their persons, their good name, or their property. It is a glorious sight to behold children thus standing forth in the defence of their parents.

*Bp. Horne.*

(97.) This Psalm containeth a promise made to him who, 1, feared Jehovah, and walked in his ways, that he should be blessed, 2, in his person, and, 3, 4, in his family, and that he should see the good of Jerusalem. The Psalm was, probably, sung at the marriages of the Israelites, as it is now a part of the matrimonial service among us.

*Bp. Horne.*

(98.) Marriage was ordained by God to complete the felicity of man in a state of innocence; and the benediction of heaven will ever descend

5 Lo, thus shall the man be blessed (99.) 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.

Psalm 129. (1.) *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up, may Israel now say;

2 Yea, many a time have they vexed me from my youth up; but they have not prevailed against me.

3 The plowers plowed upon my back, and made long furrows;

4 But the righteous Lord hath hewn the snares of the ungodly in pieces.

5 Let them be confounded, and turned backward, as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops, (2.) which withereth afore it be plucked up;

upon it, when undertaken in the "fear of the Lord." The vine, a lowly plant, raised with tender care, becoming, by its luxuriance, its beauty, its fragrance, and its clusters, the ornament and glory of the house to which it is joined, and by which it is supported, forms the finest imaginable emblem of a fair, virtuous, and faithful wife. The olive-trees, planted by the inhabitants of the eastern countries around their tables, or banqueting places in their gardens, to cheer the eye by their verdure, and to refresh the body by their cooling shade, do not less aptly and significantly set forth the pleasure which parents feel, at the sight of a numerous and flourishing offspring.

*Bp. Horne.*

(99.) Are temporal blessings, then, the reward of piety? They are not its only, nor chief reward, but are often "added," even under the new dispensation, to those who "first seek the kingdom of God, and his righteousness."

*Bp. Horne.*

(1.) In the former part of this Psalm, 1—4, the Church declareth herself to have been often assailed and persecuted by her enemies, but as often rescued and preserved by Jehovah; in the latter part of it, 5—8, she predicteth the miserable end of all those who hate Zion.

*Bp. Horne.*

(2.) The transient prosperity of mortal man is often in sacred writ compared to grass, the history of which is contained in these few words, "It cometh up, and is cut down." But here the comparison is carried still farther. Not the common

7 Whereof the mower filleth not his hand, neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you; we wish you good luck in the name of the Lord.

Psalm 130. (3.) *De profundis.*

OUT of the deep (4.) 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 (5.) to mark what is done amiss, O Lord, who may abide it?

4 For there is mercy with thee; therefore shalt thou be feared. (6.)

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.

grass in the field, but "grass growing on the house-tops," is selected to convey the idea of bad men; grass, which having no depth of earth, into which it may strike its roots, doth not wait the hand of the gatherer, but "withereth" even "before it is plucked up." And then, so thin, so wretched, and so unprofitable, is the crop, that none are employed to collect and carry it in; none to whom passengers might address those acclamations and salutations, customary at such times, as "The Lord be with you, bless you," &c. Ruth ii. 4. Thus, while the felicity of Sion's children is rooted and grounded in Christ, that of her enemies hath no foundation at all. While the Church subsisteth from generation to generation, the kingdoms and empires, that have persecuted her, fade and wither away of themselves. And at the general harvest of the world, when the righteous shall be carried by angels, with joyful acclamations, into the mansions prepared for them above, the wicked, unregarded by the heavenly reapers, and unbled by all, shall become fuel for a fire that goeth not out; resembling, in this their sad end likewise, that worthless grass, "which to-day is, and to-morrow is cast into the oven."

*Bp. Horne.*

(3.) This is the sixth of those which are styled "penitential Psalms." It is calculated for the use of the Church; or any member thereof; and containeth, 1, 2, a complaint of great distress; 3, a confession of man's sinfulness; 4—8, an act of faith in the divine mercy, and the promised redemption.

*Bp. Horne.*

8 And he shall redeem Israel from all his sins.

Psalm 131. (7.) *Domine, non est.*

LORD, I am not high-minded; I have no proud looks.

2 I do not exercise myself in great matters which are too high for me;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord from this time forth for evermore. (8.)

(4.) From the depths of sin, and the misery occasioned by sin, the penitent, like another Jonas, entombed in the whale's belly, and surrounded by all the waves of the ocean, crieth unto God for help and salvation. Fervent prayer will find its way, through every obstruction, to the ears of him who sitteth upon his holy hill. *Bp. Horne.*

(5.) A reason is here urged, why God should spare and pardon the suppliant, namely, because, was he accurately to note the offences of the best men, and to produce them in judgment against the offenders, no man could stand in that judgment, but the whole race of Adam must continue to eternity under the dominion of sin and death; which a gracious and merciful God will not permit to be the case. It is accordingly declared, in the next verse, that measures have been taken to prevent so deplorable a catastrophe. *Bp. Horne.*

(6.) The fear of God in this place signifies obedience to his laws. *Dr. Hammond.*

True repentance is founded upon the sense of our own wretchedness, and faith in the divine mercy. Without the former, we should never seek for pardon and grace; without the latter, we should despair of finding them. The Psalmist, therefore having in the three preceding verses expressed the one, now maketh profession of the other. "There is forgiveness with thee;" thou wilt not "mark iniquities," or leave us to the rigours of strict justice, but thou hast devised means that we perish not for ever: thou hast provided an atonement, and in virtue of that atonement, the sinner may obtain pardon; he need not, therefore, reject thy service, and cast himself away in despair, but is encouraged to serve thee acceptably through faith, with godly fear: "there is forgiveness with thee, that thou mayest be feared." Or the meaning may be, Thou forgivest man, that so, being restored to the favour, and endued with thy grace, he may thenceforth fear, or serve thee, as it becomes one who hath obtained mercy to do.

*Bp. Horne.*

(7.) This Psalm containeth, 1, 2, 3, a descrip-

*The Twenty-eighth Day.*

MORNING PRAYER.

Psalm 132. (9.) *Memento, Domine.*

LORD, remember David, and all his trouble. (10.)

2 How he sware unto the Lord, and vowed a vow unto the Almighty God of Jacob:

3 I will not come within the tabernacle of mine house, nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest;

tion of true humility, and resignation to the will of God, with, 4, an exhortation to the practice thereof. It is most probably a Psalm of David, and is eminently applicable to Messiah, in his state of humiliation on earth. Happy would it be for the world, if all his disciples could imbibe the spirit of this short but lovely Psalm, and copy after the example which it setteth before them. *Bp. Horne.*

(8.) After the example, therefore, of the King of Israel, who thus demeaned himself in his afflictions, lowly, contented, and resigned, casting all his care upon the Father who cared for him, and patiently waiting his time for deliverance and salvation; after this their example and pattern, let his faithful people hope and trust, not in themselves, their wisdom, or their power, but in Jehovah alone, who will not fail to exalt them, as he hath already exalted their Redeemer, if they do but follow his steps. *Bp. Horne.*

(9.) This is one of the proper Psalms, which the Church hath appointed to be used on Christmas-day. It containeth, 1—5, a petition that Jehovah would be mindful of the zeal shewn by his servant David, in preparing a place for his habitation; 6, the exultation of the faithful upon hearing the glad tidings, that God would dwell among them; and, 7, their resolution to worship at the place which he had chosen for that purpose; 8—10, an address to Jehovah, used by Solomon at the dedication of the temple, whence some have thought him to have been the author of the Psalm; 11, 19, the substance of God's promises made to David and to his seed. The whole Psalm is perfectly well adapted to the festival of the incarnation. *Bp. Horne.*

(10.) In all circumstances and situations, David was solicitous for the tabernacle and service of God. Of the oath and vow here mentioned, we have, indeed, no account in the sacred history; but we read, (2 Sam. vii. 2,) of the uneasiness which he expressed to Nathan the prophet, at the thought of his dwelling in the palace of cedar, while the ark of God dwelt only within the curtains of a tent. Nay, we find, (1 Chron. xiv. 43,) that he did not

5 Until I find out a place for the temple of the Lord; an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata, and found it in the wood. (11.)

7 We will go into his tabernacle, and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place; thou, and the ark of thy strength. (12.)

9 Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness.

10 For thy servant David's sake, turn not away the presence of thine anointed.

11 The Lord hath made a faithful oath unto David, (13.) and he shall not shrink from it;

12 Of the fruit of thy body shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them; their children also shall sit upon thy seat for evermore. (14.)

bless, and consequently did not inhabit, his own house, until he had brought the ark to Sion, where the temple was afterwards erected. He could take neither pleasure nor rest until a place was prepared for the residence of Jehovah in the midst of his people; and from thenceforth he gave himself, with unwearied diligence, to lay in a plentiful store of the most costly materials, silver, gold, and precious stones, which were employed by his son and successor Solomon, in constructing the magnificent and mystic edifice.

*Bp. Horne.*

(11.) In other words, as Bishop Patrick hath paraphrased this verse, "And now, behold, the Lord himself, to our great joy, hath told us the very place where he will fix his habitation, (1 Chron. xxi. 18—26;) in the territory of Bethlehem Ephrata, (Gen. xxxv. 12—19;) in the fields of that forest, where the angel stood and directed David to build an altar to the Lord." 1 Chron. xxi. 18; xxii. 1. Bethlehem Ephrata was the city of David; it was likewise the city wherein the son of David was born, as the prophet Micah hath foretold.

*Bp. Horne.*

(12.) When the ark marched before the children of Israel, to find out a resting-place, it is recorded, (Numb. x. 35, 36,) that Moses said, "Rise up, Jehovah, and let thine enemies be scattered, and let them that hate thee flee before thee;" and when it rested, he said, "Return, or bring back, the many thousands of Israel." The verse before us was used, with the two succeeding verses, by Solomon, as the conclusion of his prayer at the dedication of the temple, 2 Chron. vi. 41. The purport of the petition therefore was, that the presence of Jehovah

14 For the Lord hath chosen Sion to be an habitation for himself; he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase, and will satisfy her poor with bread.

17 I will deck her priests with health, and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame; but upon himself shall his crown flourish.

Psalm 133. (15.) *Ecce quam bonum.*

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, (16.) that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.

might rest upon Sion, and dwell in the house prepared for it, as the same presence hath since dwelt in Christ, and is to be with the Christian Church to the end of the world.

*Bp. Horne.*

(13.) That this is a prophecy of Messiah, we have the authority of St. Peter to say, (Acts ii. 30,) "David being a prophet, and knowing that God had sworn with an oath to him, that of the loins, according to the flesh, he would raise up Christ to sit on his throne," &c. This promise to David occurs, (2 Sam. vii. 12,) and hath a two-fold sense, relating to Solomon in type and shadow, to Christ in truth and substance.

*Bp. Horne.*

(14.) The promises of God to Christ are absolute; but to his "children," as well as those of David, they are conditional; so that our interest in them dependeth on our faith, our obedience, our perseverance. "Behold," saith St. Paul, "the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in that goodness; otherwise, thou also shalt be cut off." Rom. xi. 22.

*Bp. Horne.*

(15.) This short but pleasing Psalm was composed either to recommend unity among the tribes of Israel, or to celebrate it when it had taken place. Bishop Patrick justly observes, that it was fitly used by the first Christians, to express their joy for the blessed union of Jews and Gentiles; and may now serve the uses of all Christian societies, whose happiness lies in holy peace and concord." It containeth, 1, a rapturous exclamation on the comforts and advantages of union, which,

3 Like as the dew of Hermon, which fell upon the hill of Zion.

4 For there the Lord promised his blessing, and life for evermore.

Psalm 134. (17.) *Ecce nunc.*

BEHOLD now, praise the Lord, all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord, even in the courts of the house of our God.

3 Lift up your hands in the sanctuary, and praise the Lord.

4 The Lord, that made heaven and earth, give thee blessing out of Zion.

Psalm 135. (18.) *Laudate nomen.*

O PRAISE the Lord : laud ye the name of the Lord ; praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord ; in the courts of the house of our God.

2, 3, 4, are illustrated by the two exquisite similitudes of the holy anointing oil and of dew.

BP. HORNE.

(16.) The spirit of heavenly love was that oil of gladness which Jehovah poured without measure on him who is the high-priest and head of his Church. Insinuating and healing, comforting and exhilarating, it is diffused from him over his body mystical, even down to the least and lowest members ; "of his fulness have we all received." Nor did the dew of heaven, in time of drought, ever prove more refreshing and beneficial to the mountains of Judah, than are the influences of grace, when descending in soft silence from above, the Church ; in the union and communion of which, God hath "commanded the blessing, even life for evermore." O come the day, when division shall cease, and enmity be done away ; when the tribes of the spiritual Israel shall be united in a bond of eternal charity, under the true David, in the Jerusalem which is above ; and saints and angels shall sing this lovely Psalm together !

Bp. Horne.

(17.) It is uncertain by whom this Psalm was composed. But it seems to have been sung by some of the Levites, at the shutting up of the gates of the temple, to excite the rest, whose turn it was to watch that night, (1 Chron. ix. 33,) to be diligent in their office of singing psalms, and making devout prayers for the people. *Bp. Patrick.* The three first verses were sung by the priests without, who are going for the night, upon the steps of the great gate ; the last verse by the priests remaining within.

Bp. Horsley.

With this Psalm, Christians in the Church, like

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 (19.) from the ends of the world, and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt, (20.) both of man and beast.

9 He sent tokens and wonders into the midst of thee, O thou land of Egypt ; upon Pharaoh, and all his servants.

10 He smote divers nations, and slew mighty kings ;

the Levites of old in the temple, 1, 2, 3, call upon each other to bless God, and, 4, upon God to bless them all.

BP. HORNE.

(18.) This Psalm seems to be one adapted for common use in the temple, and to be a general form of thanksgiving for God's great mercies to the nation of the Jews.

Dr. Nicholls.

In this Psalm, 1, 2, the servants of Jehovah are exhorted to praise him, 3, on account of his goodness ; of the pleasure to be found in the employment ; 4, of his peculiar mercies shewn to Israel ; 5, of his infinite superiority over the gods of the nations, manifested, 6, 7, in the works of creation, 8—14, in his dealings with the Church, and with her adversaries. 15—18, The folly of idolatry, and of those who practise it, is described ; and, 19—21, Israel is again stirred up to praise Jehovah.

BP. HORNE.

(19.) They, who in old time paid their devotions to the elements, imagining those elements to be capable of giving or withholding rain at pleasure. Therefore we find the prophet Jeremiah reclaiming that power to Jehovah, as the God who made and governed the world ; "Are there any among the vanities of the vanities of the Gentiles that can cause rain ? or, the heavens give showers ? Art thou not he, O Jehovah, our God ? Therefore we will wait upon thee : for thou hast made all these things," Jer. xiv. 22. Among the Greeks and Romans we meet with a Jupiter possessed of the thunder and the lightning, and an Æolus ruling over the winds. The Psalmist teacheth us to restore the celestial artillery to its rightful owner.

BP. HORNE.

(20.) Egypt was the theatre of the grand con-

11 Sehon, king of the Amorites ; and Og, the king of Basan ; and all the kingdoms of Canaan ;

12 And gave their land to be an héritage, even an héritage unto Israel his people.

13 Thy name, O Lord, endureth for ever ; so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people, and be gracious unto his servants.

15 As for the images of the heathen, (21.) they are but silver and gold ; the work of men's hands.

16 They have mouths, and speak not ; eyes have they, but they see not.

17 They have ears, and yet they hear not ; neither is there any breath in their mouths.

18 They that make them are like unto them ; and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel ; praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi ; ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion, who dwelleth at Jerusalem.

#### EVENING PRAYER.

Psalm 136. (22.) *Confitemini Domino.*

O GIVE thanks unto the Lord ; (23.) for he is gracious, and his mercy endureth for ever.

2 O give thanks unto the God of all gods ; for his mercy endureth for ever.

3 O thank the Lord of all lords ; for his mercy endureth for ever.

test between the God of Israel and the gods of the heathen. The superiority of the former over the latter was shewn in every possible way by the miracles of Moses, which demonstrated all the powers of nature to be under the dominion of Jehovah, and to act at his command ; so that, instead of being able to protect, they were made to torment and destroy their deluded votaries.

BP. HORNE.

(21.) In these verses is set forth the difference between the God of Israel, and the idols of the nations, as also between the worshippers of each ; all tending to confirm the truth of what was asserted, (ver. 5) ; "I know that the Lord is great, and that our Lord is above all gods." As the same words occur, (Psalm cxv. 4, &c.) the reader is referred thither for the explication of them.

BP. HORNE.

(22.) This is a delightful hymn of praise and

4 Who only doeth great wonders ; for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens ; for his mercy endureth for ever.

6 Who laid out the earth above the waters ; for his mercy endureth for ever.

7 Who hath made great lights ; for his mercy endureth for ever ;

8 The sun to rule the day ; for his mercy endureth for ever.

9 The moon and the stars to govern the night ; for his mercy endureth for ever.

10 Who smote Egypt, with their first-born ; for his mercy endureth for ever ;

11 And brought out Israel from among them ; for his mercy endureth for ever ;

12 With a mighty hand and stretched-out arm ; for his mercy endureth for ever.

13 Who divided the Red Sea in two parts ; for his mercy endureth for ever ;

14 And made Israel to go through the midst of it ; for his mercy endureth for ever.

15 But as for Pharaoh, and his host, he overthrew them in the Red Sea ; for his mercy endureth for ever.

16 Who led his people through the wilderness ; for his mercy endureth for ever.

17 Who smote great kings ; for his mercy endureth for ever.

18 Yea, and slew mighty kings ; for his mercy endureth for ever ;

19 Sehon, king of the Amorites ; for his mercy endureth for ever ;

20 And Og, the king of Basan ; for his mercy endureth for ever ;

21 And gave away their land for an héritage ; for his mercy endureth for ever ;

thanksgiving to Jehovah, 1—3, God of gods and Lord of lords, for the wonders, 4—9, of creation, 10—27, of providence and grace ; which were probably celebrated in due order by one half of the choir, while the other half, or perhaps the whole in full chorus, took up the burden of each verse, "For his mercy endureth for ever !" a form of acknowledgement, as Bishop Patrick observes, prescribed by David, (1 Chron. xvi. 41,) to be used continually in the divine service ; a form highly proper for creatures, and sinful creatures, to use, whose great employment it is now, and will be for ever, to magnify the mercy and loving-kindness of their God.

BP. HORNE.

(23.) We are called upon to praise Jehovah, first, for his own essential attributes in his works. The attributes here mentioned are those of "goodness" and "power ;" the one renders him willing, the other able, to save ; and what can we desire



22 Even for an heritage unto Israel, his servant; for his mercy endureth for ever.

23 Who remembered us when we were in trouble; for his mercy endureth for ever;

24 And hath delivered us from our enemies; for his mercy endureth for ever.

25 Who giveth food to all flesh; (24.) for his mercy endureth for ever.

26 O give thanks unto the God of heaven; for his mercy endureth for ever.

27 O give thanks unto the Lord of lords; for his mercy endureth for ever.

Psalm 137. (25.) *Super flumina.*

BY the waters of Babylon we sat down and wept, (26.) when we remembered thee, O Sion.

2 As for our harps, we hanged them up upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lord's song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth.

more, but that he should continue to be so? Of this likewise we are assured, by contemplating the unchangeableness of his nature. His disposition altereth not, and his kingdom none can take from him: "his mercy endureth for ever."

BP. HORNE.

(24.) The same bounty, which, in the natural world, provideth proper nutriment for every creature, hath also provided for the spirits of all flesh the bread of eternal life. In either sense, Jehovah "openeth his hand, and filleth all things living with plenteousness." Be, therefore, his praise as universal and lasting as his mercy! BP. HORNE.

(25.) The Israelites, captives in Babylon, 1, 2, describe their woful estate; and 3, 4, the insults of their masters. 5, 6, They declare their inviolable affection for Jerusalem; 7, pray that God would remember the behaviour of Edom; and, 8, 9, predict the destruction of Babylon.

Bp. Horne.

(26.) Driven from their native country, stripped of every comfort and convenience, in a strange land, among idolaters, wearied and broken hearted, they sit in silence by those hostile waters. Then the pleasant banks of Jordan present themselves to their imaginations; the towers of Salem rise to view; and the sad remembrance of much loved

7 Remember the children of Edom, O Lord, in the day of Jerusalem; how they said, Down with it, down with it, (27.) even to the ground.

8 O daughter of Babylon, wasted with misery; yea, happy shall he be that rewardeth thee as thou hast served us. (28.)

9 Blessed shall he be that taketh thy children, and throweth them against the stones.

Psalm 138. (29.) *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee. (30.)

2 I will worship toward thy holy temple, and praise thy name, because of thy loving-kindness and truth; for thou hast magnified thy name and thy word above all things.

3 When I called upon thee, thou hearest me; and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord; for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord, that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly; as for the proud, he beholdeth them afar off.

Sion causes tears to run down their cheeks; "By the waters of Babylon we sat down, yea, we wept, when we remembered Sion!" BP. HORNE.

(27.) The people of God beseech him to take their cause in hand, and to avenge them on their adversaries, particularly on the Edomites, who, though their brethren according to the flesh, being descended from Esau, the brother of Jacob, yet in the day of Jerusalem's affliction, when the Chaldeans came against it, were aiding and encouraging those pagans to destroy it utterly. Edom is charged with this unnatural behaviour, and threatened for it, by God himself, in the prophecy of Obadiah, ver. 10, &c.

Bp. Horne.

(28.) The subject of these two verses is the same with that of many chapters in Isaiah and Jeremiah, namely, the vengeance of heaven executed upon Babylon by Cyrus, raised up to be king of the Medes and Persians, united under him for that purpose. The meaning of the words, "happy shall he be," is, He shall go on and prosper, for the Lord of hosts shall go with him, and fight his battles against the enemy and oppressor of his people, empowering him to recompense upon the Chaldeans the works of their hands, and to reward them as they served Israel. The slaughter of the very infants, mentioned in the

7 Though I walk in the midst of trouble, yet shalt thou refresh me ; thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving-kindness towards me ; yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands. (31.)

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*The Twenty-ninth Day.*

MORNING PRAYER.

Psalm 139. (32.) *Domine, probasti.*

O LORD, thou hast searched me out, and known me ; thou knowest my down-sitting,

last verse, is expressly predicted by Isaiah, chap. xiii. 16. "Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished." The destruction was to be universal, sparing neither sex nor age. Terrible, but just, are thy judgments, O Lord!

*Bp. Horne.*

(29.) This Psalm containeth, 1—3, a resolution to praise God for a deliverance vouchsafed ; 4, 5, a prophecy that the kings of the earth should glorify Jehovah for his mercy, shown, 6, in exalting the humble, and abasing the proud ; 7, 8, an act of faith and confidence in God.

*Bp. Horne.*

Having been first composed by David, it is said by the Seventy to have been made use of by Haggai and Zachariah at the rebuilding of the temple.

*Dr. Hammond.*

(30.) In these verses we evidently hear the voice of one whom God had delivered from a state of great affliction and danger, and therefore determines to make the due acknowledgments in public ; to give thanks "before the gods," that is, before "kings" and "rulers" in the great congregation ; to "worship in the temple," and there to set forth the "loving kindness" and "truth" of Jehovah, in having accomplished the promised salvation, and thereby "magnified" his holy "name" and his faithful "word" over every thing that opposeth itself against it. The Christian Church cannot find stronger and more emphatical terms, in which to express her sense of the greatest of all mercies, the redemption of the world by the resurrection of Jesus from the dead, and his exaltation "above every name that is named in heaven and earth."

*Bp. Horne.*

(31.) In troublous times, and days of affliction, we must look back on that which God hath already done for us, and from thence draw an argument, that he will "perfect" that which remains, and not leave his work unfinished : we must remem-

and mine up-rising ; thou understandest my thoughts long before. (33.)

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.

ber, that his mercies fail not after a time, but "endure for ever" the same ; and when we call to mind that we are, "the work of his own hands," how can we think he will "forsake us" unless we utterly and finally forsake him ?

*Bp. Horne.*

(32.) It seems evident, from the latter part of this noble and instructive Psalm, that the author penned it at a time when he was persecuted and calumniated, as an appeal to the all-seeing Judge between him and his adversaries. He takes the opportunity of expatiating, in the sublimest manner, 1—11, on the omnipresence and omniscience of him, who, 12—16, formeth man in the womb by his power, and, 17, 18, preserveth him through life by his providence. He then, 19, 20, expresseth his confidence that God, as knowing all things, would deliver him from his enemies ; 21, 22, he declareth his zeal and fidelity in the service of his divine Master, by whom, 23, 24, he petitioneth to be proved, purified, and perfected in the way of holiness.

*Bp. Horne.*

The composition, for the purity and justness of religious sentiment, and for the force and beauty of the images, is certainly in the very first and best style.

*Bp. Horsley.*

(33.) The Psalmist employeth a beautiful variety of expressions to denote his faith in the omnipresence and omniscience of Jehovah, to whom, in the latter part of the Psalm, he appealeth, as a proper judge between him, and his implacable enemies. He describeth his God as having that complete knowledge of him and his affairs, which, among men, the most accurate "search" and the strictest scrutiny could not obtain ; as being thoroughly "acquainted with all his ways" or proceedings, nay, with his very "thoughts," while yet existing only in embryo, in his own mind ; as watching and observing him at all seasons, during the actions of the day, and his repose at night ; and, in short, as having so "beset" him on al-

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 : marvelous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee, though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect ; and in thy book were all my members written ;

16 Which day by day were fashioned, when as yet there was none of them.

17 How dear are thy counsels unto me, O God ; O how great (34.) 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.

sides, and "laid his hand upon him," that he would not move without his knowledge and consent. When we reflect that "all things are thus naked and open to him with whom we have to do ;" that although he dwelleth in the highest heavens, he surveyeth not only the outward acts, but the very hearts and imaginations, of men upon earth : must we not each of us cry out, "Such knowledge is too wonderful for me ; it is high, I cannot attain unto it ;" I cannot admire it enough, for I cannot conceive of it aright.

*Bp. Horne.*

(34.) From the wonders of God's forming hand, the Psalmist proceeds to those of his all-directing providence, which afford additional proofs of the divine omniscience and omnipresence. The "thoughts" and counsels of Jehovah concerning David, his appointment to the throne, his troubles and his preservation in the midst of them, were "precious" and delightful subjects of meditation and praise, never to be exhausted of the rich matter they contained. The mercies of heaven in the redemption of the Church, by the sufferings and exaltation of the true David, according to the divine decree concerning him ; how precious are

19 Wilt thou not slay the wicked, O God ? Depart from me, ye bloodthirsty men.

20 For they speak unrighteously against thee ; and thine enemies take thy name in vain.

21 Do not I hate them, O Lord, that hate thee ? and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore ; even as though they were mine enemies.

23 Try me, O God, (35.) and seek the ground of my heart ; prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me ; and lead me in the way everlasting.

Psalm 140. (35.) *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man ; and preserve me from the wicked man ;

2 Who imagine mischief in their hearts, and stir up strife all the day long.

3 They have sharpened their tongues like a serpent ; adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly ; preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me,

they to believers ! How great is the sum, how far exceeding all human arithmetic to number them ! Let them be to us the constant subjects of contemplation, admiration, and thanksgiving, day and night ; and let death, that last sleep, find us engaged in an employment, which, when we awake and arise from the grave, we shall resume, and prosecute to eternity in the presence of God.

*Bp. Horne.*

(35.) In the first verse of the Psalm, David declared, that Jehovah had "searched him out, and known him ;" he concludes with a petition, that his proceedings, and even his thoughts, might be still scrutinized by his Maker, in order to their perfect purification from any evil which might be in them, or adhere to them. Should the hottest furnace of adversity be found necessary to purge the dross from the silver, he refuseth not to be dissolved in it, and new-formed, so that he might only become a vessel of honour, fitted for the Master's use here below, and vouchsafed a place afterwards in his temple above. "See if there be any wicked way in me, and lead me in the way everlasting !"

*Bp. Horne.*

(36.) This Psalm containeth, 1—8, a prayer for

and spread a net abroad with cords; yea, and set traps in my way. (37.)

6 I said unto the Lord, Thou art my God, hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health; thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord; let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head (38.) of them that compass me about.

10 Let hot burning coals fall upon them; let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person, to overthrow him.

12 Sure I am that the Lord will avenge the poor, and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy name; and the just shall continue in thy sight.

deliverance from persecutors and calumniators, their violence and their wiles; 9—11, a prophecy of their final destruction, and, 12, 13, the salvation of the afflicted righteous. It was composed by David in his troubles, and is applicable to Christ and to the Church, respectively, in theirs. *Bp. Horne.*

(37.) David here describeth the subtilty and industry employed by his enemies to effect his destruction, by lying in wait for him, as a skillful fowler doth for his game, so that they thought it impossible he should escape their hands. Such was the conduct of the Jews, with regard to the Son of David. And, O how refined the policy, how unwearied the application, of our spiritual adversaries! *Bp. Horne.*

(38.) The prophet, in these three verses, predicteth those just judgments which heaven will inflict on the slanderers and persecutors of the righteous. Their lips, which uttered mischief against others, shall be the means of covering themselves with confusion, when out of their own mouths they shall be judged. Those tongues, which have contributed to set the world on fire, shall be tormented with hot burning coals of eternal vengeance: and they, who with so much eagerness and diligence, have prepared pits for the destruction of their brethren, shall be cast into a deep and a bottomless pit, out of which they will not rise up again any more for ever. Evil speakers and false accusers shall gain no lasting establishment, but punishment shall hunt sin through all its doubles, and seize it at last as its legal prey. Let

Psalm 141. (39.) *Domine, clamavi.*

LORD, 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 let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly, (40.) and reprove me.

6 But let not their precious balms break my head; yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in the stony places, that they may hear my words; for they are sweet.

8 Our bones lie scattered before the pit, like as when one breaketh and heweth wood upon the earth. (41.)

these great truths be firmly rooted in our hearts, and they will keep us steady in the worst of times.

*Bp. HORNE.*

(39.) David seems to have composed this Psalm just before his flight to Achish king of Gath; when he had a second time spared Saul's life, but could trust him no longer. See 1 Sam. xxvi, and xxvii. 1, 2. He prayeth earnestly for help, and entreateth to be heard, as when able to attend the service of the tabernacle; 3—8, he beseeches God that he would assist him in his distress, and enable him to bear with patience the persecutions of his enemies, and the reproofs of his friends; 9, 10, he professeth his faith in Jehovah, and redoubleth his prayer to him; 11, he predicteth the destruction of his enemies, and his own deliverance.

*Bp. Horne, Travell.*

(40.) Instead of following the example of my wicked enemies, let me rather enjoy the conversation of good men and true friends, who will rebuke me for any miscarriages and failures they may observe in me. For these fraternal corrections shall not break my head, but shall be like a precious unguent poured upon it, which will rather heal a wound that was there before: and, as for the wicked designs of my adversaries, all the opposition, which I shall make against them, shall be my prayers. *Dr. Nicholls.*

The sense seems to be, that certain great men, whose course of life the Psalmist reproveth, when they find themselves involved in the evil consequences of their own folly, will then listen

9 But mine eyes look unto thee, O Lord God ; in thee is my trust ; O cast not out my soul.

10 Keep me from the snare that they have laid for me, and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together, (42.) and let me ever escape them.

### EVENING PRAYER.

Psalm 142. (43.) *Voce mea ad Dominum.*

I CRIED unto the Lord with my voice ; yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him, and showed him of my trouble.

3 When my spirit was in heaviness, (44.) 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, (45.) 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,

to his advice, and be sensible of the propriety of it.

*Bp. Horsley.*

(41.) This probably alludes to the bloody massacre of Ahimelech and the priests that were in Nob, who to the number of eighty-five persons, all of a sacred character, and all innocent, were inhumanly slaughtered together by Doeg the Edomite. Such havoc as this might well be compared to the cutting and cleaving of wood, like the fragments of which the bones of the sufferers lay scattered here and there upon the ground, as many of the bodies might be devoured, before pits were prepared, near the field of slaughter, for their interment.

*Bp. Horne.*

(42.) From the sequel of the history we find that the hope and assurance here expressed by the Psalmist were not vain. He escaped all the snares that were laid for him on every side ; he lived to see the death of Saul, who fell in a battle with the Philistines, and those Philistines subdued by himself and his subjects. So will the devices of all our enemies be in the end turned against themselves : they shall fall and perish, but we shall triumph, with our Redeemer, to eternity. *Bp. HORNE.*

(43.) The title of this Psalm informs us, that it was a prayer of David, when he was in the cave, that is, most probably, the cave of Adullam, whither he fled when in danger both from Saul and from the Philistines. 1 Sam. xxii. 1. It containeth, 1, 2,

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.

Psalm 143. (46.) *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire ; hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant ; for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul : he hath smitten my life down to the ground ; he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is<sup>n</sup> my spirit vexed within me, and my heart within me is desolate.

5 Yet do I remember the time past : (47.) I muse upon all thy works ; yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee ;

a supplication ; 3—6, an act of confidence in God at that season of danger and destitution ; 7, 8, a tender complaint of his sufferings ; and, 9, a petition for deliverance. *Bp. Horne.*

(44.) The meaning is, Though my thoughts are so broken and confused, that I am not able to counsel and direct myself in these straits, yet thou knowest the path wherein I walk, thou art with me, and wilt preserve me from those who watch all my steps, and lie in ambush for me. Such should be at all times the confidence of believers in the wisdom, the power, and the goodness of God, even when human prudence has done its utmost, and is at its wit's end. *Bp. HORNE.*

(45.) The advocate used to stand at the right hand of his client : and to this the phrase seems to refer. *Dr. Hammond.*

(46.) This is the seventh and the last of the penitential Psalms ; and as we are not informed of any particular temporal calamities, which gave occasion to its being composed, we shall explain it according to the general use now made of it in the Church, for which, indeed, it seems to have been originally and entirely designed. After the example of David, the penitent, 1, maketh his prayer to God for pardon ; 2, acknowledgeth the impossibility of any man being saved but by grace ; 3, 4, deploraeth the lamentable effects of sin ; 5, comforteth himself with a retrospect of God's mercies of old ; and, 6—

my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning: for in thee is my trust; show thou me the way that I should walk in; for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, (48.) for thy name's sake; and for thy righteousness' sake bring my soul out of trouble.

12 And of thy goodness, slay mine enemies, and destroy all them that vex my soul; for I am thy servant.

### The Thirtieth Day.

#### MORNING PRAYER.

Psalm 144. (49.) *Benedictus Dominus.*

BLESSED be the Lord my strength,

12, prayeth in a variety of expressions, for remission of sin, sanctification, and redemption.

Bp. HORNE.

(47.) When sin has thus laid us low, and, as it were, slain and entombed us, we begin to revive and to arise from the dead, through hope of forgiveness and restoration to the divine favour, by "remembering the days of old, and meditating on all the works" of love and mercy, which Jehovah then wrought towards those who were sinners like ourselves. While we "muse" on such instances of his goodness, the reflection is obvious, Is he not still the same gracious God? Will he not do as much for us upon our repentance, as he hath formerly done for others, upon theirs? "Let us arise, and go to our Father!"

Bp. HORNE.

(48.) The verbs in these two last verses, as Dr. Hammond hath noted, should be rendered in the future; "Thou shalt quicken," &c; and then the Psalm will end, as usual, with an act of faith and assurance, that all those mercies which have been asked shall be obtained; that God, for the sake of his "name," and his "righteousness," of his glory, and his faithfulness in the performance of his promises, will not fail to be favourable and gracious to his servants, "quicken" them, even when dead in trespasses and sins, and bringing them, by de-

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 naught; his time passeth away like a shadow.

5 Bow thy heavens, O Lord, (50.) and come down; touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them; shoot out thine arrows, and consume them.

7 Send down thine hand from above; deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity, and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God; and sing praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings, and hast delivered David, thy servant, from the peril of the sword.

11 Save me, and deliver me from the hand of strange children, whose mouth talk-

grees, "out of all their troubles;" going forth with them to the battle against their spiritual "enemies," and enabling them to vanquish the authors of their "affliction" and misery, to mortify the flesh, and to overcome the world; that so they may triumph with their Redeemer, in the day when he shall likewise quicken their mortal bodies, and put all enemies under their feet.

Bp. HORNE.

(49.) It appears from verse 2, and verse 10, of this Psalm, that it was composed after David's accession to the throne. And it is evident, from verse 5, &c., that he had more enemies still to conquer, such as the Philistines, &c. He, therefore, 1, 2, blesseth Jehovah; and, 3, 4, expresseth his astonishment at the divine goodness shewn to such a creature as man; 5—8, he beseecheth God to perfect his work, and subdue the remaining adversaries by the might of his power. 9, 10. He breaks forth again into a strain of thanksgiving, and, 11—15, again returns to his prayers for the complete redemption, and the prosperity of Israel.

Bp. Horne.

(50.) David, having celebrated his victories over some of his enemies, and extolled the mercy and goodness of God, to whom he ascribeth the achievement of them, now proceedeth to request a farther manifestation of the omnipotent arm in his favour,

eth of vanity, and their right hand is a right hand of iniquity ; (51.)

12 That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple ;

13 That our garners may be full and plenteous with all manner of store ; that our sheep may bring forth thousands, and ten thousands in our streets ;

14 That our oxen may be strong to labour ; that there be no decay, no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case ; yea, blessed are the people who have the Lord for their God.

Psalm 145. (52.) *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King ; and I will praise thy name for ever and ever.

2 Every day will I give thanks unto thee, and praise thy name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised ; there is no end of his greatness.

4 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 wondrous works ;

against other hostile forces, which still threatened his country, upon his accession to the throne ; such as the Philistines, Moabites, Ammonites, &c. See 2 Sam. v. and viii. These are called, metaphorically, "great waters," threatening to overwhelm and destroy every thing ; and, in plainèr terms, "strange children," or aliens from the covenant of Jehovah, and the commonwealth of Israel ; "children who speak lies, and work wickedness." Jehovah, the God of Israel, is therefore entreated once more to appear in the cause of his anointed ; to go forth, as of old, to the battle against the enemies of his people, with all the tokens of displeasure and vengeance, dismaying and putting to flight these "armies of aliens."

BP. HORNE.

(51.) After thanksgiving in the two preceding verses for mercies already vouchsafed to the son of Jesse, prayer is here again made for the continuance of God's favour, and a complete victory over every enemy ; the happy consequences of which, in the establishment of Israel, and the prosperity of Jerusalem, are particularly described.

BP. HORNE.

(52.) Hitherto, in this divine book, we have been presented with chequered scenes of danger and de-

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 showed ; 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. (53.)

11 They show the glory of thy kingdom, and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

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. (54.)

15 The eyes of all wait upon thee, O Lord ; and thou (55.) 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.

liverance, distress and mercy. The voice of complaint hath sometimes been succeeded by that of thanksgiving ; and praise, at other times, hath terminated in prayer. But now, as if the days of mourning in Sion were ended, we hear no more of Messiah, as a man of sorrows ; or of the Church, despised and afflicted, after the same example in the world. Henceforth we seem not to be upon earth, but in heaven, mingling with celestial spirits around the throne, and singing, as in the following Psalm, 1, 2, the praise of our God and King ; extolling, 3, his greatness, 4, his might, 5, his glory, 6, 7, his justice, 8, 9, his mercy ; 10—13, the majesty of his kingdom, and, 14—21, all his adorable perfections, and wondrous works. Bishop Patrick mentions a saying of the ancient Hebrews, that "He could not fail to be a child of the world to come, who would say this Psalm three times every day."

BP. HORNE.

The general subject of the Psalm makes it suitable to the service of Whitsunday, when we celebrate that great blessing, the descent of the Spirit.

Travell.

(53.) As "all the works" of God, in their several ways, make a due return for the mercy vouch-

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. (56.)

Psalm 146. (57.) *Lauda, anima mea.*

PRAISE the Lord, O my soul: while I live, will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man; for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea and all that therein is; who keepeth his promise for ever;

safed unto them, and set forth his glory; so more especially ought this to be done by man, who is the principal party concerned in the fall and redemption. The "saints" are the subjects of Messiah's kingdom; and of that kingdom it is their duty to publish to the world the blessings and glories, to the end that, when these are made known, the nations may be thereby induced to submit their hearts to so gracious a sceptre, and the dominion of Christ may become as universal in its extent, as it is everlasting in its duration. **BP. HORNE.**

(54.) After having proclaimed the glory and eternity of the kingdom, the prophet draws a character of the King, who, in the execution of his regal and pastoral office, is ever mindful of the necessities of his subjects. **BP. HORNE.**

(55.) What a just and beautiful picture is here presented to view! We see the whole animal world assembled before us, with their eyes fixed on the great King and Father of all things, like those of a flock on their shepherd, when he enters the field, in time of dearth, with provender for them. From the same divine person, as the Saviour of men, as the King, Father, and Pastor of the Church, do believers, with an earnest expectation, wait for the food of eternal life. And neither one nor the other look and wait in vain. To both he giveth their meat in due season: "he openeth his hand, and satisfieth the desire of every thing."

**BP. HORNE.**

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 stranger; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

### EVENING PRAYER.

Psalm 147. (58.) *Laudate Dominum.*

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

2 The Lord doth build up Jerusalem, and gather together the outcasts of Israel. (59.)

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

(56.) The Psalmist, having now given the reasons why he had resolved to "extol his God and King, and to bless his name for ever and ever," concludes with repeating his resolution, and exhorts all the world to follow his example, in time and eternity. **BP. HORNE.**

(57.) In this Psalm the Church is taught, 1, to prolong the praises of Jehovah, as her God and King; 2—5, to beware of trusting in the powers of the world, and to rely on the world's Creator and Redeemer, whose miracles of love mercy, wrought for the children of men, 6—9, are enumerated, and the eternity of whose kingdom, 10, is proclaimed. **BP. HORNE.**

The Psalm was probably composed by David. The seventh verse was most exactly and literally fulfilled in our Lord Christ, when he came to give salvation to us. **Bp. Patrick.**

The Psalm from this verse to the end hath a most visible remarkable aspect unto the Messiah, the eternal Son of God, in his incarnation; as is acknowledged by the Jews themselves. **Dr. Hammond.**

(58.) It hath been conjectured from ver. 2, that this Psalm was written to celebrate the return of Israel from Babylon, when Jerusalem and the temple were rebuilt. 1—3, The people of God are exhorted to praise him for the mercies vouchsafed to them; 4—6, for his wisdom, power, and goodness; 7—9, for his providential care; and, 10, 11, the



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

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

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

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

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

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

10 He hath no pleasure in the strength of an horse; (60.) 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

wonderful salvation wrought by his arm; 12—14, for the security, increase, and prosperity of the Church; 15—18, for the happy change of her condition, like that produced in nature, when spring succeeds to winter; 19, 20, and for the glorious privilege of the divine word, revealed and committed to her. **BP. HORNE.**

(59.) If this Psalm were written on occasion of the return from Babylon, and the rebuilding of the earthly city, the ideas are to be transferred, as in other Psalms of the same kind, to a more important restoration from a much worse captivity, and to the building up of the Church under the Gospel, when Christ "gathered together in one the children of God that were scattered abroad;" (John xi. 52,) that is, in the words of our Psalm, he "gathered together the outcasts of Israel!" So shall he again at the resurrection "gather together his elect from the four winds;" (Matt. xxiv. 31.) and "build up a Jerusalem," in which they shall serve and praise him for ever. **BP. HORNE.**

(60.) If, therefore, the inference deduced above be a just one, namely, that God, who takes care of the wild beasts, and the birds of the air, will support and defend his Church; then, however weak she may be, and however strong her adversaries may be, yet she may rest secure, as having him on her side, to whom it is equal, to save by many, or by few; who giveth not the victory to the pomp

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 showeth his word unto Jacob, his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation; neither have the heathen knowledge of his laws. (61.)

Psalm 148. (62.) *Laudate Dominum.*

O PRAISE the Lord of heaven; (63.) praise him in the height.

2 Praise him, all ye angels of his; praise him, all his hosts.

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

and pride of carnal strength, to thousands or ten thousands, but to "those who fear him, and hope in his mercy." The history of Israel is one continual exemplification of this truth; and in our spiritual warfare, "this is the victory which overcometh the world, even our faith!" 1 John v. 4.

**BP. HORNE.**

(61.) That "word," the effects of which upon the spiritual system are similar to those experienced by nature in the vernal season, that "word was shewed unto Jacob," and became the property of "Israel," while Israel continued to be the Church of God. It hath since been made over, with all its types realized and its prophecies accomplished in Jesus, to the Church Christian; it is that peculiar blessing, which distinguishes her from the rest of the world, and for which her children are bound, at all times, to "praise the Lord." **BP. HORNE.**

(62.) All the creatures in the invisible and visible world are called upon by the Psalmist to unite in a grand chorus of praise and thanksgiving. The various parts are to be performed by, 1, 2, the angelic hosts; 3—6, the material heavens, and the luminaries placed in them; 7, the ocean, with its inhabitants; 8, the meteors of the air; 9, 10, the earth, as divided into hills and valleys, with the vegetables that grow out of it, and the animals that move upon, or about it; 11, 12, the human race of every degree, of each sex, and of every

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 (64.) and all people; princes and all judges of the world;

12 Young men and maidens, old men and children, praise the name of the Lord; for his name only is excellent, and his praise above heaven and earth.

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

Psalm 149. (65.) *Cantate Domino.*

O SING unto the Lord a new song; (66.) let the congregation of saints praise him.

age; 13, more especially the Israel, or Church of God.

BP. HORNE.

(63.) When St. John saw in a vision the King of glory seated on his throne, he tells us that he heard all the angels which stood around the throne, with the elders, and every creature in heaven, earth, and sea, lifting up their voices, and singing together a hymn of thanksgiving in honour of him. Such a choir we find here summoned by the inspired Psalmist, and exhorted to join and assist him in praising the same divine Person, whom the elders, in the Revelation, declare "worthy to receive glory, and honour, and power," because he "created all things, and for his pleasure they are, and were created." Rev. v. 13; iv. 11. From the heavens and those unutterable heights, where hosts of immortal spirits, admitted to a sight of their King, enjoy unfading pleasures, the song is to begin. And when the strain is thus set by the celestial part of the choir, it is to be taken up, and echoed back, by the creatures of this lower world, animate and inanimate, which have all their several parts assigned them, in the great work of glorifying their Creator.

BP. HORNE.

(64.) After the whole creation hath been called upon to praise Jehovah; man, for whom the whole was made; man, the last and most perfect work of God; man, that hath been since redeemed by the blood of the Son incarnate, is exhorted to join and fill up the universal chorus of heaven and earth, as being connected with both worlds, that which now is, and that which is to come.

