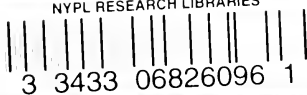
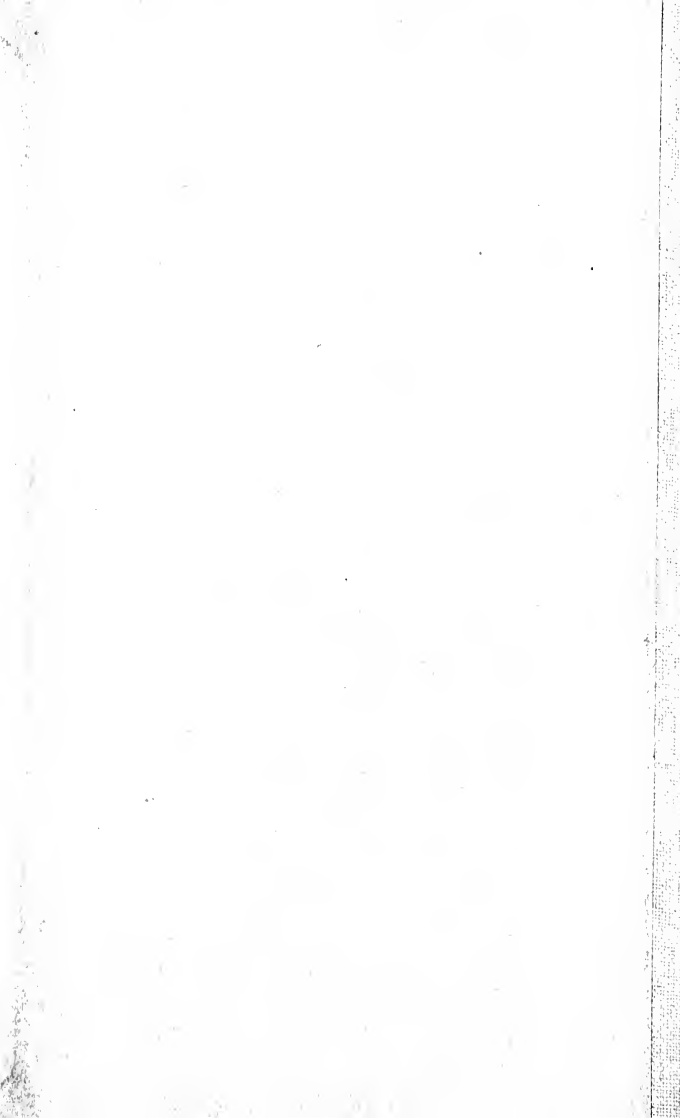


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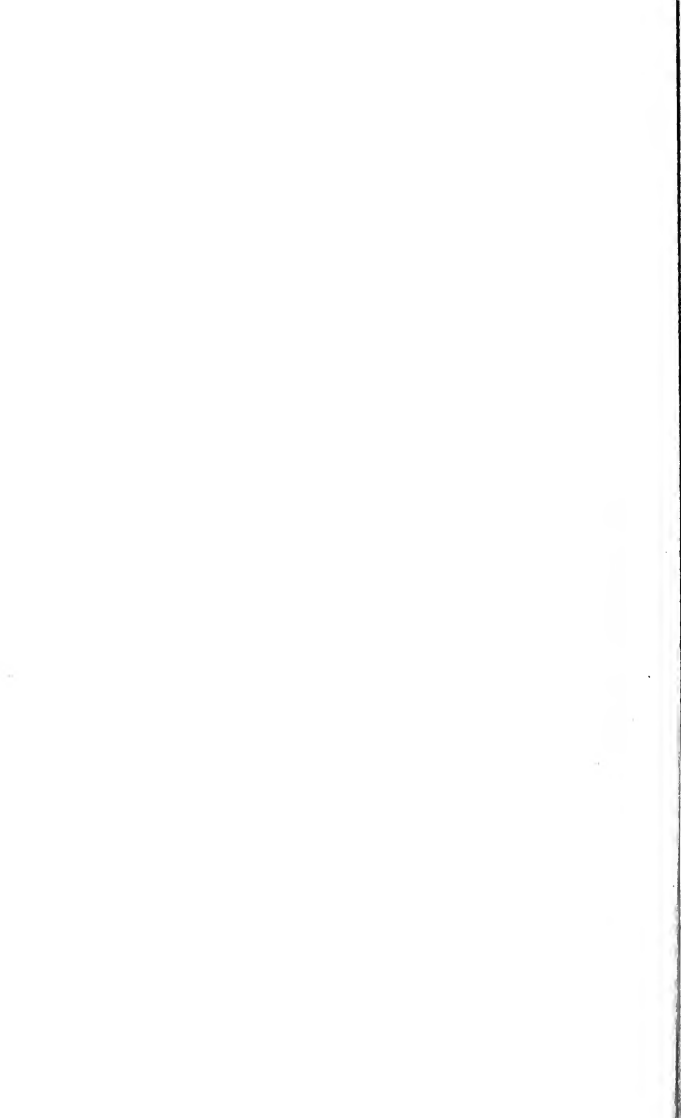


ZIH

SHERLOCK







THE  
PRACTICAL CHRISTIAN:

OR,  
THE DEVOUT PENITENT.

A  
BOOK OF DEVOTION,

CONTAINING  
THE WHOLE DUTY OF A CHRISTIAN, IN ALL OCCASIONS  
AND NECESSITIES.

FITTED TO THE MAIN USES OF A HOLY LIFE.

BY  
R. SHERLOCK, D. D.  
LATE RECTOR OF WINWICK.

WITH A LIFE OF THE AUTHOR BY THE  
RT. REV. THOMAS WILSON, D. D.,  
AUTHOR OF SACRA PRIVATA, ETC. ETC.

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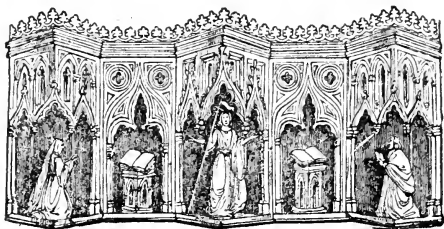
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MDCCCXLIII.



J. F. TROW, PR





## THE EDITOR'S PREFACE.

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BISHOP WILSON has furnished us with what he calls "A short Account of the Author of the Following Devotions," and in his letter to the Printer, (page 13,) he gives us the reason of its brevity. As this reason still holds, no attempt has been made to enlarge his account, though some additional particulars, gathered chiefly from works already published, have been annexed to it, in the shape of notes.

The Bishop's "short account," however, is amply sufficient to impress us with a wondrous idea of the singular excellency of Dr. Sherlock's character. Pure and unaffected piety, charity at once comprehensive and discriminating, a daily self-denial and bearing of the cross, a noble superiority to the world, an ever-burning and ever-active zeal for his Master's glory, an unshaken fidelity to the Church not only in the season of her prosperity, but also in the dark days of her adversity, an intellect holding in vigorous grasp the great principles of Catholic Truth, a moral energy realizing these principles deep in the inner man and exhibiting them in outward conduct "beautiful exceedingly,"—such are some of the most prominent features of his character, as drawn in life-like form by the pen of his Episcopal biographer.

Almost all Dr. Sherlock's published works find a brief notice in the account of his life. Those left unnoticed are,

A Visitation Sermon preached at Warrington, A. D. 1669, from Acts xx. 28, and published in London the same year; and a volume of "Short Discourses touching Common and Private Prayer, relating to the Public Offices of the Church," published at Oxford, 1684.

At page 26, of the Life, we find his biographer alluding to the "excellent answers" returned by the author, to certain persons of note in the Church of Rome, who had written to him "after they had been perverted to that Communion." It was the lot of Dr. Sherlock, as it has been and still is the lot of many others, who like him have imbibed the Catholic spirit that pervades our Church Liturgy, to be accused of being "a Papist in disguise." This was said of him, as Bishop Wilson tells us, "by both Papists and Dissenters, and," he adds, "both had the same end in propagating the calumny, the disservice of that Church, which he adorned by his most exemplary life." One would charitably hope, that only a few of those who allowed themselves to propagate this calumny, did so knowingly: the majority most probably, as in our day, were unwittingly deceived into it, either from ignorance, or prejudice—some one or more of the *idola specus*, or, which is more generally the case, from a want of *the habit of discrimination*. Of this latter class, appear to have been the persons alluded to in Dr. Sherlock's Life, who, having themselves joined the Romish Communion, seem to have been honestly desirous of inducing him to follow their example, and wrote to him accordingly. His answers however showed them, that he was "no favourer of their errors." A Catholic he was, a Papist he could not be. It is much to be regretted that no trace of his answers to them now remain. They would doubtless have afforded a refreshing contrast to those sweeping, uncourteous, not to say unchristian, modes of attack, with which it has been of late the fashion to assail the members of the Romish Church.