BP. HORNE.

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

3 Let them praise his name in the dance; let them sing praises unto him with tabret and harp.

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

5 Let the saints be joyful with glory; let them rejoice in their beds.

6 Let the praises of God be in their mouth; and a two-edged sword in their hands; (67.)

7 To be avenged of the heathen, and to rebuke the people;

8 To bind their kings in chains, and their nobles with links of iron.

9 That they may be avenged of them; as it is written, Such honour have all his saints.

Psalm 150. (68.) *Laudate Dominum.*

O PRAISE God in his holiness; praise him in the firmament of his power.

(65.) The children of Zion are excited, 1—3, to rejoice, and sing the praises of their King, on account, 4, of the salvation which he has already wrought for them, and which will hereafter be completed in them, when, 5, they shall enter his rest, and, 6—9, triumph with him over the persecuting powers of the world, and all the opposers of Christ, on whom will then be executed the judgment written.

BP. HORNE.

(66.) Christians are now the people, to whom belong the names and characters of the "saints, Israel, and children of Zion." They "sing" this holy "song," as the Psalmist hath enjoined them to do. They sing it "new" in its evangelical sense, as new men, celebrating new victories, new and greater mercies, a spiritual salvation, an eternal redemption. They "rejoice" with hearts, voices, instruments, and every other token of joy, "in him who hath made" or created them again, in righteousness and true holiness; they are "joyful in their King," who hath himself overcome, and is now leading them on to final conquest and triumph, to honour and immortality.

BP. HORNE.

(67.) Let that sword of the Spirit, even that two-edged sword, which divideth the hearts and reins, the word of truth, be in the mouths and hands of his holy ones: which powerful word of his, in the mouths of his faithful messengers, shall be able to confound and restrain the most furious tyrants of the earth, and bring the great potentates of the world in humble subjection to the Gospel of peace: and, upon their perverseness and obstinate continuance in their sins, to denounce against them

2 Praise him in his noble acts ; praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet ; praise him upon the lute and harp. (69.)

those judgments, which are written in the book of God. Behold then, what honour God hath put upon his saints, to be so powerful agents both in mercy and judgments.

*Bp. Hall.*

(68.) The Psalmist exhorteth men to praise Jehovah, 1, for his holiness, and the firmament of his power, 2, for the wonders of his might, and for his excellent greatness, 3—5, with all kinds of music. 6, He concludeth his divine book of praises, by calling upon every thing that hath breath, to employ that breath in declaring the glory of him who gave it.

*Bp. HORNE.*

(69.) It is impossible for us to distinguish and describe the several sorts of musical instruments here mentioned, as the Hebrews themselves acknowledge their ignorance in this particular. Thus much is clear, that the people of God are enjoined to use all the various kinds of them, in the performance of their divine services. And why should they not be so used under the Gospel ? We read of sacred music before the Law, in the instance of "Miriam, the prophetess, the sister of Aaron," who, to celebrate the deliverance from Pharaoh and the Egyptians, "took a timbrel in her hand, and the women went out after her, with timbrels and dances." Exod. xv. 20. The custom, therefore, was not introduced by the Law, nor abolished with it. Well-regulated music, if ever it had the power of calming the passions, if ever it enlivened and exalted the affections of men in the worship of God, (purposes for which it was formerly employed,) doubtless hath still the same power, and can still afford the same aids to devo-

4 Praise him in the cymbals and dances ; praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals ; praise him upon the loud cymbals.

6 Let every thing that hath breath (70.) praise the Lord.

tion. When the beloved disciple was, in spirit, admitted into the celestial choir, he not only heard them "singing" hymns of praise, but he heard likewise "the voice of harpers harping upon their harps." Revelation, xiv. 2. And why that, which saints are represented as doing in heaven, should not be done, according to their skill and ability, by saints upon earth ; or why instrumental music should be abolished as a legal ceremony, and vocal music, which was as much so, should be retained, no good reason can be assigned. Sacred music, under proper regulations, removes the hindrances of our devotion, cures the distraction of our thoughts, and banishes weariness from our minds. It adds solemnity to the public service, raises all the devout passions in the soul, and causes our duty to become our delight. "Of the pleasures of heaven," says the eloquent and elegant Bishop Atterbury, "nothing further is revealed to us, than that they consist in the practice of holy music, and holy love ; the joint enjoyment of which, we are told, is to be the happy lot of all pious souls, to endless ages."

*Bp. Horne.*

(70.) The breath of natural life, which God hath breathed into our nostrils, and the breath of that new and eternal life, which he hath given us through Christ Jesus our Lord, should be returned in hallelujahs. And then the Church, composed of many and different members, all actuated, like the pipes of a well-tuned organ, by the same spirit, and conspiring together in perfect harmony, would become one great instrument sounding forth the praises of God most high.

*Bp. HORNE.*

## ARTICLES OF RELIGION; (1.)

*As established by the Bishops, the Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in Convention, on the twelfth Day of September, in the Year of our Lord, 1801.*

\* The "Articles of Religion" were finally settled and adopted by the General Convention of 1801. "After repeated discussions and propositions," says Bishop White, in his Memoirs, "it had been found, that the doctrines of the Gospel, as they stand in the 39 articles of the Church of England, with the exception of such matters as are local, were more likely to give general satisfaction, than the same doctrines in any new form that might be devised. The former were therefore adopted by the two houses of Convention, without their altering of even the obsolete diction in them; but with notices of such changes as change of situation had rendered necessary. Exclusively of such, there is one exception; that of adopting the article concerning the Creeds, to the former exclusion of the Athanasian."

T. C. B.

(1.) We learn from the New Testament, that those who first embraced the Gospel declared their faith in Jesus, as the promised Messiah, in simple and general terms, (Acts viii. 37 :) and there is no ground for supposing that the apostles required this declaration to be made in any one particular form of words. No such formulary is transmitted to us: and, had any ever existed, it would probably have been cited or alluded to in the New Testament, or in the early Apologies for Christianity. Every bishop was authorized to prescribe a formulary for the use of his own Church: and there are still extant in writers, who lived near to the apostolic age, several abstracts of Christian faith, which, though they agree in substance, vary in expression. But, when heresies gained ground, and destroyed uniformity of belief among Christians, it became necessary to have a public standard of faith: and to this cause we are to attribute the origin of Creeds. The design of these Creeds was to establish the genuine doctrines of the Gospel, in opposition to the errors which then prevailed; and to exclude from Communion with the orthodox Church of Christ all who held heretical opinions. New dissensions and controversies continually arose: and we have to lament, that in process of time "the faith, which was once delivered unto the saints," became corrupted in the highest degree; and that those very councils, which were

convened according to the practice of the apostolic age for the purpose of declaring "the truth, as it is in Jesus," gave their sanction and authority to the grossest absurdities and most palpable errors. These corruptions, supported by secular power, and favoured by the darkness and ignorance of the times, were almost universally received through a succession of many ages, till at last the glorious light of the Reformation dispelled the clouds, which had so long obscured the Christian world.

At that interesting period the several Churches, which had separated themselves from the Roman communion, found it expedient to publish confessions of their faith: and, in conformity to this practice, Edward the Sixth, the first protestant King of England, caused to be published by his royal authority forty-two "Articles, agreed upon by his bishops and other learned and good men, in the Convocation held at London in the year 1552, to root out the discord of opinions, and establish the agreement of true religion." These Articles were repealed by Queen Mary, soon after her accession to the throne. But Queen Elizabeth in the beginning of her reign gave her royal assent to "Thirty-nine Articles, agreed upon by the archbishops and bishops of both provinces, and the whole Clergy, in the Convocation holden at London in the year 1562, for avoiding diversities of opinion, and for the establishing of consent touching true religion." These Articles were revised, and some small alterations made in them, in the year 1571; since which time they have continued to be the criterion of the faith of the members of the Church of England. The Articles of 1562 were drawn up in Latin only: but in 1571 they were subscribed by the members of the two Houses of Convocation both in Latin and English; and therefore the Latin and English copies are to be considered as equally authentic. The original manuscripts, subscribed by the Houses of Convocation, were burnt in the fire of London: but Dr. Bennet has collated the oldest copies now extant, and it appears that there are no variations of any importance.

It is generally believed that Cranmer and Ridley were chiefly concerned in framing the forty-

ART. I *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, (2.) without body, parts, or pas-

two Articles, upon which our thirty-nine are founded. But Bp. Burnet says, that "questions relating to them were given about to many bishops and divines, who gave in their several answers, which were collated and examined very maturely: all sides had a free and fair hearing before conclusions were made." Indeed, caution and moderation are no less conspicuous in them, than a thorough knowledge of the Scriptures, and of the early opinions and practice of Christians.

Bp. Burnet, in his History of the Reformation, has preserved the forty-two Articles published by King Edward the Sixth, and has pointed out in what respects they differ from the thirty-nine Articles which are now in force.

These thirty-nine Articles are arranged with great judgment and perspicuity, and may be considered under four general divisions: the first five contain the Christian doctrines concerning the Father, the Son, and the Holy Ghost; in the sixth, seventh, and eighth, the rule of faith is established; the ten next relate to Christians, as individuals; and the remaining twenty-one relate to them, as they are members of a religious society. But, as all confessions of faith have had a reference to existing heresies, we shall here find, not only the positive doctrines of the Gospel asserted; but also the principal errors and corruptions of the Church of Rome, and most of the extravagancies into which certain protestant sects fell at the time of the Reformation, rejected and condemned.

*Bp. Tomline.*

(2.) This first Article asserts the being and attributes of God, which are the foundation of all religion: and it farther declares, that the Godhead consists of three Persons; which, though it appears to have made a part of the original revelation to mankind, was so far forgotten or obscured, that it may be considered as one of the characteristic doctrines of the Gospel. *Bp. Tomline.*

(3.) The being of a God is manifest from the order of causes, which leads us back to one which is the original cause of all, which exists necessarily and of itself: from the idea or notion of a God, which implies something that necessarily exists, or must be of itself: from the consent of all civilized nations, very few if any, having been so brutish as to deny it: from the creation of the world, and the order and usefulness of its several parts: from the force of conscience, which reproves us when we do ill, and commends us when we do well: from prophecies and miracles, which could not have been, if there had not been a God.

sions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible (3.) and invisible. And in unity of this Godhead, there be three per-

That there is "but one God," appears from 1 Cor. viii. 4, where St. Paul tells us, "That there is none other God but one." The same likewise appears from the very nature of God, who is a being of infinite perfection: whereas, if there were two Gods, they might possibly clash and disagree, which would be an evidence of frailty, and therefore inconsistent with infinite perfection. And farther; one God there must be: but, as one is sufficient, so, if there were more, neither this nor that would be necessary.

The attributes of "living and true" are ascribed to God. 1 Thess. i. 9: "Ye turned to God from idols, to serve the living and true God."

That he is "everlasting" is proved from the doxology of St. Paul, (1 tim. i. 17:)" Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen." And reason tells us, that he must be eternal, inasmuch as he is the first cause, which could not possibly be produced, either from any other cause, or from nothing. Now that, which is not produced by any other cause, exists of itself: and that, which exists of itself, must always exist.

That God is "without body" appears from John iv. 24: "God is a spirit." I add, that a spiritual substance excels a bodily one: and therefore, if God were a bodily substance, angels and the souls of men would excel him. Besides, all matter is of itself inactive, and void of motion, unless it be moved by something else: but every thing receives motion directly or indirectly from God, who is the first mover of all things.

That God is "without parts," or, according to the Latin Articles, *impartibilis*, that is "incapable of being divided into parts," follows from his being immaterial and spiritual. If he were a material and bodily substance, then, as he is infinite, he would fill all places in such a manner, that there would be no room for any other bodily substance.

That he is "without passions," or, according to the Latin Articles, *impassibilis*, that is, "incapable of suffering," may be argued from Ps. cii. 26, 27. "They shall perish, but thou shalt endure: yea, all of them shall wax old as a garment: as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end." For the word "passion" in strictness of speech signifies suffering: and in this place it signifies God's reception of some impulse stronger than himself, and which he cannot resist; as when a man is affected with joy, grief, anger, &c. But inasmuch as all things are

sons, of one substance, power, and eternity ; (4) the Father, the Son, and the Holy Ghost.

of so frail a nature in comparison with God, no objects can have force enough to influence him against his will.

The Scriptures indeed seem to attribute members to God, such as eyes and hands ; as also passions, such as love, anger, hatred, &c ; of all of which, since he is the most simple essence, and is also immutable, and always infinitely happy, he is utterly incapable : and therefore those things are spoken by way of accommodation to the weakness of men, and not as suitable to the perfections of God.

God's "infinite power" is declared, (Matt. xix. 26,) "With God all things are possible."

His "infinite wisdom" appears from Ps. cxlvii. 5. "Great is our Lord and of great power : his understanding is infinite;" and from the admirable order and use of things : and finally, from the various effects of divine Providence.

The "infinite goodness" of God may be proved from Luke xviii. 19. "None is good save one, that is God;" by which is meant absolutely and infinitely good. For in a limited sense some men have been declared good : such as Joseph, the supposed father of our blessed Saviour ; and the apostle Barnabas ; and others. The goodness of God appears likewise from the creation and preservation of all things ; but, above all, from the redemption of the world by our Lord Jesus Christ.

That God is "the Maker of all things, visible and invisible," is asserted Col. i. 16. "For by him were all things created that are in heaven and that are in earth, visible and invisible ; whether they be thrones, or dominions, principalities, or powers : all things were created by him and for him." Moreover, that the world is not eternal is manifest, from the arts, which in these later ages of it have been invented ; from the countries, which of late have been discovered, and which were till then uncultivated ; and from all the histories of it, the most ancient of which do not reach many ages back. It was therefore made. But that it was made by chance, considering the exact order, harmony, and beauty of it, is absurd and impossible. It had therefore a Maker. And who could that be but God ?

That God is also "the Preserver of all things," is asserted Col. i. 17 : "And he is before all things, and by him all things consist." Besides, inasmuch as nothing exists necessarily and of itself, but God ; it follows that all things must and do depend on him. *Archdeacon Welchman, Veneer.*

(4.) Though, as we have proved before, there is but one God, yet there are three Persons in the Godhead, as appears from Matt. xxviii. 19 ; 2 Cor.

ART. II. *Of the Word, or Son of God, which was made very man. (5.)*

THE Son, which is the Word of the Fa

xiii. 14 ; 1 John v. 7. And that these three Persons are of one substance, power, and eternity, is evident, because such attributes and divine honours are ascribed to them in Scripture, as be long not, and cannot be ascribed, to any other being besides God.

*Archdeacon Welchman, Veneer.*

(5.) The Son, or the second Person in the ever-blessed Trinity, is called the Word. John i. 1. "In the beginning was the Word, and the Word was with God, and the Word was God." He was "begotten" indeed, or else he would not be a Son : but "from everlasting," or else he would not be God : and when we say, that he is "the very and eternal God, of one substance with the Father," that is, of one and the same Godhead with the Father, we mean that he is so strictly and properly speaking, and not in a metaphorical or borrowed sense : but, as the apostle says, "Christ who is over all, God blessed for ever, Amen." Rom. ix. 5. Thus much is asserted in several places of Scripture : namely, Heb. i. 5, 6. 8. 10, 11 ; Rev. xxii. 13 ; Is. xlv. 6.

That "the Son of God took man's nature in the womb of the blessed Virgin," appears from Luke i. 31 ; "And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus;" and from Gal. iv. 4 ; "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law." For since it pleased God to promise, (Gen. iii. 15,) that "the seed of the woman should bruise the serpent's head;" it was necessary that he should be born of a virgin, that so he might not be the seed of man, as all other men are.

As these "two natures," the divine and human, were thus united, so were they not confounded : but, as the Article asserts, "two whole and perfect natures, the Godhead and Manhood, were joined together in one Person;" see Rev. i. 5, 6. 17, 18 : of whom many things are spoken, which are proper to one of the natures only. Thus "God" is said to have shed "his blood," (Acts xx. 28) : and the "man" Christ Jesus is proposed as an object of "worship" to the "angels." Heb. i. 6. This manner of expression is called a communion of idioms. And the conjunction of the two natures is termed The Hypostatick Union.

*ARCHDEACON WELCHMAN.*

(6.) If the Son or Word is truly God, he must be from all eternity, and must also be of the same substance with the Father, otherwise he could not be God : since a God, of another substance or of another duration is a contradiction. *Bp. Burnet.*

ther, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, (6.) took man's nature (7.) in the womb of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, (8.) never to be divided, whereof is one Christ, very God, and very man; who truly suffered, (9.) was crucified, dead, and buried, to reconcile his Father to us, (10.) and to be

(7.) There cannot be clearer proof of any matter of fact, than that our Saviour took upon him human nature, and was truly man. The prophecies, which foretel the Messiah, do declare likewise that he was to be man. It was predicted as early as the fall of mankind, that "the seed of the woman should bruise the serpent's head." Gen. iii. 15. And in another prediction of the Messiah is foretold, that "a Virgin shall conceive and bear a Son." Is. vii. 14. The angel, who notified his conception to the blessed Virgin, said, "She should conceive in her womb, and bring forth a Son." Luke i. 31. He was subject to all the properties and accidents, to which human nature is liable; "he grew," (Luke ii. 40;) and "increased in wisdom and stature," (ver. 52;) was "hungry," (Matt. iv. 2,) and "thirsty," (John xix. 28;) he "wept" over Jerusalem, (Luke xix. 41;) he "slept," (Mark iv. 38;) and "died." Matt. xxvii. 50.

*Dr. Nicholls.*

(8.) The design of the definition that was made by the Church, concerning Christ's having "one person," was chiefly to distinguish the nature of the indwelling of the Godhead in him, from all prophetic inspirations. The doctrine here asserted is plain in the Scriptures, that, though the human nature in Christ acted still according to its proper character, and had a peculiar will; yet there was such a constant presence, indwelling, and actuation on it from the eternal Word, as did constitute both human and divine nature "one Person." As these are thus so entirely united, so they are never to be separated. Christ is now exalted to the highest degree of glory and honour: and the characters of "blessing, honour, and glory," are represented in St. John's visions, as offered "to the Lamb for ever and ever." Rev. v. 13.

*BP. BURNET.*

(9.) That the Messiah was to suffer was foretold in a variety of passages in the Old Testament. "It was written of the Son of man, that he must suffer many things," (Mark ix. 12:) and "the spirit of God, which was in the prophets, testified beforehand the sufferings of Christ." 1 Pet. i. 11. He was to be a man of sorrow, and acquainted with grief; oppressed and afflicted; wounded and

a sacrifice, not only for original guilt, (11.) but also for actual sins of men.

ART. III. *Of the going down of Christ into Hell.* (12.)

AS Christ died for us, and was buried; so also is it to be believed, that he went down into hell.

ART. IV. *Of the Resurrection of Christ.* (13.)

CHRIST did truly rise again (14.) from

bruised; brought to the slaughter, and cut off out of the land of the living." Is. liii. The suffering of Christ was also typified in the sacrifices of the law, and particularly in the passover. Our Saviour himself forewarned his disciples of his passion; and St. Paul preached to the Thessalonians, that "the Christ must needs have suffered." Acts xvii. 3. If hunger and thirst, if revilings and contempt, if sorrow and agonies, if stripes and buffetings, if condemnation and crucifixion, be sufferings; Jesus suffered: if the infirmities of our nature, if the weight of our sins, if the malice of man, if the machinations of Satan, if the hand of God, could make him suffer; our Saviour suffered: if the annals of times, if the writings of his apostles, if the death of his martyrs, if the confession of the Gentiles, if the scoffs of the Jews, be testimonies; Jesus suffered: "and therefore those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath fulfilled." Acts iii. 18. *Bp. Tomline, Bp. Pearson.*

(10.) Or, according to the Scripture's usual manner of speaking, to reconcile us to his Father. Whether this be expressed after the one way or the other, it comes to the same thing. This is certain, that Christ by his death has procured for us the divine favour. For he, lest mankind, who upon account of their sins were obnoxious to the divine justice, should utterly perish, offered himself as an expiatory sacrifice to God; whence he is said, to "give his life a ransom for many," (Matt. xx. 28; and 1 Tim. ii. 6.) it is said, that "he gave himself a ransom for all." See also Eph. ii. 16, 17, 18. "That he might reconcile both," namely, Jews and Gentiles, "unto God in one body by the cross, having slain the enmity thereby: he came, and preached peace to you which were afar off, and to them that were nigh. For through him we have an access by one Spirit unto the Father." ARCHDEACON WELCHMAN.

(11.) By "original guilt" is meant that guilt, which was incurred by the disobedience of Adam, and transmitted to his posterity: and by "actual sins of men" are meant those sins which individuals actually commit, for "there is no man that sinneth not." 1 Kings viii. 46. *Bp. Tomline.*

death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

ART. V. *Of the Holy Ghost.* (15.)

THE Holy Ghost, proceeding from the Father and the Son, is of one substance,

It should however be remembered here, that this reconciliation, which is made by the death of Christ between God and man, is not absolute and without conditions. He has established the covenant, and has performed all that was incumbent on him, as both the priest and the sacrifice, to do and to suffer: and he offers this to the world, that it may be closed with by them on the terms, on which it is proposed: and, if they do not accept of it upon these terms, and perform what is enjoined them, they can have no share in it.

*Bp. Burnet.*

(12.) Though there is unquestionable authority for the doctrine of this Article, Christ's descent into hell or hades is not mentioned in the abstracts of Christian faith which the early fathers have left: nor is it in any of those numerous creeds which were composed by the councils of the fourth century, except that which was agreed to at Arimini in the year 359. In the beginning of the fifth century the Church at Aquileia used the corresponding expression in Latin. In the sixth century the Article was admitted into many creeds, and it was confirmed by the fourth council of Toledo in 633. It seems probable, that the doctrine was first introduced into creeds for the purpose of declaring the actual separation of Christ's soul and body, in opposition to those who asserted that the crucifixion produced only a trance or deliquium, and that Christ did not really suffer death.

*Bp. Tomline.*

(13.) There are four branches of this Article: the first is concerning the truth of Christ's resurrection; the second concerning the completeness of it; the third concerning his ascension and continuance in heaven; and the fourth is concerning his returning to judge all men at the last day. These things are all so expressly affirmed in the Bible, and that in so particular a manner, that, if the authority of that book be once proved, little doubting will remain concerning them.

*Bp. Burnet.*

(14.) We have the authority of St. Peter for affirming, that the resurrection of Christ was foretold by the royal Psalmist. See Acts ii. 29. And our Saviour himself repeatedly foretold the same, (Matt. xvii. 23; xx. 18, &c.) speaking of it to the Jews as a clear demonstration which would be af-

majesty, and glory, with the Father and the Son, very and eternal God.

ART. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.* (16.)

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it

forded of his divine mission. John ii. 18—21. It is reasonable to expect, that the evidence of the truth of this great event, the importance of which was thus solemnly announced, should be proportionably strong and unequivocal: and upon inquiry we find that the resurrection of Christ is supported by the clearest and most satisfactory proofs. The ascension of Christ was also foretold by David, (Ps. lxxviii. 18, compare Eph. iv. 8, 9;) and by our Saviour himself. John xx. 17. His sitting at the right hand of God is foretold in the Old Testament, as well as asserted in the New. Psalm cx. 1; Matt. xxii. 42—44; Heb. i. 13; Luke xxii. 69.

*Bp. Tomline.*

When we say that "Christ did truly rise again from death," we mean that he rose again with that very body which was crucified and buried. The doctrine of his resurrection in general appears from Matt. xxviii. 6; "He is not here, for he is risen, as he said: Come, see the place where the Lord lay." And the reasoning of our blessed Saviour with his disciples, (Luke xxiv. 39,) "Behold my hands and my feet, that it is I myself; handle me, and see, for spirit hath not flesh and bones, as ye see me have;" proves that when our Lord rose from the dead he "took again his body, with flesh and bones." His rising with "all things belonging to the perfection of human nature" appears from Acts x. 41, where St. Peter saith, that he and his fellow disciples "did eat and drink with him after he rose from the dead."

As we believe that our blessed Lord rose from the dead, as the Article asserts, so do we believe, that he ascended in like manner into heaven: and by this we mean, that he ascended into the highest heaven, and sitteth at the right hand of God to make intercession for us. "So then, after the Lord had spoken unto them, he was received up into heaven, and sat at the right hand of God," saith St. Mark xvi. 19.

Our Lord's remaining in heaven till the day of judgment appears from Acts iii. 20, 21. "And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all his holy prophets, since the world began." And from Acts x. 62, where St. Peter says, "And he commanded us to



should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books (17.) of the Old and New Testament, of whose authority was never any doubt in the Church. (18.)

preach unto the people, and to testify, that it is he, which was ordained of God to be the Judge of quick and dead." The time, when this is to be, is what this Article and all Christians call "the last day;" for the years and days, which this world is to endure, are fixed by God, though neither men nor angels can tell, when they shall receive their period or end. When this time is past, our Lord shall return from heaven to judge both the quick and the dead, and shall render to every man according to his works. *Veneer.*

(15.) In this Article there are two propositions: first, that the Holy Ghost proceeds both from the Father and the Son; secondly, that he is of one substance, majesty, and glory with the Father and the Son, very and eternal God. The first of these appears partly from John xv. 26; "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:" and partly from 1 Pet. i. 11; "Searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory which should follow." The first of these texts proves the first branch of the proposition; the second makes good the latter.

The second proposition is proved from Acts v. 3, 4; "But Peter said, Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost? Thou hast not lied unto men, but unto God."

*VENEER.*

(16.) We have seen that the five first Articles relate to the foundation of all religion, the existence of a God, and to the characteristic doctrines of the Christian religion, concerning the Father, the Son, and the Holy Ghost. The next point to be settled is the rule of our faith and practice: this is a subject, upon which there is a material difference between the Church of Rome and the Church of England; and to that difference this Article is directed.

The divine inspiration of the holy Scriptures, and consequently their truth and obligation, are allowed both by papists and by the members of our Church: but the papists assert, that the books of the New Testament do not contain the whole rule of a Christian's faith and practice; they believe that the apostles orally delivered many doctrines and precepts of the highest importance to our eternal

¶ *Of the names and number of the Canonical Books.*

Genesis, Exodus, Leviticus, Numeri, Deuteronomum, Joshue, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Se-

happiness, which are not contained in the New Testament; and they further believe, that these doctrines and precepts have been faithfully transmitted to the present times, and there is an infallible authority, vested by Christ in his Church, to judge of their correctness, and to distinguish those which are true from those which are false. On the contrary we of the Church of England affirm, that the Scriptures contain a complete rule of faith and practice; and we reject every doctrine and precept, as essential to salvation, or to be obeyed as divine, which is not supported by their authority. *Bp. Tomline.*

(17.) By a canonical book of Scripture is meant a book, which, being written by divine inspiration, is to be received by us as a part of the canon, or rule, of Christian faith and practice.

*Dr. Bennet.*

The Canon of the New Testament, as we now have it, is fully proved from the quotations out of the books of the New Testament, by the writers of the first and second centuries, such as Clemens, Ignatius, Justin, Irenæus, and others. Next to those authorities we appeal to the catalogues of the books of the New Testament, that are given us in the third and fourth centuries, by Origen, a man of great industry, who had examined the state of many Churches; by St. Athanasius; by the council of Laodicea and Carthage; and after these we have a constant succession of testimonies, which deliver these as the canon universally received. Add to these things, first, that the books of the New Testament were read in all their churches, and at all their assemblies, so that this was a point in which it was not easy for men to mistake. Secondly, that this was so near the fountain, that the originals themselves of the apostles were no doubt long preserved. Thirdly, that both the Jews, as appears from Justin Martyr, and the Gentiles, as appears by Celsus, knew that these were the books, in which the faith of the Christians was contained. Fourthly, that some question was made touching some of them, because there was not that clear or general knowledge concerning them, that there was concerning the others: yet upon fuller enquiry all acquiesced in them. Thus the canon of the New Testament is fixed upon clear and sure grounds.

*Bp. Burnet.*

(18.) Namely, in the catholic or universal

cond Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, (19.) The Book of Hester, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; (20.) but yet doth it not apply them to establish any doctrine; (21.) such are these following :

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book of Judith, The rest of the Book of Hester, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, The Song of the three Children, The Story of Susanna,

Church. For some particular Churches did for some time doubt of a few of them: namely, the Epistle to the Hebrews; the Epistles of St. James and St. Jude; the second and third Epistles of St. John; and the Revelation.

*Archdeacon Welchman.*

This part of the Article was manifestly penned in opposition to the Papists, particularly with respect to their then late determination at the Council of Trent, which received into the canon those books which we reject as apocryphal.

*DR. BENNET.*

(19.) In this enumeration of the books of the Old Testament, the books of Ezra and Nehemiah are called the first and second books of Esdras, Esdras being the Septuagint translation of the Hebrew word Ezra. Ezra and Nehemiah were formerly joined in one book; and, when they were separated, the book of Nehemiah, being considered as a continuation of the Book of Ezra, was called by his name.

*Bp. Tomline.*

In our old English Bibles Nehemiah goes under the name of the second book of Esdras.

*Dr. Bennet.*

(20.) St. Jerome expressly saith, what is quoted from him of his Church in his days. His words are these. "As therefore the Church readeth indeed the books of Judith, Tobit, and the Maccabees, but doth not receive them among the canonical Scriptures; so also she may read these two books," speaking of Ecclesiasticus and the Book of Wisdom, both which are apocryphal, "for the edification of the people, not to confirm the authority of the Church's doctrines." Pref. to the Proverbs, &c.

*Dr. Bennet.*

The words in the Article are repeated by St. Jerome in several of his prefaces. *Bp. Burnet.*

Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

All the books of the New Testament, as they are commonly received, we do receive and account them canonical.

ART. VII. *Of the Old Testament.* (22.)

THE Old Testament is not contrary to the New; (23.) for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only mediator (24.) between God and man, being both God and man. Wherefore they are not to be heard, which feign, (25.) that the old fathers did look only for transitory promises. Although the law given from God by Moses, (26.) as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be receiv-

(21.) The chief reason, that presses us Christians to acknowledge the Old Testament, is the testimony that Christ and his apostles gave to those books, as they were then received by the Jewish Church, to whom "were committed the oracles of God." Now it is not so much as pretended, that ever these books were received among the Jews, or were so much as known to them. None of the writers of the New Testament cite or mention them; neither Philo nor Josephus speaks of them. Josephus on the contrary says, they had only twenty-two books that deserved belief; but that those, which were written after the time of Artaxerxes, were not of equal credit with the rest: and that in that period they had no prophets at all. The Christian Church was for some ages an utter stranger to those books.

*Bp. Burnet.*

(22.) This Article was directed against the opinion of certain persons, who thought that the Old Testament, after the promulgation of the New, was no longer of any use: and also against the Anabaptists and other enthusiasts, who, mistaking some expressions in the Epistles concerning justification by Christ without the works of the law, maintained that Christians were under no obligation to obey the moral precepts of the Mosaic dispensation.

*Bp. Tomline.*

(23.) So far is the Old Testament from being contrary to the New, that they confirm one another, and convey authority to each other. "Think not that I am come to destroy the law and the prophets," saith our blessed Saviour; "I am not come to destroy, but to fulfil." Matt. v. 17, 18. It is said of St. Paul, (Acts xviii. 28,) that "he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ." And in John v. 39, our Saviour says to the Jews

ed in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

ART. VIII. *Of the Creeds.* (27.)

THE *Nicene* Creed, and that which is commonly called the *Apostles'* Creed, ought

"Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me." And again, (ver. 46,) "Had ye believed Moses, ye would have believed me: for he wrote of me."

As there is such an agreement between the Old and New Testament, so likewise do they both aim at the same end, that is, the eternal salvation of mankind by Jesus Christ. Thus, (Gen. iii. 15,) God saith to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This is a promise of Christ to restore man from the miserable condition to which he had reduced himself by his disobedience, which is recorded in this chapter. VENEER.

(24.) This appears from 1 Tim. ii. 5. "For there is one God, and one Mediator between God and men, the man Christ Jesus." When we call him a Mediator, we call him so, not only as he is our Redeemer, but also as he is our Intercessor. "For, if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John ii. 1.

*Archdeacon Welchman.*

(25.) That the old fathers looked for spiritual and eternal things, sufficiently appears from Heb. xi. 10. 14. 26. 35. Abraham "looked for a city, which hath foundations, whose builder and maker is God." "They who say such things declare plainly that they seek a country." "Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he (Moses) had respect unto the recompense of the reward." "Others were tortured, not accepting deliverance, that they might obtain a better resurrection."

*Archdeacon Welchman.*

There are various passages in the Psalms, such as Ps. xvi. 11; xvii. 14, 15; xlix. 14, 15; which very clearly set forth David's belief, both of future happiness, and of the resurrection of his body. To which might be added some other passages in the Psalms; as Ps. lxxxiv. 11; lxxxvii. 6; xc. 17; xcvi. 13; Ecclesiastes, xi. 9; xii. 14: Isaiah, xxv. 8; xxvi. 19: and Daniel, xii. 2: in all which it appears, that the holy men in that dispensation did understand, that under those promises in the books of Moses that seemed literally to belong to the land of Canaan, and other temporal blessings, there was a spiritual meaning hid, which it seems was con-

thoroughly to be received (28.) and believed: for they may be proved by most certain warrants of Holy Scripture.

ART. IX. *Of Original or Birth-Sin.* (29.)

ORIGINAL Sin standeth not in the following (30.) of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corrup-

veyed down by that succession of prophets, that was among them, as the mystical sense of them.

BP. BURNET.

(26.) In the remaining part of this Article, the precepts of the Old Testament are divided into those which do not oblige Christians, and those which do. First, It is said, that the ceremonies and rites of the law do not oblige Christians: and that the ceremonies of the Mosaical law were to be abolished, is foretold by God himself, (Jer. xxxi. 31; 32;) and that they were in fact abolished by the Christian dispensation, appears from Gal. iii. 25. Secondly, It is said in this Article, that there is no necessity for receiving the civil precepts of the Mosaical law in any commonwealth; nor is it so much as hinted at in any part of Scripture, that there is necessity for receiving them. On the contrary St. Paul acknowledges the validity of the Roman laws, and boldly claims the benefit of them, (Acts xxv. 10:) he also commands the Romans to be subject to their governors, (Rom xiii;) and St. Peter commands Christians in general to obey the government, under which they live. 1 Pet. ii. 13. But, thirdly, though the ceremonial and civil parts of the law do not oblige Christians, yet the moral part does: for so exquisitely fitted to the nature of man are the precepts of the moral law, that, if they were dissolved, the misery of mankind in this world would be beyond expression: it hath therefore pleased our blessed Saviour to ratify and confirm them afresh, (Matt. v. 17—20;) and that the moral law obligeth Christians, appears likewise from James ii. 8—11.

*Archdeacon Welchman, Veneer.*

(27.) By the word "Creed" is meant the substance of a Christian's belief. The Latin word for it is "Symbolum," which also signifies a watch word or signal in war. For, as there are certain marks of distinction used in war, by which the soldiers of one side are distinguished from those of the other; so by these Creeds the orthodox or sound Christians of the catholic or universal Church are distinguished from infidels and heretics.

*Veneer, Archdeacon Welchman.*

(28.) Great respect is due to all these Creeds, on account of their antiquity and general reception among Christians: but, as they do not come immediately from Christ and his apostles, they have no other claim to our assent, than as they agree with

tion of the nature of every man, (31.) that naturally is engendered of the offspring (32.) of Adam, whereby man is very far gone from original righteousness, (33.) and is of

the New Testament: and upon this ground our Church declares, that "they ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy Scripture."

(29.) The rule of the Christian faith being established in the last three Articles, our Church has thought it right in the next place to proceed to those points, which relate to Christians as individuals, and begins with "original or birth-sin."

*Bp. Tomline.*

(30.) The denomination of "original sin," to denote the corruption or deprivation of human nature, derived from the lapse of our first parents, is not of very early use in the Church. St. Austin is esteemed first to have used it. But, however, the doctrine is as early as Christianity itself; and the writers of the first centuries do express very clearly the thing itself, though under different names. For they call it "the old guilt," "the ancient wound," "the common curse," "the old sin," and the like. But after the Pelagian controversy was set on foot, the divines of the Church generally used "*originale peccatum*," to signify the corruption of nature and proneness to sin, which was transmitted down from the first parents to their posterity; following therein St. Austin, who thought this the most significant expression to denote that deprivation of nature, which the Pelagians denied.

Now that there is such an original warping of our nature, which renders us unapt to good, and prone to sin; and for that reason places us, in our natural state, out of favour with God; is the constant doctrine of the holy Scriptures.

"The imagination of man's heart is evil from his youth." Gen. viii. 21. It is with relation to this general corruption of nature, which accompanies us from our birth, that Job asks the question, "Who can bring a clean thing out of an unclean." Job. xiv. 4. To the same purpose the Psalmist speaks; "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5. Our Saviour says; "That which is born of the flesh is flesh." John iii. 6. The apostle tells us, that both Jews and Gentiles were equally born children of wrath: "were by nature the children of wrath even as others," (Eph. ii. 3:) "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12.

DR. NICHOLLS.

(31.) Pelagius lived in the former part of the fifth century: he was a native of Wales, and his real name was Morgant, which in the Welch lan-

his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person (34.) born into this world, it deserveth God's wrath and

guage signifies the same, as Pelagius in Greek. He travelled into Italy, Africa, and Palestine. He denied original sin and the necessity of grace; and asserted that men might arrive at a state of impeccability in this life. These errors caused so much alarm and disturbance in the Christian world, that no less than thirty Councils are said to have been held concerning them, between the years 412 and 430. His principal opponent was Augustine; and occasionally Jerome, Fulgentius, Prosper, and many others.

*Bp. Tomline.*

(32.) Christ is exempted from this guilt, as being supernaturally engendered.

*Archdeacon Welchman.*

(33.) By "original righteousness" the divines of the Church understand a primitive rectitude of nature, which our first parents were formed with, and which, if they had not sinned; would have been transmitted to all their posterity.

*Dr. Nicholls.*

(34.) These words imply, that every person, who is born into the world, exclusive of the sins which he himself commits, or even if he does not live to commit sin, is on account of the disobedience and guilt of Adam, subject to the wrath and punishment of God: and we have seen the same thing intimated in the second Article, where it is said, that Christ suffered "as a sacrifice not only for original guilt, but also for the actual sins of men." This is the doctrine of Augustine and his followers, whose opinions upon this subject are thus stated by Bp. Burnet: "They believe that a covenant was made with all mankind in Adam as their first parent: that he was a person constituted by God to represent them all; and that the covenant was made with him, so that, if he had obeyed, all his posterity should have been happy through his obedience: but by his disobedience they were all to be esteemed, to have sinned in him, his act being imputed and transferred to them all."

But many persons, although they reject the Pelagian system, do not accede to this opinion of Augustine concerning original guilt; as thinking it incompatible with the justice and goodness of God, to make the whole race of men liable to punishment for the sin of Adam, in which they had no concern: and the case, which appears the most repugnant to the divine attributes, is that of infants and idiots, who, being incapable of sinning, ought not to be subject to punishment. These men admit, that a mortal and corrupt nature is derived from Adam to all his descendants; and that this

damnation. And this infection of nature doth remain, (35.) yea, in them that are regenerated; whereby the lust of flesh, (36.) called in Greek, *Φόβηνα σαρκός*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the law of God. And

corruption is so strong, that no man ever lived to the age of maturity without sin; and consequently that every such person is liable to divine punishment, for the sins which he has himself actually committed, but not for Adam's sin. They therefore think, that infants and idiots die, because of Adam's sin; but that no farther punishment awaits them. Our being thus adjudged to death, and to all the miseries that accompany mortality, they think may be well called "God's wrath and damnation," as temporal judgments are often so denominated in Scripture. In this sense they understand the words of the Article: and Bp. Burnet seems to think it possible, that the framers of it, although their own opinion coincided with that of Augustine, from a spirit of moderation designedly used such expressions, as would admit of another interpretation.

It must be acknowledged, that original guilt, considered in this point of view, is a difficult and abstruse subject: and, as the Scriptures do not inform us what were the full and precise effects of Adam's disobedience upon his posterity, it is perhaps scarcely to be expected there should be an uniformity of opinion among divines upon that point. We may observe, however, that the difference between those, who confine original guilt to a mere liability to death and sin, and those, who extend it to a liability to punishment also, is not very material; since both sides admit that Christ died as a propitiation for all the sins of the whole world, whatever were the nature and character of those sins. In either case, the effects of Christ's disobedience are commensurate with those of Adam's disobedience: and upon either principle, if we believe the Gospel and act conformably to its precepts, all our sins, whether original in Adam, or actual in ourselves, will be forgiven, and we shall be eternally happy: "As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v. 18.

*Bp. Tomline.*

(35.) Every man by sad experience, as well as by the apostle's assertion, (Gal. v. 17,) knows this to be too plain a truth to admit of its being doubted.

*Archdeacon Welchman.*

(36.) The consequence of the infection of nature remaining in us is, that the lust of the flesh is not subject to the law of God. "The carnal mind," saith St. Paul, "is enmity against God; for it is not

although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin. (37.)

ART. X. *Of Free-Will.* (38.)

THE condition of man (39.) after the fall

subject to the law of God, neither indeed can be." Rom. viii. 7. And though what he says in the first verse of this chapter be very true, that "there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit;" yet he confesseth in the seventh verse of the foregoing chapter, that concupiscence and lust hath of itself the nature of sin. His words are, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, "Thou shalt not covet." The same appears from some of those other texts, made use of to make good the contents of this Article: namely, that "concupiscence and lust hath of itself the nature of sin," that is, of infirmity: for, except that it have the consent of the will along with it, it cannot be a wilful sin; neither will it be imputed to such as are regenerated, nor bring them into condemnation. *Vener, Archdeacon Welchman.*

(37.) It is observable here, that the compilers of our Articles do not say, that concupiscence hath only then the nature of sin, when it is ripened into outward act, or has the will consenting to it; but that it has the nature of sin of itself, antecedently to the compliance of the will, and before it is reduced into act. *Dr. Nicholls.*

(38.) The same moderation is observed in this Article, as in the former: for all disputes concerning the degree of that feebleness and corruption, under which we are fallen by the sin of Adam, are avoided; and only the necessity of a preventing and co-operating grace is asserted.

*Bp. Burnet.*

(39.) God created man perfect in his kind, and with a will which was free to choose either good or evil. But he fell from that liberty, when he committed that sin; he broke that power which he had of election or choice; he ceased to be free with relation to good, and became the servant of sin. Thence proceeds such a blindness of his understanding, such a perverseness of his will, and such an impetuosity of his passions and appetites, that, when left to himself, he is not able either to discern or choose those things which are truly good but is hurried into the choice of such things as are contrary thereto. Thus our Saviour says, "Without me ye can do nothing," (John xv. 5;) and, "No man can come unto me, except the Father, which hath sent me, draw him." John vi. 44. And

of *Adam* is such, that he cannot turn and prepare himself, (40.) by his own natural strength and good works, (41.) 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 (42.) by Christ (43.) preventing us, (44.) that we may have a good will, and working with us when we have that good will.

the apostle asserts, that "they that are in the flesh cannot please God," (Rom. viii. 8: and 1 Cor. ii. 14.) "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned;" and, (1 Cor. xii. 3,) "No man can say that Jesus is the Lord, but by the Holy Ghost. Hence we have need of the assistance of the Holy Spirit, to enable us to choose and perform whatever is good: which, as it is the most excellent gift of God, and as it is freely given, is by way of eminence called "grace." And indeed it seems to be wanting to no one, who is not wanting to himself.

*Archdeacon Welchman.*

(40.) These words are added in opposition to the opinion of those, who denied God's "preventing grace," though they owned his concurring or "assisting grace:" the latter being denied only by the Pelagians; the former by those, who were called formerly Semipelagians.

*Dr. Nicholls.*

(41.) Works done before the grace of Christ may have some specious appearance of good; whence they are called "good," but improperly: for in reality they are not good. See Art. xiii.

*Archdeacon Welchman.*

(42.) For neither can we "believe," unless "God open our hearts," (Acts xvi. 13;) neither can we "will" or "do," unless he "of his good pleasure work in us" for those ends. Phil. ii. 18. God is said to "work in us both to will and to do:" the one seems to import the first beginning, and the other the progress, of a Christian course of life.

*Archdeacon Welchman, Bp. Burnet.*

(43.) All the spiritual benefits, which God ever conferred upon men, he conferred "by," and for the sake of, "Christ" alone. And therefore as many as under the first covenant pleased God, and that some of them did please him appears from Heb. xi, did it not by the strength of their own free will, but by the assistance of God's grace, which was then also conferred through Christ. For his merits extended to all ages of the world: and therefore he is called "the Lamb slain from the foundation of the world." Rev. xiii. 8.

*Archdeacon Welchman.*

(44.) That is, going before, or preceding our "good will."

T. C. B.

This assistance of divine grace is not inconsis-

#### ART. XI. *Of the Justification of Man.* (45.)

WE are accounted righteous before (46.) God, only for the merit of our Lord and Saviour Jesus Christ, by faith; and not for our own works or deservings. (47.) Wherefore, that we are justified by faith (48.) only, (49.) is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification. (50.)

tent with the free agency of men: it does not place them under an irresistible restraint, or compel them to act contrary to their will. Our own exertions are necessary to enable us to "work out our own salvation," but our "sufficiency" for that purpose is from God. The joint agency of God and man in the work of human salvation is pointed out in the following passage: "Let us work out our own salvation with fear and trembling; for it is God that worketh in us both to will and to do, of his good pleasure," (Phil. ii. 12, 13:) and therefore we may assure ourselves that free will and grace are not incompatible, though the mode and degree of their co-operation be utterly inexplicable.

The doctrine of this Article has been the subject of much dispute among Christians: some sects contend for the irresistible impulses of grace; and others reject the idea of any influence of the divine Spirit upon the human mind. The following caution on the subject is from the Necessary Doctrine of a Christian Man, a work supposed to have been written by Archbishop Cranmer: "All men are to be admonished, and chiefly preachers, that in this high matter they looking on both sides so temper and moderate themselves, that they neither so preach the grace of God that they take away thereby free will, nor on the other side so extol free will, that injury be done to the grace of God." "Thus," as Dr. Jortin observes, "do the doctrine of divine grace, and the doctrine of free will or human liberty, unite and conspire in a friendly manner to our everlasting good. The first is adapted to excite in us gratitude, faith, and humility; The second to awaken our caution and quicken our diligence."