"The Practical Christian," the seventh edition of which is now submitted to the reader, is by far the most important

of all Dr. Sherlock's works. It was a work of gradual growth and progressive enlargement; and as we have his biographer's testimony to the fact, that he made it the model of his own Devotions—"strictly observing himself, what he so earnestly recommended to others," its history becomes at once interesting and instructive.

Among the many miseries attending the Great Rebellion, when the Church had become the prey of her enemies—"riven and strewn abroad, under the rude and wasteful sky," not the least was the neglect it occasioned of systematically inculcating the principles of our holy religion. No sooner however was the Church restored, than Dr. Sherlock, who was now a partaker of her prosperity, as before he had been of her sufferings, set himself diligently to remedy this evil. For this purpose he composed and published a short and plain Paraphrase upon the Church Catechism, being convinced that this excellent formula, "though" (to quote his own words) "by a strange fanatic humour it be slighted, and by self-conceited persons derided, yet contains all things both of faith and fact necessary to salvation, being rightly, clearly, and fully understood." This Tract carries with it the written recommendation of Dr. Hammond, as being a work "of use and profit;" and so popular did it become, that in a few years it ran through nineteen editions.

Having in this little work furnished his people with what he calls "A Summary of Christian Doctrine," feeling that the knowledge of high and holy doctrines unless accompanied by a corresponding high and holy practice, would be likely to prove a curse rather than a blessing, his next step was to compose for them "A Summary of Christian Practice," and his labours herein ended not until all the four parts of his "Practical Christian" had successively appeared. The first edition of this work appeared in 1673, under the title "Mercurius Christianus, or the Practical Christian, a Treatise explaining the Duty of Self-examination, &c." His primary intention in it, "being chiefly to direct his parish-

ioners for the worthy receiving the Holy Communion of the Body and Blood of Christ, whereunto a thorough self-examination is absolutely necessary." Afterwards, "being desired to enlarge his meditations upon that blessed Sacrament," he divided the first edition into two parts, the first treating of self-examination, and the second, of the Holy Communion of the Body and Blood of Christ.

Though his "Summary" was thus enlarged, he still felt it to be deficient and imperfect. As we have said, he made it the model of his own devotions, and this led him to discover its deficiencies. He found that his soul "gasping unto God as a thirsty land," needed refreshments it contained not, "green pastures" which it told not of. And thus he becomes to us another remarkable instance of the truth, that when once the soul becomes "athirst for God," its cravings cannot be satisfied, until it has embraced the Catholic system in the whole length and breadth of it. To borrow from St. Austin<sup>1</sup>, "God made us for Himself, and our heart is restless until it repose in Him." In the teachings, in the rites, above all, in the Holy Sacraments of the Church Catholic, heaven-taught souls may realize "the Presence of an eternal loveliness," even the all-pervading Spirit of Him in Whom "dwelleth the fulness of the Godhead bodily." Here may those who have implicitly yielded themselves to the Church's teaching, thrown themselves confidingly upon her, here may they see "Him Who is invisible," and find "Him Whom their soul longeth after." So at least was it with Dr. Sherlock. Self-denial, the rigid practice of self-examination, and even the devout receiving of the Holy Eucharist, that highest and best of all the means appointed for making us "partakers of the divine nature," left him still restless and unsatisfied. And why? An important element in the Catholic system had not yet been acted out,—the Church's "hours of prayer" had not been kept. He had been taught however

1) "Fecisti nos ad Te, et inquietum est cor nostrum, donec requiescat in Te." Confess. lib. i. c. I.

in the spirit of obedience, to inquire after "the old paths;" and led on by the same spirit, he rested not until in this as in other matters, he had made his practice and that of the ancient Church coincident. Here he found "rest for his soul," and having himself experienced the great advantage of observing the canonical hours of prayer, he was desirous of making his people acquainted with it also. With this view he published a second Volume of his Practical Christian, the third and fourth parts; the third part containing Meditations and Psalms relating to the hours of prayer; and the fourth part, being Meditations on the four last things—Death, Judgment, Hell, and Heaven.