*Bp. Tomline.*

(45.) Justification in the language of Scripture signifies the being accounted just or righteous in the sight of God; or the being placed in a state of salvation. "When God justifies a man," says Mr. Vener, "it is by forgiving him his trespasses, and accepting, esteeming, and rewarding him as a righteous person, although he is not really and strictly such. To justify, in the common spiritual notion of it, is to absolve from guilt, to discharge from punishment."

*Bp. Tomline.*

(46.) Since the very best works of even the best men are imperfect, so that if God should "enter

ART. XII. *Of good Works.* (51.)

ALBEIT that good works, which are the fruits of faith, (52.) and follow after justifi-

into judgment with his servants, no man living would be justified," (Ps. cxliii. 2;) it follows, that as many, as are justified, are justified only "for," or because of, the merits of Christ, by faith; I mean, a lively faith, "which worketh by love." Gal. v. 6. So St. Paul teaches the Romans, (iii. 24, 25, 26 :) "Being justified by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare, his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." And the Ephesians, (ii. 8, 9 :) "By grace ye are saved through faith: and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

*Archdeacon Welchman.*

(47.) Our Church here, in opposition to the Church of Rome, asserts, that we are justified only for the merits of Christ, and not for our own works or deservings. For they assert, that men's inherent righteousness is the meritorious cause of their justification: that their works are truly meritorious: or, as the Council of Trent expresses it, they do "ad vitam æternam consequendam vere promereri," "are truly meritorious in obtaining eternal life."

*DR. NICHOLLS.*

(48.) The term "faith" in the new Testament stands generally for the complex of Christianity, in opposition to the Law, which stands as generally for the complex of the whole Mosaical dispensation. So that the "faith of Christ" is equivalent to this, the Gospel of Christ; because Christianity is a federal religion, founded, on God's part, on the promises that he has made to us, and on the rules that he hath set us; and on our part, on our believing that revelation, our trusting to those promises, and our setting ourselves to follow those rules. The believing of this revelation, and that great article of it, of Christ's being the Son of God, and the true Messiah, who came to reveal his Father's will, and to offer himself up to be the sacrifice of this new covenant, is often represented as the great and only condition of the covenant on our part: but still this "faith" must receive the whole Gospel, the precepts as well as the promises of it; and receive Christ as the Prophet to teach, and a King to rule, as well as a Priest to save us.

*Bp. Burnet.*

At the same time it should be noted, that we are justified *by* faith, not *because of* faith: for there is no more "merit" in our faith than in our works.

fication, cannot put away our sins, (53.) and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, (54.) and do spring out necessarily

Faith therefore is not the cause, but the condition, of our justification, which is solely to be attributed to the bounty of God, and the merits of Christ.

*Archdeacon Welchman.*

(49.) The word faith in this article is used in the same sense, in which St. Paul uses it. The assertion in it, that "we are justified by faith only," is not intended to signify that we are justified by faith without moral virtue; but that faith, or obedience to the whole religion of Christ, including both belief and practice, is the only appointed means of justification, "our own works or deservings" being utterly insufficient for that purpose. This is pronounced to be "a wholesome doctrine, and very full of comfort:" and so it surely is; since it secures acceptance to our sincere, though imperfect, endeavours after righteousness, and places our hope of everlasting happiness upon the infallible promises of God, and the all-sufficient merits of Christ.

*Bp. Tomline.*

(50.) It is remarkable that there is no Homily with this title. The Homily entitled "Of the Salvation of all Mankind" is generally supposed to be here meant; though some learned men have thought, that the four Homilies upon "human misery, salvation, faith, and good works," were all referred to. The former opinion seems to be the better founded, as the word in the Article is "Homily," and not "Homilies;" and that Homily relates more particularly to the subject of this Article.

*Bp. Tomline.*

(51.) This Article was not among those of 1552: it was added in 1562, in opposition to the opinions of certain sects, called Antinomians, Solifidians, and Gospellers, who denied the necessity of good works. There might also have been a general wish in the compilers of these Articles, to obviate any mistake which might arise from the expression in the preceding Article, in which it is said, that "we are justified by faith only."

*Bp. Burnet.*

(52.) By such works are meant those actions, which proceed from the principle of a true faith in Christ, and are performed after we are placed in a state of justification by being admitted to partake of the privileges and promises of the Gospel.

*Bp. Tomline.*

(53.) In opposition to the Church of Rome, which thinks, that a work cannot be called good, if it is not entirely good; and that nothing can please God, in which there is a mixture of sin.

*Bp. Burnet.*

(54.) Though good works are not meritorious

of a true and lively faith; (55.) insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

ART. XIII. *Of Works (56.) before Justification.*

WORKS done before the grace of Christ, and the inspiration of his Spirit, (57.) are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither

yet that they are pleasing to God, and accepted through Christ, appears from hence, because God hath "created us in Christ Jesus unto good works," (Eph. ii. 10;) and because Christ "gave himself for us, that he might purify unto himself a peculiar people zealous of good works," (Tit. ii. 14;) who also "will render to every man according to his deeds." Rom. ii. 6. Our works indeed are imperfect, so that they "cannot endure the severity of God's judgment," much less expiate our sins, since they themselves rather want to be expiated by the merits of Christ. But for his sake God deals bountifully with us, and does not judge us severely, but has compassion upon our weakness, and ordains infinite rewards for those who do well, though imperfectly.

*Archdeacon Welchman.*

That "good works are pleasing and acceptable to God in Christ," is also evident from the earnest exhortations, in almost every page in the New Testament, to the practice of the moral and social duties, and from the frequent and positive declarations of Scripture that they are indispensably necessary to salvation.

*Bp. Tomline.*

(55.) A true faith has always love joined to it; and consequently is neither inactive, nor unfruitful. And further, he, who truly believes the Gospel, will be "careful to maintain good works," which he who neglects to do has only a dead faith, or even none at all. See Gal. v. 6; Jam. ii. 18; Matt. vii. 16. *Archdeacon Welchman.*

(56.) This Article is designed partly against an error of the Pelagians, who contended that the good actions of the heathen were acceptable to God; and to other of the Papists, who in some measure have closed with them in their fond distinction of good works into merits *ex congruo* and *ex condigno*.

*Dr. Nicholls.*

(57.) That works may be perfectly good, they must flow from a good principle, namely, faith: and they must tend to a good end, namely, the glory of God: and they must be in no respect deficient. But what mortal man, either before or after the grace of Christ, hath been thus happy in doing well? And therefore the works of unbelievers, how specious soever, can deserve nothing, by reason of their imperfection; and they are to

do they make men meet to receive grace, (58.) or (as the School-authors (59.) say) deserve grace of congruity: yea rather, for that they are not done as God hath willed (60.) and commanded them to be done, we doubt not but they have the nature of sin.

ART. XIV. *Of Works of (61.) Supererogation.*

VOLUNTARY works, besides over and

be looked upon as evil rather than good, on account of their defects. See Rom. iii. 9, 10, 19, 20, 23; viii. 7, 8. And as these works cannot in their own nature be pleasing to God, without something else to make them so; so we are expressly told, (Heb. xi. 6,) that "without faith it is impossible to please him."

*Archdeacon Welchman, Veneer.*

(58.) For, when "the love of God our Saviour toward man appeared, not by works of righteousness which we have done but according to his mercy, he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 4, 5. For the clearing of this point it is necessary to observe, that some of the Schoolmen speak of a twofold merit, a merit of congruity, and a merit of desert. The latter they ascribe to works, which a man does by the assistance of grace, and to which a reward is in justice due. The former they ascribe to such works as man does by the mere strength of free will, and which are to be rewarded only out of liberality. But what foundation is there for such a merit since all of us are by nature evil? "Since in us dwelleth no good thing," (Rom. vii. 18:) "since, they that are in the flesh cannot please God," (vii. 8:) and finally, since "corrupt trees do by nature bring forth evil fruit." Matt. vii. 17, 18. *Archdeacon Welchman.*

(59.) By "the School-authors," or School-men, are meant the writers of scholastic divinity: the age of the Church and form of theology, succeeding that of the fathers, being called "the Schools," because this mode of treating religion arose from the use of academical disputations.

*Todd's Johnson.*

(60.) The sentence of the Article is made good by what has been said already; as likewise by the words of St. Paul, (Rom. xiv. 23,) "for whatever is not of faith, is sin."

*Veneer.*

(61.) The works here mentioned are called in the Roman Church likewise by the name of "counsels" and "evangelical perfections." They are defined by their writers to be "good works, not commanded by Christ, but recommended;" rules, which do not oblige all men to follow them, under the pain of sin: but yet are useful to carry them on to a sublimer degree of perfection, than is necessa-



above God's commandments, which they call Works of Supererogation, cannot be taught without arrogance and impiety. (62.) 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 to you, say, We are unprofitable servants.

ART. XV. *Of Christ alone without Sin.* (63.)

CHRIST, in the truth of our nature, was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world ; and sin (as *St. John* saith) was not in him. But all we the rest (although baptized and born again in Christ) yet offend in many things ; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ART. XVI. *Of Sin after Baptism.* (64.)

NOT every deadly sin, (65.) willingly committed after baptism, is sin against the

ry in order to their salvation. But there are no such counsels of perfection in the Gospel : all the rules, set to us in it, are in the style and form of precepts : and, though there may be some actions of more heroical virtue, and more sublime piety, than others, to which all men are not obliged by equal and general rules ; yet such men, to whose circumstances and station they do belong, are strictly obliged by them, so that they should sin if they did not put them in practice.

*Dr. Nicholls, Bp. Burnet.*

(62.) Our Church does very justly tax the Church of Rome with arrogance and impiety for maintaining this doctrine. For what can be more arrogant and impious, than for sinful man, whose life, when it is best spent, is full of failures and imperfections, to pretend not only to make satisfaction to God for his own sins, but to satisfy for the sins of other men likewise ?

*Dr. Nicholls.*

(63.) This Article relates to the former, and is put here as another foundation against all works of supererogation ; which depending upon the supposed perfection of the saints, this latter likewise is here opposed. The compilers had probably in view also the old Pelagian doctrine of the impeccability of holy men.

*Bp. Burnet, Dr. Nicholls.*

It consists of two parts : in the former Christ's

Holy Ghost, and unpardonable. Wherefore the grant of repentance (66.) is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, (67.) we may depart from grace given, and fall into sin, and by the grace of God (we may) arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ART. XVII. *Of Predestination and Election.* (68.)

PREDESTINATION to life is the everlasting purpose of God, (69.) whereby (70.) (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season : they through grace obey the calling : they be justified freely : they be made sons of God by adoption : they be made like the image

freedom from sin is asserted ; and in the latter it is declared that all men are guilty of sin.

*Bp. Tomline.*

(64.) This Article is levelled against the doctrine of the Novatians of old, who held every sin committed after baptism to be unpardonable. This doctrine being revived by some of the Anabaptists or other enthusiasts, which sprang up at the beginning of the Reformation, it is not improbable that the compilers of the Articles had an eye upon their heterodoxy. For as the Papists were wont maliciously to impute the wild doctrines of all the several sorts of enthusiasts to all Protestants, so it was thought here convenient to defend our Church against the imputation of any such opinion.

*Dr. Nicholls.*

(65.) By "deadly sin" in this Article we are not to understand such sins, as in the Church of Rome are called "mortal," in opposition to others that are "venial;" as if some sins, though offences against God, and violations of his law, could be of their own nature such slight things, that they deserved only temporal punishment, and were to be expiated by some piece of penance or devotion, or the communication of the merits of others. The Scripture no where teaches us to think so slightly of the majesty of God or of his law. There is a "curse" upon every one "that continueth not in

of his only begotten Son Jesus Christ: they walk religiously in good works; and at length by God's mercy they attain to everlasting felicity.

As the godly consideration of predestination, (71.) and our election in Christ, is full

all things which are written in the book of the law to do them," (Gal. iii. 10:) and the same curse must have been on us all, if Christ had not redeemed us from it; "the wages of sin is death." And St. James asserts, that there is such a complication of all the precepts of the law of God, both with one another, and with the authority of the Lawgiver, that "he who offends in one point is guilty of all." Jam. ii. 10, 11. So since God has in his word given us such dreadful apprehensions of his wrath, and of the guilt of sin, we dare not soften these to a degree below the majesty of the eternal God, and the dignity of his most holy laws. But, after all, we are far from the conceit of the Stoics, who made all sins alike. We acknowledge that some sins of ignorance and infirmity may consist with a state of grace; which is either quite destroyed, or at least much eclipsed and clouded by other sins, that are more heinous in their nature, and more deliberately gone about. It is in this sense that the word "deadly sin" is to be understood in the Article; for though in the strictness of justice every sin is "deadly," yet in the dispensation of the Gospel those sins only are "deadly," that do deeply wound the conscience, and drive away grace.

*Bp. Burnet.*

(66.) It follows from the foregoing case, that "the grant of repentance is not to be denied to such, as fall into sin after baptism." This doctrine is further confirmed by what St. Paul says, (Gal. vi. 1,) "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the Spirit of meekness; considering thyself, lest thou also be tempted."

*Veneer.*

(67.) Although the Holy Ghost purifies our minds, and assists and co-operates with us in the performance of our duty; yet he does not entirely take away the corruption and infirmity of our nature, nor does he destroy our free agency: and consequently, "after we have received the Holy Ghost, we may depart from grace given, and fall into sin." But as we may relapse from virtue unto wickedness, so "we may rise again and amend our lives;" we may return to a sense of our duty, and again yield obedience to the influence of God's Holy Spirit: "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."

*Bp. Tomline.*

(68.) Predestination is with reason considered as one of the most abstruse doctrines of theology:

of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things, as well be-

and it has, in different ages of the Christian Church, been the fruitful source of a great variety of controversies. These disputes have been chiefly upon points far beyond the capacity of men, and have tended but little to promote the true interests of Christianity. This Article is drawn up with great caution and judgment: in the former part of it, which relates to the meaning of the terms "predestination and election," the words of Scripture are chiefly used; and the latter part is obviously designed to guard against the evils and mischiefs, which might arise from mistaken ideas upon these intricate subjects.

*Bp. Tomline.*

(69.) God is represented in Scripture as having pre-ordained the redemption of mankind through Christ before the foundation of the world. This redemption was to be in the nature of a covenant between God and man: and the salvation of every individual was to depend upon his observance of the proposed conditions. Men, in consequence of their free agency, would have it in their power to accept or reject this offered salvation: and God, by his prescience, foresaw who would accept, and who would reject it. Those, who he foresaw would perform the conditions of the Gospel covenant, may be said to be predestinated to life, "for whom he did foreknow, he also did predestinate." Rom. viii. 30. This appears to me the only sense, in which predestination is reconcilable with the attributes of God, and the free agency of man: and in this sense it is "the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour:" for we cannot conceive that a Being of infinite justice and mercy would arbitrarily select out of his rational creatures a determinate number, on whom he would bestow the blessing of eternal happiness: while he consigned all the rest to eternal punishment, as maintained by those who are called Supralapsarians; or passed them over as unworthy of his regard and attention, according to the doctrine of those who are called Sublapsarians. Such an idea of election ought surely to be rejected. We are to consider men as "elect according to the foreknowledge of God," (1 Pet. i. 2;) that is, as he foresaw that they would be obedient to his laws.

*Bp. Tomline.*

Some would have it thought that this Article as-

cause it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fer-

serts the doctrine of absolute predestination. But it will appear unreasonable to understand it in that sense, if it be considered, that in the very foregoing Article it is expressly declared, that "we may fall from grace given;" whereas they who are for the absolute decree must of consequence assert, that a man cannot fall from grace: for, if we fall from the means, we may also fall from the end; and if we are not absolutely predestinated to persevere in grace, we cannot be absolutely predestinated to salvation. And indeed the Puritans, in the beginning of King James the First's reign, were sensible, that this doctrine of the defectibility of grace was inconsistent with their opinion of absolute predestination: and therefore desired that these words, "though not finally," might be added at the end of the aforesaid clause which states that "we may fall from grace given;" but the king and the bishops would not hearken to it. It is likewise to be observed, that our Church does in her Catechism assert, that "God the Son redeemed all mankind:" which can never be reconciled to the doctrine of absolute election and reprobation. *Vener.*

(70.) The first proposition in this Article is our Church's definition of what she means by "predestination to life." She says, first, it is "the everlasting purpose of God." Now every purpose of God is everlasting; because God from all eternity knew all contingent events, and was resolved concerning them, either to permit or prevent them. Secondly, by this purpose he "constantly decreed:" for inconstancy is impossible in God. Thirdly, he decreed "before the foundations of the world were laid." Fourthly, he thus decreed to "deliver those, whom he hath chosen in Christ out of mankind, from curse and damnation." Now that some are to be delivered from that curse and damnation, into which original sin had plunged them, the whole tenor of the Scripture shews. And, that God has in Christ chosen some out of mankind, is evident: because those, that embrace Christianity, are upon this account frequently called the elect or chosen: but then those, who embrace Christianity, are not all of them delivered from curse and damnation; because some of them do not perform the conditions of the Gospel; and consequently though they enjoy the first or temporal election, yet they do not enjoy the second or eternal one, which is unattainable without perseverance in good works. Now it is this second, even the eternal election, which the Church speaks of in this place: because those, who are here called "the chosen in Christ," are "delivered from curse and damnation;" whereas such as enjoy the temporal, but miss of the eternal elec-

tion, do fall into that curse and damnation, from which the others are delivered. Fifthly, those that are chosen in Christ, namely, those that enjoy the second or eternal election, God not only delivers from curse and damnation, but he also "brings them by Christ to everlasting salvation, as vessels made to honour." That he brings them to everlasting salvation; and that this is done by Christ, that is, by the merits of Christ, in whom they believe, and whose Gospel they obey; and that upon this account they are treated as vessels made to honour; none can question. Sixthly, all this is done "by God's counsel, secret to us." For God is the only contriver and finisher of the happiness of the elect: and what particular men those elect are, whom he has thus decreed to save, we know not: because he alone can search the heart; nor has he revealed to us, what particular Christians will persevere: so that this counsel of his, for the salvation of particular Christians, must needs be secret to us. This definition therefore of "predestination to life" needs no farther proof, being manifestly built upon the constant doctrines of the Scriptures, repeated in almost every page of the New Testament: and indeed the doctrine of this definition is universally allowed, except by such as deny God's certain prescience of future contingent events.

The second proposition sets forth the manner of God's bringing this great work to a conclusion. The Church says, first, that "they which be endowed with so excellent a benefit," that is, those who are predestinated to life, "are called according to God's purpose by his Spirit working in due season:" that is, they not only become professors of Christianity, but are inwardly moved and prompted by God's grace to the performance of his will. Secondly, "they through grace obey the calling:" that is, they are effectually wrought and prevailed upon thereby. Thirdly, "they be justified freely:" that is, they are esteemed righteous by God, who extends his free mercy to them for Christ's sake. Fourthly, they "be made sons of God by adoption:" it may be said, all Christians are such by virtue of their profession: but then those, that are thus effectually chosen, do come to the possession of that inheritance, which their elder brether Christ hath purchased for them with his blood; whereas others, though for a while they are honoured with the name of adopted sons, are afterwards cast off by their Father upon account of their disobedience. Fifthly, "they be made like the image of his only-begotten Son Jesus Christ:" that is, sixthly, "they walk religiously in good works;" for without holi-

ty, do fall into that curse and damnation, from which the others are delivered. Fifthly, those that are chosen in Christ, namely, those that enjoy the second or eternal election, God not only delivers from curse and damnation, but he also "brings them by Christ to everlasting salvation, as vessels made to honour." That he brings them to everlasting salvation; and that this is done by Christ, that is, by the merits of Christ, in whom they believe, and whose Gospel they obey; and that upon this account they are treated as vessels made to honour; none can question. Sixthly, all this is done "by God's counsel, secret to us." For God is the only contriver and finisher of the happiness of the elect: and what particular men those elect are, whom he has thus decreed to save, we know not: because he alone can search the heart; nor has he revealed to us, what particular Christians will persevere: so that this counsel of his, for the salvation of particular Christians, must needs be secret to us. This definition therefore of "predestination to life" needs no farther proof, being manifestly built upon the constant doctrines of the Scriptures, repeated in almost every page of the New Testament: and indeed the doctrine of this definition is universally allowed, except by such as deny God's certain prescience of future contingent events.

their eyes the sentence of God's predestination, is a most dangerous downfall, (72.) whereby the devil doth thrust them either

ness no man shall see the Lord. Seventhly, at length, namely, after they have finished their Christian course, and persisted in sincere piety to the end of their days, "by God's mercy they attain to everlasting felicity." The truth of all these particulars is readily acknowledged by all parties.

*Dr. Bennet.*

The compilers of the articles of the Church of England, in their contemplation of the divine attributes, as declared by reason and by scripture, must have conceived of them as not limited either by space or time. And when they considered, that all things must be at all times present to the view of God; they doubtless felt themselves unequal to the task of drawing a discriminating line between the consequences of fore-knowledge and those of divine determination. And hence, as is here supposed, they thought themselves called on to lay down a doctrine of predestination; although in the terms of latitude which have been exhibited. The author of this work does not perceive a single particular, in which this proposition can be controverted with effect. Whether it would not have been a preferable line of conduct, to have considered the whole subject as a branch of Theology worn out with Judaism, he does not think it needful to inquire in this place. The Church has been pleased to declare what he believes to be not contrary to gospel truth, but on the question of making the declaration, he bows with submission to her decision.

*BP. WHITE.*

(71.) That is, as a due consideration of the divine decree to save all, who shall believe and obey the Gospel, is a source of inexpressible consolation to virtuous and godly persons; encourages them to rely upon the promised assistance of the holy Spirit; fortifies them against the temptations to fleshly lusts; teaches them to set their affection on things above; strengthens their faith; and animates their love towards God: so the unwarranted idea of God's absolute and unconditional predestination is apt to drive the presumptuous and wicked, who resist the influence of the Spirit of Christ, either into a state of gloomy despondency on the one hand, or into a course of unbridled licentiousness on the other. If a man thinks that he is under an inevitable force that constrains him; so he will naturally conclude that it is to no purpose for him to struggle with impossibilities: and men being inclined both to throw all blame off from themselves, and to indulge themselves in laziness and sloth, these practices are too natural to mankind to be encouraged by opinions that favour them. All virtue and religion, all discipline and industry, must arise from

into desperation, or into wretchedness (73.) of most unclean living, no less perilous than desperation.

this, as their first principle, that there is a power in us to govern our own thoughts and actions, and to raise and improve our faculties. If this is denied, all endeavours, all education, all pains, either on ourselves or others, are vain and fruitless things.

*Bp. Tomline, Bp. Burnet.*

Perhaps there is not in all the institutions of the Episcopal Church, or of any other Church, any thing more alien than the preceding sentence, from the spirit of the Calvinistic system. So far as the inquiries of the present writer have extended, this has uniformly treated of the knowledge of the individual, concerning his being within the bounds of grace, as a matter of immediate communication to him from the source of truth. The article refers to the same important subject; but considers satisfaction on it as to be obtained no otherwise than through the medium of the consciousness of the working of the spirit of Christ; evinced in "mortifying the works of the flesh, and drawing up the mind to high and heavenly things." This is the only use of the subject of election, which the article contemplates. And doubtless to those who so use it, and while they continue so to use it, there cannot but be unspeakable comfort in thinking on the steadiness of the Divine determination, terminating in the state of glory to which such an use will lead.

Then comes the caution, against the danger attendant on curious and carnal persons. The very term "curious" throws a degree of censure on the carrying of the disquisition further than the article has expressed. Nevertheless, to be exposed to the threatened danger, the person must be not curious only, but carnal also; which may be descriptive of any thing, in contrariety to a truly religious spirit. The danger to such persons, in licentiousness on the one hand or desperation on the other. Is there any danger to be apprehended from the truths of God as declared in Scripture? Or, when the compilers were putting an end to the shameful policy of locking up the scriptures from the people in an unknown tongue, did they open them for the perusal of the godly only? Or, if the ungodly might profitably peruse all other parts of scripture, was it intimated to them that they must carefully pass over all the passages in which the great truth of God's predestination had been declared, lest they should be tempted either to despair or to presumption? Nothing like any part of this can reasonably be supposed. But it was considered that a vain curiosity, pushing inquiry beyond what scripture had revealed and what the article had defined, and combining with curiosity a vicious state of

Furthermore, we must receive God's promises (74.) in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, (75.) which we have expressly declared unto us in the word of God.

mind, might either tempt a person to abandon himself to licentious living under the persuasion that he is nevertheless of the number of the elect; or else, perceiving the inconsistency of this, yet still conscious of the dominion of sinful appetite, might conclude that he is not of the number of those, to whom the offer of salvation has been made; and therefore abandon himself to despair.

*Bp. White.*

(72.) The Latin word is "præcipitium," a precipice, which seems better to describe the dangerous situation, in which such persons are placed.

*Bp. Tomline.*

(73.) That is, carelessness. *Bp. Tomline.*

(74.) "God's promises generally set forth in holy Scripture" seem here to be opposed to "the counsel of God secret to us," spoken of in the former part of this Article: and it is declared, that, whatever promises are made to us in Scripture, we are to receive them implicitly, and not pervert their obvious sense by abstruse inquiries into the hidden mysteries of the divine dispensations. The promises, that "whosoever believeth in the only-begotten Son of God shall not perish, but have everlasting life," (John iii. 16;) and that the death of Christ will be accepted as "propitiation for the sins of the whole world," (1 John ii. 2;) are so plain, that we cannot well mistake their meaning, as far as they respect ourselves: and they are also so important, that, if we value our own comfort, we shall not suffer our faith in them to be shaken by any difficulties, which speculative men may raise concerning election and predestination, as they relate to mankind at large.

*Bp. Tomline.*

(75.) This last branch of the Article seems to have been directed against a set of profligate enthusiasts, who, at the time of the Reformation, urged the will of God as an excuse for their vices. The impiety and the mischief of such a principle, which is a most unjustifiable perversion of the doctrine of predestination, are equally obvious. The will of God, as was just now observed, can be known only from the Scriptures; and his will so revealed ought to be the rule of every one's conduct.

*Bp. Tomline.*

"The Article of predestination," says Dr. Waterland, "has been vainly enough urged in favour of Calvinistical tenets: for, not to mention the saving clause in the conclusion, or its saying nothing at all of reprobation, and nothing in favour of absolute predestination to life; there seems to be a plain

ART. XVIII. *Of obtaining eternal Salvation only by the Name of Christ.* (76.)

THEY are also to be had accursed, (77.) that presume to say, that every man shall be saved by the law or sect which he professeth,

distinction, as Plaifere has well observed, in the Article itself, of two kinds of Predestination; one of which is recommended to us, the other condemned. Predestination, rightly and piously considered, that is, considered not irrespectively, not absolutely, but with respect to faith in Christ, faith working by love, and persevering; such predestination is "a sweet and comfortable doctrine:" but "the sentence of God's predestination," it is not said here "in Christ" as before, that sentence, simply or absolutely considered, as curious and carnal persons are apt to consider it, is a most dangerous downfall, leading either to security or desperation, as having no respect to foreseen faith, and a good life, nor depending upon it, but antecedent in order to it. The Article there seems to speak of two subjects: first of predestination, soberly understood with respect to faith in Christ, which is wholesome doctrine; secondly, of predestination simply considered, which is a dangerous doctrine. And the latter part seems to be intended against those Gospellers, whereof Bishop Burnet speaks. Nor is it imaginable, that any true and sound doctrine of the Gospel should of itself have any aptness to become a downfall even to carnal persons: but carnal persons are apt to corrupt sound doctrine, and suit to it their own lusts and passions, thereby falsifying the truth. This doctrine, so depraved and mistaken, our Church condemns: that is, she condemns absolute, irrespectively predestination, not the other. *Bp. Tomline.*

I proceed to consider what our own Church has established in her Article upon the same subject, [Predestination] a subject, perplexing only by being contemplated as Calvin contemplated it, who, with all the confidence of the Schools, and the vanity of his country, endeavoured to explain that which his better judgment should have told him was inexplicable. So far indeed is the Article in question from sanctioning the creed of the French Reformer, that it seems to have been framed in perfect conformity with the less abstruse, and more scriptural, opinions of the Lutherans. With them it teaches an election of Christians out of the human race, conceives abundant consolation derivable from such an election, when piously surveyed and not perverted by a profligate fatalism; and, lastly, represents its position upon the point as consistent with God's universal promises and revealed will, expressly declared to us in the holy Scriptures.

But in order accurately to comprehend its scope, it will be required to examine it more minutely.

“Predestination to life” it defines to be “the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed, by his council, secret to us, to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting life, as vessels made to honour.” The tendency and propriety of the leading terms adopted, in this definition, we immediately perceive, when we recollect the system of the Scholastics, to which it was opposed. They believed predestination to be God’s everlasting purpose to confer grace and glory upon individuals, who deserve the first congruously, and the latter condignly; conceiving us competent by our own virtues to extricate ourselves from crime, and its alarming consequences. Our Church, on the other hand, always keeping the idea of redemption in view, states it to be the everlasting purpose of the Almighty, to deliver from a state of malediction and destruction, (“a maledictio et exitio liberare”) from a guilt, which none can themselves obliterate; and to render eternally happy, through Christ, or Christianity, as vessels before dishonourable thus formed to honour, those whom he has elected not as meritorious individuals separately, but as a certain class of persons, as Christians collectively, “whom he has chosen in Christ out of mankind.”

After having explained the nature and slightly alluded to the objects of that predestination, which alone it inculcates, the Article proceeds to enlarge upon the latter point, and to specify the peculiar characteristics of this highly favoured community. “Wherefore,” it is added, “they which be endued with so excellent a benefit of God, be called according to his purpose, by his spirit working in due season,” *Spiritu ejus opportuno tempore operante*; by his Spirit operating, not irresistibly at pleasure, without regard to time and circumstances, but conformably with the established constitution of human nature, at a seasonable period, when the mind is indisposed to resistance, or, as in infancy, incapable of it; “they through grace obey the calling, they are justified freely;” are justified without any expiation or satisfaction for sin on their part, Christ himself only being the meritorious cause of it; “they are made the children of God by adoption, they walk religiously in good works; and at length by God’s mercy,” not by condign merit, “attain everlasting felicity.” Such is the description given of those who are predestinated to life; a description, which, when connected with the preceding clause, manifestly points out the election of a part out of the whole, yet not, according to the tenet of the Romish Church, the election of men preferred one before another on account of their personal qualities, but as Christians,

distinguished as an aggregate from the remainder of the human race, by a characteristic discrimination, by being called, justified, and sanctified, through Christianity.

The definition of the doctrine being completed, the subsequent passage, still carrying on the contrast with the Church of Rome, touches in guarded but not ambiguous language on the application of it. “As the godly consideration,” it remarks, “of predestination and our election in Christ,” of the election of us Christians, “is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the workings of the Spirit of Christ,” *vim Spiritus Christi*, the influence of that holy Spirit, of which the Gospel speaks, and not of that meritorious principle, which the Schools termed Charity, “mortifying the works of the flesh, and drawing up the mind to high and heavenly things;” as well because it greatly establishes and confirms *our* faith of eternal salvation to be enjoyed through Christ, *fidem nostram de aeterna salute consequenda per Christum*, our confidence in Christian salvation generally, and not theirs particularly; a change of the pronoun adopted in the Latin not without design, “as because it fervently kindles our love towards God; so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God’s predestination,” to believe that God has predetermined something certain respecting their final doom, “is a most dangerous downfall, whereby the Devil doth thrust them into desperation, or into wretchedness of most unclean living, no less perilous than desperation.” In this important clause we are taught, that none except the truly pious can derive consolation from the doctrine of our election in Christ, of *ours* collectively in a religious, and not of *theirs* individually in a personal, capacity; and that the opposite idea of a predestination which regards the persons of men, fixing the fate of each irrevocably, when entertained by those, whose curiosity and crime exceed their piety, tends to drive them into despair, from a persuasion of their being exposed to the wrath of heaven, as the non-elect, or from a presumption of their ultimate security, as the elect, into the most abandoned profligacy.

But the conclusion of the Article, as distinctly expressive of their basis, upon which the doctrine is founded, and admirably calculated to prevent every misapplication of it, is worthy of particular observation. “Further,” it is said, “we must receive God’s promises in such wise as they are generally set forth to us in holy Scripture, and in our doings that will of God is to be followed, which we have expressly declared to us in the word of

(78.) so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

God." When we consider the preceding parts of the Article, the connection of the whole, and the sentiments of the Lutherans, whose very style on the subject seems particularly attended to, is it possible for a moment to imagine (according to the conception of some,) that the object of this clause is to admit an absolute predestination in theory, but to proscribe it in practice? So far indeed from adopting such a conclusion, we ought rather to be persuaded, that the tendency of it is very different; and that, instead of allowing in one sense, what it disallows in another; it rejects the same in both. For, assuming God's universal promises as the ground work of predestination, it requires us to embrace them, not as confined to certain favourites previously ordained to bliss, but as general to the whole human species, to whom our Church elsewhere considers eternal life as offered without discrimination, and not to indulge every evil propensity of our nature, under a pretence of being overruled by the secret will of Heaven, which we can neither promote nor resist; but to act in conformity with that will which is clearly revealed to us in the holy Scripture; a disposition in the common Parent of all men to effect the salvation of all, who obstruct not his operations on their part, "discarding the means of grace and the hope of glory." That the Lutherans perpetually urged the universality of the divine promises and will, I have already pointed out; and it should be remarked, that our Reformers on this occasion kept an eye even upon the language, as well as opinions, of Mr. Canethou. Had they been inclined to favour the tenet of Calvin, we may be assured, that they would not have countenanced an idea, which gave particular offence to that Reformer, which he never alluded to, unless to explain it away, and which he prided himself upon having refuted as an error. "Aliquid disserui," he remarks in his Institute, "eorum enormem refellens, quibus generalitas promissionum videtur aequare totum humanum genus." *Leb. iii. chap. 24, § 1.* What was the utmost latitude of expression on this subject, which, had they been his disciples, they would have admitted, we may learn from the Helvetic Confession, which speaks indeed of God's promises being universal, but, instead of extending that universality to all, restricts it to the faithful, "Promissiones Dei sunt universales fidelibus."

LAURENCE.

(76.) This Article is to be considered as directed against those who maintained, that it was a

ART. XIX. *Of the Church.* (79.)

THE visible Church of Christ (80.) is a congregation of faithful men, in the which the pure word of God is preached, and the

matter of indifference, whether men embraced the Gospel, or not; that all religions were equally acceptable to God; and that all men would obtain salvation, although they reject the Gospel, provided they observed the rules of the religion which they professed, and acted in conformity to the dictates of reason.

*Bp. Tomline.*

(77.) That is, they are to be looked upon, as subject to the wrath of God, and unworthy of communion with the Church. It was formerly the custom to condemn errors in this form: "If any one holds such an error, anathema sit," which we translate, "let him be accursed:" many instances of this kind may be found, not only in the acts of Councils, but also in the controversial writings of the ancient fathers; and the practice seems to have been derived from some expressions in Scripture, such as Rom. ix. 3; 1 Cor. xvi. 22; Gal. i. 8. The persons, against whom an anathema was pronounced, were excluded from communion with the Church of Christ.

*Bp. Tomline.*

(78.) A great difference is to be observed between the words "saved *by* the law," and "saved *in* the law:" the one is condemned, but not the other. To be "saved *by* a law or sect" signifies, that by the virtue of that law or sect such men who follow it may be saved: whereas to be "saved *in* a law or sect" imports only, that God may extend his compassions to men that are engaged in false religions. The former only is condemned, by this Article, which affirms nothing concerning the other.

Bp. BURNET.

As to such then, to whom the Christian religion is revealed, there can no question be made: for it is certain they are under an indispensable obligation to obey and follow that which is graciously revealed to them. Concerning those, who never heard of this religion, whether, or how, they can be saved, there are passages in Scripture, such as Rom. ii. 12, 14, 15; x. 14; Acts x. 34, 35; which seem to import, that those, who make the best use they can of that small measure of light that is given them, shall be judged according to it; and that God will not require more of them than he has given them. This agrees so well also with the ideas which we have both of justice and goodness, that this opinion wants not special colours to make it look well. But on the other hand, the pardon of sin, and the favour of God, are so positively limited to the believing in Christ Jesus, and it is so expressly said, that "there is no salvation in any other," and that "there is none other name" or

sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of (81.) *Hierusalem*, (82.) *Alexandria*, and *Antioch*; have erred; so also the Church of *Rome* hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

authority "under heaven given among men, whereby we must be saved;" that the only distinction, which can be made in this matter, is this, that it is only on the account and in the consideration of the death of Christ that sin is pardoned and men are saved.

Bp. Burnet.

(79.) We now enter upon the fourth and last division of the Articles, namely, those which relate to Christians as members of a religious society; and the first point to be settled on this subject is the meaning of the word "Church."

Bp. Tomline.

(80.) This expression seems to be used in contradistinction to the mystical or invisible Church of Christ. The mystical Church consists of those persons, who have truly believed and obeyed the Gospel; and who are conceived, although they have lived at different periods, to be united into one body, which is called mystical or invisible, not only because they are not now all upon earth; but because the qualities and properties, which give them a claim to be members of this blessed society, were never the objects of sense, and could not be judged of by men from merely external circumstances. The visible Church in its most extensive sense may include all persons who are or have been, by outward professions, Christians, whether they have or have not believed all the doctrines, or obeyed all the precepts of the Gospel. This may be called the visible Catholic Church: and our Saviour himself alludes to the mixture of real and nominal Christians in his visible Church. Matt. xiii. 47. 24. But in this Article the "visible Church" is used in a more limited sense; and comprehends only the Christians of one country or city, or of one persuasion: thus it mentions the Church of Jerusalem, of Alexandria, of Antioch, and of Rome; and in like manner we often speak of the Church of England, of Holland, of Geneva, and of the Lutheran Church: and in all those different Churches are parts of the visible Catholic Church. It is well known that the Church of Rome considers itself as the only Christian Church: but on the other hand we extend the name to any "congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Bp. Tomline.

ART. XX. *Of the Authority of the (83.) Church.*

The Church hath power (84.) to decree rites or ceremonies, (85.) and authority in controversies of faith; (86.) and yet it is not lawful (87.) for the Church to ordain any thing that is contrary to God's word writ-

(81.) The latter part of this Article relates to the pretended claim of infallibility in the Church of Rome: and the compilers of our Articles have very wisely taken the first opportunity, which the plan of their arrangement allowed, to deny this claim; since, if it were admitted, all the other doctrines of Popery would be at once established; an infallible Church could not maintain an untrue doctrine.

Bp. Tomline.

(82.) This Article takes notice of the errors of the Churches of Jerusalem, Alexandria, and Antioch, because they were the most famous ones, and were advanced to the dignity of being patriarchal Churches, as well as that of Rome.

Archdeacon Welchman.

It is not questioned but that the other patriarchal Churches have erred: both that, where our Saviour himself first taught, and which was governed by two of the apostles successively; and those, which were founded by St. Peter, in person or by proxy, as Church history represents Alexandria and Antioch to have been.

Bp. Burnet.

(83.) The meaning of the word "Church" having been settled by the preceding Article, the next thing to be determined is, what authority belongs to every particular Church? and this inquiry naturally divides itself into two parts; namely, external forms, and matters of faith: both of which are treated of in this Article.

Bp. Tomline.

(84.) By the Church we are here to understand those that are vested with ecclesiastical authority. It is not meant to exclude such, as have nothing to do with the government of the Church, from being a part of the Church: for if the governors of the Church be included in the definition of the Church, as every one grants they are, then any part of the ecclesiastical authority, which of right is exercised by these governors, may properly and consistently be said to be exercised by the Church. And since it is their business to take care, that "every thing be done in the Church decently and in order," (1 Cor. xiv. 40; and to take care that the true faith be preserved, as appears from Tit. iii. 10, "A man that is an heretic, after the first and second admonition reject," and from Tim. i. 3, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine:" it follows, that they must have a right to decree rites and ceremonies,



ten : neither may it so expound one place of Scripture, (88.) that it be repugnant to another. Wherefore, although the Church be a witness and a keeper (89.) of Holy Writ, yet, as it ought not to decree any thing against the same, (90.) so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

without which nothing can be done in public assemblies that is decent and orderly ; and that they must have authority in controversies of faith, that the peace of the Church be not disturbed by contentious disputations, and that the minds of the faithful be not corrupted by the sophistry of heretics.

*Archdeacon Welchman, Veneer.*

(85.) It is very visible, that in the Gospels and Epistles there are but few rules laid down as to ritual matters. In the Epistles there are some general rules given, that must take in a great many cases ; such as, "Let all things be done to edification, to order, and to peace," (Rom. xiv. 19 ; 1 Cor. xiv. 40 :) and in the Epistles to Timothy and Titus, many rules are given in such general words, as, "Lay hands suddenly on no man," that, in order to the guiding of particular cases by them, many distinctions and specialities were to be interposed, to making them practicable and useful. In matters, that are merely ritual, the state of mankind in different climates and ages is apt to vary ; and the same things, that in one scene of human nature may look grave, and seem fit for any society, may in another age look light, and dissipate men's thoughts. It is also evident, that there is not a system of rules given in the New Testament about all these : and yet a due method in them is necessary, to maintain the order and decency that become divine things. This seems to be a part of the Gospel "liberty," that it is not "a law of ordinances," (Gal. ii. 4 ; iv. 9 ; v. 1 :) these things being left to be varied according to the diversities of mankind.

*Bp. Burnet.*

(86.) It appears from the preceding Article, that it is not here intended to ascribe to the Church an infallible authority. The words of this Article are, "controversies of faith : " and this expression perhaps alludes to disputes which may arise between the members of any Church ; and it may be designed to assert, that the governing part of the Church has authority to take cognizance of such disputes, and to deliver their judgment concerning the points in controversy. Great weight and deference would be due to such decisions : and every man, that finds his own thoughts differ from them, ought to examine the matter over again with much attention and care, freeing himself all he can from prejudice and obstinacy, with a just

ART. XXI. *Of the Authority of General Councils.\**

ART. XXII. *Of Purgatory.* (91.)

THE Romish doctrine concerning purgatory, (92.) pardons, (93.) worshipping, and adoration, as well of images (94.) as of re-

distrust of his own understanding, and an humble respect to the judgment of his superiors.

*Bp. Burnet.*

(87.) The written word of God is the rule of our faith and practice ; and no consideration what ever can justify a departure from it. *Bp. Tomline.*

(88.) All Scripture being given by inspiration of God, there must be a perfect consistency and agreement in all its parts ; and consequently no Church can have a right to interpret one passage of Scripture in such a manner, as to make it contradictory to another.

*Bp. Tomline.*

(89.) It appears by historical evidence, that the holy Scriptures have been constantly extant in the Church ; and that she has in all ages received the same Scriptures, which we now enjoy : and therefore she is a witness and a keeper of them.

*Dr. Bennet.*

(90.) To the Christians "are committed the oracles of God," as they were to the Jews in old time, as St. Paul observes. Rom. iii. 2. Yet the Church ought not to "decree any thing against the same," which is farther confirmed by the answer of Peter and John to the Jewish rulers, (Acts iv. 19,) "Whether it be right in the sight of God, judge ye." Neither ought the Church to "enforce any thing besides to be believed for necessity of salvation ;" which is likewise confirmed by what St. Paul saith, (Gal. iii. 15,) "Brethren, I speak after the manner of men : though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereunto." We may argue therefore, that much less may men presume to take from, or add to, the word of God. See Article vi.

*Veneer.*

(91.) This Article is entitled "Of Purgatory : " but it relates to four other doctrines as well as purgatory ; all of which were maintained by the Church of Rome, and were rejected by our Church, and indeed by all Protestants, at the time of the Reformation.

*Bp. Tomline.*

(92.) The first of the particulars here rejected is purgatory ; concerning which the doctrine of the Church of Rome is, that every man is liable both

\* The 21st of the former articles is omitted, because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other articles.

lics, (95.) and also invocation of saints, (96.) is a fond thing (97.) vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

to temporal and eternal punishment for his sins: that God upon the account of the death and intercession of Christ, does indeed pardon sin as to its eternal punishment; but the sinner is still liable to temporal punishment, which he must expiate by acts of penance and sorrow in this world, together with such other sufferings as God shall think fit to lay upon him: but, if he does not expiate them in this life, there is a state of suffering and misery in the next world, where the soul is to bear the temporal punishment of its sins, which may continue longer or shorter, till the day of judgment. And in order to the shortening of this, the prayers and supererogations of men here on earth, or the intercession of the saints in heaven, and above all things the sacrifice of the mass, are of great efficacy. This is the doctrine of the Church of Rome, asserted in the Counsels of Florence and Trent.

*Bp. Burnet.*

The doctrine of purgatory was never admitted into the Greek Church; but something of this kind seems to have been believed by Pagans, Jews, and Mahometans.

Not only purgatory itself is not mentioned in Scripture, but there is not the slightest authority for that distinction between temporal and eternal punishment, which is the foundation of this doctrine: nor are we directed to offer prayers or masses for the dead. It is no where said, that there is any species of guilt or punishment, from which the merits of Christ will not deliver us: on the contrary we are told, that "the blood of Jesus Christ will cleanse us from all sin," (1 John i. 7;) and that "now there is no condemnation to them which are in Christ Jesus." Rom. viii. 1.

*Bp. Tomline.*

(93.) The next particular in this Article is, the condemning of the Romish doctrine concerning "pardons" or indulgences: this is founded on the distinction between the temporal and eternal punishment of sin; and the pardon is of the temporal punishment, which is believed to be done by a power lodged singly in the Pope, derived from these words, "Feed my sheep," and "To thee will I give the keys of the kingdom of heaven." This may be by him derived, as they teach, not only to bishops and priests, but to the inferior orders, to be dispensed by them: and it excuses from penance, unless he who purchases it thinks fit to use his penance in a medicinal way as a preservative against sin. So the virtue of indulgences is the applying of the treasure of the Church

ART. XXIII. *Of Ministering in the Congregation.* (98.)

IT is not lawful for any man (99.) to take upon him the office of public preaching, or

upon such terms, as popes shall think fit to prescribe, in order to the redeeming of souls from purgatory, and from all other temporal punishments; and that, for such a number of years as shall be specified in the bulls, some of which have gone to thousands of years: one I have seen to ten hundred thousand: and as these indulgences are sometimes granted by special tickets, like tallies struck on that treasure, so sometimes they are affixed to particular Churches and altars, to particular times or days, chiefly to the year of jubilee; they are also affixed to such things as may be carried about, to Agnus Dei's, to medals, to rosaries and scapularies; they are also affixed to some prayers, the devout saying of them being a mean to procure great indulgences. The granting of these is left to the pope's discretion, who ought to distribute them as he thinks may tend most to the honour of God and the good of the Church; and he ought not to be too profuse, much less to be too scanty, in dispensing them.

This has been the received doctrine and practice of the Church of Rome since the twelfth century: and the Council of Trent in a hurry in its last session did in very general words approve of the practice of the Church in this matter; and decreed that indulgences should be continued: only they restrained some abuses, particularly that of selling them; yet even those restraints were wholly referred to the popes themselves.

*Bp. Burnet.*

For the support of the doctrine of indulgences there is not one passage in holy Scripture: but there are several, which are inconsistent with the doctrine and practice of the Church of Rome in this particular. Thus (1 John i. 9,) we are told, that it is "God who cleanseth us from all unrighteousness." And St. Peter, speaking of our blessed Saviour (Acts iv. 12,) hath these words, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And Isaiah tells us, (liii. 5,) that "he was wounded for our transgressions, and bruised for our iniquities," that "the chastisement of our peace was upon him, and with his stripes we are healed."

*Vener.*

(94.) The worshippers of images have endeavoured to excuse themselves from the heinous charge of idolatry, by distinguishing between an image and an idol, between an absolute and a relative worship: but in vain; for God hath not only forbidden the worshipping of idols, as in (1

ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully (1.) called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

ART. XXIV. *Of speaking in the Congregation in such a tongue as the People understandeth.* (2.)

IT is a thing plainly repugnant to

John v. 21.) "Little children, keep yourselves from idols," and in a multitude of places besides; but hath absolutely forbidden us to pay any religious worship to images. See Exod. xx. 4, 5.

*Archdeacon Welchman, Veneer.*

(95.) The saints themselves, when they were upon earth, rejected the adoration that was offered them, and that too with a great deal of vehemence, as we see in Acts x. 25, 26; xiv. 12—15. How the relics came to be more holy than the saints themselves, it is hard to imagine.

*Veneer.*

(96.) The practice of invoking saints was not known in the three first centuries, or in the middle of the fourth century: for the invocation of Christ is urged by Athanasius, Cyril, Basil, and other fathers of that time, as an argument for his divinity, because they did not pray to angels or other creatures; and Augustine, who died at the age of 76, in the year 430, says, Let not the worship of dead men be any part of our religion: they ought to be so honoured that we may imitate them, but not worshipped."

A very little inquiry will convince us, that there is no foundation whatever for this doctrine in Scripture. We are commanded to offer our prayers to God through Christ alone: "There is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. "Through him we have access to the Father." Eph. ii. 18. No other person is mentioned, by whom we can approach the Father: and the silence of Scripture is decisive upon this subject; for we may rest assured, that every necessary direction is given to us, relative to the important duty of prayer. The worshipping of angels is forbidden by St. Paul; "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels," (Col. ii. 18:) it must therefore be unlawful to worship men, who were made inferior to angels.

*Bp. TOMLINE.*

(97.) Between the five doctrines condemned in this Article there is a close connection, and their history in general carries with it their complete re-

the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the sacraments, in a tongue not understood of the people.

ART. XXV. *Of the Sacraments.* (3.)

SACRAMENTS ordained of Christ be not only badges (4.) or tokens of Christian men's profession; but rather they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and

fituation. Our Reformers therefore were fully justified in rejecting these doctrines, which had thus arisen from indiscretion and avarice on the one side, and from ignorance and superstition on the other; and to pronounce them "grounded on no warranty of Scripture, but rather repugnant to the word of God."

*Bp. TOMLINE.*

(98.) This Article consists of two parts: the former asserts the unlawfulness of exercising the public offices of religion without a regular appointment; and the latter relates to the authority, by which ministers are to be appointed.

*Bp. Tomline.*

(99.) Since the ministers of the word and sacraments are "ambassadors for Christ," and "ministers of God," (2 Cor. v. 20; vi. 4;) they must necessarily receive their authority from God, and be sent by him: and must not assume that authority to themselves, unless they are called to it by God. And since God our Saviour from the time when he called the apostles has not immediately called any one to the ministry; it follows, that they must be called by those, whose business it is to call others. Thus the apostles ordained presbyters and bishops; and the bishops, ordained by the apostles, did thenceforth ordain others. See Acts xx. 28; Heb. v. 4.

*Archdeacon Welchman.*

(1.) We know that the power of "calling and sending ministers into the Lord's vineyard" was granted to the bishops only, from the age of the apostles to the time of the Reformation: but that from henceforwards some Churches, which in other things were rightly reformed, have allowed it also to presbyters; whether justly or not, we leave it to themselves to consider: we neither judge nor despise them. But the case is widely different with our own countrymen; who, rebelling against an excellently well constituted Church, have arrogated themselves this power of ordination. These therefore we rightly and deservedly account guilty of schism and disorder.

*Archdeacon Welchman.*

(2.) In King Edward's Articles they took in

doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments (5.) ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called (6.) sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, (7.) being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed by the Scrip-

preaching with prayer; but the present Article is restrained to prayer. The former only affirms the use of a known tongue to be most fit and agreeable to the word of God: the latter denies the worship in an unknown tongue to be lawful, and affirms it to be "repugnant to the word of God;" to which it adds "and the custom of the primitive Church."

*Bp. Burnet.*

(3.) We have now before us a series of Articles, seven in number, which treat of the Christian doctrine of Sacraments. The two first relate to Sacraments in general, the third to Baptism, and the other four to the Lord's Supper. Under this Article we are to consider the meaning of the word "Sacrament;" and to distinguish the real Sacraments of the Gospel from the pretended ones of the Church of Rome.

*Bp. Tomline.*

(4.) Sacraments are indeed so many "tokens" or marks of distinction, by which Christians are distinguished from unbelievers; but they are also visible signs of an invisible grace, and do really convey that grace, of which they are signs, to those who receive them worthily: but they do this, not by their own virtue or power, but by the operation of the Holy Ghost accompanying them. Thus baptism regenerates us, (Acts ii. 38; Eph. v. 26:) and in 1 Cor. x. 16, we are told, that the Lord's supper communicates to us the body and blood of Christ.

*Archdeacon Welchman, Veneer.*

(5.) As for the number of the sacraments, since it belongs to him only to institute them, who is able to confer the accompanying grace, there cannot be more than those, which God himself hath instituted. And those which he hath instituted are but two; namely, Baptism, and the Supper of the Lord: for to those only doth the definition of a Sacrament belong.

*Veneer.*

(6.) That is, which were commonly called so, when these Articles were drawn up. The number of Sacraments was not among the abuses first corrected by the Reformers.

*Bp. Tomline.*

(7.) Namely, in the strict and proper sense of the word: they were not instituted as such, by Christ or his apostles: nor were they known by

tures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained (8.) 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, (9.) they have a wholesome effect or operation: but they that receive them unworthily, (10.) purchase to themselves damnation, as *St. Paul* saith.

that name in the primitive age of the Church. Confirmation and Orders we allow to be holy functions derived from the apostles, though they want the essential qualities of a Sacrament. Penance, as practised by papists, is a corruption of a part of ancient ecclesiastical discipline, and was perverted into its present form of a Sacrament by the management and contrivance of the clergy in the time of darkness and ignorance. Matrimony has no claim whatever to be considered as a Christian sacrament, since it was not instituted by our Saviour, nor was its original character changed by the Gospel. It is indeed a divine institution; and a state of so much importance to the happiness of mankind, that it is very proper to be solemnized by prayer and other acts of religious worship. And lastly we entirely reject extreme unction, as having no other foundation than that of a symbolical rite, incidentally mentioned in Scripture, as accompanying the miraculous healing of bodily diseases in the apostolic age.

*Bp. Tomline.*

(8.) By the word "Sacraments" in this clause the Church means the sacramental elements: and she manifestly strikes at the known practice of the papists, who elevate the host, and carry it about to be seen and adored by the people. But the papists themselves never used to carry about or elevate the element of Baptism, that I know of: and therefore I cannot tell how our Church happened to express herself in the plural number. However, the proposition is certainly true with respect to the elements of both the Sacraments.

*Bp. Bennet.*

(9.) We derive no benefits from the receiving of the Sacrament, nor indeed from the performance of any part of our religious duty, unless it be done with a profound disposition, and a suitable frame of mind: "God is a spirit; and they that worship him must worship him in spirit and in truth." John iv. 24. This sentence also of the Article is directed against the papists, who maintain that the partaking of the Lord's supper necessarily promotes our salvation; that the opus operatum, as they call it, is always attended with real benefit.

*Bp. Tomline.*

ART. XXVI. *Of the unworthiness of Ministers, which hinders not the effect of the Sacraments.* (11.)

ALTHOUGH in the visible Church (12.) the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God, and in receiving the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such, as by faith, and rightly, do receive the sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

(10.) It is much to be feared that the expression, "we eat and drink our own damnation," in our Communion-service, deters many persons from participating of the Lord's supper: and therefore I recommend it to all clergymen, occasionally to explain to their congregations the meaning of the original passage from which it is taken, as well as the sense of the word "damnation," when our Bible was translated. *Bp. Tomline.*

(11.) The enormous and public vices of the Roman clergy, at the time of the Reformation, gave great offence; and caused the revival of the tenet of the ancient Donatists, that not only heresy and schism, but personal sins also, invalidated the sacred functions of Christian ministers. This opinion was maintained by the Anabaptists, but it was by no means general among Protestants; it was not adopted by Luther or Calvin; it was condemned in the Confession of Augsburg, and in that of the Helvetic Churches; and it is rejected by our Church in this Article. *Bp. Tomline.*

(12.) The ministers of the Gospel do not minister their own, but Christ's sacraments; and the Church in receiving them hath respect to Christ himself, and not to them: and therefore she receives them not so much from the ministers, as from Christ by their hands. The virtue then and efficacy of them, since it depends upon Christ alone, cannot be hindered by a minister, how wicked soever he be. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." 1 Cor. iii. 5, 6. *Archdeacon Welchman.*

Attendance upon the public service of God is the duty of every Christian, and the personal faults of

Nevertheless, it appertaineth to the discipline of the Church, (13.) that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences: and finally, being found guilty, by just judgment, be deposed.

ART. XXVII. *Of Baptism.* (14.)

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened: but it is also a sign of regeneration, (15.) or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children (16.) is in any wise to be retained

the ministers by no means justify us in absenting ourselves from it. "The Scribes and Pharisees," says our Saviour, "sit in Moses's seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not." Matt. xxiii. 2, 3. In the same manner Christians are bound to observe whatever their ministers shall deliver out of the Word of God, and to consider every ordinance as valid, which they shall perform agreeably to the institution of Christ; although in their characters, and in the disagreement between their lives and doctrine, they shall resemble the Scribes and Pharisees.

*Bp. Tomline.*

If the faults of ministers vitiate the Sacraments, no one can tell whether he has received the Lord's Supper, or whether he was baptized, or not.

*Bp. Tomline.*

(13.) The last paragraph of this Article is so clear, that it needs no explanation; and it is so evident, that it needs no proof. Timothy was required to receive "an accusation of an elder," when regularly tendered to him; and to "rebuke before all those that sinned;" and he was charged to withdraw himself from "those teachers, who consented not to wholesome words," and who "made a gain of godliness." 1 Tim. v. 1. 19, 20; vi. 3, 4, 5.

(14.) The Greek words βαπτισμα and βαπτισμος, from whence the English word "Baptism" is taken, among the sacred writers denote any washing, whether it be by dipping or sprinkling. See Mark vii. 4; Luke xi. 38. But whether the sacrament of Baptism be administered by dipping or by sprinkling, it significantly points out to us the grace, which is conferred by this sacrament. For, as the

in the Church, as most agreeable with the institution of Christ.

ART. XXVIII. *Of the Lord's Supper.* (17.)

THE Supper of the Lord is not only a

filth of the body is washed away by water, so are the stains of the soul by remission of sins: and, as in immersion or dipping it is intimated, that we are buried and rise again with Christ, so in aspersion or sprinkling it is likewise signified, that we die and are born again; since it was the custom to wash the dead, as well as those who were newly born. See Acts ix. 37. *Archdeacon Welchman.*

(15.) "He saved us," saith St. Paul, "by the washing of regeneration, and renewing of the Holy Ghost." Tit. iii. 5. "They that receive baptism rightly," that is, they that receive it, (from persons duly authorized, *Bp. Tomline*;) in the name of the Father, of the Son, and of the Holy Ghost, together with a serious profession of faith and repentance, are thereby "grafted into the Church:" for "by one Spirit are we all baptized into one body." 1 Cor. xii. 13. To them "the promise of forgiveness of sin is visibly signed and sealed:" and therefore the author of the Epistle to the Hebrews exhorts them to "draw near to God with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water," (Heb. x. 22;) and so we read in Acts xxii. 16, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." "The promise of our adoption to be the sons of God by the Holy Ghost" is likewise "signed and sealed to them:" for, as the apostle says to the Galatians, (iii. 26, 27,) "Ye are all the children of God by faith in Christ Jesus. For as many of you, as have been baptized into Christ, have put on Christ." Also "by baptism faith is confirmed, and grace increased, by virtue of prayer unto God:" thus we see, (Acts ii. 41, 42,) with how ardent a zeal the new converts behaved themselves after they had been baptized, "continuing steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." Such is the case with adult persons: nor is it to be imagined, even as to infants, that God is in vain called upon by the Church for them. *Archdeacon Welchman.*

Baptism therefore is a federal admission into Christianity: it is the seal of a contract, in which all the privileges and blessings of the Gospel are on God's part conditionally promised to the persons baptized; and they on the other hand engage by a solemn profession and vow to maintain the doctrines, and observe the precepts, of the Christian religion.

The spiritual effects of baptism are clearly as-

signed (18.) of the love that Christians ought to have among themselves one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith re-

serted in the ancient ecclesiastical writers: and nothing can mark more strongly the high idea they entertained of the importance of this sacrament, than the names which they applied to it. They called it a divine indulgence; an absolution from sin; birth in water; a regeneration of the soul; the laver of regeneration; the water of life; the unction; the seal of the Lord; the illumination; the salvation; the garment of immortality; the priesthood of the laity; and the signature of faith. *Bp. Tomline.*

(16.) The last head in this Article relates to the baptism of infants, which is spoken of with that moderation, which appears eminently through all the Articles of our Church. On this head it is only said, to be "most agreeable with the institution of Christ," and that therefore it "is to be in any ways retained in the Church."

*Bp. Burnet.*

Infant baptism is not mentioned in the canons of any Council, nor is it inserted as an object of faith in any creed; and thence we infer that it was a point not controverted at any period of the Ancient Church: and we know that it was the practice in all established national Churches. Dr. Wall says, that Peter Buis, a Frenchman, who lived about the year 1030, was the first Antipædobaptist teacher who had a regular congregation. The Anabaptists of Germany took their rise in the beginning of the sixteenth century: but it does not appear that there was any congregation of Anabaptists in England till the year 1640.

*Bp. Tomline.*

(17.) The institution of the sacrament of the Lord's Supper is recorded by the three first Evangelists, and by the apostle St. Paul, whose words differ very little from those of his companion St. Luke: and the only difference between St. Matthew and St. Mark is, that the latter omits the words "for the remission of sins." There is a very general agreement among them all. This sacrament, being thus instituted, was adopted by all early Christians with very few exceptions: and no modern sect rejects it, except the Quakers, and some Mystics, who make the whole of religion to consist of contemplative love. *Bp. Tomline.*

(18.) The Lord's supper is indeed a sign of that mutual love, and of that intimate friendship, which is, or ought to be, among Christians: "for we, being many, are one bread and one body; for we are all partakers of that one bread. 1 Cor. x. 17.

ARCHDEACON WELCHMAN.

ceive 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 (19.) of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ; (20.) but it is repugnant to the

The expressions in the Article, "partaking in the body and blood of Christ," and in St. Paul's Epistle, "the communion of the body and blood of Christ," are synonymous; and signify, that those, who worthily receive the Lord's supper, share in the benefits which were purchased for mankind by the death of Christ; such as reconciliation to God, the assistance of his holy Spirit, the strengthening of faith, and final remission of sins in those, who continue to believe and obey the Gospel. The Lord's supper therefore fully answers the description of "sacraments ordained by Christ," as given in the twenty-fifth Article: that they "are not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

*Bp. Tomline.*

(19.) The Article next condemns the popish doctrine of transubstantiation or the change of the substance of bread and wine into the real substance of Christ's body and blood, in the administration of the Lord's supper. The idea of Christ's bodily presence in the eucharist was first started in the beginning of the eighth century, and it owed its rise to the indiscretion of preachers and writers of warm imaginations, who, instead of explaining judiciously the lofty figures of Scripture language upon this subject, understood and urged them in their literal sense. Thus the true meaning of these expressions was grossly perverted; but as this conceit seemed to exalt the nature of the holy Sacrament, it was eagerly received in that ignorant and superstitious age; and was by degrees carried farther and farther, by persons still less guarded in their application of these metaphorical phrases, till at length, in the twelfth century the actual change of bread and wine into the body and blood of Christ, by the consecration of the priest, was pronounced to be a Gospel truth, by the pretended authority of the Church of Rome. Luther, in contradiction to the other reformers, only changed transubstantiation into consubstantiation, which means that the substance of Christ's body and blood is present in the holy Sacrament with the substance of the bread and wine; and his perseverance in this opinion was a principal cause of the division among the reformed Churches. He was opposed

plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith. (21.)

by Zuingle and Calvin, but the Confession of Augsburg, which was drawn up by Melancthon, favours consubstantiation. There is however considerable doubt concerning the real sentiments of Melancthon, upon this subject, especially in the latter part of his life. *BP. TOMLINE.*

(20.) In arguing against this doctrine, we may first observe, that it is contradicted by our senses, since we see and taste that the bread and wine after consecration, and when we actually receive them, still continue to be bread and wine, without any change or alteration whatever. And again, was it possible for Christ, when he instituted the Lord's supper, to take his own body and his own blood into his own hands, and deliver them to every one of his apostles? or was it possible for the apostles to understand our Saviour's command to drink his blood literally, when they were forbidden, under the severest penalties, to taste blood by the law of Moses, of which not only they themselves, but Christ also had been a strict observer? They expressed not the slightest surprise or reluctance when Christ delivered to them the bread and wine, which could not have been the case, had they conceived themselves commanded to eat the real body and drink the real blood of their Lord and Master. The bread and wine must have been considered by them as symbolical, and indeed the whole transaction was evidently figurative in all its parts; it was instituted, as was just now observed, when the Jews, by killing the paschal lamb, commemorated their deliverance from Egyptian bondage by the hand of Moses, which was typical of the deliverance of all mankind from the bondage of sin by the death of Christ, the Lamb slain from the foundation of the world; and as the occasion was typical, so likewise were the words used by our Saviour: "This is my body which is broken, and this is my blood which is shed." But his body was not yet broken nor was his blood yet shed; and therefore the breaking of the bread, and the pouring out of the wine, were then figurative of what was about to happen, as they are now figurative of what has actually happened. He also said, "This cup is the new testament of my blood," (1 Cor. xi. 25;) which words could not be meant in a literal sense; the cup could not be changed into a covenant, though it might be a representation or memorial of it. Our Saviour called

The sacrament of the Lord's Supper was not (22.) by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. *Of the wicked, which eat not of the Body of Christ in the use of the Lord's Supper.* (23.)

THE wicked, and such as be void of a lively faith, (2 ) although they do carnally

the wine, after it was consecrated, "the fruit of the vine," (Matt. xxvi. 29,) which implied that no change had taken place in its real nature. Since then the words, "this is my body, and this is my blood," upon which the papists pretend to support this doctrine, were manifestly used in a figurative sense, and must have been so understood by the apostles, to whom they were originally addressed, we may safely pronounce that transubstantiation, or the change of the substance of bread and wine, in the supper of the Lord, cannot be proved by holy writ. That the early Christians understood our Saviour's words in a figurative sense, appears from the writings of more than twenty fathers, without a single authority on the opposite side.

*Bp. Tomline.*

(21.) Since Christ saith, (John vi. 53,) "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you;" and since he also saith, (ver. 47,) that "he that believeth on him hath everlasting life:" it is manifest that faith is the mean by which the body of Christ is eaten. See also John vi. 35. *Archdeacon Welchman.*

(22.) This last part of the Article refers also to the papists, among whom it is the custom to reserve part of the consecrated bread, for the purpose of giving it to the sick, or other absent persons, at some future time; they also carry about the host, when consecrated, in solemn procession, elevate it with superstitious ceremony, and worship it in the same manner as they would worship Christ himself. None of these practices are warranted by Christ's ordinance, or any authority of Scripture; they are utterly inconsistent with the simplicity and spiritual nature of Christian sacraments; they were unknown in the primitive ages of the Gospel; and have evidently originated from the absurd doctrine of transubstantiation.

*Bp. Tomline.*

(23.) This Article is connected with the preceding, and follows from it; it was probably directed against one of the papists, who contend, that the mere receiving of the Lord's Supper procures remission of sins, *ex opere operato*, as it were mechanically, whatever may be the character and disposition of the communicant.

*Bp. Tomline.*

(24.) This Article is an inference or deduction

and visibly press with their teeth (as *St. Augustine* saith) the sacrament of the body and blood of Christ; (25.) yet in no wise are they partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

ART. XXX. *Of both Kinds.* (26.)

THE cup of the Lord is not to be denied

from the former: for since a lively faith is the mean, whereby we eat the body of Christ in the Lord's Supper, it is impossible that the wicked, who have no true faith, should be partakers of the body of Christ: and St. John tells us, that, "if we say that we have fellowship with him, and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John i. 6, 7. *ARCHDEACON WELCHMAN.*

(25.) The passage of St. Augustine, to which this Article refers, is in his 26th treatise on St. John. The words are these: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." To dwell then in Christ, and to have him dwelling in us, this is to eat that food, and to drink that drink. And he, who by this means doth not dwell in Christ, and in whom Christ doth not dwell, without doubt neither spiritually eats his flesh, nor drinks his blood, though he carnally press with his teeth the sacrament of the body and blood of Christ: but rather to his own condemnation he eats and drinks the sacrament of so great a thing, because he hath presumed to come impure to the sacraments of Christ, which none receive worthily, but they who are pure: of whom it is said, "Blessed are the pure in heart, for they shall see God." Matt. v. 8.

*Archdeacon Welchman.*

(26.) It appears from the unanimous testimony of the fathers, and from all the ancient rituals and liturgies, that the sacrament of the Lord's Supper was, in the early ages of the Church, administered in both kinds, as well to the laity as to the clergy. The practice of denying the cup to the laity arose out of the doctrine of transubstantiation. The belief that the sacramental bread and wine were actually converted into the body and blood of Christ, naturally produced, in a weak and superstitious age, an anxious fear lest any part of them should be lost or wasted. To prevent any thing of this kind in the bread, small wafers were used, which were put at once into the mouths of the communicants by the officiating ministers; but no expedient could be devised to guard against the occasional spilling of the wine in administering it to large congregations. The bread was soaked in the wine, and the wine



to the lay-people: for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ART. XXXI. *Of the one Oblation of Christ finished upon the Cross.* (27.)

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

was conveyed by tubes into the mouth, but all in vain; accidents still happened, and therefore it was determined that the priests should entirely withhold the cup from the laity. It is to be supposed that a change of this sort, in so important an ordinance as that of the Lord's Supper, could not be effected at once. The first attempt seems to have been made in the twelfth century; it was gradually submitted to, and was at last established by the authority of the Council of Constance, in the year 1414; but in their decree they acknowledged that "Christ did institute this sacrament of both kinds, and that the faithful in the primitive Church, did receive both kinds; yet a practice being reasonably introduced to avoid some dangers and scandals, they appoint the custom to continue of consecrating in both kinds, and of giving to the laity only in one kind," thus presuming to depart from the positive commands of our Lord respecting the manner of administering the sign of the covenant between himself and mankind. From that time it has been the invariable practice of the Church of Rome to confine the cup to the priests. And it was again admitted at the Council of Trent, that the Lord's Supper was formerly administered in both kinds to all communicants, but it was openly contended, that the Church had power to make the alteration, and that they had done it for weighty and just causes. These causes are not stated in the canon of the Council. The reformed Churches, even the Lutheran, which maintain the doctrine of consubstantiation, restored the cup to the laity. In a convocation held in the first year of Edward the Sixth's reign it was unanimously voted that the sacrament of the Lord's Supper should be received in both kinds by the laity as well as the clergy; and therefore it is remarkable that there was nothing on this subject in the Articles of 1552: both this, and the preceding Article were added in 1562.

*Bp. Tomline.*

(27.) The papists believing that the bread and wine are by consecration changed into the real body and blood of Christ, consider Christ as offered up to God at every celebration of the eucharist; and maintain that this sacrifice of Christ will be the means of shortening the pains of purgatory,

is none other satisfaction for sin, but that alone. Wherefore the sacrifice of masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits. (28.)

ART. XXXII. *Of the Marriage of Priests.* (29.)

BISHOPS, Priests, and Deacons (30.) are not commanded by God's law, either to vow

and of reconciling God to those who shall procure such masses to be said, whether they be living or dead. Hence the rich are induced to give or bequeath money for this purpose, and masses are constantly said in popish churches, in the name, and at the request, of particular persons, whose salvation they are supposed to promote. These are called solitary masses, as the priests only partake of them; and it frequently happens that several of these masses are going on at the same time, at different altars in the same church. These masses were unknown among early Christians; and even at the Council of Mentz, at the end of the reign of Charlemagne, it was decreed, that no priest should say mass alone. Solitary masses did not come into general use till the twelfth century, soon after the doctrine of transubstantiation was established; but the belief that particular persons might be benefitted by offerings made in their name at the Lord's table, was more ancient; and the custom of praying for the dead at the administration of the Lord's Supper, was as old as the time of Chrysostom. From these practices to that of offering private masses for the dead or living, the transition was easy, with the assistance of the newly-invented doctrine of transubstantiation; and more especially as these masses were made the source of great wealth to the clergy. The Article is directed against this doctrine and practice of the Church of Rome.

*Bp. Tomline.*

(28.) "The sacrifices of masses" may justly be called fables, since they have no authority in Scripture; and they are blasphemous, inasmuch as they derogate from the sufficiency of the death and passion of Christ, as an expiation for the sins of mankind; and they are dangerous deceits, because they encourage wickedness, by holding out an easy method of pardon, and lead men to place their hope of salvation upon a false foundation.

*Bp. Tomline.*

(29.) Siricus, who, according to Dufresnoy, died in the year 399, was the first pope that forbade the marriage of the clergy; but it is probable this prohibition was but little regarded, as the celibacy of the clergy seems not to have been completely established till the papacy of Gregory the Seventh,

the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ART. XXXIII. *Of excommunicate Persons, how they are to be avoided.* (31.)

THAT person which by open denunciation of the Church (32.) is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an heathen and publican, until he be openly reconciled by penance, and received into the Church (33.) by a judge that hath authority thereunto.

ART. XXXIV. *Of the Traditions of the Church.* (34.)

IT is not necessary (35.) that traditions

at the end of the eleventh century, and even then it was loudly complained of by many writers. The history of the following centuries abundantly proves the bad effects of this abuse of Church power.

*Bp. Tomline.*

(30.) Since it appears from 1 Cor. ix. 5, that the apostles had and led about their wives; and since St. Paul tells us, (1 Tim. iii. 11,) what qualifications the wives of presbyters and deacons ought to have; and finally, since we are told in Heb. xiii. 4, that "marriage is honorable in all, and the bed undefiled;" it follows that it is lawful for the clergy to marry, as well as for other Christians, as this Article directs.

*Veneer.*

(31.) Excommunication was practised in the early times of the Church for certain offences, and excommunicated persons were upon repentance again restored to communion. There were two sorts of excommunications, the less and the greater; by the former, men were excluded from partaking of the eucharist, but they were allowed to attend the other parts of divine service; by the latter they were entirely expelled from Church, and were not permitted to be present at the performance of any public office of religion; the former was temporary but the latter was perpetual, unless the delinquent gave full proof of his repentance.

Most of the reformed Churches asserted the power of excommunication; it make a part of our Church discipline, but it has of late years been very rarely practised.

*Bp. TOMLINE.*

(32.) The nature of all societies must import this; that they have a power to maintain themselves according to the design and rules of their society. A combination of men, made upon any bottom whatsoever, must be supposed to have a right to exclude out of their number such as may

and ceremonies be in all places one, or utterly like; for at all times they have been divers, 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 traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church (36.) hath authority to ordain, change, and abolish ceremonies, or rites of the Church, or-

be a reproach to it, or a mean to dissolve it: and it must be a main part of the office and duty of the pastors of the Church to separate the good from the bad; to warn the unruly; and to put from among them wicked persons.

*Bp. Burnet.*

(33.) Penance is an ecclesiastical punishment, used in the discipline of the Church, which doth effect the body of the penitent: by which he is obliged to give a public satisfaction to the Church for the scandal he hath given by his evil example.

*Bp. BURNET.*

(34.) The word "traditions" is not here used in the same sense, in which it was used in the explanation of the sixth Article. It there signified unwritten articles of faith, asserted to be derived from Christ and his apostles; in this Article it means customs or practices, relative to the external worship of God, which have been delivered down from former times: that is, in the sixth Article, traditions meant traditional doctrines of pretended divine authority; and in this it means traditional practices acknowledged to be of human institution.

*Bp. Tomline.*

(35.) Rites and ceremonies are in themselves indifferent, as is agreed on all hands: and therefore there is no necessity for their being the same in all countries and all times. For, as the apostle argues, (Rom. xiv. 17,) the essential parts of religion are of another nature; namely, "righteousness, peace, and joy in the Holy Ghost."

Nevertheless when those indifferent things are established by the authority of the Church, they ought to be observed by all, out of reverence to that authority, because it is from God, who hath commanded us to "obey those who rule over us," (Heb. xiii. 17;) and to be subject to the higher powers," (Rom. xiii. 1;) and who hath left a

dained only by man's authority, so that all things be done to edifying.

ART. XXXV. *Of Homilies.* (37.)

The second Book of Homilies, the several titles whereof we have joined, under this Article, doth contain a godly and wholesome doctrine, (38.) and necessary (39.) for these times; as doth the former Book of Homilies, which were set forth in the time

power with the governors of the Church to take care, that "all things" in the public worship "be done decently and in order." 1 Cor. xiv. 40. And therefore, whosoever wilfully and openly breaks the traditions and ceremonies of the Church, thus ordained, is a schismatical person, a disturber of the peace of the Church.

VENER.

(36.) The second branch of this Article is against the unalterableness of laws made in matters indifferent; and it asserts the right of every national Church to take care of itself. That the laws of any one age of the Church cannot bind another, is very evident from this, that all legislature is still entire in the hands of those who have it. The laws of God do bind all men at all times: but the laws of the Church, as well as the laws of every state, are only provisions made upon the present state of things, from the fitness or unfitness that appears to be in them, for the great ends of religion, or for the good of mankind. All these things are subject to alteration; therefore the power of the Church is in every age entire, and is as great as it was in any one age, since the days, in which she was under the conduct of men immediately inspired.

Bp. Burnet.

But though there may sometimes be sufficient ground for ordaining new ceremonies, or for altering or abolishing old ones, it is to be remembered, that changes in established forms are not to be made for slight causes, or without full deliberation; and we are always to keep in view the apostolical precept alluded to in the Article; "Let us follow after the things which make for peace, and things wherewith we may edify one another," Rom xiv. 19. The principle, upon which the popish ceremonies were rejected at the time of the Reformation, was of a higher nature than that upon which we have been now arguing; they were condemned, because they were inconsistent with the simplicity of Christian worship, and were calculated to perpetuate that superstition to which they owed their origin.

Bp. Tomline.

(37.) In this Article, the doctrine contained in the books of Homilies is asserted, in opposition to the Romanists, who have condemned them as heretical; and the reading of them in Churches is approved of, in opposition to the Puritans, who have

of *Edward the Sixth*; and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people.

*Of the Names of the Homilies.* (40.)

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.

contended that nothing ought to be publicly read in Churches besides the Scriptures.

*Archdeacon Welchman.*

(38.) By this approbation of the two books of Homilies it is not meant, that every passage of Scripture, or argument, that is made use of in them, is always convincing; or that every expression is so severely worded, that it may not need a little correction or explanation: all that we profess about them is only that they "contain a godly and wholesome doctrine." This rather relates to the main importance and design of them, than to every passage in them. Though this may be said concerning them, that considering the age wherein they were written, the imperfection of our language, and some inferior defects, they are two very extraordinary books, Some of them are better writ than others, and are equal to any thing that has been writ upon those subjects since that time.

Bp. Burnet.

(39.) By "necessary for these times" is not to be meant, that this was a book fit to serve a turn; but only that this book was necessary at that time, to instruct the nation aright, and so was of great use then: but though the doctrine in it, if once true, must be always true, yet it will not be always of the same necessity to the people. As for instance: there are many discourses in the epistles of the apostles, that relate to the controversies then on foot with the Judaizers, to the engagements the Christians then lived in with the heathens, and to those corruptors of Christianity that were in those days. Those doctrines were necessary for that time: but, though they are now as true as they were then, yet since we have no commerce either with Jews or Gentiles, we cannot say that it is necessary for the present time to dwell much on those matters, as it was for that time to explain them once well. If the nation should come to be quite out of the danger of falling back into popery, it would not be so necessary to insist upon many of the subjects of the Homilies, as it was when they were first prepared.

Bp. Burnet.

(40.) It is remarkable that the titles of the Homilies, as enumerated in this Article, are not precisely the same as the titles prefixed in the book of Homilies.

Bp. Tomline.

4. Of good Works : first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministered in a known Tongue.
10. Of the reverent Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation-days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church, which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them as well from obsolete words and phrases, as from the local references.]

ART. XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration (41.) of Bish-

(41.) This book not only contains every thing, which is necessary for the appointment of persons to the several ministerial functions, without being liable in any one respect to the imputation of superstition or ungodliness; but whoever reads it will be convinced, that it is drawn up with the utmost caution, and with every possible attention to propriety; it guards against the admission of unworthy persons into the order of deacons and priests, by enjoining previous examination into their moral and literary character, and also into their religious knowledge and principles; it requires at the time, both of ordination and consecration, an explicit declaration and solemn promise, relative to the great points of faith and practice; the prayers are devout and appropriate; and all the ceremonial parts of these offices are simple, and grave, and admirably adapted to their respective occasions. The service for the ordination of priests is indeed so

ops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such consecration and ordering; neither hath it any thing that, of itself, is superstitious and ungodly: and, therefore, whosoever are consecrated or ordered according to said form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

ART. XXXVII. *Of the Power of the Civil Magistrates.*

THE power of the civil magistrate extendeth to all men, as well clergy as laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the civil authority, regularly and legitimately constituted.

ART. XXXVIII. *Of Christian Men's Goods, which are not common.* (42.)

THE riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. (43.) Notwithstanding, every man ought (44.) of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ART. XXXIX. *Of a Christian Man's Oath.* (45.)

AS we confess that vain and rash swearing (46.) is forbidden Christian men by our Lord Jesus Christ, and James his Apostle: so we judge that the Christian religion (47.) doth not prohibit but that a man may swear

solemn and impressive, and contains such an excellent summary of the duties of ministers of the Gospel, and such earnest exhortations to the discharge of those duties: that every clergyman, whatever may be his age or station in the Church, would do well to read it carefully and attentively at least once every year. *Bp. Tomline.*

(42.) This Article consists of two parts: the former declares, that private property is not inconsistent with the profession of the Gospel; and the latter asserts the Christian duty, duty of Christian charity to the poor. *BP. TOMLINE.*

(43.) It is evident that private property is essential to the very existence of civil society: and it is not to be believed that the Gospel, which "has the promise of this life as well as of that which is to come," would destroy, or in any respect weaken, a principle which is the foundation of every social comfort: and indeed none of the early sectaries

when the magistrate requireth, in a cause of faith and charity, so it be done according

ever thought of maintaining such an opinion. But in the beginning of the sixteenth century the Anabaptists of Germany, among other absurd and dangerous tenets, contended for the necessity of a community of goods among Christians. This doctrine was warmly and successfully opposed by the most enlightened part of the Reformers upon the continent: it made but very little progress in this country: and our present Anabaptists entirely reject it.

*Bp. Tomline.*

(44.) We see what particular care God took of the poor in the old dispensation, and what variety of provision was made for them; all which must certainly be carried as much higher among Christians, as the laws of love and charity are raised to a higher degree in the Gospel. Christ represents the essay, that he gives of the day of judgment, in this article of charity, and expresses it in the most emphatical words possible; as if what is given to the poor were to be reckoned for, as if it had been given personally to Christ himself: and in a great variety of other passages this matter is oft insisted on, that no man can resist it who reads them, and acknowledges the authority of the new Testament.

*Bp. Burnet.*

(45.) An oath is an appeal to God, either upon a testimony that is given, or a promise that is made, confirming the truth of the one, and the fidelity of the other. It is an appeal to God, who knows all things, and will judge all men: so it is an act that acknowledges both his omniscience and his being the Governor of this world, who will judge all at the last day according to their deeds, and must be supposed to have a more immediate regard to such acts, in which men make him a party. *Bp. Burnet.*

(46.) The passages, here referred to, are in our Saviour's sermon on the mount, (Matt. v. 34, &c.) and in the Epistle of St. James, v. 12. The Jews in the time of our Saviour were very much addicted to the use of oaths of various sorts in common conversation, and the above passages were directed against that practice: this appears from the expression "Let your communication be yea, yea; nay, nay;" which words plainly allude to the ordinary intercourse of social life, and are not applicable to the solemnity of judicial proceedings. And this also is evident from the enumeration of things not to be sworn by; namely, "heaven, earth, Jerusa-

to the prophet's teaching, (48.) in justice, judgment, and truth.

lem, and the head;" none of which oaths were ever used before magistrates; and the general precepts, "Swear not at all," and "Swear not by any other oath," must be considered as prohibiting only all such oaths, as are like those which are particularly specified; that is, every kind of "vain and rash swearing," but not oaths administered by proper authority, and upon proper occasions.

*Bp. Tomline.*

(47.) All decisions in courts of judicature, and proceedings before magistrates, must be founded upon evidence; and therefore whatever promotes the veracity of witnesses, contributes to the preservation of justice and order in the world. The strongest obligation to truth, which can operate upon the minds of men, is a solemn appeal to God; and upon that principle oaths have been constantly used in the administration of municipal and criminal law. These oaths are not forbidden in Scripture: and therefore magistrates are at liberty to require them, in the execution of their office, as the best means of attaining the great ends of civil government. The Article says, "in a cause of faith and charity;" that is, when faith or truth is to be established, and charity or good will can be promoted, by putting an end to strife, "for an oath for confirmation is an end of all controversy," (Heb. vi. 16:) which words admit the lawfulness of an oath, when applied to the settlement of points in litigation. St. Paul in his Epistles frequently calls God to witness the truth of what he asserts; (Rom. i. 9; ix. 1; 2 Cor. i. 18; Gal. i. 20:) which proves that all oaths are not unlawful in Christians.

*Bp. Tomline.*

(48.) The new Testament supplies authorities beyond exception, to justify the use of an oath upon a great occasion, or before a competent authority; according to that prophecy quoted in the Article, which is thought to relate to the times of Messiah: "And thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." Jer. iv. 2. These last words seem evidently to relate to the days of the Messiah: so here an oath, religiously taken, is represented as a part of that worship, which all nations shall offer up to God under the new dispensation.

*Bp. Burnet.*

## THE FORM AND MANNER

OF

MAKING, ORDAINING, AND CONSECRATING  
BISHOPS, PRIESTS, AND DEACONS;

According to the Order of the Protestant Episcopal Church in the United States of America, as established by the Bishops, the Clergy, and Laity of said Church, in General Convention, in the month of September, A. D. 1792.

## THE PREFACE.

*IT is evident unto all men, diligently reading holy Scripture and ancient authors, that from the Apostles' time there have been these Orders (1.) of Ministers in Christ's Church,—Bishops, (2.) Priests, and Deacons. (3.) Which offices were evermore had*

(1.) Being about to prescribe the several forms for ordaining deacons, priests, and bishops, we studiously avoid the odious charge of innovation, and therefore appeal to Scripture and antiquity as our evidence, that these three orders have been in the Church from the apostles' time: whereby we make a distinction, between these three truly sacred orders, which were instituted by Christ and his apostles, and are alone retained by our reformers, as necessary for all ages; and those inferior orders of Subdeacons, Acolyths, Exorcists, Readers, &c. invented by men in later times, and therefore laid aside in this reformed Church.

*Dean Comber.*

It became the received doctrine of the Church of Rome at the time of the Reformation, that there were seven distinct orders of the ministry, all of them laying claim to apostolical institution. But still this doctrine of the seven orders was only a theological opinion, and not settled as a point of faith, until the Council of Trent, fifteen years after the composing of this rubric: when, this being established for matter of faith, the opposers of it were anathematized. But the five sorts of ecclesiastical officers, enumerated by the Council, namely, Subdeacons, Acolyths, Exorcists, Readers, and Ostiaries, are not distinct orders of the clergy; and, as they are not of very great antiquity, so, when they came to be used in the Church, they were esteemed only as officers belonging to the Church, erected for convenience sake, as our clerks, sextons, and pew-keepers are; and not as initiatory orders,

and those of divine institution, which every clergyman, who would be advanced to any of the higher orders, must first pass through. *Dr. Nicholls.*

Of these five orders in the Church of Rome, 1. the Subdeacon is he, who delivereth the vessels to the deacon, and assisteth him in the administration of the sacrament of the Lord's Supper. 2. The Acolyth is he, who bears the lighted candle, whilst the Gospel is in reading, or whilst the priest consecrateth the host. 3. The Exorcist is he, who abjureth evil spirits in the name of Almighty God, to go out of persons troubled therewith. 4. The Reader is he, who readeth in the Church of God, being also ordained to this, that he may preach the word of God in the people. 5. The Ostiary is he, who keepeth the door of the Church, and tolleth the bell. These, though some of them ancient, were human institutions, and such as come not under the limitation, which immediately precedes, "from the apostles' times;" for which reason, and because they were evidently instituted for convenience only, and were not immediately concerned in the sacred offices of the Church, they were laid aside by our first Reformers. *Dr. Burn.*

As to these three orders our preface modestly dates their use from the apostles' time, for it might have been carried much higher; since it is also evident that in the Jewish economy, the first church settled by a written divine law, about three thousand years ago, three orders were appointed, the High Priest, the Priests, and Levites, answering to our Bishops, Presbyters, and Deacons, and

*in such reverend estimation, (4.) that no man might presume to execute any of them, (5.) except he were first called, tried, examined, and known to have such qualities as*

being the very pattern to the apostles in the institutions of those three Christian orders, as divers of the Fathers have observed. *Dean Comber.*

(2.) Our Church here doth assert, that the order of Bishops was "from the apostles' times:" referring us to those texts of Scripture, occurring in the history of the Acts, and the apostolical Epistles, which are usually urged for the proof of the episcopal order. And of a great many which might be alleged these are some. In the short history, which we have of the apostles, we find them exercising all the peculiar offices of the episcopal order. They ordain Church ministers: "And when they had prayed they laid their hands on them." Acts vi. 6. They confirm baptized persons: "Who, when they were come down, prayed for them that they might receive the Holy Ghost." viii. 15. They excommunicate notorious offenders, as the incestuous person. 1 Cor. v. 5. The like episcopal powers we find in Scripture committed to others, whom from the tenor of Scripture, and the testimony of antiquity, we judge to have been advanced to that order. Not only a power of ordination, but a particular charge in conferring it, is given to Timothy; namely, that he "lay hands suddenly on no man." 1 Tim. v. 22. That he caution the presbyters under him "that they teach no other doctrine." i. 3. Rules are given him how he should animadvert on an offending presbyter; "Against an elder receive not an accusation but before two or three witnesses," (v. 19;) and to what conduct he should oblige the deacons. iii. 8. The same episcopal powers are committed to Titus, to "ordain elders in every city," (Tit. i. 5;) and to excommunicate heretics after the first or second admonition. iii. 10. Now these are very good proofs to all reasonable men, that diligently read the holy Scriptures, that the order of Bishops was inclusively "from," that is, in, "the Apostles' time."

But to all diligent and impartial readers of ancient writers the case is yet more out of doubt. The earliest ecclesiastical writer extant is Clemens Romanus, who wrote his first epistle to the Corinthians within forty years after our Saviour's ascension. And he speaks, not only of Presbyters and Deacons, but of Bishops likewise, as an order in use in his time: clearly distinguishing also between the two orders of Bishops and Presbyters. In the epistles of Ignatius, who was Bishop of Antioch seventy years after Christ, in which he continued forty years, being martyred in the year of our Lord 108, just seven years after St. John's death, all the three orders are clearly and exactly distinguished. Of lower authorities the instances are innumerable. Clement of Alexandria wrote in the latter end of

the second century; and he mentions the three orders as the established use of the Church in his time. Origen, who lived at the same time, uses corresponding language. Tertullian likewise mentions these three orders, as established ranks of the Hierarchy. And so infinite other authors make these three orders perfectly distinct.

*Dr. Nicholls.*

Of the distinction among the governors of the Church there was never in ancient times made any question; nor did it seem disputable in the Church, except to one malcontent, Arrius, who did indeed get a name in story, but never made much noise or obtained any vogue in the world. Very few followers he found in his heterodoxy. No great body even of heretics could find cause to dissent from the Church in this point. But all Arians, Macedonians, Novatians, Donatists, &c. maintained the distinction of orders among themselves, and acknowledged the duty of the inferior Clergy to their Bishops. And no wonder, seeing it standeth upon so very firm and clear grounds: upon the reason of the case, upon the testimony of holy Scripture, upon general tradition, and unquestionable monuments of antiquity, upon the common judgment and practice of the greatest saints, persons most renowned for wisdom and piety in the Church.

Reason doth plainly require such subordinations. This all experience attesteth: this even the chief impugners of episcopal presidency do by their practice confess: who for prevention of disorders have been fain of their own heads to devise ecclesiastical subordination of classes, provinces, and nations; and to appoint moderators, or temporary bishops, in their assemblies. So that reason hath forced the dissenters from the Church to imitate it.

The holy Scripture also doth plainly enough countenance this distinction. For therein we have represented one "Angel" presiding over principal churches, which contained several presbyters. Rev. ii. 1, &c: therein we find episcopal ordination and jurisdiction exercised: we have one bishop constituting presbyters in divers cities of his diocese, (Tit. i. 5; 1 Tim. v. 1. 17. 19, 20, 22.) &c; ordering all things therein concerning ecclesiastical discipline; judging presbyters; rebuking "with all authority," or imperiousness, as it were. (Tit. ii. 15;) and reconciling offenders, secluding heretics and scandalous persons.