This second Volume appeared first in 1675. In a long and able Preface showing the great benefits to be derived from observing the stated hours for prayer, the Author gives the following reason, for adding so many Psalms to every chapter of Meditations: "To recall, if possible, the devotions of the present times, to the ancient and sure way of religious exercise, which was and is still, by all sound and orthodox religious, in the devout use of the Psalms of David." The neglect, or, at least, the disparagement which the Psalms of David now meet with from many really religious people, shows that we too need to be recalled "to the ancient and sure way of religious exercise." Even in our public worship, the inspired "Psalms and Hymns and Spiritual Songs," which God has graciously provided for us, are too often made to give place to hymns composed by private men, hymns not only uninspired, but also unsanctioned by the Church. The irreverent, unchastened tone of far too many of these hymns, tends to nourish habits of feeling utterly at variance with that deep spirit of "reverential awe" which pervades the Psalms, and which, as in the Church, it seems to be one great object of the Psalms to instil into us. How much of that sectarian hue which so unhappily and withal so deeply tinges the religion of the day, is owing to the use of such uninspired and unauthorized hymns, cannot, we think, easily

be told. But surely as in other matters, so in this : we cannot diverge "from the ancient paths," to walk "in a way not cast up<sup>1</sup>," without sooner or later, somehow or other, reaping the bitter fruits of our own self-willedness.

Such then is the history of the "Practical Christian," and it were needless to attempt any more formal statement either of its nature or design. It was written, as we have seen, mainly with the view of guarding against those evils, which are always sure to follow from a theoretical knowledge of religious doctrines, unaccompanied by habits of practical obedience. It may not be saying too much, if we add, that we of this day (especially the younger of us) have great reason to guard against the evils to which we allude.

It has pleased God, and sufficiently thankful we cannot be, to recall our attention to many doctrines, which have lain so long dormant, as to to have become almost forgotten. These doctrines, holy and awfully mysterious as they are, will most certainly work injury rather than good, in all minds where they are taken up as a theory and nothing more. Unless received with a spirit of reverence and godly fear, like the "pillar of the cloud," instead of being "light" to us, they will only be as "a cloud and darkness<sup>2</sup>." Like all other of God's gifts, they have in them a weal and a wo; a weal to those who are "doers of the word," a wo to those who are "hearers only." The doctrines alluded to, cannot fail of exciting in our minds impressions and emotions, corresponding, in some measure at least, to their own sublime import. If however this be all, if these impressions be allowed to die away, as in time they will and must<sup>3</sup>, without leading us actively to practise those duties to which they point; then will they have exerted on our moral feelings only an indurating and withering power, leaving us but the more firmly bound down—"of the earth earthy." Our only safeguard lies in diligently using every means God in His mercy has

1) Jer. xviii. 15.

2) Gen. xiv. 20.

3) Vid. Butler's Anal. part i.

chap. 5.

vouchsafed to us, to nourish in ourselves the spirit of reverence, and to form ourselves to habits of obedience. Habits of humility, of purity, of self-denial, of self-distrust, of reserve—such habits generated and quickened by cordial love to God, make up the temper which such doctrines are designed and fitted to work in us. These habits, however, are as tender plants of slow growth, and need all the help and protection of which we can avail ourselves. As a powerful help in the formation of such habits, the work now republished offers itself to our notice. It has had the benefit of being tried. Bishop Wilson informs us, that the circulation of this book, combined with that of the Paraphrase on the Catechism, amongst the parishioners of Winwick, soon produced “such a number of constant, devout communicants, as at that time were hardly to be seen in any parish in England.” There is no reason, why, with God’s blessing, it should not again produce similar good effects—effects, be it observed, which are the surest indications of the existence of those moral habits of which we have been speaking.