In the Jewish Church there were an High Priest, Chief Priest, a Sanhedrim, or Senate, or Synod.

The government of Congregations among God's ancient people, which it is probable was the pattern that the apostles, no affecters of needless innovation,

did follow in establishing ecclesiastical discipline among Christians, doth hereto agree: for in their synagogues, answering to our Christian Churches, they had, as their elders and doctors, so over them an ἀρχιεπίσκοπος, the head of the eldership, and president of the synagogue.

The primitive general use of Christians most effectually doth back the Scripture, and interpret it in favour of this distinction, scarce less than demonstrating it constituted by the apostles. For how otherwise is it imaginable, that all the Churches founded by the apostles in several most distant and disjointed places at Jerusalem, at Antioch, at Alexandria, at Ephesus, at Corinth, at Rome, should presently conspire in acknowledgment and use of it? How could it without apparent confederacy be formed, how could it creep in without notable clatter, how could it be admitted without considerable opposition, if it were not in the foundation of those Churches laid by the apostles? How is it likely, in those times of grievous persecution, falling chiefly upon the bishop, when to be eminent among Christians yielded slender reward, and exposed to extreme hazard, when to seek pre-eminence was in effect to court danger and trouble, torture and ruin, an ambition of irregularly advancing themselves above their brethren should so generally prevail among the ablest and best Christians? How could those famous martyrs for the Christian truth be, some of them so unconscionable as to affect, others so irresolute as to yield to, such injurious encroachments? And how could all the holy Fathers, persons of so renowned, so approved wisdom and integrity, be so blind as not to discern such a corruption, or so bad as to abet it? How indeed could all God's Church be so weak, as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive, that all the best monuments of antiquity down from the beginning, the Acts, the Epistles, the Commentaries, the writings of all sorts, coming from the blessed martyrs and most holy confessors of our faith, should conspire to abuse us; the which do speak nothing but bishops; long catalogues and rows of bishops succeeding in this and that city; bishops contesting for the faith against Pagan idolaters, and heretical corrupters of Christian doctrine; bishops here teaching, and planting our religion by their labours, there suffering, and watering it with their blood.

*Dr. Isaac Barrow.*

It was so well known that a bishop was of a superior order to a presbyter, that it was deemed sacrilege by the fourth general Council to thrust a bishop down from the first to the second degree. So that however persecution and dire necessity may perhaps excuse some late Churches, for being forced to mix the two first orders, and to have only priests and deacons; yet we, who have a pre-

scription of above 1600 (1700) years for us even from the apostles' time, have the right of our side, and must never depart therefrom.

*Dean Comber.*

(3.) The word "bishop" is from the Saxon "biscop," and that from the Greek ἐπισκόπος, an overseer or superintendant; so called from that watchfulness, care, charge, and faithfulness, which by his place and dignity he hath and oweth to the Church. The word "priest" is nearly the same in all Christian languages: the Saxon is "preost," the German "prister," the Belgic "prier," the Swedish "prest," the Gallic "presbre," the Italian "prete," the Spanish "preote;" all evidently enough taken from the Greek πρεσβύτερος. In like manner the word "deacon" with a little variation runneth through all the same languages, deduced from the Greek διάκονος.

*Dr. Burn.*

(4.) A reverend regard to the several offices of those, who minister about holy things, has been thought fit to be enjoined by all nations and religions. And, when Christianity has commanded the same to the ministers of that institution, it has not so much laid down a new precept, as enforced a natural law, which all mankind before were agreed to be reasonable. For hardly any nation has been so barbarous, or any religion so foolish, but, if they have thought fit to establish a religion, they have always kept up the credit of the ministers of it, by respectful honours allowed them, and penalties denounced against those who affront or injure them, or who boldly intrude upon the exercise of their office without a lawful and regular admission into it.

*Dr. Nicholls.*

The honour and dignity of the Priesthood is only mentioned here as a reason, why so solemn an admission to it and so extraordinary qualifications in the candidates are required. Yet it deserves our particular consideration, because we live in an age wherein not only religion, with all holy times, places, and things, but with them the persons also that are consecrated to God's service, and have been honoured in all nations and ages of the world, are despised by separatists and enthusiasts, as well as by the atheistical and profane.

*Dean Comber.*

(5.) Since the dignity is so great, and the office so honourable, it is fit the entrance should be well guarded, lest they should be profaned by arbitrary or promiscuous intrusions: St. Paul hath told us, "that no man taketh this honour to himself, except he be called of God as was Aaron." Heb. v. 4. He, being the great master of his house, the Church, must appoint his own officers. It was the sin of Jeroboam, and the ruin of his house, to admit every one that would, to be one of his priests. 1 Kings xiii. 33, 34. And the false prophets are called in the Hebrew, (Ezek. xiii. 2.) The self-



*are requisite for the same ; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority. (6.) And therefore, to the intent*

made prophets : a name very well agreeing to the teachers of our modern sectaries, who, without any proof of a divine call, or any previous trial and examination, presume to execute some of these offices, to the danger of their own and their hearers' souls. But in our, and all regular Churches, there is, and ought to be, a solemn scrutiny into the qualifications of the candidates before admission.

Such an inquiry was made before the admitting of a Jewish priest, (Lev. xxi. 17;) yea, the heathens were very nice in receiving men into their ridiculous orders. And numerous instances might be brought to shew, that all mankind agreed to use great caution in the choosing and initiation of the ministers about holy things: but our previous care relies on a better foundation than this, for we have command of God in Scripture and the laws and practice of the primitive Church for it.

*Dean, Comber.*

Christianity was no sooner settled, but great care was taken to admit none to the priesthood, or any other office of the ministry, but only such as were sufficiently qualified, and that by the way and method which our religion prescribed. There was a commission given by our Saviour to his twelve apostles for their preaching, even before his crucifixion. "These twelve Jesus sent forth, and commanded them saying, Preach, &c.; freely ye have received, freely give." Matt. x. 5, 7, 8. And so after his resurrection, "As my Father hath sent me, even so send I you." John xx. 21. "Go ye and teach all nations." Matt. xxviii. 18. Paul and Barnabas are said to be "sent forth by the Holy Ghost." Acts xiii. 4. St. Paul styles himself "called an apostle," and "ordained a preacher." 1 Tim. ii. 7. And looking upon it as an absurdity to preach without a mission, asks the question, "How shall they preach except they be sent?" Rom x. 15. Paul and Barnabas "ordained elders in every Church." Acts xiv. 23. And Titus is ordered to "ordain elders in every city." Tit i. 5. The Apostolical Canons, which, though not what their name imports, yet are certainly ancient, enjoin that "a presbyter be ordained by one bishop." By the Council of Laodicea one lately baptized was not allowed to be ordained a priest. The Council of Nice disallows the confessions of those, who are admitted to the order of the presbyter without due examination. And it is thus enjoined by the Council of Sardis, "Every degree of holy orders requires a considerable length of time, wherein the faith of the ordained persons, his morals, his steadiness, and his moderation, may be known. For it is by no means convenient, neither is it agreeable to the search after the per-

son's knowledge and conversation, that any one, hand over head and lightly, be ordained either a bishop, a priest, or a deacon." *Dr. Nicholls.*

(6.) It would make intolerable confusion in all professions, if every man, who judged himself qualified for an eminent station, might thrust himself into it, instead of being solemnly admitted by lawful authority. It is therefore required, first, that the clergy be solemnly admitted by prayer and imposition of hands: which is not only appointed in conformity to the divine directions under the law, concerning the admission of Aaron and his sons to officiate; but is agreeable also to the Christian rites of ordination, as always used on these occasions. For our Lord directed his disciples to pray immediately before he created them apostles, (Matt. ix. 38; x. 1:) and both deacons and others were ordained by fasting, prayer, and imposition of hands, (Acts vi. 6; xiii. 2, 3; 1 Tim. iv. 14:) which holy custom was kept up in all ages of the Church. Secondly, it is required, that men be admitted into holy orders by lawful authority, which we affirm to be only that of bishops. And I shall not content myself to prove this by the statute law of this land, "that no man can be a lawful priest or deacon, unless he be ordained by a Bishop," (*Stat. 13. Eliz. and Act of Uniformity 14 Car. II.:*) but farther shew, that this law is grounded upon holy Scripture, and the Canons and practice of the universal Church. First, our Lord, as Supreme Ruler of his Church, called and ordained his apostles, (Matt. x. 1, 2; xxviii. 19, 20; John xx. 21, 22, 23;) and they ordained deacons, presbyters, and bishops, (Acts vi. 6; xiv. 23; 2 Tim. i. 6:) but they gave the power of admitting all others only to the bishops, to whom also they only gave rules to choose candidates by. 1 Tim. iii. 1. &c.; Tit. i. 6; ii. 2. Secondly, nothing can be clearer than the sole right of the bishops to ordain, if we consult the Canons or usage of the Church in all former ages.

But some object, this will deprive divers foreign Churches, where they have no bishops, of a lawful ministry, because their ministers have no ordination but by presbyters. To which I will only say, that the first presbyter, who presumed to ordain, had no such power given him, and so could not rightly convey that which he never received; there is no precedent in mere presbyters ordaining alone, and such ordinations would have been declared null in the primitive ages; yea for 1500 years together no such were allowed. Their surest plea is that some of these Churches were forced by necessity to this irregularity by the obstinate refusal of the Popish bishops to ordain any that were for reformation, so that they must either have such a Clergy as

(7.) that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, (8.) Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop knowing, either by himself, or by sufficient testimony, (9.) any person

they could have, or have none to officiate in the Protestant way; to which I reply, that where this necessity was real, and while it was so, as perhaps it might be in some places at first, it will go far to excuse them. And as for those, who highly value the Episcopal order, wish for bishops, but are by persecution and violence kept from that happiness; we pity them, and pray for them, and hope God will excuse this defect, till they can remedy it; but we are thankful to that Providence which allows us to keep up the primitive orders in a due subordination, and to have a right and true canonical ministry, in this well constituted Church, the exact transcript of the primitive, and the glory of the whole Reformation.

*Dean Comber.*

(7.) In this passage our Church censures not the new way, nor condemns those that are foreign, but secures the old way, and takes care to oblige her own members, declaring that none shall be accounted a lawful bishop, priest, or deacon in this Church of England, nor exercise any of these functions here, unless according to the primitive discipline he be first called, tried, and examined, and then ordained according to this form; except he hath elsewhere had episcopal, that is lawful ordination: which last clause seems designed to allow of Romish converted priests, who were ordained by bishops before, whom we receive without re-ordination, if they renounce their errors; because that Church preserves the order of bishops, and the substance of the primitive forms in her ordinations, though corrupted with many modern superstitious rites, as we shall shew more particularly afterwards. And in this also we follow the primitive sense; for re-ordinations are forbid, when the orders had been once rightly conferred: and how those of Rome, who allow the Greek ordinations, can justify rejecting our orders, where they can make no objection to our form, nor prove us heretical in any article of faith, I cannot conceive. It is pride and uncharitableness, not arguments or examples of antiquity, that guides them in this most unjust proceeding. As to these forms of ordination prescribed to be alone used here, they are exactly conformable to the directions given in holy Scripture, and more agreeable to the practice of the primitive Church than any offices of this kind in the world, being neither so naked as the way of Geneva, nor so luxuriant in ceremony as that of the Roman Church;

for we have added to the general rules of Scripture all and only the primitive rites, agreeing with the reformed in that which we have taken from Scripture, and with the Roman forms in all that accords with genuine antiquity. And upon the whole it is so instructing, so pious, and so very proper to the occasion, that I do recommend it first, to all that are to enter into holy orders, to read that form over which belongs to the order he is about to receive, that he may prepare himself for it, by understanding his duty and considering his vows before he make them. Secondly, because we must perform our vows, and practice our duty all our lives long; it is convenient, if not necessary, for every Clergyman once a year at least seriously to read the same office over to keep him mindful of his engagements.

*Dean Comber.*

(8.) All the orders of the ministry have duties of so concerning an import charged upon them, that they are not to be entrusted but to persons of a supposed steadiness and resolution, which are hardly attainable in general before the ages here specified. By ancient Canons something more than these ages was required for the several offices of the ministry. *Dr. Nicholls.* Because the Scripture hath not determined the exact time, when men shall enter into these several orders, every Church hath fixed the ages by the rules of prudence as they saw most fit: but all Churches have agreed not to admit men very young in these weighty offices. If any should object, that we admit men something younger than was done of old, I think two sufficient reasons may be assigned for that practice: first, that the methods of learning are now more compendious than in former ages; secondly, our clergy are not now obliged to vow celibacy, and that is a reason given in some later Councils, why they bound them to stay to so confirmed an age, that they might upon trial of their inclinations better know, whether they were able to keep such a vow or not. *Dean Comber.*

(9.) The apostle having laid it down as a standing canon in the Church, that a "bishop must be blameless, and have a good report of them that are without," (1 Tim. iii. 2. 7); thence the Church of God has in all ages taken especial care to require a sufficient satisfaction, that all persons who are to be admitted into that or any other inferior order of the Clergy, have such a good report for a pious and virtuous conversation. This Tertullian mentions

*to be a man of virtuous conversation, (10.) and without crime ; and, after examination and trial, (11.) finding him sufficiently instructed in the holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, (12.) or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.*

as a very singular honour of the Christian priesthood. In pursuance of which practice of the ancient Church, our Church of England has forbidden the Bishop to admit any person into sacred orders, "except he shall then exhibit letters testimonial of his good life and conversation under the seal of some College in Cambridge or Oxford, where before he remained, or of three or four grave ministers, together with the subscription and testimony of other credible persons, who have known his life and behaviour by the space of three years before." Can. 33. The same is further provided for by our Statute law: "None shall be made minister, unless he first bring to the Bishop of that diocese, from men known to the Bishop to be of sound religion, a testimonial both of his honest life, and of his professing the doctrine expressed in the said Articles." 13 Eliz. chap. xii.

*Dr. Nicholls.*

A sham testimonial of life and manners doth not only deceive the bishop in a point of the nicest concernment, both with regard to his office and his reputation; but does an injury to the Church itself, and affects the interests and credit of the Ministry at large. And therefore to attest worthy characters of unworthy persons, in order to bring them into a situation where they may expose themselves and their functions, do public mischief, and give open scandal, is destitute of any justifiable pretence; and I wish I could add it were equally destitute of any precedent.

I must acknowledge that human respects, and solicitations of acquaintance, and other mere social regards, are great temptations with people of kind dispositions, to too easy a compliance in granting this favour; and such persons may be sometimes drawn into the signing of testimonials, when their judgment doth not concur with their good nature. I am loth to blame any friendly or neighbourly qualities, yet sometimes they do deserve blame, as in this case in particular; where they are occasions of a mischief, which much better qualities cannot repair, or make sufficient amends for. *Archdeacon Sharp.*

(10.) The first enquiry is into their lives, for that is over and over repeated by St. Paul, that they "must be blameless," (1 Tim. iii. 2; Tit. i. 6, 7:) and, if they be ever so learned or ingenious, and be not virtuous, their example will do more harm than their preaching can do good: they discourage the pious, and harden sinners; dishonour our Lord Jesus, disgrace his Church, and not only destroy their own but others' souls also. So that if men be vicious and criminal, no other qualifications ought to recommend them: they must by all means be kept from holy orders.

*Dean Comber.*

(11.) The next care of the bishop is to examine and try the understandings of such as come to, offer themselves to be ordained, of which he and his Chaplains are competent judges. So that if he ordain any illiterate person, that fault must lie upon the ordainer only; since virtue may, but learning cannot, be counterfeited before a learned and diligent examiner. It is St. Paul's injunction, and so indispensable, that he "be apt," or, as the word imports, able "to teach," (1 Tim. iii. 2:) nor can any man be fit to teach others, who hath not himself been well instructed, first, in secular learning, and secondly, in holy Scripture. The apostles, wanting time and opportunity to get learning in an ordinary way, were miraculously inspired both with the knowledge of all tongues, and all divine truths, to shew that Christ himself judged these were necessary qualifications for his ministers. But, as the manna ceased when God's people came to a land, where corn would grow by industry, so heaven hath now withdrawn this immediate inspiration, and left us to acquire knowledge by study and other proper means.

*Dean Comber.*

(12.) That is, on the Sundays after the four Ember weeks, which were the ancient seasons for this office. But however it ought to be on some Sunday or Holyday, as was used even from the primitive times: and as the time, so the place also, should be known and public; namely, "in the face of the Church."

*Dean Comber*

## THE FORM AND MANNER

OF

# MAKING DEACONS. (1.)

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¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, (2.) or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office.*

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¶ *A Priest shall present unto the Bishop, sitting in his chair near to the holy table, (3.) such as*

(1.) The Greek word, whence comes our English word "deacon," is sometimes of larger signification in Scripture than barely to denote that particular ecclesiastical order, for which it is now generally used. See Rom. xv. 8; iii. 5; Acts xx. 24; Rom. xi. 13; 2 Tim. iv. 5. But this name is more especially used in Scripture to denote the order of the deacons, the first institution of which is related in the sixth chapter of the Acts. For, some discontents arising about the distribution of charitable collections, the apostles found that they had not leisure to determine these differences and to collect and dispose of the alms to the poor according to their several exigences; therefore they erected a new ecclesiastical order to be assistants to them, particularly in managing the affair of the charities. This charge was exercised by them, after their province was enlarged, and they had several other duties laid upon them: such as assisting the bishop and the priest in the communion; instructing the catechumens and grounding them in the principles of religion; reading the Gospel in the communion service; reading the litanies: making proclamation, before the communion service began, for all catechumens, excommunicates, unbelievers, &c., to depart. Several other matters the deacons were wont to look after: besides baptizing by the leave of the bishop, and in the absence of a presbyter.

*Dr. Nicholls.*

(2.) Lest the office should be broken, the preaching is fixed after the end of our Morning Prayer, strictly so called; the Litany being removed into the Communion Service, as very proper to this occasion, otherwise the Litany would be to be said twice in one morning, and so too much lengthen the offices. And since the ordination is to be performed at the altar, and always joined with a com-

*desire to be ordained Deacons, each of them being decently habited, (4.) saying these words:*

munion, this rubric orders, that all the rest shall be finished in the body of the Church, before the bishop and candidates go up to the holy table.

Secondly, as to the subject of the sermon, it is required that it relate to this occasion. For nothing is more comely, nor more profitable, "than a word spoken in due season." Prov. xxv. 11. It is very fit to instruct at this time, first, the candidates in the several parts of their duty, and the nature of their office; that they may weigh and consider well the great charge they are about to undertake, and be encouraged cheerfully to promise, and sincerely to resolve, that they will perform it by God's help. It is also equally proper now to teach the congregation, what reverent esteem they ought to have of such as are set to watch for their souls, to offer up their prayers to God, and to make known to them God's word and will. And thus all may be edified by such a pertinent discourse. And truly the usefulness of such a sermon at this time is sufficient to justify our own, and other reformed Churches in requiring it, if we had no precedents for it in antiquity.

DEAN COMBER.

(3.) Ordinations in all Churches, being accompanied with the Communion, have constantly been celebrated near the altar.

*Dean Comber.*

(4.) Almighty God himself prescribed the garments for the high priest, the priests, and Levites under the Law; and they were such as might procure honour and glory even to the lowest order. Exod. xxviii. 2. 40. And in all nations in the world their priests wore garments differing from other men. Our own Canons enjoin that ministers shall at all times wear grave, distinct, and decent habits, (Can. 74;) wherein our law agrees with the orders of other ancient Churches, which forbid the clergy to imitate the laymen's fashion in any sort

REVEREND father in God, (5.) I present unto you these persons present, to be admitted Deacons.

¶ *The Bishop.*

TAKE heed that the persons whom ye present unto us, (6.) be apt and meet for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of his Church.

of clothes, and not to use any but a very grave habit, even when they do not officiate.

The foreign reformed Churches, as well as the ancients, agree with us in this matter. So that if the clergy oppose these orders, and affect to be gay and modish, and cast off the garments which mark their order, they act contrary to the reason of mankind and the custom and laws of all nations, as well as of our Church, which enjoins them always to go decently in peculiar habits.

*Dean Comber.*

(5.) The "sons" of the prophets called them by the honourable and endearing name of "fathers," (2 Kings ii. 12;) and kings gave them the same title in those days also. 2 Kings xiii. 14. The apostles called clergymen their sons, (1 Tim. i. 1; 2 Tim. i. 2; Tit. i. 4;) and claimed to be "fathers" to them and to all the faithful, (1 Cor. iv. 15;) by which name Christian bishops, who succeeded them in their office, were generally called. But, to distinguish them from natural parents, they saluted them "Fathers in God," or "in Christ:" and they are so particularly in this solemn act to those whom they ordain, wherein they put them into a new and nearer relation to God and Christ Jesus; and adopt them into, not only the service, but the family of their heavenly Father.

*Dean Comber.*

(6.) This admonition of the bishop applies with great force to the person presenting, with respect to the due discharge of his important office: "Take heed." There is no dissembling with God on so solemn an occasion. The Bishop demands an explicit answer: and, blessed be God! we have reason to be satisfied, that, since the days of the reformation of religion, this duty has been discharged in the Church of England with a conscientious regard to "the honour of God, and edifying of his Church." Though it may happen, as all human institutions, even the most sacred, are liable to the intrusion of the designing, that some instances will occur of those who enter not by the door into the sheep-fold, but climb up some other way; yet the ministers of our Church have never been insidiously introduced within her pale, to answer any purpose inconsistent with her avowed principles; but, as far as the general imperfection

¶ *The Priest shall answer:*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:* (7.)

BRETHREN, if there be any of you who knoweth any impediment, or notable crime in any of these persons presented to be ordered Deacons, for the which he ought

of human nature admits, they have shewn themselves well qualified for the exercise of their ministry, both as to their "learning and godly conversation." *Brewster.*

(7.) This inquiry of the people, concerning the worthiness of the person to be ordained, or whether they know any ill concerning him, is agreeable to the earliest practice of antiquity, and the word of God itself. For the Apostle enjoins, that none exercise the office of a deacon, who is not found "blameless." 1 Tim. iii. 10. And in the first institution of the deacon's order, the brethren were to vouch for the good character of the persons, who were to undertake that office: "Brethren, look out among you seven men of honest report." Acts vi. 3. And afterwards it continued a practice in the Church, that when any deacon, or especially any of the superior orders of priest or bishop, were nominated and notified to the people, they in testimony of his abilities and good behaviour were used to cry out "He is worthy." From this usage the Greek and Latin Churches have inserted into their liturgies forms for the people to declare the worthiness of the person to be ordained.

*Dr. Nicholls.*

If any of the people know any impediment or notable crime in any of the persons to be ordained, for which he ought not to be received into the ministry, it is their fault if he be ordained, for they may hinder it if they will: nay, they are bound to do it, by discovering what objections they have against it. Whence it may be observed by the way, that whatsoever disorderly or unworthy persons are admitted to holy Orders, the people must not blame the Bishop, but themselves, or those that know them, for it. For it cannot be supposed that he should have the personal knowledge of every one that comes to him for orders: all that he can do, is to inquire of them, and consider what credit is to be given to the letters testimonial which they bring to him, wherein it may be possible for him to be imposed upon. But they, who do not only personally know them, but know them to be of so wicked and loose a conversation, that they ought not to be received into the ministry, and yet do not acquaint the bishop with it, either before, or when he requires them to do it in the

not to be admitted to that Office, let him come forth in the name of God, and show what the crime or impediment is.

¶ *And if any great crime or impediment be objected, (8.) the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the congregation) shall, with the clergy and people present, say the Litany. (9.)*

face of the congregation, ought to bear all the blame now, and must answer for it another day.

*Bp. Beveridge.*

(8.) If it should so happen, that the bishop for some alleged cause should cease from ordering any particular person, let it be observed that he still acts under the impression of Christian forbearance. Though under such a circumstance it would be indiscreet and improper to proceed to the ordination of a person charged with offence, it is charitably supposed that he may be innocent of the accusation: and therefore the ceremony is suspended, "until such time as the party accused shall be found clear of that crime." *Brewster.*

(9.) This having been treated of before, it is here only requisite to note, that it is a most comprehensive deprecation of all evil, and intercession for the whole Church and all degrees of men therein; and so must be very proper on this occasion, which is a public and universal concern to all sorts of people who wish well to religion: upon which ground all other Churches use it at ordinations, and, as we do, add a peculiar petition for the persons now to be ordained; viz. "That it may please thee to bless these thy servants, now to be admitted to the order of deacons, or priests; and to pour thy grace upon them, that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy name." Which is as full, and as much to the purpose, as can be expressed in so few words. *DEAN COMBER.*

(10.) Prayer hath always been used at ordination; and Scripture, as well as reason, shews that they must never be put asunder. When our Lord was about to appoint his twelve Apostles, he directs his disciples in the very verse before, which we have ill divided, and put it into another chapter, to "pray to the Lord of the harvest, to send forth labourers into his harvest," (Matt. ix. 38; x. 1:) so that he, who knew all men's hearts, would not ordain without prayer. So when the eleven were to elect a colleague, "they prayed first." Acts i. 24. And though the Holy Ghost had named Barnabas and Saul, yet the Church of Antioch fasted and pray-

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

*The Collect. (10.)*

ALMIGHTY God, who by thy divine Providence hast appointed (11.) divers orders of ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first martyr St. Stephen, with others; mercifully behold (12.) these thy servants now called to the like office and

ed before their designation. Acts xiii. 2, 3. And reason teaches us, that application ought to be made to God in this case, as well because these persons are to be appointed his immediate servants, as because he only can fit them for this great work. Wherefore all regular Churches have set forms on this occasion. *Dean Comber.*

(11.) It is a just encouragement of our prayers, when we know that we desire God's blessing upon his own institution, and not our invention. Wherefore our business being to beg his favour upon us in this ordination in general, and these deacons in particular, the preface properly sets out, first, That the variety of orders among ministers in his Church, and, secondly, that this order of deacons, had their original by divine appointment. The same was observed in the old offices. And herein also we imitate the Eastern and Western offices both, that we make especial mention of "the first martyr, St. Stephen," the captain and leader of the seven deacons, as well as of the noble army of martyrs, the lasting glory of this order, and the most accomplished pattern that can be proposed to all that enter upon this office for their imitation: whose gifts were so great, that he was able to convince or confound all gainsayers; yet his humility was so signal, that he submitted to the meanest office of taking care of the poor and needy; being equally to be admired for the holiness of his life, and his patience under a cruel death, for his mighty charity to his bloody foes, and his vigorous faith in his glorified Redeemer. Now all this was the effect of God's grace, which is sufficient also to make them, that are now to succeed him in the same order, to be like him at least in some measure in these heavenly qualities: wherefore they ought to look at the lovely copy here set them, and resolve heartily they will imitate him as far as they can, praying heartily they may do so in the next words. *Dean Comber.*

(12.) It is natural for men to look kindly on the works of their own hands: but God's are always very good, wherefore he always delights in them; where his providence appoints an office, his favour

administration : so (13.) replenish them 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.* (14.) 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 slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their

follows it of course. That, which he directed his apostles to do in ordaining deacons, his people are now about ; and, as he was gracious to those first elected, we hope he will be so to those who are called to an administration like theirs ; namely, to officiate under the governors of the Church in sacred mysteries and in dispensing charity ; so that we pray, according to ancient forms, that God would "mercifully look upon these his servants."

*Dean Comber.*

(13.) Having prayed in general for God's mercy and favour, we further beg, that when his mercy hath preceded, his grace may follow ; and that, in those great effects of it, so necessary for the tribe of Levi, illumination in true doctrine, and innocency or perfection in manners: the former to replenish their understandings with the knowledge of all truth, the latter to adorn their conversation with all sorts of virtue : these two are Moses' prayer for the sacred tribe, and the meaning of Urim and Thummim, (Deut. xxxiii. 8,) and will make our "man of God perfect, and thoroughly furnished to every good work." 2 Tim. iii. 17. And indeed both are absolutely necessary for a clergyman. He must, as the first deacons were, be "replenished with wisdom." Acts vi. 3 ; see also Luke ii. 40. The fountain, which is to water many, had need to be very full, yea, to overflow, and then he may serve God by his words. And he must also be adorned with innocency of life, that he may serve God by his good example : and thus both by word and deed they may glorify his name, and edify the Church. Hence the ancient offices mention both these : nor may the two be separated ; for, if a minister be innocent, but ignorant, his innocence only profits himself, but he is

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.

¶ *Or else this,* (15.) *out of the sixth Chapter of the Acts of the Apostles.*

*Acts vi. 2.*

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and

not qualified to instruct others : and, if he be learned, but vicious, his evil example hinders the effect of his exhortations, and makes his knowledge become unprofitable. Wherefore St. Hilary notes a good clergyman must have both : and we pray for both together, that his head may be full stored with the knowledge of all orthodox principles, and his life adorned with all sorts of virtuous practices.

*Dean Comber.*

(14.) Since the office of a deacon, is by divine appointment, the directions for it must be found in God's word. Upon this occasion therefore it hath been an ancient, and is a rational custom, to select some of the most proper places of holy writ, suitable to this and the other orders, and to read them in the ordination. As to the particular places chosen for the Epistles, none is fitter than this, which contains St. Paul's directions to Timothy about the qualifications of a deacon. Wherefore almost all Churches order this to be the Epistle at their ordination, because it fully sets forth what manner of persons they ought to be, who are admitted into this order. So that the candidates should hear this with great attention and reverence, trying themselves secretly all the while by this divine touchstone : that, if they have these qualities, they may proceed with joy ; if they want any of them, they may labour to supply the defect.

*Dean Comber.*

(15.) This other portion of Scripture, which is the sacred history of the divine institution of this order, is appointed sometimes to be read, to put the candidates in mind of the excellent original and prime design of their office : which, though it be so very proper, is not prescribed in many Churches besides ours.

*Dean Comber.*

Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

(16.) That all possible care may be taken to make or find those, who enter into holy orders, worthy; our Church hath here rightly placed these questions: not deferring and confining them to the consecration of a Bishop, as the Roman Ordinal doth, because the greatest security to religion is the careful guarding of the first entrance into its ministrations. And therefore we put these interrogatories to Deacons and Priests; for he that is faithful in a less, will be so in a greater trust. Luke xvi. 10. It is a calling that men can never forsake, and so it ought not to be rashly undertaken. Luke ix. 62. So that, though these questions be now first proposed to the candidates, yet it is absolutely necessary they should have read them over seriously before in private, and duly weighed them all, before they presume to answer them in the presence of God, and of his holy angels, as well as of the Bishop his representative. If they answer falsely or rashly before so great an assembly, and just before they are to receive the holy sacrament, it is an inexcusable as well as a presumptuous sin.

*Dean Comber.*

(17.) It is not said, "Do you feel;" have you an immediate perception of such an impulse from the Holy Ghost, as you can distinguish from all other inward movements by its manner of impressing you: but, "Do you trust," are you on good grounds persuaded? So that the thing to be considered is what are the proper grounds of such persuasion. *Abp. Secker.* There are two sorts of motions or calls to the ministry. First, the outward: whereby those, who have a right of recommending a person to the execution of any ecclesiastical office, do fix upon him as one in their judgment qualified for it; and the Bishop, approving their judgment, does admit him into such office in due manner, as the laws of God and the rites of the Church do require. But the inward call is something preceding this, and is required by our Church as a qualification for the latter. Now it has been some matter of doubt, what is meant here by being "inwardly moved by the Holy Ghost." But I think no one can judge, that the compilers of this office did ever entertain such enthusiastical notions, as to imagine that no persons were to be admitted into any degree of the ecclesiastical orders, without having a special revelation from the Holy Spirit, that God had particu-

¶ *Then shall the Bishop examine every one of those (16.) who are to be Ordered, in the presence of the people, after this manner following:*

DO you trust that you are inwardly moved by the Holy Ghost (17.) 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.

larly commissioned them to take upon them that office, as St. Paul says of himself, that he was "an apostle called of God." Rom. i. 1; 1 Cor. i. 1. For such calls as these were miraculous and extraordinary, and remained not much longer than the apostolical times. It remains, therefore, that this motion or call must be something in a more ordinary and common way.

Now we know that the Scripture teaches, that the common and ordinary graces, and all good dispositions and resolutions, are attributed to the Holy Spirit of God. "Every good and perfect gift cometh from above." Jam. i. 17. "It is God that worketh in you, both to will and to do, of his good pleasure." Phil. ii. 13. The apostle calls the ordinary graces of love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, "the fruits of the Spirit." Gal. v. 24. Thus the belief of the Gospel is called "the spirit of faith." 2 Cor. iv. 13. And it is said expressly, that "no one saith that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3. Now I conceive, all, that is here meant by "inward motion of the Holy Ghost," is his ordinary motion, by which Christians are stirred up to every good resolution which they make, or good action which they do. And whereas a resolution to take upon one the office of the ministry, without any bad design mixing with it, is a good resolution; so he, that takes it up, may be properly said to be moved by the Holy Ghost to do it. For it must be undoubtedly owned, that such a resolution is a good and pious one, since the apostle says plainly, laying it down as an undoubted truth, "This is a true saying, if a man desireth the office of a bishop, he desireth a good work," 1 Tim. iii. 1. And, to be sure, in those times it seldom happened, that this or any other ecclesiastical office was desired, but only from a pure view of doing good. For these were exposed the foremost to the rage of the persecutors, and men must be actuated by a noble zeal for the Gospel, to lay themselves under the necessity of being exposed to the most grievous sufferings, or laying down their lives for the sake of it. And in these times likewise, men may, and frequently, I doubt not, do, take upon them the ecclesiastical employs upon very good aims. Therefore the meaning of this question is, whether, after an impartial examination of their hearts, they



*The Bishop.*

DO you think that you are truly called, according to the will of our Lord Jesus

find, that they do not take this sacred employ upon them, barely for a maintenance in the world, or that thereby they may acquire those superior dignities and profits, which in these peaceable ages of Christianity some of the clergy do partake of; but only, that they think they may be serviceable in God's vineyard, and are willing to contribute the best of their labours therein, "for the promoting of God's glory and the edifying of his people." I do not think the question intends, that all, who are to be ordained, should profess, that they would be desirous of this office, though there were no temporal advantages attending it, and though it exposed men, not only to starving, but to apparent persecution and death; for then most, even the best persons, as times go now, might justly scruple the answering to such a question: but I take it to mean no more, than that, since they are to take upon them some employ or other for their own subsistence and the benefit of the community, they choose to take upon them the office of the ministry, wherein they think they can act more for God's glory, and the benefit of their Christian brethren, than by exercising any temporal calling; and that they verily believe, that it was not without the assistance of God's good Spirit, that they formed this judgment and resolution.

*Dr. Nicholls.*

This is a great question indeed, and that which no man can give a true and positive answer to, without having searched narrowly into his own heart, and seriously considered the bent and inclinations of his soul. But it is a question very necessary to be propounded: for the Holy Ghost now supplies the place and room of our blessed Saviour in his Church militant here on earth. And therefore, as it was by him that the several offices themselves were at first constituted; so it is by him that men are called to the execution of them; and it is by him alone that all ecclesiastical ministrations, performed by such officers, are made effectual to the purposes, for which they are appointed; and therefore the Church is bound to take care, that none be admitted into her ministry, but such as she believes and hopes to be called to it by the Holy Ghost. But she can have no ground to believe this, but only from the persons themselves, none but themselves being acquainted with the motions of God's Spirit upon their own hearts. And therefore the Bishop requires them to deal plainly and faithfully with him and the Church; and to tell him, whether they really trust that they are moved by the Holy Ghost, to take this office upon them? To which every one is bound to answer, "I trust

Christ, and according to the Canons of this Church, to the ministry of the same? (18.)

*Answer.* I think so.

so:" not that he knows it, or is certain of it, for it is possible that his heart may deceive him in it; but that he trusts or hopes it is so.

But what ground can any one have to trust, that he is moved by the Holy Ghost to take the ministry upon him? To that I answer in short, that if a man finds, that upon due examination the bishop of the diocese, where he is to serve, is satisfied of his abilities and qualifications for the ministry; and that his great end and design in undertaking it is to serve God, for the promoting of his glory and the edifying of his people: he hath good grounds to trust, that he is moved to it by the Holy Ghost, it being only by him that any man can be duly qualified for it, and moved to take it upon him, out of so good and pious a design as that is. But, if either of these things be wanting; as, if a man be not fitted for the office, he may conclude he is not called to it by the Holy Ghost, for he neither calls nor useth any but fit instruments in what he doth; or, if a man be moved to it out of a design, not to do good, but to get applause or preferment in the world, he may thence infer that he is not moved to it by the Spirit of God, but by the spirit of pride and covetousness, and then can have no ground to expect, that the Holy Ghost should ever bless and assist him in the execution of his office. According to these rules therefore, they, who are to be ordained, may discern whether they can truly give the answer required to this great question that will be propounded to them. As for their qualifications for it, the Bishop hath already approved of them: but, as to their main end and design in undertaking the ministry, that must be left to God and their own consciences, who alone know it, and so can best judge whether they can truly say, that they "trust they are moved to it by the Holy Ghost."

*Bp. Beveridge.*

(18.) That is, Are you conscious, neither of any defect in body or mind, nor of any other impediment, which may, for the present, if not for ever, be, according to the laws of God or man, a just obstacle in your way? *Abp. Secker.* This question relates to the outward call, or regular way of admission to holy orders: and seems to be put to the persons to be ordained, that they may make an open profession of their owning the validity of the orders then conferred upon them. For by answering to this question, they hereby own that the office and manner, whereby they are admitted into orders, are agreeable to the will of our Saviour; that the several ceremonies, used in the Roman Church in their Ordinal, and in ours

*The Bishop.*

DO you unfeignedly believe (19.) all the canonical Scriptures of the Old and New Testament?

*Answer.* I do believe them.

*The Bishop.*

WILL you diligently read the same (20.) unto the people assembled in the church where you shall be appointed to serve? (21.)

*Answer.* I will

omitted, are not essential to the conferring of holy orders; and that the person, who confers these orders, that is, the bishop, has a just commission so to do from our blessed Lord. And lastly they declare, that they do not know in themselves any uncanonical impediment, which may hinder them from being admitted into the same.

*DR. NICHOLLS.*

(19.) This question is put to the candidates, because unless they do unfeignedly believe the holy Scriptures, they are not fit to be ministers of the word and sacraments contained and prescribed in them.

*Bp. Beveridge.*

(20) "Diligently," that is, articulately, solemnly, piously, so that your hearers may be edified.

*Brewster.*

(21.) This is explained by the 33d Canon, which enjoins that every minister should have a church, and that that church should be the great scene of his duties. This injunction was intended to exclude teachers ordained to no charge; or those, who, under the pretence of preaching the Gospel, preached themselves. The appointment of stationary ministers is a valuable part of our Church establishment.

*Brewster.*

(22.) This comprehensive question doth briefly, but fully, set out all the other duties peculiar to "the office of a deacon:" first, with intent to instruct the candidate in all parts of that weighty office he undertakes; and then to require his solemn promise that he will perform them by God's help. It is not fit he should take a place in God's house, till he know what are the duties thereof; nor can he wisely or honestly engage to do all these particulars, till he know them: wherefore the bishop lays them plainly before him, that he may not afterwards pretend to excuse himself by ignorance.

*Dean Comber.*

This question, reciting the duties of deacons, may seem to have some difficulty in it; as it assigns to them occupations, which the Acts of the Apostles do not in the history of their appointment; and as they are but little employed now in the single business, there allotted to them. Acts vi. But that passage of Scripture plainly was intended to set forth, only the immediate and urgent reason

*The Bishop.*

IT appertaineth to the office of a Deacon, (22.) in the church where he shall be appointed to serve, to assist the Priest in divine service, and specially when he ministereth the Holy Communion, (23.) and to help him in the distribution thereof; and to read holy Scriptures and Homilies (24.) in the church; and to instruct the youth in the Catechism; (25.) in the absence of the Priest

of ordaining them, not the whole of what was then, or soon after, given them in charge. For we find in the same book, that Philip the deacon both preached and baptized. Acts viii. 5—13. 26—40. And the qualifications, required in deacons by St. Paul, (1 Tim. iii. 8—13,) intimate very clearly, that more things must, even then, have been incumbent upon them, than administering to the relief of the poor. Accordingly from the primitive ages downwards, they are described, as performing occasionally most of the same offices, which they do now, and being, what their name denotes, assistant and subservient to priests in all proper employments. And the less they are engaged in their chief original one, the more opportunity and the more need they have, to shew diligence in the other good works, belonging or suited peculiarly to their station.

*Abp. Secker.*

(23.) The deacon's office as to the holy communion remains the same that it was in the primitive Church, when they were never allowed to consecrate the sacred elements: for none but a bishop, or a priest at least, was permitted to do that; and the penalty upon a deacon, if he presumed to consecrate, was to be deposed. His office is, when the sacrament is consecrated, to assist the bishop or priest in distributing the same to the congregation; which was their part in this mystery as anciently as Justin Martyr's time: but especially they use, to distribute the cup, of which then the people, not the priest alone, used to drink; and it appears that the custom in the Roman Church also was, till of late time, for all the people to receive the cup; or else this could not have been the deacon's office there, who need not assist the bishop or priest in giving the cup, if he alone had drunk of it.

*Dean Comber.*

(24.) It is the office of the deacon to "read the holy Scripture to the people," as was shewed before; but it is further remarked here, that "he is also to read Homilies in the church:" which is no new injunction; for an ancient Council orders, that "when the priest is infirm and cannot preach, the deacon shall read the Homilies of the fathers."

*Dean Comber.*

(25.) For deacons to catechise the youth, is a

to baptize infants; (26.) and to preach, if he be admitted thereto by the Bishop. (27.) And furthermore, it is his office, (28.) where provision is so made, to search for the sick, poor, and impotent people of the parish, to intimate their estates, names, and places where they dwell, unto the Curate, (29.) that by his exhortation they may be relieved with the alms of the parishioners, or others: Will you do this gladly and willingly?

*Answer.* I will so do by the help of God.

duty enjoined not only by our Church here, and in the fifty-ninth Canon, but was so likewise by the ancient Church. Indeed in some Churches the catechist was a distinct officer, not determined to any one particular order. But where there was no particular officer assigned to this duty, neither was it taken up by the bishop or presbyter, it fell to the deacons on course.

*Dr. Nicholls.*

(26.) A fifth duty of the deacons is to baptize infants, which we may gather from St. Philip the deacon's baptizing the Samaritans, whom the apostles were sent to confirm afterwards. Acts viii. 12—15, &c. We see in Scripture baptism was reckoned one of the lowest kinds of ministries; so that our Saviour did not baptize, but his disciples. John iv. 2. St. Peter commanded others, probably some of the deacons, to baptize Cornelius and his household, (Acts x. 48;) and St. Paul saith, "he had baptized but few." 1 Cor. i. 15—17. The Roman Pontifical reckons it among the ordinary works of a deacon, to wait at the altar and baptize. But, out of respect to the higher order of priesthood, our Church seems to allow this to be done by a deacon, only "in the absence of a priest;" because baptism, being a sacrament, should be administered by the principal minister that is present: though there is no doubt but a deacon's baptizing is as valid as that of a priest.

*Dean Comber.*

(27.) It does not appear by any marks in antiquity, that the deacons had ever any right to preach in the Church by virtue of their order. And our Church, following the primitive practice, has not allowed the deacons to preach by virtue of their orders, but only by the permission of the bishop; who, if he shall find them upon examination to be of competent abilities, may afford them a licence to exercise their talents in this way.

*Dr. Nicholls.*

Forasmuch as a deacon is hereby permitted to baptize, to catechize, to preach, to assist in the administration of the Lord's supper; so also by parity of reason he hath used to solemnize matrimony, and to bury the dead. And in general it seemeth, that he may perform all the other offices

*The Bishop.*

WILL you apply all your diligence (30.) 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 Bishop.*

WILL you reverently obey your Bishop,

in the liturgy, which a priest can do, except only consecrating the sacrament of the Lord's supper, and except also the pronouncing of the Absolution.

*DR. BURN.*

(28.) The part of the deacon's office out of the church is that, which was the original cause of the institution of the order, namely, to take care of the poor. From early writers of the Church it appears to have been the practice, for deacons to look out fit objects of charity, in order to their being relieved by the oblations of the faithful, under the direction of the bishop. This was agreeable to what our Church here enjoins.

*Dean Comber, Dr Nicholls.*

(29.) That is, to the rector or vicar, who hath the "cure" of souls. And here it is obvious to remark the ambiguity of the word "curate," as is the case also with the word "minister." Sometimes it expreseth the person, whether priest or deacon, who officiateth under the rector or vicar, employed by him as his assistant, or to supply the place in his absence: sometimes it denoteth the person officiating in general, whether he be rector, vicar, or assistant curate, or whosoever performeth the service for that time: sometimes it denoteth exclusively, as in this place, the rector, vicar, or person beneficed, who hath "curam animarum."

*Dr. Burn.*

(30.) After the duties specially relating to their office and the public, the bishop proceeds to demand of them security concerning their personal duties and private conversation, requiring a promise from each of them, that they will order their own lives, and as much as in them lies, the lives of their families, according to the rules of the Gospel: and that so exactly, that he and they may be, not only innocent, but exemplary to other Christians.

*Dean Comber.*

The question extends, to avoiding in their own behaviour, and restraining in that of their families, follies, levities, mean and disreputable actions, as well as crimes and vices. The apostle enjoins "deacons and their wives to be grave," (1 Tim.

and other chief ministers. (31.) who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

*Answer.* I will endeavour so to do, the Lord being my helper.

iii. 8. 11;) much more then ought priests. He enjoins every Christian to "abstain from all appearance of evil." 1 Thess. v. 22. And our blessed Lord enjoins all his disciples to be "wise" as well as "harmless." Matt. x. 16. Let the clergy govern themselves and theirs by these rules: and consider frequently, whether they observe them well. For without it they will neither gain esteem, nor do good.

*Abp. Secker.*

(31.) No regular society can subsist without a due subordination of the inferiors to the superiors. So it is in houses and cities, kingdoms and armies. So in the Church, the deacons are required to promise at their ordination, obedience, not only to their bishop, but to "other chief ministers" who are set over them, and have care of them; which is necessary to preserve peace and prevent disorder. The superior must give orders, and inferiors obey them; otherwise all things would soon run into confusion: and we may gather, that God is the original of this subjection "in all Churches of the saints, because he is not the author of confusion, but of peace." 1 Cor. xiv. 33.

*DEAN COMBER.*

The inferior clergy would be bound to the obedience here required, though they were not to promise it: for both reason and Scripture demand it. Still more firmly are they bound, when they have promised it, though it were of small importance. But it is of very great, not only to the dignity and ease of their superiors, but to their own interest, and the benefit of the whole Church. Our Saviour both commands, and prayed for, unity amongst his followers in the most expressive terms. John xiii. 34, 35; xvii. 11, 12, 21, 22, 23. Without union there cannot be a sufficient degree either of strength or beauty: and without subordination there cannot long be union. Therefore "obey;" as the apostle directs "them that have the rule over you." Heb. xiii. 17.

*Abp. Secker.*

(32.) This ceremony has been always esteemed so essential a part of ordination, that any other way of conferring orders without it has been judged invalid. This imposition of hands undoubtedly took its rise from the practice of the Jewish Church, in initiating persons for performing any sacred office, or conferring any employ of dignity or power. Thus Joshua was inaugurated to his high office. Numb. xxvii. 23. Hence the Jews derived their custom of ordaining their rabbis by imposition of hands. The same ceremony we find used by the

¶ *Then the Bishop, laying his hands (32.) severally upon the head of every one of them, humbly kneeling before him, shall say, (33.)*

TAKE thou authority to execute the office of a Deacon (34.) in the Church of God committed unto thee; In the name of the

apostles, as often as they admitted any new members into the ministry of the Church. For, when they ordained the first deacons, it is recorded, that after praying "they laid hands on them." Acts vi. 6. At the ordination of Barnabas and Paul it is said, that they "fasted and prayed and laid their hands on them." Acts xiii. 3. When St. Paul bids Timothy have regard to the graces conferred in his ordination, he observes that these were conferred by imposition of hands: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. iv. 14. And in his other epistle he exhorts him to "stir up the gift of God which was in him by the putting on of his hands." 2 Tim. i. 6. The primitive Christians, following exactly after this copy, never admitted any into orders but with this ceremony: so that the ancient counsels seldom use any other word for ordination than "imposition of hands;" and the ancient writers of the Church signify, that the clerical character, and the gifts of the Spirit, were conferred by this action.

It must be observed here, that the imposition of the bishop's hand alone is required in the ordination of a deacon, in conformity to the usage of the ancient Church.

*Dr. Nicholls.*

(33.) When a commission of such a high nature is granted from heaven, the person, to whom it is granted, cannot receive it in too humble a posture: and therefore our Church, agreeably to ancient practice, has enjoined the ordained person to receive the imposition of the bishop's hands in the posture of kneeling.

*Dr. Nicholls.*

(34.) There are generally certain forms used in the admissions to all offices civil and military, and so it ought to be in these that are ecclesiastical. But because there are no forms prescribed in Scripture, every Church hath taken the liberty to compose its own formularies. As to our form, it is owing to our Reformation; and is, as it ought to be, a clear explication of the ceremony of laying on of hands; which signifies, as was noted, collation of power and delegating authority: and therefore the bishop says, "Take thou authority," &c. Hereby the bishop, in whom the supreme power is lodged, grants authority to the candidate to execute the office of a deacon; which is his commission and rightful call, giving him a right to perform all the duties annexed to that order. Yet, according to the ex-

Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying, (35.)*

TAKE thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them appointed by the Bishop shall read (36.)*

*The Gospel. St Luke xii. 35.*

LET your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: Verily I say unto you, That he shall gird himself, and make them to sit

ample of the Eastern Church, the bishop declares he doth not this purely of himself, but by a power granted him by God: and therefore he adds "In the name of the Father, and of the Son, and of the Holy Ghost;" to intimate that the holy and ever-blessed Trinity doth confer this order on him. For to do a thing in the name of God is to do it as his representative, and by his authority: and so the person is promoted to be a deacon, ministerially by the bishop, but originally and principally by God himself, from whom he receives this honour, humbly kneeling on his knees; and he should remember that to him he must one day, give an account, how he hath performed his duty, which cannot but strike his mind with reverence and holy fear, while these solemn words are repeated.

*Dean Comber.*

(35.) This is the second significant rite used in our ordination; concerning which it may be observed, that the deacons in the Christian Church are made after the pattern of those ministers among the Jews, whose office was to keep the book of the law, and upon occasion, to read it publicly in their synagogues; in whose stead our Saviour himself did once minister. Luke iv. 20. So that the place was honourable, though inferior to that of the ruler of the synagogue. In like manner the deacon's proper office was to read the holy Scripture in the Christian assemblies, as divers of the ancients have particularly noted.

*Dean Comber.*

(36.) In our usual service the Epistle and Gospel stand together; but in this office they are separated, and the ordination itself intervenes, as it did of old. The reason of setting the Gospel immediately after the ordination was, that the new ordain-

down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion; and all who are Ordered, shall tarry, and receive the Holy Communion on the same day with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following: (37)*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the office of Deacons in thy Church; make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son

ed person might immediately exercise his authority, and give proof of his fitness for this part of his office, in solemnly reading the Gospel. The portions chosen for this occasion have been divers. This, which was appointed by our Reformers under King Edward the 6th, is extremely appropriate; for the very name of a deacon signifies a servant: and here they have the directions of their great Master Christ Jesus, how they are to prepare themselves for his second coming; by doing their duty well in that station which he hath given them in his household; and his promise of a reward, if they be found in well doing.

*Dean Comber.*

(37.) In all the ancient Western offices there is a prayer in the post-communion, which is called "The Benediction:" and in the Eastern form "the Bishop is to bless every one of them after he hath ordained them." To which this collect of ours, and the like in other reformed Churches, do exactly agree: for they are all in precatory style. Since God alone can properly and originally bless; and therefore bishops, ministers, and parents bless, by praying to God for those whom they would have to be blessed. Meanwhile the newly ordained should consider these petitions, so as to excite him to endeavour vigorously to be such, as they pray he may be: humble and modest in his carriage and temper; constant and diligent in his ministrations; and regular and strictly canonical in his life. The spiritual motives are, the peace of his own conscience; the confirming of his hope and faith in Christ; and the securing of his perseverance as well as his eternal reward: the temporal motives are, his being an ornament to the Church; an hon-

Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church, through the same thy Son our Saviour Jesus Christ; to whom be glory and honour, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

our to his order, while he remains of it; and his deserving justly to be promoted in time to the highest office in Christ's Church: and St. Paul hath taught us, if we desire the office of a bishop, only as a greater opportunity to do more good, it is very lawful. To rise by these means is commendable: and it is an innocent, yea a laudable ambition, to act well in this inferior station, that we may be called to a higher.

*Dean Comber.*

(33.) The reason of this is so evident, that all Churches have founded such a like order upon it: for the custom hath ever been, to keep the deacons for some time in that office, that they may be perfect and expert in ecclesiastical administrations, before they go higher. Hence the Canons, here and

¶ *And here it must be declared unto the Deacon that he must continue in that office of a Deacon the space of a whole year (33.) (except for reasonable causes it shall otherwise seem good unto the Bishop) to the intent he may be perfect, and well expert in the things appertaining to the ecclesiastical administration; in executing whereof, if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.*

elsewhere, strictly forbid the ordaining of any one both priest and deacon in one day. In several ages of the Church the time between these orders hath been various. Of old it was much longer. Later councils agree with us, and fix the time to one year. But so that both they and we leave it to the Bishop's prudence, who upon reasonable causes, that is, the extraordinary merit of the person, the evident profit of the Church, or some urgent necessity, may ordain some men sooner. Though ordinarily it is much better to make them stay the year of probation in this first order: besides this keeps up that apostolical and primitive distinction of the three orders, which by no means ought to be broken or confounded.

*Dean Comber.*

THE FORM AND MANNER  
OF  
ORDERING PRIESTS. (1.)

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¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also how the people ought to esteem them in their office.*

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¶ *A Priest shall present unto the Bishop, sitting in his chair near to the holy table, all those who are to receive the order of Priesthood that day, each of them being decently habited, and shall say:*

REVEREND father in God, I present unto you these persons present, to be admitted to the order of Priesthood.

¶ *The Bishop.*

TAKE heed that the persons whom ye present unto us, be apt and meet for their learning and godly conversation, to exercise their ministry duly, to the honour of God, and the edifying of the Church.

*The Priest shall answer:*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People:*

GOOD people, these are they whom we purpose, God willing, to receive this day unto the holy office of Priesthood: for after due examination, we find not to the contrary, but that they are lawfully called to their function and ministry, and that they are persons meet for the same. But yet if there be any of you, who knoweth any impediment or notable crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

¶ *And if any great crime or impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the prayers of the congregation) shall, with the clergy and people present, say the Litany, with the prayers, as is before appointed in the Form of Ordering Deacons; save only, that in the proper suffrage there added, the word Deacons shall be omitted, and the word Priests inserted instead of it.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

*The Collect.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in the Church; mercifully behold these thy servants, now called to the office of Priesthood; and so replenish them with the truth of thy doctrine, and adorn them with 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, world without end. *Amen.*

*The Epistle. (2.) Ephes. iv. 7.*

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended

up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel, (3.) part of the ninth Chapter of St. Matthew, as followeth.*

*St. Matt. ix. 36.*

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth chapter of Saint John.*

*St. John x. 1.*

VERILY, verily, I say unto you, He that

entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me, are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, 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

(1.) Where matters, common to this and the former office, occur, the reader is referred to the notes on that office. T. C. B.

(2.) The proper portions of Scripture appointed for the Epistle and Gospel at the ordination of a priest have been various in divers Churches. That, which our Reformers chose from Eph. iv. 7—13, is very proper for the occasion; because the apostle here treats of the diversity of gifts of offices in the Church, and particularly of their Author, variety, and use. *Dean Comber.*

(3.) There are two Gospels chosen for this occasion. As to the first, in the Ordinal of Edward the Sixth the Gospel was Matt. xxviii. 18, &c.; but that being properly the mission of the twelve as apostles, it was thought more proper to remove it to the office for bishops, and to read the apparatus to their first solemn mission as preachers, related chap. x. 1. &c.; to which this Gospel is the preface, and should not be separated from it, as it was by the division of chapters in our Bibles. For variety there is another portion of St. John's Gospel; being our Saviour's own description of the duty of a good Shepherd, and the faults of a bad one. It was anciently appointed to be read at the consecration of a bishop. But it is also equally proper for the ordination of a presbyter, and therefore our Reformers placed it here.

*Dean Comber.*

To prevent any misconception or misapplication of the word "hireling" in this Gospel, it is necessary to remark, that it does not mean one, who performs the office or duty of a minister for hire or reward: for the apostle, or rather our blessed Lord himself says, "The labourer is worthy of his hire," or "reward." 1 Tim. v. 18; Luke x. 7. In an established country, and indeed in any country, where the teacher must be supported by the taught, whether the emolument be of a public or a private nature, the man, who is duly appointed and performs his duty to his flock, is a true pastor and no hireling. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." 1 Cor. ix. 14. But he is an hireling, in the debased sense of the expression, who endeavours to make a gain of godliness, a mercenary, who teaches for doctrines the commandments of men; one who will flee when the wolf cometh, who will not stand in the gap, who neither possesses faith to fulfil the duties of his office, nor a desire to protect his sheep. Teachers of false doctrines, self-appointed and self-approved preachers, fanatical declaimers, those who intrude themselves into the chair of instruction under hypocritical or false pretences; all these unquestionably are hirelings. See 2 Pet. ii. 1, 2. Another order of hirelings are those, who are ignorant of their profession, whether in learning or in faith,



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

¶ *Then the Bishop shall say unto them as followeth. (4.)*

YE have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy lessons taken out of the gospel, and the writings of the apostles, of what dignity, and of how great importance this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children, who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his spouse, and his body. And if it shall happen that the same church, or any member thereof, do take any hurt or hinder-

and are totally unqualified to perform its duties; "desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm," (1 Tim. i. 7); "intruding themselves into those things which they have not seen, vainly puffed up by their fleshly mind." Col. ii. 18. Nor shall we less call those hirelings, whose moral conduct is as defective as their religious belief.

*Brewster.*

(4.) The next observable difference between the former office and the present is the peculiar admonition, which the bishop gives to all that enter into priests' orders: that, before they take this weighty charge upon them, they may be made du-

ance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion, or viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long

ly sensible, both of the dignity and the duties of their office, which are so necessary to be considered just now, that other Churches have such a discourse, though in some it be less properly deferred till after the ordination. *Dean Comber.*

This excellent exhortation contains several salutary admonitions addressed to the persons to be ordained; and also suggests to them the means they should make use of, to enable them to discharge their duty aright; which are to pray for the assistance of God's Holy Spirit, diligently to study the holy Scriptures, to lead a life of exemplary piety, and avoid, as much as may be, all secular business and study.

*DR. NICHOLLS.*

before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to 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 may also understand your minds and wills in these things, (5.) 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 (6.) touching the same.

DO you think in your heart, that you are

(5.) All the things stated in the foregoing exhortation are the priest's duty: and, as the bishop's charity moves him to hope concerning every one of them, that he will do all this; so his office binds him to require them, as St. Paul did Timothy at his ordination, "to make this good profession before many witnesses." 1 Tim. vi. 12. That is, he now proceeds to oblige them by a solemn promise, to engage that they will most faithfully perform every particular branch of these duties. And, since the bishop stands in God's stead, and every one of the congregation is witness to what is said, this declaration is as sacred as an oath: such a promise binds as strongly as any vow: if they do not now intend what they engage, they lie not to men, but to God; and if they be negligent to keep their words afterwards, it is equal to perjury. Both God, and as many as are spectators at this ordination, may "condemn them out of their own mouths:" their words will be witnesses against them, if they do not make them good, in this world to their shame, and in the next to their condemnation. Therefore it is highly necessary for every candidate to consider these things very well, before he promise them; and to endeavour to perform them all the days of his life.

*Dean Comber.*

(6.) We may here observe, that the first question put to those, who are to be ordained priests,

truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the order and ministry of Priesthood?

*Answer.* I think it.

*The Bishop.*

ARE you persuaded that the Holy Scriptures (7.) contain all doctrine required as necessary 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 necessary 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, (8.) by God's grace.

*The Bishop.*

WILL you, then, give your faithful diligence, (9.) always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you may teach the people committed to your

concerning their being moved by the Holy Ghost to take that office upon them, is now omitted. For, these having been ordained deacons before, it is supposed that they were then moved by the Spirit of Christ to take the ministry of his Gospel upon them, and there is no need of any further call from him. For being once called by him, though it was but to the lowest office of his own institution, the Church takes it for granted that it is his pleasure they should be promoted to any higher office, if there be sufficient reason and occasion for it.

*Bp. Beveridge.*

(7.) This question materially differs from that put to the former office. For a deacon's principal duty being only to read the Scriptures, it was enough for him to declare before God and the congregation, "that he believed all the canonical books were divinely inspired." But a priest must further, first, declare his faith, "that the holy Scripture contains all doctrines that are necessary to be believed, and is sufficient, through faith, for our eternal salvation." Secondly, he must publish his resolution to take all his doctrines from thence, and promise never to teach any thing, as of necessity to salvation, that cannot be proved thereby. For his office is to preach all saving truths, and teach his people all those duties, that are requisite for bringing them to eternal life.

DEAN COMBER.

cure and charge, with all diligence to keep and observe the same ?

*Answer.* I will so do, by the help of the Lord.

*The Bishop.*

WILL you be ready, with all faithful diligence, (10.) to banish and drive away from the Church 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 the whole

(8.) This answer shows, how necessary it is, that they who come to be ordained should consider these things beforehand: for otherwise how can they say, they have so determined already ?

*Bp Beveridge.*

(9.) Diligence is one of the principal parts of the pastoral office, which is enjoined and earnestly pressed in the New Testament. St. Paul gives it as a prime character of St. Luke, because his "praise was in the Gospel in all Churches," (2 Cor. viii. 18;) and because he had "often-times proved him diligent in many things." ver. 22. He exhorts Timothy to "endure hardness, as a good soldier of Jesus Christ," (2 Tim. ii. 3;) to "preach the word; to be instant in season; and out of season; to reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. iv. 2. This diligence, which is recommended to the ministers of the Gospel by the Scripture in general, is branched out in this interrogatory into its several parts. And they are made to promise to be diligent first, in administering the "doctrine" of our Saviour, which consists in preaching and catechising: secondly, in administering the "sacraments," which in the general sense of the word does take in, not only the two sacraments, properly so called, namely, of baptism and the Lord's supper, but all the sacramental rites enjoined by the Church, such as marrying, burying, visitation of the sick, &c: thirdly, in administering the "discipline" of the Church, in declaring those excommunicates, whom proper authority has laid under that censure, and in repelling from the communion notorious offenders. But all this must be done with a just limitation, and under the direction of the laws of the land and the canons of the Church, and not at the arbitrary pleasure of the minister. He must not preach any doctrine, but what is warranted by the Articles of our Church: nor administer either sacraments, or sacramentals, or any other public or open praye, but according to the offices prescribed in the Book of Common Prayer; nor exercise any part of Church discipline, which by the laws or canons is not entrusted to presbyters. Dr. NICHOLLS.

.. The Rubric to which we here bind ourselves by

within your cures, as need shall require, and occasion shall be given ?

*Answer.* I will, the Lord being my helper.

*The Bishop.*

WILL you be diligent in prayers, and in reading the holy Scriptures, (11.) 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.

express consent and promise, is upon a different footing from all other ecclesiastical laws. For we are under this peculiar circumstance of obligation to observe it, that we have by one of our vows at the altar for the order of priesthood, tied ourselves down to a regular, constant, conscientious performance of all and prescribed in and by the Book of Common Prayer, according to the usage of the Church. And seeing it hath been the wisdom of our Church to lay us under these engagements, in order to preserve exact uniformity in the public worship and all the liturgic offices; and seeing that we have entered, as we have professed, ex animo into this covenant with the Church; how frivolous is it for any of us to say, that the connivance, or the presumed consent of our ordinary, or the private conveniency of ourselves or families, or the obliging of any of our parishioners, or the apparent inexpediency of adhering to the letter in some few cases, will dissolve this our obligation to conformity? Surely we must know, that these and the like allegations are quite out of the case: that, however our Church governors may dispense with our breaches of the rubric, however our people may acquiesce in them or approve of them, yet the question is, how far we are at liberty to dispense with ourselves on account of the forementioned engagement, to which God and the Church are made witnesses in as solemn a manner, as they are to our personal stipulations at confirmation or matrimony: or whether we have not in this case precluded ourselves from all benefit of such exemption or dispensation, as might perhaps be reasonably alleged in several other merely canonical matters.

This indeed we must always take along with us, that our obligations to observe the rubric, how indispensable soever, are subject to this proviso; namely, that the rule prescribed be a thing practicable: which perhaps cannot be said of all rubrics in all Churches; nay, that it be a thing which falls within the minister's power, so that he be not deprived of his liberty in acting, or restrained in it, by the previous acts of other people, whereby that, which would be practicable in itself, is rendered

*The Bishop.*

WILL 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 will apply myself thereto, the Lord being my helper.

*The Bishop.*

WILL you maintain and set forwards, (12.) as much as lieth 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 so do, the Lord being my helper.

*The Bishop.*

WILL you reverently obey (13.) your

not practicable by him. I will not positively say, that no other proviso is to be allowed of or admitted: because this cannot be determined absolutely, or otherwise than by a particular consideration of each rule or injunction under several different circumstances. But we may affirm in general, that we are under higher obligations to observe the rubric, than any other ecclesiastical law whatsoever: that, excepting a very few cases, or under some necessary limitations and reservations, we are bound to adhere to it literally, punctually, and perpetually: and that whosoever among the clergy either adds to it, or diminishes from it, or useth any other rule instead of it, as he is in the eye of the law so far a nonconformist, so it behoves him to consider with himself, whether in point of conscience he be not a breaker of his word and trust, and an eluder of his engagements to the Church.

ARCHD. SHARP.

(10.) This interrogatory was placed here in lieu of that in the Roman Pontifical, "Do you curse, or pronounce an anathema against, every heresy which advances itself against the holy Catholic Church? *Ans.* I do." This was upon wise consideration thought fit to be changed; and the ordained person obliged only to promise "with all faithful diligence to drive away," that is, by good argument and persuasion to confute, "erroneous doctrines."

*Dr. Nicholls.*

There is another part of the Clergy's duty contained in this question, as necessary as the former: that is, to drive away vice as well as error, by public and private monitions and exhortations, both to the sound and sick within their cures whenever need requires.

*Dean Comber.*

(11.) As the priest moves in a higher sphere, so

Bishop, and other chief ministers, who, according to the Canons of the Church, may have the charge and government over you; following, with a glad mind and will, their godly admonitions, and submitting yourselves to their godly judgments?

*Answer.* I will so do, the Lord being my helper.

¶ *Then shall the Bishop, 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 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. (14.)*

he hath a greater compass of duty than a deacon. First, he is to be more diligent, both in private prayer, for the help of God's Spirit and a blessing on his studies, and in the daily repeating of the public and common prayer twice in the Church, to which our rubric binds both priests and deacons, if they be in health, and not hindered, by any urgent cause.

*Dean Comber.*

But by the preceding exhortation the question here appears to mean private prayer and reading.

*Abp. Secker.*

(12.) By the promise, given in the answer to this question, the candidates oblige themselves, never to raise or promote personal, family, parochial, ecclesiastical, political, or any other, animosities: but to discourage, and, if possible, compose and extinguish them: than which they cannot perform a more Christian part, or one more conducive to their honour and usefulness. *Abp. Secker.*

(13.) Besides pondering these answers well beforehand, it is earnestly to be desired that the person ordained should read and think them over afterwards; and particularly, at each return of the ember-weeks, should examine themselves, as in the presence of God, whether they have made good the engagement, into which they entered at their ordination. So far as they have, this practice will afford them the greatest possible comfort: so far as they may have failed, it will suggest to them the most useful admonition. *Abp. Secker.*

(14.) Wherefore, when the congregation hear the bishop desire them to pray secretly, as they would shew their dutifulness and obedience, not only to him, but to Christ too, in whose name he speaks, they must fall immediately on their knees; and, in the most earnest and humble manner that

¶ *After which, shall be sung or said by the Bishop, the persons to be ordained Priests all kneeling, Veni, Creator Spiritus; (15.) the Bishop beginning, and the Priests 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 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.

¶ Or this :

COME, Holy Ghost, eternal God,  
 Proceeding from above,

they can, beseech Almighty God, the Fountain of all wisdom, grace, and goodness, that he would be pleased, for Christ Jesus' sake, to assist those, who are now to be ordained, with such influences of his Holy Spirit, whereby they may be enabled always to perform, what they have now promised; and so both save themselves and those that hear them. If the congregation do this heartily and sincerely, as they ought, it will doubtless be of very great advantage, not only to the persons to be ordained, but to themselves too. For their prayers will one time or other return into their own bosom, and procure as great a blessing for themselves, as they desire for them. **BP. BEVERIDGE.**

(15.) The Holy Ghost is that person of the blessed Trinity, in which the distributing of the several offices in the Church, and qualifying the persons for them, is generally ascribed in Scripture. Acts xiii. 2, 4; xx. 28; 1 Cor. xii. 11. And upon that ground it is fit, that a particular address be made to the Spirit before the ordination, which we do by this hymn. It is said to have been composed by St. Ambrose, and is placed among his works as an hymn for Pentecost; and on that day it is annually used in the Roman Church, and was so of old. It was inserted into the office for consecrating a bishop as early as the year 1100: and with a later hand put into the ordination of a priest about 500 (620) years ago in the Roman Church, and so it stands there to this day. And the Protestants

*Both from the Father and the Son,*

*The God of peace and love:*

Visit our minds, into our hearts

Thy heavenly grace inspire;

*That truth and godliness we may*

*Pursue with full desire.*

Thou art the very Comforter

In grief and all distress;

*The heavenly gift of God most High;*

*No tongue can it express;*

The fountain and the living spring

Of joy celestial;

*The fire so bright, the love so sweet,*

*The unction spiritual.*

Thou in thy gifts art manifold,

By them Christ's Church doth stand:

*In faithful hearts thou writ'st thy law,*

*The finger of God's hand.*

According to thy promise, Lord,

Thou givest speech with grace;

*That, through thy help, God's praises may*

*Resound in every place.*

O Holy Ghost, into our minds

Send down thy heavenly light;

*Kindle our hearts with fervent zeal;*

*To serve God day and night:*

Our weakness strengthen and confirm,

have so well approved of it, that the Lutheran Churches begin their office with the same hymn. And our Reformers translated it into metre in the larger way in King Edward the Sixth's first Ordinal. Since which time, it hath been abbreviated, and put into fewer words but to the same case, as it now stands foremost here. **DEAN COMBER.**

Though the words of these hymns have lost something from time, the prayer is too serious, too important, ever to be forgotten. We are not so enthusiastic, as to expect an extraordinary communication of the Spirit to any minister of the Gospel. Neither are we so void of spiritual feeling, as to imagine that the divine influence, which God himself has promised, and an innumerable host of Christians have displayed by their conduct, cannot touch our hearts. We do truly believe, that it is the grace of God, operating with our Spirit, which enables us to fulfil our duty in so arduous a situation. We may "resist and quench the Spirit," (Acts vii. 51; 1 Thess. v. 19;) and we may "grow in grace." 2 Pet. iii. 18. From these expressions we are taught, to leave our hearts open in the one case, and in the other to aim at greater perfection. In both our connection with the Spirit is made manifest: for, "if we have not the Spirit of Christ, we are none of his." Rom. viii. 9. May the Spirit of divine grace "visit our minds," and "inspire our souls," with holy affections, that we may improve those " manifold gifts," which alone give sta-

For, Lord, thou know'st us frail ;  
*That neither devil, world, nor flesh*  
*Against us may prevail.*

Put back our enemies far from us,  
 And help us to obtain  
*Peace in our hearts with God and man,*  
*The best, the truest gain ;*  
 And grant that thou being, O Lord,  
 Our leader and our guide,  
*We may escape the snares of sin,*  
*And never from thee slide.*

Such measures of thy powerful grace  
 Grant, Lord, to us, we pray ;  
*That thou mayst be our Comforter*  
*At the last dreadful day.*

Of strife and of dissension  
 Dissolve, O Lord, the bands,  
*And knit the knots of peace and love*  
*Throughout all Christian lands.*

Grant us the grace that we may know  
 The Father of all might,  
*That we of his beloved Son*  
*May gain the blissful sight ;*

And that we may with perfect faith  
 Ever acknowledge thee,  
*The Spirit, of Father, and of Son,*  
*One God in Persons three.*

To God the Father laud and praise,  
 And to his blessed Son,  
*And to the Holy Spirit of grace,*  
*Co-equal Three in One.*

And pray we, that our only Lord  
 Would please his Spirit to send  
*On all that shall profess his name,*  
*From hence to the world's end. Amen.*

¶ *That done, the Bishop shall pray in this wise,*  
*and say,*

Let us pray.

ALMIGHTY God and heavenly Father,  
 who, of thine infinite love and goodness to-  
 wards us, hast given to us thy only and most

bility to the Church of Christ, and are derived from him, "the fountain and the spring of all celestial joy."  
*Brewster.*

(16.) Upon this rubric, and the following form of words, there are several things worthy to be observed.

As first, that although the whole power of ordination be in the bishop alone, and the imposition of his hands for that purpose is sufficient to the making of a priest ; yet the Church hath thought good to order, that the priests, which are present, shall lay on their hands too ; in conformity, I suppose, to the ancient custom, that hath obtained in the Latin Church : I say the Latin, because it was never heard of in the Greek, or any of the Eastern

dearly beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life ; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors ; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy name : For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee ; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits ; and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit : so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord ; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end.  
*Amen.*

¶ *When this prayer is done, the Bishop, (16.) with the Priests present, shall lay their hands severally upon the head of every one that receiveth the order of Priesthood ; the receivers humbly kneeling, and the Bishop saying,*

RECEIVE the Holy Ghost (17.) for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands : whose sins thou dost

Churches, that any but bishops should lay hands upon persons to be ordained. But in the Latin there is an ancient canon for it, or decree of a Council held at Carthage in the year of our Lord 398, which saith, "When a priest is ordained, the bishop blessing him and laying the hand upon his head, let all the priests also, that are present, hold their hands upon his head, by the hands of the bishop." And from hence, I suppose it was, that our rubric was taken ; in that it agrees so exactly with it in every particular. And the reason of it seems to be the same with that of the fourth canon of the Council of Nice, That three bishops shall be always present at the ordination of a bishop. Not but that the ordination is valid, and was always reputed so, al-

forgive, (18.) they are forgiven : and whose sins thou dost retain, they are retained : And be thou a faithful dispenser of the word of God, and of his holy sacraments : In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Or this,*

TAKE thou authority to execute the office of a Priest in the Church of God, now committed to thee by the imposition of our hands ; and be thou a faithful dispenser of the word of God, and of his holy sacraments : In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

though performed only by one bishop : but this was done to prevent clandestine ordinations, to make the work more public and solemn, and to signalize it by the concurrent testimony and consent of several persons joining together in it.

For in the next place we must observe, that, although the priests, if any be present, lay on their hands also, yet it is expressly ordered that the bishop shall say the words, "Receive the Holy Ghost," &c. For, if a mere priest should say them, or any one but a bishop, the ordination was always reckoned null and void. For this was a judged case in the second Council of Sevil, in the year 619 ; which, understanding that a bishop, at the ordination of one priest and two deacons, laid his hands upon them, but being troubled with sore eyes, so that he could not read, a priest blessed them, or read the words of consecration ; they judged the whole action to be void, and that the persons, who should have been ordained, did receive "not the title of consecration, but rather a monument of ignominy ;" and therefore were not reputed among the clergy. So careful was the Church in those days, that every thing essential to ordination should be performed by the bishop himself ; and so is our Church at this time, and therefore requires that the bishop say these words.

Concerning the words themselves we may observe, that, although some other expressions are inserted to determine and distinguish, and others added to explain the office which is now conferred ; yet all the same words are repeated, which our Lord himself used at the ordination of his apostles : which the Catholic Church always judged necessary, not only in imitation of our blessed Saviour, but likewise, because that the persons, who are ordained priests in his Church, are to preach the same word, administer the same sacraments, and exercise the same power in the censures of the Church, as the apostles themselves did. And therefore it is necessary, that they should be endued with the same Spirit, ordained after the same man-

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible (19.) into his hand, saying,*

Take thou authority to preach the word of God, and to minister the holy sacraments in the congregation where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done ; after the last*

ner, and entrusted with the same power of the keys, as the apostles themselves were. By which method the means of grace and salvation, administered by priests thus ordained, become as effectual to them that use them aright, as when they were administered by the apostles themselves : the Spirit, which they receive by this imposition of hands, being always ready to assist at their several administrations, and to bless and sanctify them to those, who are duly prepared and disposed for them.

It should be observed further, that the bishop pronounceth these words, and so conferreth the order, not in his own name, but "in the name of the Father, and of the Son, and of the Holy Ghost," whose vicegerent he is in ordaining persons to minister to his divine Majesty in this sacred office of priesthood.

*Bp. Beveridge.*

(17.) These words in the bishop's mouth, when spoken over the persons ordained, properly express, in the first place, the communication of that authority, which proceeds from the Holy Ghost : see Acts xiii. 2 ; xx. 28. They also express, in the second place, the bishop's earnest request to the Father of mercies, that the ordained may at all times enjoy such proportions, both of the graces and gifts of the Spirit, as will be needful for them : which request, if it be not their own fault, will prove effectual ; because having, in the common course of his providence, appointed the bishop, though unworthy, to act in his behalf, he will assuredly be ready to own and bless the bishop's ministrations.

*Abp. Secker.*

(18.) These again are the words of Christ to his apostles, immediately after the former. But he did not grant to them the power, either of retaining the sins of penitent persons, or of forgiving the impenitent. Nor does the bishop pretend to grant, by uttering them, all the powers, which the apostles had in this respect. They had "the discernment of spirits," (1 Cor. xii. 10 :) and could say with certainty, when persons were penitent, and conse-

*Collect, and immediately before the Benediction, shall be said this Collect.*

MOST merciful Father, (20.) we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably 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.*

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,

quently forgiven, and when not. Acts viii. 21. 23. They were able also to inflict miraculous punishments on offenders: and to remove on their repentance the punishments, which had been inflicted. These words will convey nothing of all this to the persons now ordained. But still, when the bishop uses them, they give them, first, an assurance, that according to the terms of that Gospel, which they are to preach, men shall be pardoned or condemned: secondly, a right of inflicting ecclesiastical censures for a shorter or longer time, and of taking them off; which, in regard to external communion, is retaining or forgiving offences. This power, being bestowed for the edification of the Church, must be restrained, not only by general rules of order, but according to the particular exigences of circumstances. But how little soever exerted, the power is inherent in the office of priesthood. And though we are no more infallible in our proceedings and sentences, than temporal judges are in theirs; yet our acts, as well as theirs, are to be respected, as done by competent authority. And, if they are done on good grounds also, "whatever we shall bind or loose on earth, will be bound or loosed in heaven." Matt. xxiii. 18. Nor will other proofs of repentance be sufficient in the sight of God, if submission to the discipline of the Church of Christ, when it hath been offended and requires due satisfaction, be obstinately refused, either from haughtiness or negligence.

ABP. SECKER.

(19.) The Gospel is delivered to a deacon for a reason above assigned; here the priest hath the

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 the Order of Priesthood to others; the Deacons shall be first presented and then the Priests; and it shall suffice that the Litany be once said for both. The Collects shall both be used; first, that for Deacons, then that for Priests. The Epistle shall be Ephesians iv. 7 to 13, as before in this office. Immediately after which, they that are to be made Deacons, shall be examined, and ordained, as is above prescribed. Then one of them having read the Gospel, which shall be either out of Saint Matthew ix. 36. as before in this Office; or else Saint Luke xii. 35 to 38, as before in the form for the Ordering of Deacons, they that are to be made Priests shall likewise be examined, and ordained, as in this Office before appointed.*

whole "Bible delivered to him," with words containing a solemn grant of full power and "authority to preach out of it, and administer the sacraments according to it in the congregation, whereto he shall be appointed." DEAN COMBER.

So that now they have authority, not only to read the Gospel, but to preach the whole word of God, and to minister his holy sacraments, with power and efficacy: the Holy Spirit, which they have now received, being always ready at the execution of the several parts of their office, to make them effectual to the great ends and purposes for which they were appointed. But, although they are by this means made priests of the Catholic Church, and so may effectually administer the word and sacraments in any part of the world; yet nevertheless they are not to do it any where, but in the congregation where they shall be lawfully appointed, that is, by the bishop of the place, who alone can lawfully do it. Bp. Beveridge.

(20.) There is nothing remaining of a material difference between the former office and this, but one proper concluding collect, which seems peculiar to our Church. It contains two kinds of petitions: first, for the ministers, that they may enjoy God's blessing in general, and in particular that they may be holy, in their lives, and successful in all their labours: secondly, for the people, that they may reverently hear the word of God, and in all other acts aim at God's honour and the enlarging of his kingdom.

Dean Comber.



THE FORM OF  
ORDAINING OR CONSECRATING  
A BISHOP. (1.)

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¶ *When all things are duly prepared in the church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be*

*The Collect.*

ALMIGHTY God, who by thy Son Je-

(1.) St. Cyprian, to shew the great use and necessity of a bishop, compares him to the shepherd of a flock, the pilot of a ship, and the ruler among the people: and implies, that, as a flock cannot be fed without a shepherd, a ship steered without a pilot, nor a multitude kept in order without a governor, so neither can a Church be managed or preserved without a bishop: which, being the highest order in the Church, and those who are advanced to it being constituted supreme ecclesiastical rulers, not only over the people, but also over the inferior orders of the Clergy, therefore the holy Scripture gives very strict rules for the choice of bishops, and their admission to this dignity hath been very solemn in all ages: at first, by fasting, prayer, and imposition of hands; and afterwards with more ceremony. The first general Council requires, that three bishops at least shall perform the consecration, which was grounded on those apostolical canons made in the ages of persecution: and that shews the practice, which we still retain, to be very primitive. There is no doubt but there were forms of prayer, and particular supplications for the holy Spirit, used even from the apostles' times, and by their examples. Acts xiii. 3. But those now extant, though some of them be very ancient, yet are of later date. DEAN COMBER.

(2.) Nothing can be more proper to begin the consecration of a bishop than the commemoration of those gifts which Christ gave, and that charge which he laid upon his apostles, the first bishops of his Church; the same charge being incumbent upon bishops now, which was given to the apostles; and, as they have their duty, they need some measure of their assistance. The apostolical office was only temporary, while the Church was

sus Christ didst give to thy holy Apostles (2.) many excellent gifts, and didst charge them to feed thy flocks; (3.) give grace, we beseech thee, to all Bishops, the pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlast-

planting: but the bishops by their appointment were fixed to feed and rule it, after it was settled, unto the end of the world. Hence they were in all antiquity counted the successors of the apostles; and the fathers call the apostles bishops; and as commonly give bishops the title and name of apostles: yea, all bishops were then styled apostolical, and their sees apostolical seats: although of later times the popes and bishops of Rome have arrogantly made a monopoly of those titles. But, this right of succession and community of names being general, doubtless it is very fit, when any are to enter into this venerable order, to commemorate, first, what gifts God through Jesus Christ gave to his apostles, since we may reasonably believe, so far as their office and duty is the same, so far his goodness and bounty will move him to supply them also with gifts suitable to their need. He gave to his apostles many excellent gifts indeed, which St. Paul enumerates: namely, "the word of wisdom and of knowledge, the gift of faith, the power of healing and working miracles, the spirit of prophecy, the skill of discerning spirits, and of speaking as well as interpreting divers tongues." 1 Cor. xii. 8—10. Some of which were miraculous and peculiar to that age, and therefore are now ceased. But those of wisdom and knowledge, and a sound as well as a strong faith, are still necessary, and therefore permanent: so that we may justly beg these gifts for our bishops. DEAN COMBER.

(3.) These words were spoken to St. Peter, but in him the rest were intended; yea, all the successors of the apostles are obliged by this charge as well as they, (John xxi. 16;) and therefore both St. Paul and St. Peter repeat this charge, (Acts xx. 28, 1 Pet. v. 1, 2;) and enjoin the bishops,

ing glory, through Jesus Christ our Lord.  
*Amen.*

† *And another Bishop shall read*

*The Epistle. (4.) 1 Tim. iii. 1.*

THIS is a true saying, If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God? not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

† *Or this:*

*For the Epistle. (5.) 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 befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught

whom they had chosen, to "feed the flock of Christ:" the burden goes with the honour to every bishop, that is or shall be consecrated to the world's end. And therefore we commemorate this, as their present duty: and accordingly pray, that this and every other person, who is called to so great a charge, may have grace to perform it very well.

*Dean Comber.*

(4.) Out of holy Scripture, the rule for our spiritual guides to walk by, there are several portions taken, proper for the several orders of the clergy. The first for the consecration of a bishop is out of the first Epistle to Timothy, (chap. iii. 1, &c.): an Epistle so adapted to this occasion, that in all the old Lectionaries and Ordinals of the Western Church, where Epistles and Gospels are only in use, this portion is always the first: and, where there are seven or eight for variety, that is never omitted; because it contains those divine directions, which the Holy Spirit by St. Paul gave

you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus; to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over 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 all them which are sanctified. I have coveted no

to Timothy, concerning the qualifications of a bishop, and describes all the virtues, which they of that sacred order ought to be endued with, as well as the vices they must be clear from.

*Dean Comber.*

(5.) The Lutheran office for ordination hath part of this portion read on that occasion, namely, ver. 28—31. But I have not observed the use of this whole elegant oration of St. Paul any where but in our Church, which had it not in the first Ordinal of King Edward the Sixth. It was added since with great reason, and so exact propriety, that at first hearing all men must discern nothing can be more suitable at the consecration of a bishop, than this pious and pathetic address of our eloquent and divinely inspired apostle, when he took his last leave of the bishops of lesser Asia: wherein there is so lively and lovely a character of a faithful pastor, as no pencil but his, and none but so guided, could draw.

*DEAN COMBER.*

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 showed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read*

*The Gospel.* (6.) 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 said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or this:*

St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed

(6.) In the Western Church of old they read no other Epistle and Gospel, but those for the day on which the consecration happened. But afterwards one proper portion of the Gospel was fixed to be read: to which, a little after, a second was added for variety. Those that are selected by our Church, which are peculiar to us, are more pertinent to a bishop's consecration, than any of those used abroad. The first of our Gospels being the commission and charge, which Christ gave to St. Peter, and in him, as the ancients note, to all bishops. The other two are the account of that general mission, which our Saviour gave to all his apostles, whose successors the bishops are, as they are severally related by St. John and St. Matthew: concerning which two last it may be noted, that the former respects the authority, which Christ gave them, over those already converted, namely, to "remit or retain their sins," as they found men penitent or impenitent; the latter relates to the power

unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ *Or this:*

St. Matt. 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 things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

¶ *After the Gospel and the Sermon are ended, the elected Bishop, (7.) vested with his rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the holy table; the Bishops who present him saying,*

REVEREND father in God, we present unto you this godly and well-learned man, to be ordained and consecrated Bishop.

¶ *Then shall the Presiding Bishop demand testimonials of the Person presented for Consecration, and shall cause them to be read.*

he gave them to bring men into the Church, by first teaching, and then baptizing them. *Dean Comber.*

(7.) A linen habit peculiar to the bishop, and worn under what we call the chimere. It is certain the use of it is ancient, it being described by Bede in the seventh century. In the following ages the bishops were obliged, by the canon law, to wear their rochets whenever they appeared in public: which practice was constantly kept up in England till the Reformation: but since that time the bishops have not used to wear them at any place out of the Church, except in the parliament-house, and there always with the chimere, or upper robe, to which the lawn-sleeves are generally sewed; which before and after the Reformation, till Queen Elizabeth's time, was always of scarlet silk; but bishop Hooper scrupling first at the robe itself, and then at the colour of it, as too light and gay for the episcopal gravity, it was changed for a chimere of black satin. *WHEATLY.*

¶ *He shall then require of him the following Promise of Conformity to the doctrine, discipline, and worship of the Protestant Episcopal Church.*

In the name of God, Amen. I, N. chosen Bishop of the Protestant Episcopal Church in N. do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America : so help me God, through Jesus Christ.

¶ *Then the Presiding Bishop shall move the congregation present to pray, saying thus to them :*

BRETHREN, it is written (8.) in the Gospel of St. Luke, That our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, That the holy Apostles prayed, before they ordained Matthias to be of the number of the twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany ; save only, that after this place, That it may please thee to illuminate all Bishops, &c., the proper Suffrage shall be,*

THAT it may please thee to bless this our brother elected, and to send thy grace upon him ; that he may duly execute the office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy name ;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer following :*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church ;

(8.) The ground of this short preface to the Litany, and other prayers for the bishop elect, is laid in a sure foundation : namely, the practice first of Christ, and then of his holy apostles, whose custom of praying before they commissioned any to be pastors, and the constant rule of the Church in following their example, is equal even to an express command for us to pray before all sorts of ordinations. So that, though we do believe the present person is inwardly called to this great work by the Holy Ghost ; yet we must by litanies, supplications, and devout prayers, earnestly beg of Almigh-

mercifully behold this thy servant, now called to the work and ministry of a Bishop ; and so replenish him with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Presiding Bishop, sitting in his Chair, shall say to him that is to be consecrated,*

BROTHER, forasmuch as the Holy Scripture and the ancient canons command that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, (9.) which he hath purchased with no less price than the effusion of his own blood ; before we admit you to this administration, we will examine you in certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Church ?

Answer. I am so persuaded.

*The Presiding Bishop.*

ARE you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ ? And are you determined, out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same ?

ty God, to enable him to perform it to his glory, and the salvation of his own and many others' souls.

*Dean Comber.*

(9.) This introduction is to shew, that these necessary interrogatories before the admission of a bishop, are grounded first upon Holy Scripture, even St. Paul's charge to Timothy, concerning his not ordaining any without previous examination. 1 Tim. v. 22. Secondly, this method of asking questions of the candidate for a bishopric is grounded on divers ancient canons, especially on that of the fourth Council of Carthage ; where it is ex-

*Answer.* I am so persuaded, and determined, by God's grace.

*The Presiding Bishop.*

WILL you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and to exhort with wholesome doctrine, and to withstand and convince the gainsayers?

*Answer.* I will so do, by the help of God.

*The Presiding Bishop.*

ARE you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine 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 Presiding Bishop.*

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show 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 Presiding Bishop.*

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's word, and by the order of this Church, is committed to you?

*Answer.* I will so do, by the help of God.

*The Presiding Bishop.*

WILL you be faithful in ordaining, sending, or laying hands (10.) upon others?

*Answer.* I will so be, by the help of God.

pressly required, and where all the particulars to be enquired of, as to his manners, his learning, and especially as to his faith, are set down at large; and, unless he could give an account in all particulars, the metropolitan was not to consecrate him. From this canon, which also cites the place of St. Paul, our Church hath taken this preface, being like also to the most ancient forms used in the Western Church.

DEAN COMBER.

(10.) Since the bishops have the soleright of or-

*The Presiding Bishop.*

WILL you show 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 show myself, by God's help.

¶ *Then the Presiding Bishop, standing up, 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 latter day, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and, kneeling down, Veni, Creator Spiritus, shall be sung or said over him, the Presiding Bishop beginning, and the Bishops, with others that are present, an swering by verses as followeth:*

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.*

¶ *Or this:*

COME, Holy Ghost, eternal God,  
 Proceeding from above,  
*Both from the Father and the Son,*

dainig, doubtless it is very necessary strictly to require a promise from them, at their consecration, that they will faithfully perform this great trust, of ordaining and sending out fit persons to execute the priestly and episcopal offices. For, if they promote any that are heterodox or schismatical in their opinions, weak and unripe in their judgments, or vicious and debauched in their lives, either by negligence in duly examining them before, or, which is worse, by fear or favour be imposed upon, it is

*The God of peace and love ;  
Visit our minds, into our hearts  
Thy heavenly grace inspire ;  
That truth and godliness we may  
Pursue with full desire.  
Thou art the very Comforter  
In grief and all distress ;  
The heavenly gift of God most High ;  
No tongue can it express ;  
The fountain and the living spring  
Of joy celestial ;  
The fire so bright, the love so sweet,  
The unction spiritual.  
Thou in thy gifts art manifold,  
By them Christ's Church doth stand :  
In faithful hearts thou writ'st thy law,  
The finger of God's hand.  
According to thy promise, Lord,  
Thou givest speech with grace ;  
That, through thy help, God's praises may  
Resound in every place.  
O Holy Ghost, into our minds  
Send down thy heavenly light ;  
Kindle our hearts with fervent zeal ;  
To serve God day and night :  
Our weakness strengthen and confirm,  
For, Lord, thou know'st us frail ;  
That neither devil, world, nor flesh  
Against us may prevail.  
Put back our enemies far from us,  
And help us to obtain  
Peace in our hearts with God and man,  
The best, the truest gain ;  
And grant that thou being, O Lord,  
Our leader and our guide,  
We may escape the snares of sin,  
And never from thee slide.  
Such measures of thy powerful grace  
Grant, Lord, to us, we pray ;  
That thou mayst be our Comforter  
At the last dreadful day.  
Of strife and of dissension  
Dissolve, O Lord, the bands,  
And knit the knots of peace and love  
Throughout all Christian lands.  
Grant us the grace that we may know  
The Father of all might,  
That we of his beloved Son  
May gain the blissful sight ;*

And that we may with perfect faith  
Ever acknowledge thee,  
*The Spirit, of Father, and of Son  
One God in Persons three.*  
To God the Father laud and praise,  
And to his blessed Son,  
*And to the Holy Spirit of grace,  
Co-equal Three in One.*  
And pray we, that our only Lord  
Would please his Spirit to send  
*On all that shall profess his name,  
From hence to the world's end. Amen.*

¶ *That ended, the Presiding Bishop shall say,*  
Lord, hear our prayer.  
*Answer.* And let our cry come unto thee.