Its fitness then to mould us into habits of obedience, is the one great recommendation of the following work. As a witness to the doctrines held of old, as now, in the Church of England—and as affording proof, from its numerous appropriations of ancient prayers and Catholic Customs, that the devotional spirit of our Church is in harmony with that of the ancient Church,—it is also on both these accounts especially valuable. Like the very similar work of Bishop Cosin, it may serve “to let the world understand, that they who give it out and accuse us here in England, to have set up a new Church, and a new Faith, to have abandoned all the ancient forms of piety and devotion, to have taken away all the religious exercises and prayers of our forefathers, to have despised all the old ceremonies, and cast behind us the blessed Sacraments of Christ’s Catholic Church—that these men do little else but betray their own infirmities, and have

more violence and will, than reason or judgment, for what they say<sup>1</sup>."

Those who have learned to thank God, for having given His Church the benefit of Bishop Wilson's truly apostolical example, will see in this work a yet further value. Its author was the Bishop's maternal uncle, and when it is remembered that Bishop Wilson's earliest years<sup>2</sup> were passed under his uncle's roof, for the purpose of having his education superintended by him, and that afterwards, on his entering the Ministry, the first years of his Ministerial life were also passed there, in the capacity of Curate to one of his uncle's Chapeltries—the Chapelry of Newchurch : it will not, we think, be doubted, that the instructions he there received, and the "primitive example" there set him, were, under God, mainly instrumental in giving to his character that tone and colouring, which have so justly made him the praise and glory of his age. The following devotions—living impressions, as it were, of the living mould—bring the tutor of Bishop Wilson again before us : and it may be devoutly hoped that as their author when living, succeeded in forming one of the noblest characters in the Church's modern Calendar, so now, though absent from us in body, this his work, instinct as it everywhere is with his own saintly spirit, may tend to produce many more such characters to the glory of God, and the edification of His Holy Church.

When this work first appeared, it was stated in the title-page, that it was intended for the use of devout persons. It is now reprinted entire, without any alterations or omissions.

The Editor trusts he may be pardoned, if, after having

1) Bishop Cosin's Devotions. Preface.

2) The circumstance of Bishop Wilson having been in early life educated by Dr. Sherlock, is left unnoticed by his biographers. The Editor here inserts it upon the authority of his friend Mr. Henry Shaw, of Land-Gate, Ashton in Winwick ; one of whose maternal ancestors, Mr. John Sherlock (son of one of the Doctor's cousins), was Bishop Wilson's fellow-pupil, both having been educated together by Dr. Sherlock.



obtained the sanction of the Head of the parish, and of the several Incumbents within its limits, he ventures most earnestly to recommend these Devotions to the parishioners of Winwick generally, and, more especially, to that portion of them residing within his own district of Brynn and Garswood. For the use of the parishioners of Winwick, these Devotions were originally composed; and we are told by Bishop Wilson, that their author before he died had the satisfaction of "seeing many of them form their lives according to this model." May He "Who filleth all things living with plenteousness," grant their descendants grace to imitate their example! In so doing they will be indeed "practising the Communion of Saints," and they will be also obeying the Divine command, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls<sup>1</sup>."

H. H. S.

ASHTON IN WINWICK, August 5, 1840.

1) Jer. vi. 16.





MR. HOLLAND :

I SEND you a short account of Dr. Sherlock's life. If you think fit you may prefix it to his "PRACTICAL CHRISTIAN," which you are going to reprint. This account might easily have been enlarged, but then it would not have been so agreeable to the character and modesty of the Doctor, who always declined being known any more than he was obliged by the duties of his calling; so that the blessing of a most exemplary life, was confined, for the most part, to the limits and observations of one single parish.

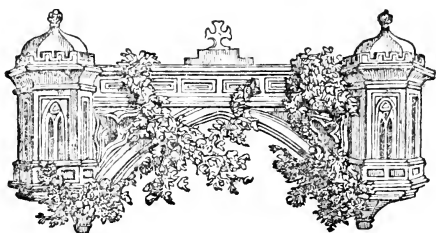
That primitive method of devotion, which you are going to reprint, will need no better recommendation, than the good acceptance of the former impressions; which, together with the testimony of those who know the advantage of observing the stated hours of prayer, will encourage you to hope that your undertaking may benefit both yourself and many others. I heartily wish it may do so, and remain

Your affectionate friend,

THOMAS SODOR AND MAN.

ISLE OF MAN, Sept. 23, 1712.





A SHORT ACCOUNT OF THE AUTHOR  
OF  
THE FOLLOWING DEVOTIONS.