*Presiding Bishop.*

Let us pray.

ALMIGHTY God and most merciful Father, who, of thine infinite goodness, hast given thine only and dearly beloved Son Jesus Christ, to be our Redeemer, and the author of everlasting life ; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church ; grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee ; and use the authority given him, not to destruction, but to salvation ; not to hurt, but to help ; so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord ; who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Presiding Bishop, and Bishops present, shall lay their hands upon the head of the elected Bishop, kneeling before them, the Presiding Bishop saying,*

RECEIVE the Holy Ghost (11.) for the office and work of a Bishop in the Church

Spirit communicated "for the office and work of a presbyter," the other, "for the office and work of a bishop," and, since the power of binding and loosing was given to the candidate, when he was ordained priest, that is not repeated now, since every bishop must pass through that order first. But, instead of that form, here is added that reasonable admonition of St. Paul to Timothy, to "stir up the

the greatest sin they can possibly commit, and they are answerable for all the ill effects of admitting such, into so holy an employment.

*Dean Comber.*

(11.) The order of priesthood is so near the episcopal, that the words at the admission to both are very much alike : only, because their duty differs in some points, therefore the one hath the

of God, now committed unto thee by the imposition of our hands: In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this imposition of our hands: for God hath not given us the spirit of fear; but of power, and love, and soberness.

¶ *Then the Presiding Bishop shall deliver him the Bible, (12.) saying,*

GIVE heed unto reading, exhortation, and doctrine; thiuk upon the things contained in this book; be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not: hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

¶ *Then the Presiding Bishop shall proceed in*

grace of God, that is now given them by the imposition of hands;" to which the reason of the charge is annexed, namely, because "God hath not given us the Spirit of fear, but of power, and love, and soberness." The consecrated bishop ought firmly to believe, that he doth now receive the gifts and graces of the Holy Spirit, so far as it is necessary for his office: and we see here St. Paul takes it for granted, that imposition of hands did convey it to Timothy; for he hath said, God gave him the Spirit, and his grace, by this rite: and his successors in the dignity have the same need, and the same method is used now. But, lest this privilege should make them proud and negligent, they are first put in mind, that the gifts of the Spirit are like the celestial fire in the Jewish temple, which came from heaven, yet was to be kept alive by human industry, and continually putting on fresh fuel. Even these gifts and graces will be extinguished, if those, who have received them, do not continually endeavour to quicken them by daily and devout prayer, by diligent and constant reading and study, and by being ever employed in all sorts of good works: God doth not give them his Spirit to exempt them wholly from working, but to engage them to co-operate with him; and therefore it is St. Paul's argument for "our working out our own

*the Communion Service; with whom the new consecrated Bishop, with others, shall also communicate.*

¶ *And for the last Collect, (13.) immediately before the Benediction, shall be said this Prayer:*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endure him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be to such as believe a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

salvation with fear and trembling," because "God worketh in us both to will and to do," (Phil. ii. 22, 13:) yea, he calls the omitting to do our parts "receiving the grace of God in vain." 2 Cor. vi. 1. And our Saviour shews that servant was condemned, who only kept his talent safe, but did not improve it. Matt. xxv. 24, &c. *Dean Comber.*

(12.) And to remind him that is consecrated how essential a part of his duty the reading and expounding of it is, the ordainer gives him a strict charge with it, almost in the very words of St. Paul to Timothy, (1 Tim. iv. 13. 15:) which, being indited by the Spirit of God for this very occasion, must be the best for explaining this primitive rite. *Dean Comber.*

(13.) After the communion is over, all the ancient formularies conclude with a collect as we do. That of the Western Church in this place is very like ours in substance: only our form is larger, and expressed in the very words of holy Scripture, and especially in the words of St. Paul, relating to his beloved and lately consecrated bishop Timothy, which cannot but be very proper on this occasion. The particulars take in all the necessities and duties of one, that is admitted to this order: the expressions are plain, and the method clear.

*Dean Comber.*

## THE LITANY AND SUFFRAGES.

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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 all inordinate and sinful affections ; and from all the deceits of the world, the flesh, and the devil ;

*Good Lord, deliver us.*

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

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and

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

*Good Lord, deliver us.*

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

*Good Lord, deliver us.*

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

*Good Lord, deliver us.*

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

*Good Lord, deliver us.*

We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve all Christian Rulers and Magistrates ; giving them grace to execute justice, and to maintain truth ;

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

That it may please thee to bless these thy servants, now to be admitted to the order of Deacons, [or Priests,] and to pour thy grace upon them ; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy name ;

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*



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

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments ;

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children, and to show thy pity upon all prisoners and captives ;

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

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

*We beseech thee to hear us, good Lord.*

Son of God, we beseech thee to hear us.  
*Son of God, we beseech thee to hear us.*

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

*Grant us thy peace.*

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

*Have mercy upon us.*

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

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

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

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

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

*Answer.* Neither reward us according to our iniquities.

*Bishop.*

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful ; mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to naught ; that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

*O Lord, arise, help us, and deliver us, for thy name's sake.*

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

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

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

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

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

With pity behold the sorrows of our  
hearts.

*Mercifully forgive the sins of thy peo-  
ple.*

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 ; gra-  
ciously hear us, O Lord Christ.*

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

*Bishop.*

Let us pray.

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

HERE ENDETH THE LITANY.

THE ORDER FOR THE  
ADMINISTRATION OF THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

---

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

*The Collect.*

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

¶ *Then shall the Bishop, turning to the People, rehearse distinctly the Ten Commandments; and the people, still kneeling, shall, after every commandment, ask God's mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.*

*Bishop.*

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

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

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

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

*Bishop.* Thou shalt not take the name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his name in vain.

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

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

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

*Bishop.* 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.

*Bishop.* Thou shalt do no murder.

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

*Bishop.* Thou shalt not commit adultery.

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

*Bishop.* Thou shalt not steal.

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

*Bishop.* Thou shalt not bear false witness against thy neighbour.

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

*Bishop.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neigh-

bour'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 the Bishop may say,*

Hear also what our Lord Jesus Christ saith :

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind : This is the first and great commandment. And the second is like unto it ; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

¶ Let us pray.

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

¶ *Then shall be read the Collect, Epistle, and Gospel, as they are appointed.*

¶ *Then shall be read the Apostles', or Nicene Creed ; unless one of them have been read immediately before, in the Morning Service.*

¶ *Then shall the Bishop begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient.*

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

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them : for this is the law and the prophets. *St. Matt.* vii. 12.

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

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any

wrong to any man, I restore fourfold. *St. Luke* xix. 8.

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

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

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

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

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

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

Godliness is great riches, if a man be content with that he hath : for we brought nothing into this world, neither may we carry any thing out. *1 Tim.* vi. 6, 7.

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

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

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

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? *1 St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast

much, give plenteously ; if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

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

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

¶ *Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin to be provided by the parish for that purpose ; and reverently bring it to the Bishop, who shall humbly present and place it upon the holy table.*

¶ *And the Bishop shall then place upon the table so much Bread and Wine as he shall think sufficient ; after which, he shall say,*

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

ALMIGHTY and everliving God, who, by thy holy Apostle, hast taught us to make prayers and supplications, and to give thanks for all men : We humbly beseech thee most mercifully [\*to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy divine majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : and grant that all those who do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers ; that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace ; and especially to this congregation here present ; that with meek heart, and due reverence, they may hear and receive thy holy word ; truly serving thee in holiness and righteousness all the days of their life.

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

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *The Bishop shall then say this Exhortation :*

DEARLY beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament ; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent ye truly for your sins past ; have a lively and steadfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men : so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man ; who did humble himself, even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death ; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us, he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father, and the Holy Ghost, let us give, as we are most bounden, continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. *Amen.*

¶ *Then shall the Bishop say to those who come to receive the Communion,*

YE who do truly and earnestly repent you 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, devoutly kneeling.

¶ *Then shall this general Confession be made by the Bishop and all those who are minded to receive the Holy Communion, humbly kneeling,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may 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 Bishop stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Bishop say,*

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

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

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

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

¶ *After which the Bishop shall proceed, saying,*

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Bishop.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then shall the Bishop turn to the Lord's Table, and say,*

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

¶ *Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Bishop and People,*

THEREFORE, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

### PROPER PREFACES.

¶ *Upon Christmas-day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his Mother; and that without spot of sin, to make us clean from all sin: Therefore with angels, &c.

¶ *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious resurrection of thy Son Je-

\* *These words, Holy Father, must be omitted on Trinity Sunday.*

sus Christ, our Lord : For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; and by his death hath destroyed death, and, by his rising to life again, hath restored to us everlasting life : Therefore with angels, &c.

¶ *Upon Ascension-day, and seven days after.*

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

¶ *Upon Whitsunday, and six days after.*

THROUGH Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ : Therefore with angels, &c.

¶ *Upon the Feast of Trinity only, may be said,*

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

¶ *Or else this may be said, the words Holy Father being retained in the introductory address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost the Comforter ; who are one with thee in thy eternal Godhead : Therefore with angels, &c.

¶ *Then shall the Bishop, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following :*

WE do not presume to come to this thy table, O merciful Lord, trusting in our

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

¶ *When the Bishop, standing before the table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands ; he shall say the Prayer of Consecration, as followeth :*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again : For, in the night in which he was betrayed (\*) he

(\*) *Here the Bishop is to take the Paten into his hands.*

took bread ; and when he had given thanks, (†) he brake it, and gave

(†) *And here to break the bread.*

it to his disciples, saying, Take, eat, (‡) this is my Body, which is given

(‡) *And here to lay his hands upon all the bread.*

for you ; do this in remembrance of me. Likewise, after supper, (||) he took the cup ; and

(||) *Here he is to take the Cup into his hands.*

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

(§) *And here he is to lay his hands upon every vessel in which there is any wine to be consecrated.*

sins ; do this as oft as ye shall drink it, in remembrance of me.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make

*The Oblation.*

here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by

*The Invocation.* the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy Almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Here shall be sung a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts, &c.*

¶ *Then shall the Bishop first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, and after that, to the People also in order, into their hands, all devoutly kneeling: and when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Bishop, delivering the Cup, shall say,*

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

¶ *If the consecrated bread and wine be spent before all have communicated, the Bishop is to consecrate more, according to the form before prescribed, beginning at—All glory be to thee, Almighty God—and ending with these words—partakers of his most blessed Body and Blood.*

¶ *When all have communicated, the Bishop shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.*

¶ *Then shall the Bishop say the Lord's Prayer, the People repeating after him every petition.*

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

¶ *After which shall be said as followeth:*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our



Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said, or sung, all standing, Gloria in Excelsis, or some proper Hymn from the Selection.*

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

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

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

¶ *Then the Bishop shall let them depart with this blessing:*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always, *Amen.*

¶ *If any of the consecrated bread and wine remain after the Communion, it shall not be carried out of the Church; but the Bishop and other communicants shall, immediately after the blessing, reverently eat and drink the same.*

¶ HERE ENDETH THE ORDER FOR THE ADMINISTRATION OF THE HOLY COMMUNION.

THE FORM OF CONSECRATION  
OF  
A CHURCH OR CHAPEL;\*

According to the Order of the Protestant Episcopal Church in the United States of America, as established by the Bishops, the Clergy, and Laity of said Church, in General Convention, in the month of September, A. D. 1799.

† *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present, shall go up the aisle of the Church or Chapel, to the Communion table, repeating the 24th Psalm alternately, the Bishop one verse, and the Clergy another.*

Psalm xxiv.

THE earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

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

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

4 Even he that hath clean hands and a pure heart; and that hath not 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.

† *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of donation and endowment, if there be any, presented to him, and then standing up and turning to the congregation, shall say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhal- lowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father: Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

† *Then the Bishop kneeling, shall say the following Prayer:*

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the

\* The "Form of Consecration of a Church or Chapel" was adopted by the General Convention of 1795. It is substantially the same with a service composed by Bishop Andrews, in the reign of James the 1st. It is commonly used by the English Bishops in such Consecrations; but without the authority of any Convocation or Act of Parliament

heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy name, to offer up their praises and supplications unto thee; vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy word, for celebrating thy holy sacraments, for offering to thy glorious majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy name, and for the performance of all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual, through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the congregation, shall say.*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as a living member of Christ's Church, and may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows which they made, or which were made for them by their sureties at their Baptism, and thereupon shall be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy holy word which shall be read and preached in this

place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of matrimony, may faithfully perform and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

Grant, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them: All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ *Then, the Bishop sitting in his chair, the sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion table; after which the Bishop shall say,*

BLESSED be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants, to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed name, through Jesus our Lord. *Amen.*

¶ *After this the Minister appointed is to read the service for the day.*

PROPER PSALMS.

*Psalm lxxxiv. Psalm cxxii. Psalm cxxxii.*

PROPER LESSONS.

FIRST. 1 *Kings*, chap. viii. verse 22 to verse 63.

SECOND. *Heb.* chap. x. verse 19 to verse 26.

¶ *Morning Prayer being ended, there shall be sung from the Book of Psalms, in Metre, Psalm xxvi. verses 6, 7, 8, with the Gloria Patri.*

¶ *The Bishop shall then proceed to the Commu-*

*nion Service. The following shall be the Collect, Epistle, and Gospel, for the occasion :*

*The Collect.*

O MOST glorious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us ; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking ; receive the prayers and intercessions of all those thy servants, who shall call upon thee in this house ; and give them grace to prepare their hearts to serve thee with reverence and godly fear ; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness ; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

*The Epistle.* 2 Cor. vi. verse 14 to verse 17.

BE ye not unequally yoked together with unbelievers : For what fellowship hath righteousness with unrighteousness ? And what communion hath light with darkness ? And what concord hath Christ with Belial ? Or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ? For ye are the temple of the living God : as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

*The Gospel.* St. John ii. verse 13.

AND the Jews' Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep,

and doves, and the changers of money sitting : and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changers' money, and overthrew the tables, and said unto them that sold doves, Take these things hence ; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *Then shall be said or sung the 100th Psalm.*

¶ *Here shall follow the Sermon.*

¶ *The Sermon being ended, the Bishop shall proceed in the service for the Communion, if it is to be administered at that time.*

¶ *After the Communion, or, if it is not administered at that time, after the Sermon, and immediately before the final blessing, the Bishop shall say the following Prayer :*

BLESSED be thy name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth ; bless, we beseech thee, the religious performance of this day, and grant that in this place now set apart to thy service, thy holy name may be worshipped in truth and purity through all generations, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord ; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

AN OFFICE OF  
 INSTITUTION OF MINISTERS,\*  
 INTO PARISHES OR CHURCHES;

Prescribed by the Protestant Episcopal Church in the United States of America; established in General Convention of the Bishops, the Clergy, and Laity, 1804; and set forth, with alterations, in General Convention, 1808.

¶ *The Bishop having received due notice of the election of a Minister into a Parish or Church, as prescribed by the Canon "concerning the Election and Institution of Ministers," and being satisfied that "the person chosen is a qualified minister of this Church," may transmit the following Letter of Institution, for the proposed Rector or Assistant Minister, to one of his presbyters, whom he may appoint as the Institutor.*

¶ *In any Diocese the concluding paragraph in the Letter of Institution may be omitted, where it interferes with the usages, laws, or charters of the Church in the same.*

*To our well-beloved in Christ, A. B. Presbyter, Greeting :*

*Sigillum.* WE do by these presents give and grant unto you, in whose learning, diligence, sound doctrine, and prudence, we do fully confide, our license and authority, to perform the office

*Signal.* of a Priest, in the parish [or church] of *E.* And also hereby do institute you into said parish, [or church,] possessed of full power to perform every act of sacerdotal function among the people of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector [or Assistant Minister, *as the case may be*] of parish, [or church,] you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them: of all which you will give us due notice: and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connexion between you and them, we, your Bishop, with the advice of our presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at this day of A. D. and in the year of our consecration.

¶ *In the case of a Minister to be instituted in a Diocese in which there is no Bishop, the clerical members of the Standing Committee shall send the following Letter of Institution, for the proposed Minister, to the presbyter whom they may appoint as Institutor :*

*To our well-beloved in Christ, A. B. Presbyter, Greeting :*

*Sigil.* WE do by these presents authorize and empower you to exercise the office of a Priest in the parish [or church] of *E.* And by virtue of the power vested in us, do institute you into said parish [or church,] possessed of full power to perform every act of sacerdotal function among the people of the same: you complying with the rubrics and canons of the Church.

And as a canonically instituted Priest into the office of Rector [or Assistant Minister, *as the case may be*] of parish, [or church,] you are to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to the ecclesiastical authority of the Church here, and to the Chief Bishop and Sovereign Judge of all hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so you have our authority to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed

\* The "Office of Institution" was first adopted by the General Convention of 1804, and finally established by the Convention of 1808; the name being changed from "Induction" to "Institution," and its use being made to rest on recommendation, and not on requisition, as at first.



¶ *Then shall be said or sung the following Anthem:*

*Laudate nomen.*

O PRAISE the Lord : laud ye the name of the Lord ; praise it, O ye servants of the Lord. *Psalm cxxxv. verse 1.*

2 Ye that stand in the house of the Lord ; in the courts of the house of our God. *Verse 2.*

3 O praise the Lord ; for the Lord is gracious : O sing praises unto his name ; for it is lovely. *Verse 3.*

4 The Lord is gracious and merciful ; long-suffering and of great goodness. *Psalm cxlv. verse 8.*

5 The Lord is loving unto every man, and his mercy is all over his works. *Verse 9.*

6 All thy works praise thee, O Lord ; and thy saints give thanks unto thee. *Verse 10.*

7 The Lord doth build up Jerusalem, and gather together the outcasts of Israel. *Psalm cxlvii. verse 2.*

8 He healeth those that are broken in heart, and giveth medicine to heal their sickness. *Verse 3.*

9 The Lord's delight is in them that fear him, and put their trust in his mercy. *Verse 11.*

10 Praise the Lord, O Jerusalem ; praise thy God, O Zion. *Verse 12.*

11 For he hath made fast the bars of thy gates, and hath blessed thy children within thee. *Verse 13.*

12 He maketh peace in thy borders, and filleth thee with the flour of wheat. *Verse 14.*

13 He is our God, even the God of whom cometh salvation : God is the Lord by whom we escape death. *Psalm lxxviii. verse 20.*

14 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. *Verse 35.*

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.

*Minister.* The Law was given by Moses ;

*People.* But grace and truth came by Jesus Christ :

*Min. & Peo.* Who is God over all, blessed for evermore. Amen.

*Let us pray.*

MOST gracious God, the giver of all

good and perfect gifts, who, of thy wise providence, hast appointed divers Orders in thy Church ; give thy grace, we beseech thee, to thy servant, to whom the charge of this congregation is now committed ; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great name, and the benefit of thy holy Church, through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the ministers of apostolic succession to the end of the world, be graciously pleased to bless the ministry and service of him, who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy name. May the words of his mouth, and the meditation of his heart, be always acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, sanctifier of the faithful, visit, we pray thee, this congregation with thy love and favour ; enlighten their minds more and more with the light of the everlasting Gospel ; graft in their hearts a love of the truth ; increase in them true religion ; nourish them with all goodness ; and of thy great mercy keep them in the same, O blessed Spirit, whom with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

*Benediction.*

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. *Amen.*

¶ *Then shall the instituted Minister kneel at the Altar, to present his supplication for himself, in this form :*

O LORD, my God ! I am not worthy that thou shouldest come under my roof ; yet thou hast honoured thy servant with appointing him to stand in thy house, and to serve at thy holy altar. To thee and to thy service I devote myself, soul, body, and spirit,—with all their powers and faculties. Fill my memory with the words of thy law ; enlighten my understanding with the illu-

mination of the Holy Ghost ; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy sacraments, and by my life and doctrine set forth thy true and lively word. Be ever with me in the performance of all the duties of my ministry ; in prayer, to quicken my devotion ; in praises, to heighten my love and gratitude ; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy word. Grant this for the sake of Jesus Christ thy Son, our Saviour.

¶ *The instituted Minister, standing up, shall say,*

The Lord be with you.

*Answer.* And with thy spirit.

*Let us pray.*

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone ; grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially, to this congregation present, give the abundance of thy grace ; that with

one heart they may desire the prosperity of thy holy apostolic Church, and with one mouth may profess the faith once delivered to the saints. Defend them from the sins of heresy and schism ; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant 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 ; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting, through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost, one God, world without end. *Amen.*

¶ *Then shall follow the Sermon : and after that the instituted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his congregation ; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God speed.*

¶ *When the Bishop of the Diocese is present at the institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter ; and may perform such other duties herein assigned the Instituting Minister as he may choose.*

## A PRAYER TO BE USED AT THE MEETINGS OF CONVENTION.

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

tify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death ; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour. *Amen*

*Note to the Service for the Institution of Ministers.*—In the above service there occurs several times the following phrase—“Rector or Assistant Minister.” In each case it should read—“Rector, Associated Rector, or Assistant Minister.”



# FAMILY PRAYERS

FOR

## EVERY DAY IN THE WEEK.

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*In connexion with each of the following Family Prayers, either at the commencement or at the end, the Lord's Prayer may be used. Also, on Occasions of unusual public interest; or, if the family is visited with affliction, or is incited to special acts of pious gratitude—whether on account of any one of their own number, or of their absent friends—may be used, near the close of either of the following Prayers, from the Occasional Prayers and Thanksgivings in the body of the Work, such appropriate Collects as are there found.*

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### THE LORD'S PRAYER.

OUR FATHER, who art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done on earth, as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive those who trespass against us: And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

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### SUNDAY MORNING.

ALMIGHTY God, Creator of all things, Judge of all men, who art also the merciful Father of all thy creatures; we adore thee for thy great goodness in providing for our temporal necessities, and more especially we bless thee for the rich provision which thou hast made for the welfare of our immortal souls.

O, thou who hast commanded us not to forsake the assembling of ourselves together on thy holy day, grant that we may this day imitate the heavenly host, in fervently worshipping thee, O God, our heavenly Father; and thee, O Christ, our advocate, our righteousness, our redeemer; and thee, O Holy Spirit, the comforter and sanctifier of the Church. Dispose us duly to reverence thy holy Sanctuary. Inspire us with just conceptions of the divine Being, and of the nature of those holy exercises in which we are called upon to engage. Let thy quickening Spirit render us serious, devout, and attentive in every part of thy sacred service.

While we confess our sins, open thou our understandings, we pray thee, that we may realize the sanctity of thy character, the holiness of thy law, and the extent and aggravations of our guilt. Call back to our remembrance our secret faults, and direct our

attention to those sins which most easily beset us, that we may feel a godly sorrow for our transgressions, and pour forth our hearts to thee in a sincere repentance.

Accompany, we beseech thee, the reading and preaching of thy most holy word with the power of thy own Spirit. May we listen to it with reverence, and may we be incited to practise all our duties with fidelity. May we be so awed by the terrors of the Lord that we may lay to heart the things which we hear, and so affected with a sense of thy mercies, and the fullness of thy promises, that we may be encouraged to lay hold on the hope set before us in the Gospel, and to give all diligence to make our calling and election sure.

Enable us to join in the Prayers of thy people, with devout and contrite hearts. When we offer our intercessions for our fellow-men, may we be deeply affected with a sense of their wants, as well as mindful of the abundance of thy mercies, and may we be fervent in our desires and prayers for their relief. And when we ask for mercy and forgiveness for ourselves, for renovation of heart, and for holiness of life, may we do it with an earnestness and sincerity suited to the greatness of our necessities, and the value of thy favours.

When we offer our praises and thanksgivings unto thee, may we do it with such affection and devotion of heart that thou mayest accept our bounden duty and service. O, make all thy goodness to pass before us; and excite in us such a lively remembrance of the multitude of thy mercies towards us, that our souls may be filled with gratitude and love, and that we may praise thy holy name with joyful lips.

Uphold us with thy free Spirit, we beseech thee, through every portion of the services of the sanctuary, that we may be satisfied with the pleasures of thy house, and that we may offer thee a pure offering in righteousness. Quicken in us good desires. Inspire us with holy resolutions. May our faith be increased by our devotions, and may we obtain light to guide, and strength to assist us, in all the duties of life.

Let thy blessing everywhere accompany the preaching of thy holy Gospel. Pour down the abundance of thy grace on the Ministers of Christ, and on the people of their charge. May careless sinners be awakened to a sense of their danger. May unbelievers be convinced. May the young be guided in the right way; and may weak and afflicted souls be comforted. May the borders of thine universal Church be enlarged. and may its members be built up in faith, and hope, and love.

Hear us, we beseech thee, O Lord, in these our intercessions and prayers, for the sake of Jesus Christ, our only 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.*

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## SUNDAY EVENING.

ALMIGHTY AND EVERLASTING GOD, we bless thee for thy great goodness in creating, and preserving, and redeeming us; and for all the various mercies which thou hast dispensed to us, from the beginning of our lives to the present moment. We adore thee as the Author of all things; but especially as our Father and our friend, the God of our lives, the source of our hopes, and the giver of every spiritual, as well as every temporal good.

We desire to praise thee, on this thy holy day, for the gift of Jesus Christ thy Son ; by whom we obtain pardon of our sins, and all things necessary for our salvation. We thank thee that he has descended into our world ; that he has set us a perfect example by his holy life ; that he has made atonement for our sins by his painful death ; and that, by his resurrection from the dead, he has given assurance that he is able to raise our bodies from the dust, and to exalt us, both body and soul, to his own right hand in the kingdom of Heaven.

We pray thee, O Lord, to impress deeply on our minds these solemn truths, that we may not forget them amidst the cares and occupations of the world ; but may be daily reminded of our Christian privileges, as well as of the duties to which we are called. Convince us of the vanity of the world, of the shortness of life, and of the unspeakable importance of eternity. Save us from indifference, and thoughtlessness, and levity, as well as from more grievous transgressions and sins. Purify our hearts by thy Holy Spirit, and teach us habitually to remember that thou seest our most secret thoughts, and requirest truth in the inward parts.

O Lord, we beseech thee to stir up within us devout affections, whenever we call upon thy holy name. Pardon whatever has been displeasing to thee in our services this day. Overlook what has been wanting in us, and forgive what has been amiss, though we should be too blind ourselves to perceive it. If there be defilement in our most holy things, wash it away, we pray thee, in the fountain opened for sin and for uncleanness. Accept our imperfect devotions, through the mediation of our divine High Priest, and may our unworthy services come up before thee, hallowed with the acceptable incense of his merits.

We pray thee, for Christ's sake, to fulfil all the requests we have presented before thee this day, as may be most expedient for us. O, give us grace and strength to live more conformably to thy will, in all righteousness and holiness. Let the benefit of every act of worship be manifested in our hearts and lives. May the influence of the good impressions made upon us in thy sanctuary, become apparent in our sincere love to God and man ; in our abhorrence of all that is evil, and in our cleaving to all that is good. May every holy temper which we have this day sought, shine forth in all our conversation, and may our lives be a transcript of the graces we ask in our prayers.

We beseech thee, O Lord, to let thy blessing rest upon all the worshipping assemblies, which have this day sought thee in thy holy sanctuaries. May the words which they have heard, be so inwardly grafted in their hearts, that they may bring forth in them the fruit of good living, to thy glory.

We desire now particularly to commend to thy favour all who are connected with us by the ties of kindred or affection. May none of them lightly esteem the duties of this holy day, nor any of thy requirements, but may they all worship and serve thee in spirit and in truth.

We beg thy mercy upon all those nations which are yet sitting in darkness and the shadow of death. Bestow thy especial blessings on all those who are labouring to extend to them the knowledge of a crucified Redeemer. Open the hearts of the heathen to receive thy Gospel in the love of it. Let every wilderness at length blossom as the rose. Let light spring up to them who have long sat in darkness. And hasten the time when the knowledge of the Lord shall cover the earth, as the waters cover the sea.

Into thy hands, O Lord, we now commit ourselves ; beseeching thee to hear these our imperfect prayers and intercessions, for the sake of Jesus Christ, our only Mediator and Redeemer. *Amen.*

The grace of our Lord Jesus Christ, &c.

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MONDAY MORNING.

ALMIGHTY AND EVERLIVING GOD, by whose gracious providence all our affairs are daily ordered and directed ; incline thine ear to us, thy dependant creatures, to whom thou hast vouchsafed the light of another day. Help us to present our petitions with faith in thy promises, and resignation to thy holy will. Pardon our ignorance in asking, and give us such knowledge of thy will, and of our own wants, that we may obtain those things that are needful for us, to the glory of thy name, through Jesus Christ our Lord. *Amen.*

ALMIGHTY FATHER, who of thy tender mercy in Christ Jesus, dost grant forgiveness of sins to all those who with hearty repentance and true faith turn unto thee, we beseech thee favourably to regard us, thy servants, who now present ourselves before thee confessing our sins, and deeply lamenting our transgressions. O be merciful unto us, we beseech thee. For thy Son Jesus Christ's sake, pardon our offences ; and so assist us by thy grace that we may never again wickedly sin against thee. Purify our affections, and subdue in us every unholy principle, and every evil temper. May we so see our manifold errors as diligently to amend them ; and so feel our frailty as ever to lean on thy promised help.—Imbue our minds with those treasures of saving wisdom and spiritual consolation, which are contained in holy scripture. Give us a right understanding of thy Word, and so impress its truths on our hearts and consciences, that we may be fully armed for every spiritual conflict, and thoroughly furnished unto all good works. We now commend ourselves to thy gracious keeping this day, and for the remainder of our lives—beseeching thee that all our thoughts, and words, and actions, may be blameless in thy sight. Replenish our hearts with good desires and holy resolutions, and grant that, by the assistance of thy Holy Spirit, we may bring the same to good effect, through Jesus Christ our Lord. *Amen.*

O GOD, the fountain of all mercies, and Father of all mankind ; regard with an eye of favour, we beseech thee, all sorts and conditions of men ; and, from the abundance of thy goodness, mete out to them thy mercies, according to their several necessities. Guide and bless thy Universal Church. Increase its purity, and extend its influence, till the saving truths of thy Gospel shall be proclaimed in every land, and the world shall be filled with the glory of thy name. Bless, we beseech thee, the portion of thy holy Church to which we belong. Send down upon its Bishops and Pastors, and upon the Congregations committed to their charge, the healthful spirit of thy grace ; and that they may truly please thee, pour upon them the continued dew of thy blessing. Bless the President of these United States, and all others in authority ; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy ways. Bless, we pray thee, all institutions of Christian education throughout our land, and make them the means of furthering the cause of sound learning, and true religion ; to the setting forth of thy glory, and the salvation of our fellow-men.

We now commit ourselves, and all our concerns, to the protection and keeping of thy good providence, for the residue of this day. Give us health and strength for the discharge of our several duties. Keep us constantly mindful of the value of life, and so sensible of its brevity, that we may improve each passing moment in doing thy will, and in preparation for the life to come.

Hear us, we beseech thee, most merciful Father, in these our supplications, for the sake of Jesus Christ, our Lord. *Amen.*

*The grace of our Saviour*

## MONDAY EVENING.

ALMIGHTY GOD AND HEAVENLY FATHER, who art more ready to hear than we are to pray, and art ready to give more than we either desire or deserve, grant that we may seek such things only as are for the glory of thy holy name. Whenever we approach thy mercy-seat, deliver us from unsanctified affections, and wandering minds, and inspire us with filial confidence, fervent devotion, and holy love. Let the truths of thy holy Word enlighten our understandings, and sanctify our hearts. And so strengthen us by thy grace, that relying on thy promises, and obeying thy commandments, we may finally attain eternal life through Jesus Christ our Lord. *Amen.*

MOST GRACIOUS GOD, AND MERCIFUL FATHER, we beseech thee to have compassion on us, who now present ourselves before thee, confessing our sins. We have this day broken thy holy laws, and been unmindful of our duties. We have followed, too much, the devices and desires of our own hearts. O Lord, enter not into judgment with us for our sins. Deal not with us according to our iniquities, but according to the abundance of thy mercy. Renew in us a fervent love to thee. Make our hearts the habitation of thy Spirit, and adorn us with all heavenly graces. Bless us as a family, and unite all our hearts in the love, and fear, and praise of thy holy name. As we now rest from the business of the day, cause us to rest from all worldly thoughts and anxious cares; and relying on thy gracious promises, to commit our souls, and all our concerns, to thy fatherly keeping. We ask all these blessings in the name of thy Son, our Saviour Jesus Christ. *Amen.*

ALMIGHTY AND EVERLIVING GOD, by whose goodness we are preserved and defended, day by day, regard us, we beseech thee, with thy favour, and grant us every needful blessing. Set us free from the bondage of all inordinate affections, and all unholy passions. Sanctify all the dispensations of thy providence to our growth in grace, and in the knowledge of our Lord Jesus Christ. May thy peace, ruling in our hearts, subdue in us all sinful affections, and may thy grace bring forth in us the fruits of righteousness, to the glory of thy name. Make us ever mindful of the uncertain measure of our days; that pressing toward the mark, for the prize of our high calling, we may ever be found ready, and looking for the coming of our Saviour Jesus Christ; that when, at last, he shall come to judge the world, we may be found in the number of thy faithful children, and inherit thy glorious kingdom, through the merits and mediation of the same, thy son Jesus Christ our Lord. *Amen.*

O MERCIFUL FATHER, LORD OF HEAVEN AND EARTH, receive, we beseech thee, our humble and hearty thanks for our preservation, and for all the mercies of another

day. We bless thee for every gift which thou hast bestowed upon us, for every deliverance thou hast granted us from danger and temptation, for the measure of health that we enjoy, for food and raiment, and every other temporal good. But especially we would praise and bless thee for our spiritual benefits; for the revelation of thy will, for the gift of the Holy Ghost, and for the redemption of the world through thy Son Jesus Christ; beseeching thee, that a sense of these thy mercies may, through thy grace, so affect our hearts, as to bring forth in us the fruits of righteousness in every action of our lives, to thy honour and glory, through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, &c.

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### TUESDAY MORNING.

O ALMIGHTY GOD, AND HEAVENLY FATHER, of whose only gift it cometh that we can render unto thee acceptable service, sanctify our hearts, at this time, that we may worthily magnify thy holy name. Let thy merciful ears be open to our petitions, which we now present at thy throne of grace. As by reason of our own darkness and frailty, we need thy hand to uphold us, lest we fall, and thy wisdom to direct us, lest we go astray, be graciously pleased to grant us, this morning, more than we know how to ask, or are worthy to receive. Sow in our hearts the incorruptible seed of thy word, that being regenerated to a lively hope, we may abound in faith and charity, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord. *Amen.*

O ETERNAL GOD, who hast declared thyself merciful and long suffering, pardoning iniquity, transgression, and sin; we beseech thee to have mercy upon us, who by our manifold sins have justly deserved thy wrath and indignation. Pardon us, for his sake who hath died for us, and give us grace hereafter to do thy will. Enlighten our understandings, that we may learn our duty from thy holy Word, and purify our affections that we may delight to run in the way of thy commandments. Deliver us from pride and envy, from falsehood and hypocrisy, from inordinate love of the world, and from slothfulness in thy service. Enable us to discharge the duties of our several stations, with a single eye to thy glory, and an humble dependance on thy gracious help. Prosper us in our lawful pursuits, and grant unto us all such temporal blessings as our necessities require. But above all, we beseech thee to enrich our souls with spiritual graces, and to give us grateful hearts for all thy mercies. We ask every blessing for Jesus Christ's sake. *Amen.*

O GOD, whose tender mercies are over all thy works, have compassion, we beseech thee, upon all estates of men, and cause the light of thy Gospel to shine upon all nations. Bless thy universal Church, and grant that every member of the same may serve thee faithfully. Enlighten with true wisdom all Bishops and other Ministers, that they may worthily fulfil the duties of their holy calling. Give the abundance of thy grace to all Christian rulers and magistrates, that they may govern in thy fear, and discharge with fidelity the duties of their several stations. Bless us, as a Christian family, and extend thy mercies to all our dear friends and relations. Finally, we commend to thy mercy the poor, the sick, and the afflicted, and beseech thee to grant them the consolations of thy grace, and a timely relief from their sufferings. These, and all other mercies, for them,

for ourselves, and for all mankind, we humbly ask in the name, and through the mediation of Jesus Christ our Lord. *Amen.*

O GOD, THE FATHER OF ALL MERCIES, accept our hearty thanks for every blessing, temporal and spiritual, of which we are at this time the unworthy partakers. We praise and bless thee, as the fountain of life and health, of peace and truth, of rest and quietness, of grace and holiness. All glory be to thy name that we are permitted to approach thee, on a throne of grace, encouraged by thine own promises; and that we have an advocate with thee, who is also the propitiation of our sins. Help us to praise thee for the inestimable gift of thy Son; and enable us evermore to rejoice in the comforts of thy Holy Spirit, through the same Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, &c.

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TUESDAY EVENING.

MOST GRACIOUS GOD, who of thine infinite love hast given us a revelation of thy will in Holy Scripture, help us so to receive and to obey it, that serving thee acceptably in this life, we may, in the end, obtain life everlasting. Vouchsafe, by thy wise and gracious teaching, so to shew us our wants, and admonish us of our dependance, that we may now and ever lean on thy most ready help. Relieve our necessities, nourish us with all goodness, and let our souls be always joyful in thy salvation, through Jesus Christ our Lord. *Amen.*

O MERCIFUL GOD, be gracious, we pray thee, to thy servants who turn to thee, confessing their sins. We are not worthy so much as to lift up our eyes unto thee, for we have sinned against thee by thought, word, and deed. O Lord, have mercy upon us. Pardon our sins, and sanctify our hearts, for his sake who hath redeemed us by his most precious blood; and grant that we may ever hereafter serve and please thee in newness of life, through the same thy son Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, who art always more ready to hear than we to pray, and art wont to give more than we desire or deserve, make us truly humble and penitent, under a sense of our frailty and our guilt. Comfort us with the abounding of thy pardoning mercy. Reveal afresh in our souls the love of Christ, and the hope of glory. Deliver us from an evil heart of unbelief; from self-dependance and self-righteousness, and from whatever estranges our souls from thee, deadens our interest in the precious blood of Christ, or causes us to grieve thy Holy Spirit. Purify our hearts from all sinful affections, from worldly anxieties, and distressing cares, and ever keep us steadfast in thy fear and love. Grant us such temporal blessings as thy wisdom shall see expedient for us; and may thy good providence, which has guarded us during the past day, be our protection through the coming night.—We beseech thee, moreover, to protect and bless our relatives and friends, and to pardon our enemies. Relieve the necessities of all thy creatures. Bless our civil rulers, and guide their counsels and endeavours in the way of righteousness. Pour down the graces of thy Holy Spirit on all the Bishops and other Pastors of thy Church; and to all thy people give thy heavenly grace, that they may keep always a conscience void of offence towards thee, and towards men. We now commend ourselves to thy holy keeping

during the coming night, and for the remainder of our lives. Grant, we beseech thee, that daily living in a patient waiting for the coming of the Lord, we may repose every night under the shadow of thy wings, and, in a peaceful hope of a blessed resurrection at the morning of *his* coming, who with thee and the Holy Ghost, art ever one God, world without end. *Amen.*

ALMIGHTY AND ETERNAL GOD, who keepest covenant and mercy with them that love thee, we bless thy holy name that in thy great mercy thou hast seen fit to visit us with thy salvation, to redeem us from sin, and to give us the hope of eternal glory, through Jesus Christ. Blessed be thy name also for thy sustaining and protecting providence, and for thy long-suffering and forbearance towards us. Give us, we pray thee, such a sense of all these thy mercies, that our thankfulness may appear in an humble and steadfast obedience to thy laws, all the days of our life, through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, &c.

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### WEDNESDAY MORNING.

ALMIGHTY GOD, OUR HEAVENLY FATHER, we beseech thee favourably to regard us, thy servants, who would now direct our prayers to thee. Enlighten our minds, and strengthen our faith, that we may present our petitions according to thy will, and in dependance on thy gracious promises. 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 Jesus Christ our Lord. *Amen.*

ALMIGHTY AND ETERNAL GOD, vouchsafe, we beseech thee, graciously to receive these our supplications, and grant that we who justly deserve to be punished for our offences, may mercifully be relieved by thy grace; and, being daily renewed thereby, to true repentance and faith, may walk before thee with all godly circumspection, and in peaceful confidence. Let a firm trust in thy never-failing love, be so joined with a hearty contrition for our sins, that we may neither sink into despondency through a sense of our unworthiness, nor be excited to presumption by the expectation of the bounties of thy grace. Help us to live ever mindful of our immortality; and regarding this life as a state of discipline and probation for the next, may we be enabled, through the aid of thy Holy Spirit, to subdue our corrupt propensities and evil passions, and daily increasing in purity and holiness, may we be at length prepared for thy heavenly and eternal kingdom. Guide and bless us through the day on which we have entered. Defend us from all perils and dangers, and give us strength to resist every temptation that may beset us. May we pass the day, and the remainder of our life, in thy fear and love—discharging the duties of our several stations as those who must render an account, and yielding in all things a ready obedience to thy holy will and commandments. We offer these petitions in the name of Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, who hast commanded us to make prayers and supplications for all men; we beseech thee to have compassion upon the nations that sit in darkness, and to cause the light of thy Gospel to shine upon them. Bless thy holy Church universal. Remove from it all errors and corruptions, all heresy and schism, all dissensions and divi



sions, and let love, and charity, and peace, be seen in the lives of all its members. Bless all in authority over us, and make them rulers for good to thy Church and people. Be gracious to our relations, benefactors and friends. Regard in mercy all those who are in trouble, sorrow, need, sickness, or any other adversity. Comfort, strengthen, and relieve them, and in thy due time give them a happy deliverance. We ask these favours through the merits and intercession of Jesus Christ our Lord. *Amen.*

**ALMIGHTY FATHER OF ALL OUR MERCIES**, we yield thee hearty thanks that thou hast kept us to the beginning of this day from numerous evils that we most justly have deserved, and that thou hast dispensed to us unnumbered blessings which we have not been worthy to receive. Every morning thy mercies are renewed to us, and every evening bears witness of thy goodness through the day. Make us duly grateful for all thy temporal mercies, but above all for thine inestimable love in the redemption of our souls, and the state of grace and salvation to which thou hast called us. O Lord, continue still and keep us in this grace, nor any more let us grieve thy blessed Spirit, who with thee, and thy Son our only Saviour, liveth and reigneth, ever one God, world without end. *Amen.*

The grace of our Lord Jesus Christ, &c.

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WEDNESDAY EVENING.

**O ETERNAL GOD**, who hast given us thy holy word to direct us in the way of life, enable us, we beseech thee, through the influences of thy Holy Spirit, so to receive its saving doctrines and precepts, that we may be delivered from all errors and heresies, and walking religiously in faith and good works, may finally be prepared for everlasting felicity, through Jesus Christ our Lord. *Amen.*

**ALMIGHTY AND MOST MERCIFUL FATHER**, who desirest not the death of a sinner, but rather that he should turn from his wickedness and live, we acknowledge and confess before thee our manifold sins and wickedness. We have erred and strayed from thy ways. We have not loved thee with our whole heart, neither have we walked in the way of thy commandments. We acknowledge our guilt in every neglect of duty, as well as in every actual transgression;—in every sinful thought we have imagined, in every evil temper we have indulged, in every wicked action we have committed.—O Lord, enter not into judgment with us for our iniquities; but, for thy Son Jesus Christ's sake, pardon our sins, and give us grace ever hereafter to live a godly, righteous, and sober life, to the glory of thy name, through the same Jesus Christ our Lord. *Amen.*

**O GOD, THE FOUNTAIN OF ALL GOODNESS, AND GIVER OF ALL SPIRITUAL GRACE**, look with compassion on us, thy dependant creatures. Strengthen, comfort, and relieve us, according to our several necessities. Give us humble and contrite hearts, sincere repentance, and a living faith in Christ. Clothe us with humility, meekness, and charity. Create in us those holy dispositions and heavenly desires which may fit us for the society of angels, and the spirits of just men made perfect. We humbly beseech thee also to grant us such temporal blessings as thy wisdom shall see to be necessary and convenient for us. Strengthen us for the duties of our several stations. Sustain us in sickness and adversity; and when the labours of this mortal life are ended, receive us into the mansions of ever-

lasting rest.—We pray thee, O Lord, to look with an eye of mercy upon our fellow men. Make thy way to be known upon earth, thy saving health among all nations. Unite both Jews and Gentiles into one fold under one Shepherd. Multiply grace, mercy and peace, to all who love our Lord Jesus Christ in sincerity. Bless the land in which we live, and cause us to be a religious, that we may be a happy people. Bless all our dear relatives and friends, and grant that they may enjoy the peace of those who make their God their trust. We commend ourselves to thy keeping during the silent watches of the night, and when we awake again, let our thoughts ascend to thee in praise and thanksgiving, through Jesus Christ our Lord. *Amen.*

O God, whose mercies are renewed to us day by day, we give thee humble and hearty thanks for all the blessings, spiritual and temporal, which we have received this day, and during the whole of our lives. We adore and praise thee for our being, for our preservation, for our health and friends, for the beauties and bounties of nature, and for all the gifts of thy providence. But more especially would we praise thee for the riches of thy grace, in revealing to us the knowledge of thy will, and the hope of eternal life, through the redemption purchased by the precious blood of Christ. Mercifully grant, we beseech thee, that a sense of thine infinite goodness may constrain us to love and serve thee, and seek to magnify thy holy name, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

The grace of our Lord Jesus Christ, &c.

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#### THURSDAY MORNING.