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WHEN writings of this kind either find or help to make us devout, we usually desire to know something of the author of them. To gratify such into whose hands these "Devotions" may fall, and to discharge (as far as this poor acknowledgment will go) a debt of gratitude, is the design of this short account of Dr. Richard Sherlock's life.

He was born at Oxtou in Wirral, in the county of Chester, November 11, 1613, which village very sensibly feels the blessing of having been his birth-place; where he has settled an uncommon, but very useful charity<sup>1</sup>.

1) Oxtou is in the parish of Woodchurch. In Woodchurch Church there is the following public record of two of Dr. Sherlock's charities; the latter is the one to which his Biographer especially alludes.

"Richard Shirlock, Dr. of Divinity and Rector of Winwick, in his life time, in the year 1670, gave £50 to the poor of the parish of Woodchurch, the interest whereof to be laid out in bread and distributed amongst the poor of the said parish every Lord's Day, at the discretion of the Minister and Churchwardens for ever."

"Richard Shirlock, Rector of Winwick aforesaid, anno 1677, gave to the Township of Oxtou, the place of his birth, £50 to be laid out in cows for the poor of the said town, paying for every cow yearly, on St. Mark's Day, the sum of 2s. 6d., which said hire is to maintain and keep up the stock for ever"

The above, as its orthography indicates, is a *verbatim et literatim* copy.

When I have said that he was born of very honest and religious parents, the pious reader will not be offended that he finds nothing more considerable in the account of his family<sup>1</sup>. That his parents were such, an especial instance of his mother's piety, will not be improper to be here mentioned; because it is probable God blessed her with so worthy a son, to convince her and all that read this, that such as fear Him, and seek to avert His judgments, do never seek Him in vain.

Her father, in his younger years had taken such liberties, as made her justly fear his offspring might hear of it another day: which affected her so sensibly, and especially after she became a mother of children herself, that she very often, and with tears begged of God to suspend His just declaration of "visiting the sins of the fathers upon the children unto

1) Dr. Ormerod, in his History of Cheshire (vol. ii. p. 291), hazards the conjecture, that Dr. Sherlock "was most probably son of the Rector of Woodchurch, of the same name;" and of this Richard Sherlock, the Rector he alludes to, he elsewhere states, that "he occurs in 1618, and dying the 30th of August, was buried at Woodchurch, September 1, 1643." This last date shows that his conjecture is erroneous: for Bishop Wilson intimates that the mother of the younger Richard, was a widow previous to the commencement of his College education, and that he took his degree as early as 1633, which is ten years before the death of that Rector. Still, as Oxton is part of that parish, and as the parent stock of the Sherlocks are said to have been located there for two centuries before the Doctor's time, it is highly probable that he was a near relative of that Rector; and that such relationship was one link in the chain of causes, which providentially led to his being educated for the same profession. By the kindness of the present Rector of Woodchurch, it has been ascertained that the parish registers, owing to the concise manner in which almost all the entries of that date are made, do not furnish any means for tracing the parentage of our Author; his Baptism is there thus briefly recorded, "Richardus Sherlock, baptized 16th November, 1613."

In Baine's History of Lancashire, and other publications, it is stated, that Dr. Sherlock of Winwick, was the grandfather of Bishop Sherlock. This too is incorrect. The Bishop was son of Dean Sherlock, whose father was a citizen of London. Family tradition, however, makes them to be related to our Author, but does not determine the degree of their relationship.

the third and fourth generation of them that hate Him." And her posterity have many reasons (though not proper to be mentioned here) to believe she was heard in that she feared.

This circumstance should not have been mentioned, but in hopes that some who read it may be led to consider, how many suffer for the iniquities of their forefathers, while none of their posterity are found to "stand in the gap," and put a stop to the judgments which God has determined to "pour out upon the families which call not on His Name."

This pious mother (in confidence that God would hear her prayers) being now become a widow, gave her son an education suitable to her abilities. She sent him first to Oxford<sup>1</sup>, and afterwards, upon the account of a less expensive education, to Trinity College near Dublin, where he proceeded Master of Arts, A. D. 1633, as afterwards in the year 1657, Doctor in Divinity.