O LORD, OUR HEAVENLY FATHER, the sure trust of all that call upon thee, we beseech thee most mercifully to accept our morning sacrifice of prayer and praise. Receive our grateful thanksgiving for the light of another day, and for all the mercies which attend it. Help our infirmities, and teach us how to offer our petitions according to thy holy will, with an humble trust in thy mercy. And as thou hast given us thy blessed Word, to enlighten our understandings, and direct our consciences, give us grace to receive the same with all readiness of mind. We ask every blessing for the sake of thy only Son, our Saviour, Jesus Christ. *Amen.*

ALMIGHTY AND MERCIFUL GOD, we beseech thee to look with pity and compassion upon us, thy unworthy servants, who, encouraged by thy gracious promises, now come to thee, confessing our sins and imploring thy forgiveness. Dispose us so to reflect upon our guilt, that we may be brought to unfeigned sorrow and contrition of soul. Strengthen our faith in Jesus Christ our Lord, and grant that, through the gracious help of thy holy Spirit, we may obtain that peace which the world cannot give, and pass the residue of our lives in humble obedience to thy holy will. And do thou, O Merciful Father, in whose hands are the issues of life and death, and by whose mercy we have been hitherto preserved, help us so to improve the time, that we may every day become more holy in thy sight; and when it shall please thee to call us from this mortal state, may we resign our souls into thy hands with confidence and hope, and finally find mercy, and obtain a joyful resurrection to eternal life, through Jesus Christ, our only Saviour and Redeemer. *Amen.*

ALMIGHTY AND MOST GRACIOUS GOD, who wouldst have all men to come to the knowledge of the truth, we beseech thee to bless thy holy Church in all the world. Bless all those who minister at her altars, with the abundance of thy grace, and enable them, by devout and pious lives, as well as by doctrine and instruction, to bear witness to the excellency of thy holy Gospel. Regard with thy favour all seminaries of sound learning and Christian education, throughout our country, and grant that they may prove nurseries of useful knowledge and true religion. Be gracious unto all men, we pray thee, and especially to our kindred, benefactors, and friends. Succour the distressed, and relieve the afflicted. Have compassion on the ignorant, and on all who have strayed from thy ways. Open their eyes to see the danger and misery of their state, and graciously lead them into the way of peace and truth. Hear, we beseech thee, these our imperfect prayers and intercessions, for the sake of Jesus Christ, our only mediator and Redeemer. *Amen.*

O LORD GOD, to whom we have now made our prayers and supplications, show us the way that we should walk in this day. Stablish, strengthen, settle us in the reverential love of thy holy name, and in patient continuance in well-doing, for the sake of Jesus Christ, our only Lord and Saviour. *Amen.*

The grace of our Lord Jesus Christ, &c.

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### THURSDAY EVENING.

ALMIGHTY AND ETERNAL GOD, who hast graciously given us thy holy Word, to enlighten our understandings, to rule our consciences, and to direct us in all our ways, give us grace ever to receive it with an obedient and humble temper; that ordering our lives according to thy commandments, we may please thee both in will and deed, through Jesus Christ our Saviour. *Amen.*

O ALMIGHTY AND EVER-BLESSED GOD, whose property is always to have mercy, and to forgive the sins of those who come to thee with contrite hearts; look with compassion on us, thy humble servants, who would now turn to thee, confessing our guilt, and imploring thy forgiveness. We lament the corruption of our nature, and deplore our actual transgressions. We have neglected to do what thou hast commanded, and we have done what thou hast forbidden. But thou art the same God, whose property is always to have mercy. Have mercy upon us, then, most merciful Father, and pardon our offences, for the sake of thy Son Jesus Christ our Lord. *Amen.*

LORD OF ALL POWER AND MIGHT, the source of all spiritual understanding; teach us to do thy will, to know our own sinfulness and weakness, and to lean wholly on thy gracious help. Enable us, daily, to grow in grace, and in the knowledge of our Lord Jesus Christ. Quicken us in the pursuit of heavenly things. Direct, sanctify and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments. Withdraw our affections from earthly things, and fix them on things above; and enable us to rejoice in thee, as our reconciled Father, and the God of our salvation. Make us ever mindful of the shortness and uncertainty of human life, and enable us so to redeem the time that we may apply our hearts unto wisdom, and live in a constant preparation for our last account. As thou hast taught us, O God, to offer unto thee prayers and intercessions

for all mankind, we beseech thee to look with an eye of favour upon all the nations of the earth; and to mete out of thine abundant fullness according to the wants of all thy creatures. Bless, we pray thee, thy universal Church. Grant that it may be extended throughout the world, and that the knowledge of the Lord may cover the earth, as the waters cover the sea. Bless our government and our country, and extend thy especial mercies to our relatives, and all who are dear to us. Sustain the sick and the afflicted with thy favour, and with the consolations of thy Holy Spirit; and accept these, and all our prayers, we beseech thee, for the sake of Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, our most bountiful benefactor, accept, we beseech thee, our imperfect praises for all thy mercies, and especially for having revealed to us a knowledge of thy will, and of the way of salvation through Jesus Christ. Blessed be thy name for the promised gift of the Holy Ghost, and for every opportunity and disposition to serve thee. We also praise and bless thee for the supply of our temporal wants, and especially for the mercies of the day that is past. O give us thankful hearts, we pray thee, and such a sense of all thy goodness as shall lead us to a sincere repentance of our sins, and shall constrain us to devote the residue of our lives to thy service. We offer these our prayers and thanksgivings in the name of Jesus Christ, to whom with thee, and the Holy Ghost, be ascribed all honour and glory, world without end. *Amen.*

The grace of our Lord Jesus Christ, &c.

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### FRIDAY MORNING.

ALMIGHTY GOD, who knowest our weakness and blindness, and our need of thy gracious assistance when we call upon thee, we beseech thee to give us the aid of thy Holy Spirit, that we may offer up our prayers unto thee with a steadfast faith in thy promises, and an humble trust in thy mercy. And as thou hast granted unto us the light of thy truth, more precious than the light of day, cause it, by the power of the Holy Ghost, to make us wise unto salvation. We ask these, and all other blessings in the name of Jesus Christ our Saviour. *Amen.*

ALMIGHTY AND EVERLASTING GOD, by whose goodness we have been preserved to behold the light of another day; look down, we beseech thee, with compassion upon us, thy unworthy servants, who now present ourselves before thee, to offer our morning sacrifice of prayer and praise;—acknowledging that in thee we live and move, and have our being, and that from thy bountiful hand we receive every blessing that we enjoy. We desire, O Lord, to render thee our humble thanks for preserving us through the past night, for raising us up in health and safety, and for giving us another opportunity of calling upon thy holy name. Give us grace, we beseech thee, to make a right use of these, and all thy other mercies, and grant that we may henceforth live as becomes the followers of Christ. And because we are not able of ourselves to please thee, grant us, we pray thee, the aid of thy Holy Spirit. Enlighten our understandings that we may know thee; purify our affections, that we may love thee; and put thy fear into our hearts that we may duly reverence thy holy name. Convince us thoroughly of the great evil of sin, that we may endeavour in all things to obey thy will, and to walk before thee in holiness and righteousness all our days; through Jesus Christ our Lord. *Amen.*

MOST MERCIFUL AND GRACIOUS GOD, on whose goodness all thy creatures are dependant, accept our intercessions for all mankind. Let the knowledge of salvation by the cross of Jesus Christ be extended throughout the world; and preserve, we pray thee, thy universal Church in peace, unity, and true holiness. Bless, in an especial manner, that portion of it to which we belong. Enlarge its borders, increase the piety and usefulness of all its ministers and members. Shed the dews of thy heavenly grace upon all who are preparing for the holy ministry of thy Church, upon our colleges and other seminaries of learning, and upon all the religious and charitable institutions of our country. Let all who are near and dear to us by the ties of nature and of friendship be found in the ways of righteousness; and may thy consolations be extended to all such as are in need, sorrow, sickness, or any other adversity. Prepare the living for holy and useful lives, the dying for a Christian death, and all the professed disciples of the Saviour for his coming again in glory. Grant us all these mercies, we beseech thee, for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

O LORD, HEAVENLY FATHER, vouchsafe, we pray thee, to keep us in the love of those things which thou hast commanded, and in the desire of those which thou hast promised. And grant that, among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found; and that amid all the cares of this day, we may be kept walking before thee in righteousness and holiness, through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, &c.

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FRIDAY EVENING.

O GOD, the giver of every good and perfect gift, who hast promised thy Holy Spirit to all those who ask it, give us grace so to ask that we may receive; that our understandings being enlightened, and our hearts purified by the spirit of truth, we may both learn our duty from thy holy Word, and also have a sincere desire faithfully to perform the same; through Jesus Christ our Lord. *Amen.*

ALMIGHTY AND MOST MERCIFUL FATHER, who hast promised forgiveness of sins to all those who with hearty repentance and true faith turn unto thee; we beseech thee, to look with compassion on us, who by our manifold sins have most justly deserved thy wrath and indignation. Create in us, we beseech thee, humble and contrite hearts, and help us so to repent of our sins, and trust in thy mercy through Jesus Christ, that we may obtain thy gracious pardon. Forgive, O Lord, the transgressions we have committed against thee this day, and all the sins of our past lives. Forgive our neglect of duty, our disobedience to thy laws, our ingratitude for thy mercies, and our want of zeal in thy service; and give us grace ever hereafter to serve and please thee in newness of life; through Jesus Christ, our only mediator and Redeemer. *Amen.*

O MERCIFUL GOD, AND HEAVENLY FATHER, our only hope in time of need, and by whose gracious providence we have been brought in safety to the close of this day; enable us evermore to rejoice in thy goodness, and hope in thy forgiving mercy. Help us to live, day by day, in humble dependence on thy promises, and in cheerful obedience to thy

laws—encouraged by a certain hope of a blessed immortality. Make us humble and lowly in spirit, cheerful and contented in our several stations, diligent and faithful in our callings, and kind and tender-hearted towards our fellow men—forgiving the offences of others, as we hope to be forgiven of thee. Purify our hearts from all unlawful desires, and from all unholy thoughts and imaginations, that increasing daily in purity and holiness, we may at length be prepared for the enjoyments of thy heavenly kingdom. Accept also, O Lord, our intercession for all sorts and conditions of men. Establish peace in all the earth. Fill thy universal Church with the presence and unction of the Holy Ghost; and grant that the rich blessings of the Gospel may be extended to those nations that are now sitting in darkness and the shadow of death. Bless, we pray thee, all Bishops and other Ministers of thy Church, with the congregations committed to their charge. Let every member of this family enjoy the fulness of thy covenant love, fulfilling the duties of their several callings in all righteous and holiness. We ask every blessing in the name, and for the sake of Jesus Christ our Lord. *Amen.*

O MERCIFUL GOD, whose kindness extends even to the unthankful and the evil, we give thee unfeigned thanks that thou hast preserved us this day from the many evils which beset our path, and for thy rich bounty which has supplied our wants. We bless thee for our creation, and for all the mercies which thou hast bestowed upon us, from the beginning of our lives to the present moment. But above all thy other mercies, we adore and praise thee for the gift of thy well-beloved Son to redeem us from sin, and for the influences of thy Holy Spirit in preparing us for the enjoyment of thy kingdom and glory. Oh! holy, blessed, and glorious Trinity—Father, Son, and Holy Ghost, we praise, we worship, we magnify thee. Enable us to glorify thee in our bodies and spirits, which are thine, through everlasting ages. *Amen.*

The grace of our Lord Jesus Christ, &c.

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### SATURDAY MORNING.

MOST GRACIOUS GOD AND HEAVENLY FATHER, we beseech thee now to stir up the affections of our hearts, and the faculties of our souls, that we, whom thou hast mercifully raised again from our beds, may begin afresh to live to thy glory. Keep us so mindful of our true condition in this world, that we may enter on the duties of this day, and every day, in watchfulness and prayer. Make thy holy Word so profitable to our instruction in righteousness, and growth in grace, that being thoroughly furnished unto all good works, we may live as becomes fellow-citizens with the saints, and members of the household of God. And thus, obeying thy commands, and rejoicing in thy salvation, may we be always accepted of thee, through the merits and mediation of thy Son our Saviour, Jesus Christ. *Amen.*

ALMIGHTY GOD, who hast made the day and the night to succeed each other in a wonderful order, and who causest thy sun to shine on the evil and the good; we desire to approach thee with the offerings of our thanks and praise, for having preserved us through the past night, and brought us to behold the light of this morning in health and safety. Help us, we beseech thee, to cherish a deep sense of thy goodness, and to dedicate our souls

and bodies to thy service, in a sober, righteous, and godly life. We beseech thee to guide and keep us through the day. Make us to be diligent and faithful in our lawful pursuits ; cheerful and contented with our lot, and ever mindful that all the labours and pursuits of the present life are preparatory to the life to come. Deliver us from the temptations which may assail us ; from the wiles of our spiritual adversaries, and from the deceitfulness and corruption of our own hearts ; that living before thee in purity and holiness, and increasing in the knowledge and love of God, we may be fruitful in every good work, to the honour of thy name, through Jesus Christ our Lord. *Amen.*

O MERCIFUL LORD, who art the God and Father of all mankind, we beseech thee to keep thy household the Church in continual godliness. Supply all her Bishops and Pastors with the light and unction of the Holy Ghost ; and grant that all her members may walk worthy of the Christian name. Bless the President of these United States, and all others in authority ; and keep our nation in perpetual peace and safety. Succour the afflicted, and relieve the necessities of all who are in want. Bless and prosper all institutions for the extension of the Redeemer's kingdom. O thou, with whom is the residue of the Spirit, grant that thy will may speedily be done upon earth, as it is in heaven, for the glory of Jesus Christ our Lord. *Amen.*

O LORD GOD, HEAVENLY FATHER ; accept, we pray thee, our morning sacrifice of praise and thanksgiving for all thy mercies. Make us heartily thankful for all those temporal favours which thou art bestowing upon us from day to day. More especially make us grateful for the word of salvation, for the privilege of being born in a Christian land, for being brought by baptism into thy holy Catholic Church, and still preserved, notwithstanding our daily transgressions, in the communion of saints, and in the faith and hope of the children of God. Continue to us, we beseech thee, thy gracious favours, and enlarge our hearts with fervent love to Christ our Saviour, that keeping his commandments we may please thee both in will and deed ; who with the Son and the Holy Ghost, art one God, world without end. *Amen.*

The grace of our Lord Jesus Christ, &c.

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## SATURDAY EVENING.

O God, forasmuch as without thee we are not able to please thee, we pray thee to grant us the assistance of thy Holy Spirit, that we may worship thee in spirit and in truth, and present an acceptable service before thee, through the mediation of thy Son. May the precepts of thy holy Word give us a right understanding in all things, that guided by thy clear light of truth, and aided by the powerful influences of the Spirit, we may fight the good fight of faith, and lay hold on eternal life. Thus quickened by thy testimonies, may we daily grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, in whose name alone we present all our petitions for grace and mercy. *Amen.*

ALMIGHTY AND MOST MERCIFUL GOD, the helper of all who flee to thee for succour, we again 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. We have abused thy favours ; we have disregarded thy mercies ; we have slight-

ed thy warnings and admonitions. O Lord, have mercy upon us, and let thy just anger be turned away from us; and that not for any thing in us, who are vile and miserable sinners, but for the sake of the most precious death and merits of thy dear Son, our Saviour, Jesus Christ. *Amen.*

O MOST MERCIFUL GOD AND HEAVENLY FATHER, grant us, we beseech thee, pardon and peace, that evermore rejoicing in thy love, and satisfied with thy favour, we may cease from all sinful desires, and set our affections on things above. Grant us the comfort and unction of the Holy Ghost. Renew whatever is decayed in us by the fraud and malice of the devil, by the enticements of the world, or by the evil of our own hearts. Revive and strengthen our faith and hope, and increase our love by fresh views of the love of Christ. O, quicken our souls in all true godliness, and order all our conversation and our conduct by the rules of thy most holy Word.—To these petitions for ourselves, we desire to add our intercessions for all mankind. Let thy continual pity cleanse and defend thy Church. Enlarge her borders, by the conversion of both Jews and Gentiles to the faith of Christ. Regard with thy especial favour, and strengthen with thy heavenly grace, all Bishops, Pastors, and Missionaries of thy Church, with the people committed to their charge. Bless the rulers, and the people, of these United States, with perpetual union, peace and safety. We commend to thy fatherly care the aged and the young, the poor, the sick, and the afflicted; together with all our dear relatives, friends and benefactors. Let all unite to praise the name of the Lord, whose name only is excellent, and his glory above all the earth, through Jesus Christ our Lord. *Amen.*

ALMIGHTY GOD, OUR HEAVENLY FATHER, we yield thee most humble and hearty thanks for all thy mercies, and especially for every favour and assistance, every comfort and deliverance of the past day, and the past week. We adore thee for the revelation of thy will, for the gift of thy Son, and all the means of grace, and we bless thee that thou hast brought us into thy fold, and to all the privileges which pertain to it. May we evermore give thanks to thee in thy holy Church, and constantly shew forth thy praise, not only with our lips, but in our lives. And being still kept by thy providence, and aided by thy grace, may we, from day to day, and from week to week, joyfully serve and praise thee, till, through the merits and mediation of Christ our Saviour, we shall be admitted to thy heavenly presence, to serve and praise thee through all ages, world without end. *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.*



## ALPHABETICAL LIST OF AUTHORS,

WHOSE WORKS ARE CITED IN THIS EDITION OF THE BOOK OF COMMON PRAYER.

AUTHORS.	WORKS CITED.
<i>BARROW, Isaac</i> , D. D. Master of Trinity College, Cambridge, . . . . . }	Sermons of Obedience to our Spiritual Guides and Governors.
<i>Bennet, Thomas</i> , D. D. Rector of St. James', Colchester, . . . . . }	Paraphrase with Annotations on the Common Prayer; and Directions for studying the Thirty-nine Articles.
<i>Beveridge, William</i> , D. D. Bishop of St. Asaph,	Sermons on the Institution of Ministers, and on their manner of Institution with us.
<i>Bisse, Thomas</i> , D. D. Canon of Hereford, . . .	The Beauty of Holiness in the Common Prayer; and Decency and Order in Public Worship.
<i>Brewster, John</i> , M. A. Rector of Egglecliffe, Durham, . . . . . }	Lectures on the Acts of the Apostles; and Practical reflections on the Ordination Services.
<i>Burkitt, William</i> , M. A. Vicar of Dedham, Essex,	Practical Exposition of the New Testament.
<i>Burn, Richard</i> , D. L. L. Chancellor of the Diocese of Carlisle, . . . . . }	Ecclesiastical Law.
<i>Burnet, Gilbert</i> , D. D. Bishop of Salisbury, . .	Exposition of the Thirty-nine Articles.
<i>Clutterbuck, J. Gent</i> , . . . . . }	Vindication and Explanation of the Liturgy.
<i>Collis, Thomas</i> , M. A. Rector of Beaconsfield, .	Rubric of the Church of England examined.
<i>Comber, Thomas</i> , D. D. Dean of Durham, . . .	Companion to the Temple, 2 vols. fol.; and Short Discourses on the Common Prayer, 1 vol. 8vo.
<i>Cosins, J. D. D.</i> Bishop of Durham, . . . . .	Notes subjoined to Dr. Nicholls' Comment. Sermons.
<i>DEHON, THEODORE</i> , D. D. Bishop of South Carolina,	On the Excellent use of Psalmody.
<i>Gibson, Edmund</i> , D. D. Bishop of London, . . .	Contemplations on Holy Scripture, and Paraphrase on hard Texts in the Psalms.
<i>Hall, Joseph</i> , D. D. Bishop of Norwich, . . . .	Commentary on the Psalms.
<i>Hammond, Henry</i> , D. D. Canon of Christ Church,	Introduction to the Book of Common Prayer, and Sermon on Confirmation.
<i>HOBART, JOHN HENRY</i> , D. D. Bishop of New-York, . . . . . }	Practical discourses on the Liturgy.
<i>Hole, Matthew</i> , D. D. Rector of Exeter College, Oxford, . . . . . }	Ecclesiastical Polity, Book the fifth.
<i>Hooker, Richard</i> , M. A. Master of the Temple, .	Sermons; and Commentary on the Psalms.
<i>Horne, George</i> , D. D. Bishop of Norwich, . . .	Translation of the Psalms, with Notes.
<i>Horsley, Samuel</i> , D. D. Bishop of St. Asaph, . .	
<i>Jarvis, Samuel F.</i> , D. D. Rector of St. Paul's, Boston, . . . . . }	Sermon on Regeneration.
<i>Laurance, Richard</i> , D. D. . . . . }	Bampton Lectures.
<i>L'Estrange, Hamon</i> , Esq. . . . . }	Alliance of Divine Offices.
<i>Lowth, Robert</i> , D. D. Bishop of London, . . .	English Grammar.
<i>MOORE, RICHARD</i> , D. D. Bishop of Virginia, . .	Convention Sermon.
<i>Nelson, Robert</i> , Esq. . . . . }	Companion for the Festivals and Fasts of the Church of England.
<i>Nicholls, William</i> , D. D. . . . . }	Comment on the Book of Common Prayer, &c.; and Supplement to the Commentary.
<i>Overall, John</i> , D. D. Bishop of Norwich, . . . .	Notes subjoined to Dr. Nicholls' Comment.
<i>Patrick, Simon</i> , D. D. Bishop of Ely, . . . . .	Paraphrase on the Psalms.
<i>Pearson, John</i> , D. D. Bishop of Chester, . . .	Exposition of the Creed.
<i>Poole, Matthew</i> , M. A. . . . . }	Annotations on the Psalms.
<i>Porteus, Beilby</i> , D. D. Bishop of London, . . .	Lectures on St. Matthew's Gospel.

- Pott, Joseph Holden*, M. A. Archdeacon of }  
London, . . . . . }
- Rogers, Thomas*, M. A. Master of the Gram- }  
mar School, &c. Wakefield, . . . . . }
- Sandford Daniel*, D. D. Bishop of Edinburgh, . . . . . }
- SEABURY, SAMUEL*, D. D. Bp. of Connecticut . . . . . }
- Secker, Thomas*, D. L. L. Archbishop of Canter- }  
bury, . . . . . }
- Sharp, Thomas*, D. D. Archdeacon of Northum- }  
berland, . . . . . }
- Shepherd, John*, M. A. Vicar of Pattiswick, . . . . . }
- Sparrow, Anthony*, D. D. Bishop of Norwich, . . . . . }
- Stanhope, George*, D. D. Dean of Canterbury, . . . . . }
- Taylor, Jeremy*, D. D. Bishop of Downe and }  
Connor, . . . . . }
- Tomline, George*, D. D. Bishop of Lincoln, . . . . . }
- Travell. F. T.*, M. A. Rector of Upper Slaugh- }  
ter, Gloucestershire, . . . . . }
- Veneer, John*, Rector of St. Andrew's, Chichester, . . . . . }
- Vincent, William*, D. D. Dean of Westminster, . . . . . }
- Wake, William*, D. D. Archbishop of Canterbury, . . . . . }
- Waldo, Peter*, Esq. . . . . }
- Welchman, Edward*, M. A. Archdeacon of Car- }  
digan, . . . . . }
- Wheatly, Charles*, M. A. Vicar of Brent and }  
Furneux Pelham, Hertfordshire, . . . . . }
- WHITE, WILLIAM*, D. D. Bishop of Pennsylvania, . . . . . }
- Wilson, Thomas*, D. D. Bishop of Sodor and Man . . . . . }
- Sermons for the Sundays throughout the Year.
- Lectures on the Morning Service.
- Lectures on the Epistles in Passion Week.
- Sermons.
- Sermons, vol. 6: and Lectures on the Church Catechism.
- Charges on the Rubric and Canons.
- Elucidation of the Service of the Church of England.
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- Paraphrase and Comment on the Epistles and Gospels.
- The Great Exemplar.
- Elements of Christian Theology, vol. 2, on the Thirty-nine Articles.
- Paraphrase and Notes on the Psalms.
- Exposition of the Book of Common Prayer; and Exposition of the Thirty-nine Articles.
- Sermons on the Creeds.
- Exposition of the Church Catechism.
- Commentary on the Liturgy.
- Notes on the Thirty-nine Articles.
- Rational Illustration of the Book of Common Prayer.
- Memoirs of the Church, Lectures on the Catechism, and Comparison of the Calvinistic and Arminian Controversy.
- Introduction to the Lord's Supper.

## RECOMMENDATIONS.

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*At the time Bishop Brownell announced his intention to prepare and publish a Commentary on the Book of Common Prayer, he received the following letters in relation to it.*

PHILADELPHIA, Dec. 29th, 1821.

Rt. Rev. and Dear Sir,

I have just now received your letter of the 26th inst. informing me that you contemplate the preparing and the publishing of a book of Common Prayer, with a Commentary on the different services, accommodated to the alterations of the English Liturgy by our American Church. The last circumstance is especially desirable, there being as yet nothing of the kind. And your connecting the Commentary with the text, will very much further the purpose of introducing the former into families, and of promoting a more general information of the grounds of our institutions. Wishing you success in your undertaking, I remain

Your affectionate Brother,

WM. WHITE.

RT. REV. THOS. C. BROWNELL.

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I do cordially concur in the foregoing sentiments of the Presiding Bishop.

JOHN HENRY HOBART.

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BRISTOL, Jan. 4, 1822.

Though we have several Commentaries on our Prayer Book, and explanations of the Liturgy, I am decidedly of opinion that no one of them is exactly what is wanted in families, and for common use. A work of this kind, so judiciously compiled as to comprise what is most essential and interesting in the history and exposition of the Book of Common Prayer, with the addition of a much larger proportion than we usually have of practical remarks, calculated to promote the right use of it, would be a valuable acquisition to our theological libraries; and I rejoice to learn that you think of devoting some part of your time to such a work.

I am, respectfully, your Friend and Brother,  
ALEX. V. GRISWOLD.

RT. REV. THOMAS C. BROWNELL.

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RICHMOND, (Vir.) Jan. 19, 1822.

Rt. Rev. and Dear Sir,

I have received your communication upon the subject of the Liturgy, and shall be happy in affording you every encouragement in the ac-

complishment and circulation of your intended work.

Never was there a system of devotional exercises constructed with so much piety, or so well calculated to meet the views of an intelligent worshipper. It is my fervent prayer, that the same spirit which animated those who arranged the service of the Church, may accompany your efforts in the explanation of its beauties, and the recommendation of its observance.

With sentiments of unfeigned regard, believe me, Right Reverend and Dear Sir, your affectionate Friend and Brother,

RICHARD CHANNING MOORE.

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BALTIMORE, Jan. 3, 1822.

Rt. Rev. and Dear Sir,

I am very much pleased to learn that you have determined to carry into effect the design you were pleased to intimate to me, at the last Convention, with regard to the Commentary on the Book of Common Prayer. It will be a most valuable acquisition to the Episcopal families in the United States. The "Family Bible" and this Commentary, will constitute a very complete domestic Library.

With sincere regard and affection, I am your  
Brother in Christ,

JAMES KEMP.

RT. REV. BISHOP BROWNELL.

---

NEW BRUNSWICK, Jan. 8, 1822.

Rt. Rev. and Dear Sir,

The compilation of a Commentary on the Common Prayer Book of our Church, which you express a design to undertake, will doubtless be a very useful and laudable work. For, though many excellent Commentaries already exist, they are in the hands of but few persons; partly from the circumstance that they are not adapted to the book of Common Prayer of the American Church, as altered from that of the Church of England; and partly from the scarcity of copies.

Besides, but few people can conveniently bear the expense of purchasing a number of works on the same subject. A careful and judicious compilation from the most esteemed among them, adapted to

the Common Prayer Book of the American Church, would therefore put it in the power of many persons, especially Clergymen with small salaries, to furnish themselves with whatever is most useful of such necessary information. Your design, therefore, meets with my approbation, and I heartily wish you success in the performance of it.

With very great regard and affection, I am, Right Reverend and Dear Sir, your Friend and Brother,  
JOHN CROES.

RT. REV. DR. BROWNELL.

CHARLESTON, Jan. 20, 1822.

Rt. Rev. and Dear Sir,

The work which you are contemplating is certainly a desideratum: and may be made the vehicle

throughout our Church in these States, of a kind of information which is too little found among its members. The old standard works on the Common Prayer are not to be had by people in general; and the more recent popular works, of which I esteem Shepard's (unhappily left unfinished) the most, having not been reprinted in this country, are very little known. Persuaded that practical Christianity can in no way be better promoted, than by causing the Book of Common Prayer to be rightly understood and used, I look upon your design with very great satisfaction, and trust it will be blest to a result both honorable and useful to the Church.

I am, Dear Sir, with very great regard, your  
Friend and Brother,  
N. BOWEN.

BISHOP BROWNELL.

*The following Recommendations have been received by the publisher of the stereotype edition, and they will show the estimation in which the work is now held by the Bishops and clergy of the Church:*

*From the Rt. Rev. Jackson Kemper, D. D.*

I consider Bishop Brownell's Family Prayer Book an excellent work, and rejoice to learn that Mr. Blake intends to publish a second edition. This useful volume will, I trust, be extensively circulated among the members of the Church.

*St. Louis, March 16th, 1840.*

*From the Rt. Rev. William H. De Lancey, D. D.*

The high character of Bishop Brownell's Family Prayer Book is so firmly established as not to need commendation, and I cordially unite in recommending it as well worthy of extended circulation among Churchmen and others.

*Geneva, November 15th, 1840.*

*From the Rev. Benjamin I. Haight, Rector of All Saints Church, New York.*

It seems to me almost superfluous to add one word in commendation of a volume compiled and edited by such a man as Bishop Brownell, from the works of the most approved divines and liturgical writers of the Anglican and American Churches—as Shepherd, and Nicholls, and Sparrow, and Bisse, and Comber, and Wheatley, and Hole, and Secker, and Horne, and Stanhope, and White, and Dehon, and Hobart, and many others of no less note and excellence. I hope you will meet with ample encouragement in the publication of the work. A better book for the families of Churchmen it would not be easy to find.

*New York, August 24th, 1840.*

*From the Rt. Rev. Charles P. McIlvaine, D. D.*

You have requested my opinion as to the pub-

lication of a stereotype edition of Bishop Brownell's Family Prayer Book. You need no opinion from me of the merits of the work itself. A new and cheap edition would certainly be very much in time at present, and if so published as to be conveniently accessible to families generally in our Dioceses, would certainly be of great service to their intelligent and affectionate union with, and participation in, the excellent fitness, as well as Scripture soundness and devotional beauty of our Liturgy

*Gambier, January, 1840.*

*From the Rt. Rev. William R. Whittingham, D. D. Bishop of Maryland.*

I am happy to learn that you are about to publish Bishop Brownell's Prayer Book in a new edition; and happier to have had occasion to know that copies of the old, though sought after, were so scarce as to be virtually inaccessible.

Respectfully, your obedient servant,  
W. R. WHITTINGHAM.

MR. ALEXANDER V. BLAKE.

*From the Right Reverend Christopher E. Gadsden, D. D. Bishop of South Carolina.*

I concur with Bishop Whittingham, in regard to the Family Prayer Book. I have had a copy of the first edition, and valued the work for its instruction; and in particular for giving us the remarks of various Liturgical writers. Who would not rather have a work, like Pool's Synopsis, which comprises the comments of many most intelligent, learned, and pious writers, than the production of a single mind and heart, however able and good the individual might be?

*From the Rev. Stephen H. Tyng, D. D.  
Church of the Epiphany, Philadelphia.*

I cheerfully add my recommendation to this new effort to increase the circulation of Bishop Brownell's Family Prayer Book. . . . . October 1st, 1840.

*From the Rev. Henry W. Duchacet, D. D.  
St. Stephen's Church, Philadelphia.*

I deem it something like presumption to say any thing in praise or commendation of Bishop Brownell's Commentary on the Book of Common Prayer; yet, being desired to give my opinion, though it can avail but little, I most cheerfully say, I approve of it highly, and would like to have it in every family in my cure.

*From the Rev. William H. Odenheimer, Rector  
of St. Peter's Church, Philadelphia.*

The numerous testimonials to the high value of Bishop Brownell's work on the American Ritual, must bespeak, for this second edition, a right hearty welcome. To the intelligent Churchman or Dissenter, seeking to know the history, doctrinal richness, and catholic spirit of the Prayer Book, the mass of information collected and digested in the present volume is invaluable.

*From the Rev. Henry J. Morton, Rector of St.  
James's Church, Philadelphia.*

The work of Bishop Brownell on the Book of Common Prayer, is a very valuable Commentary, giving to the reader full information concerning the meaning, origin, orders, etc., of the various rites and ceremonies of the Church; and I would strongly recommend it to the attention of all who desire instruction in these matters.

*From the Rev. John J. Kerr, Rector of St.  
Mark's Church, Philadelphia.*

I heartily unite in recommending the "Bishop Brownell's Family Prayer Book" as a most valuable work, to all who are seeking information on the important subject of which it treats. . . . .  
October 5th, 1840.

*From the Rev. J. C. Clay, Rector of the Sweed-  
ish Churches in and near Philadelphia.*

I cheerfully concur in the opinions above expressed in relation to Bishop Brownell's Family Prayer Book, and consider it a work of great value. . . .  
October 5th, 1840.

*From the Rev. John B. Clemson, Rector of the  
Church of the Ascension, Philadelphia.*

I was a subscriber to the first edition of Bishop

Brownell's Family Prayer Book, and after a familiar use of it for some years, can most cordially recommend it. . . . . October 6th, 1840.

*From the Rev. Charles H. Alden, Philadelphia.*

I rejoice, greatly, at the prospect of seeing Bishop Brownell's admirable Commentary at the command of Churchmen generally. Its use will secure a rich return of valuable instruction to all desirous of information in relation to the Liturgy of the Church. . . . . October 19th, 1840.

*From the Rev. Richard D. Hall, Rector of St.  
Mary's Church, West Philadelphia.*

I readily concur with my brethren in recommending Bishop Brownell's work on the Common Prayer to the members of the Protestant Episcopal Church, and all persons seeking information on the subject of the Church.

*From the Right Rev. Benjamin T. Onderdonk,  
D. D. New York.*

I am happy to hear of the projected new edition of Bishop Brownell's Commentary on the Book of Common Prayer. Believing the work to be a highly valuable and useful one, I sincerely hope that the edition will be liberally patronized.

*From the Rev. John Murray Forbes, of St.  
Luke's Church, New York.*

At the request of the publisher, I am happy to state my concurrence in the recommendations given of Bishop Brownell's edition of the Prayer Book.  
September 15th, 1840.

*From the Rev. Benjamin C. Cutler, D. D. of  
St. Ann's Church, Brooklyn, N. Y.*

The subscriber will be happy to see a new edition of Bishop Brownell's Prayer Book, and will recommend to his parishioners to procure a copy.  
September 15th, 1840.

*From the Rev. Daniel Burhans, D. D. New  
Haven.*

It is with much pleasure that I can cordially unite with my brethren in recommending the excellent compilation of the Family Prayer Book, by the Right Reverend Dr. Brownell, and commend it to all Episcopalians.

*From the Rev. Kingston Goddard, Rector of  
Christ Church, Brooklyn, N. Y.*

As there seems to be, in the community, a growing desire to know more of the peculiar character

and claims of the Episcopal Church I earnestly recommend my people to become so well acquainted with the Church of their choice and love, that they may be able to give, to every man that asketh, a reason of the hope that is in them. I know of no better means for enabling them to do this than the Commentary on the Prayer Book, by Bishop Brownell.

*From the Rev. John F. Shroeder, D. D. Rector of St. Ann's Hall, Flushing, N. Y.*

It affords me great pleasure to express my favorable opinion of the excellent Family Prayer Book, edited by the Rev. Dr. Brownell, and to recommend it to all my friends, as a work which ought to have a place in the library of every devout Christian.

*From the Right Reverend John Henry Hopkins, D. D. Vermont, dated Nov. 10th, 1840.*

In reply to your letter, which absence from home and much pressing occupation have prevented my sooner answering, it gives me much pleasure to state my satisfaction with the proposed republication of Bishop Brownell's Family Prayer Book. I have been the owner of a copy of the first edition,

for about fifteen years; and have always regarded it as a highly useful work. The better it is known, I am persuaded, the more it will be esteemed.

*From the Rev. Francis L. Hawks, D. D. Rector of St. Thomas's Church, New York.*

I have always deemed Bishop Brownell's Prayer Book the best compilation for general use among the members of our communion, and while I know that its merits render individual recommendation unnecessary, I may be permitted to express my gratification in the prospect of a new edition.

*From the Rev. Joseph H. Price, Rector of St. Stephen's Church, New York.*

I fully and most cordially concur in the above recommendation of the Rev. Dr. Hawks.  
September 14th, 1840.

*From the Rev. Benjamin Dorr, D. D. Rector of Christ Church, Philadelphia.*

I take pleasure in recommending the above, and in expressing the wish that it may be in the hands of every Episcopalian. . . . October 1st, 1840.

*It is also recommended by the following Persons.*

The Right Rev. Henry U. Onderdonk, D. D., Bishop of the Diocese of Pennsylvania.

The Rev. William Suddards, Rector of Grace Church, Philadelphia.

The Rev. William Berrian, D. D., Rector of Trinity Church, New York.

The Rev. Edward Y. Higbee, Assistant Minister of Trinity Church, New York.

The Rev. William M. Carmichael, D. D., Rector of St. George's Church, Hempstead, N. Y.

The Rev. John A. Clark, D. D., Rector of St. Andrew's Church, Philadelphia.

The Rev. Henry Anthon, D. D., Rector of St. Mark's Church, New York.

The Rev. Harry Crosswell, D. D., Rector of Trinity Church, New Haven.

The Right Rev. George Washington Doane, D. D., Bishop of the Diocese of New Jersey.

The Rev. Jonathan Wainwright, D. D., Assistant Minister of Trinity Church, New York.

The Rev. Antoine Verren, Rector of the French Church, New York.

The Rev. Frederick J. Goodwin, Rector of St. George's Church, Flushing, Long Island.

The Rev. Cranmore Wallace, Charleston, S. C.

The Rev. Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle, N. Y.

The Rev. Washington Van Zandt, Rector of Grace Church, Rochester, N. Y.

The Rev. Thomas M. Clark, Rector of Grace Church, Boston, Mass.

The Rev. John L. Watson, Assistant Minister of Trinity Church, Boston, Mass.

The Rev. William E. Wyatt, D. D., Rector of St. Paul's Church, Baltimore, Md.

The Rev. W. Walton, Rector of St. Paul's Church, Tompkinsville, Staten Island.

The Rev. John P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

The Rev. Caleb S. Henry, D. D., Professor in University of New York.

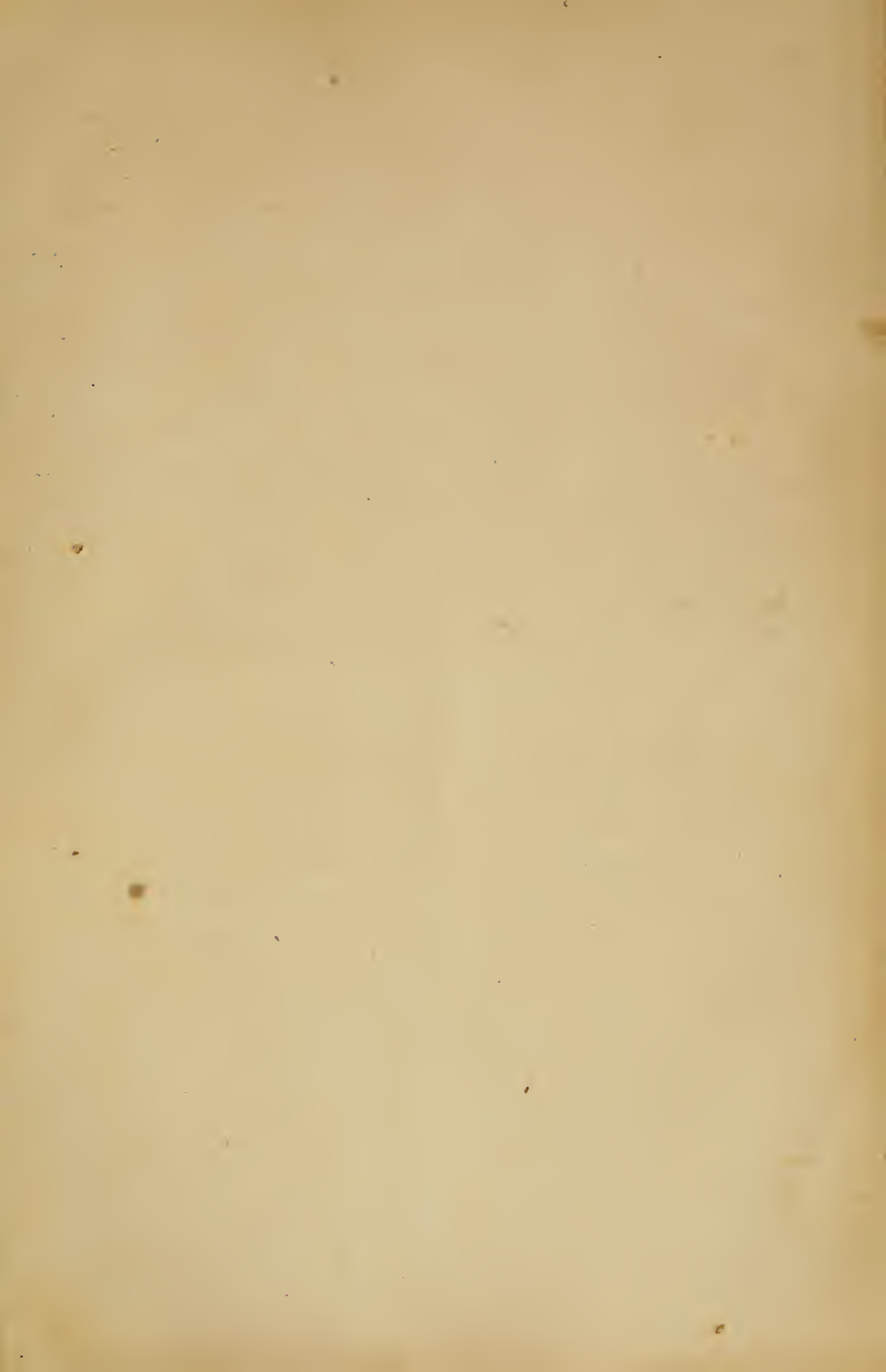
The Rev. John C. Rudd, D. D. Utica, N. Y.

The Rev. Hugh Smith, D. D., Rector of St. Peter's Church, New York.

The Rev. William Richmond, Rector of Zion Church, New York.

The Rev. Lot Jones, Minister of the Church of the Epiphany, New York.

The Rev. John Coleman, Rector of Trinity Church, Philadelphia.



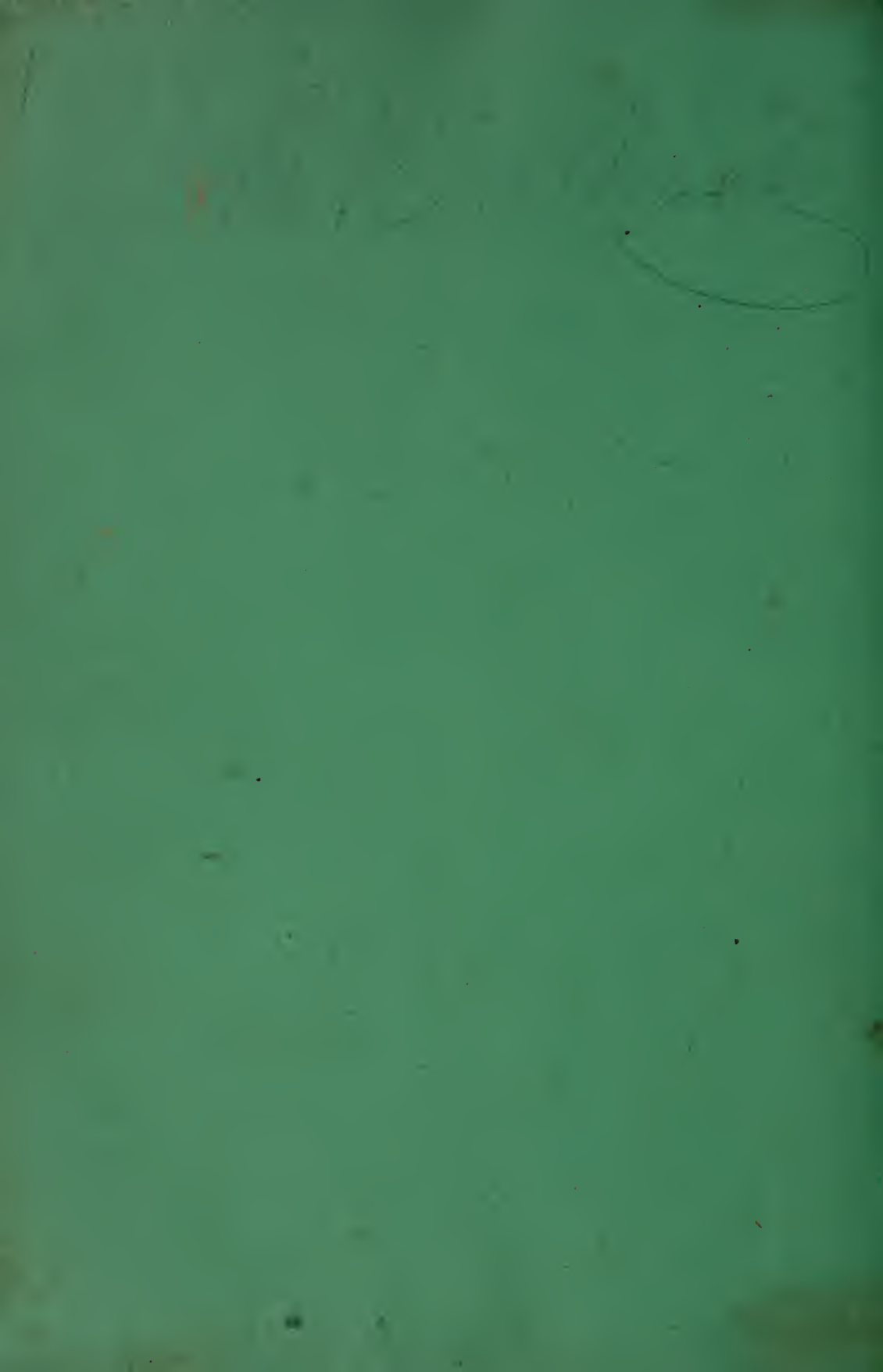




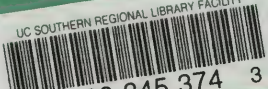








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