And now, having both in his own, and his mother's intentions, been dedicated to the more immediate service of God, he entered into Holy Orders<sup>2</sup>, and had a cure of souls conferred upon him in Ireland, which he attended until he was forced to quit that, and that Kingdom by the rebellion which broke out in 1641. From thence he went to England, Chaplain to one of those regiments sent by the Marquis of Ormond to the King's assistance; and which soon after, were unfortunately routed near Nantwich.

Upon this, Mr. Sherlock returned to Oxford, where he was courteously received, and soon after elected one of the

1) He was "originally (as it is said) a Student of Magdalen Hall." Wood's Athen. Oxon. vol. ii. p. 833.

2) Wood (ibid.) leads us to suppose, that he was Ordained immediately after taking his Master's degree, and adds, that "soon after, he became Minister of several small parishes in Ireland, united together, and yielding no more than £8) a year." The Editor has not been able to obtain any particulars of his Ordination, nor the names of the united parishes in Ireland where he ministered. Canonically, he could not have been Ordained earlier than A. D. 1636.

Chaplains of New College, and continued there, until he was turned out by the Parliament visitors<sup>1</sup>. Not willing to be unemployed, he became Curate to Dr. Jasper Maine, at Cassington, until both the Doctor and his Curate were ejected. About which time Sir Robert Bindlosse of Borwick in Lancashire, returning from his travels, Mr. Sherlock was well recommended to him, and as kindly received for his Chaplain.

It was at this time, and in this neighbourhood, that George Fox began to broach and vent his new doctrines. Mr. Sherlock being of reputation for learning and piety, Fox had the vanity to attempt to make him his proselyte, or which is more likely, to make himself more famous by so remarkable an adversary. To this end he sends him a set of queries and demands an answer, in terms exceeding confident of victory.

Mr. Sherlock was a man by no means fond of controversy; "Practical Christianity" was his talent and delight; and, but that this proud boaster gave him an insufferable disturbance, deluding many poor people into an opinion that his queries were unanswerable, perhaps he had never engaged in any thing of that nature.

At last, to prevent the spreading mischief, he published several small tracts, namely: "The Quaker's Wild Questions Briefly Answered;" to which he annexed, "A Discourse of the Holy Spirit, His workings and impressions on the souls of men;" as also "A Discourse of Divine Revelation,

1) On his coming to Oxford, "he preached often before the Court and Parliament, became Chaplain to the Governor, as also Chaplain of this House, (New College,) and in the year 1646, had his Bachelor of Divinity's degree bestowed upon him." [Walker, sufferings of the Clergy, part. ii. p. 130.] Wood informs us, that this Degree was "conferred upon him in consideration of several Sermons that he preached either at Court or before the Parliament in Oxon." Whilst Curate of Cassington—"an obscure village near Woodstock in Oxfordshire,"—he was allowed £16 a year for his pains (the Vicarage being of trifling value), "a good part whereof he gave away to the poor of that place." Athen. Oxon.



mediate and immediate:" and another "of Error, Heresy, and Schism." All which by the blessing of God had their effects, although that heresy spread too fast abroad, by being overmuch despised in other places.

While he continued with Sir Robert Bindlosse he was, in the words of Mical<sup>1</sup>, "A Father and a Priest to him."

The office of a Chaplain is an employment that requires as much Christian courage, conduct, and piety, to discharge it faithfully (where there are so many temptations, and so much need of virtue to overcome them) as any state of life whatever. And therefore it often happens that such as seek or accept that charge in hopes of preferment, do find a necessity of quitting either those hopes or a good conscience.

One instance of Mr. Sherlock's behaviour in this part of his life, in which he showed a true Christian contempt of his own interest, will neither tire nor be unedifying to the reader.

His patron had a just esteem for the Church and her Ministers, both at that time under a cloud, and being every way what they call an accomplished gentleman, it was no wonder that very many were fond of the honour of conversing with him; which had this unhappy effect, that it made him in love with company and many of the evils that attend it, and too many of the family followed his example. To make some amends, as they thought, for these liberties, they expressed an uncommon concern for the interest of the suffering Church; not considering that if we shall be shut out of Heaven for our sins, it will be no great comfort to us what Church we were members of on earth.

The Chaplain saw this with grief, and therefore, after general discourses and intimations had had little or no effect, he applied to his patron more closely, and in a letter he wrote to him, laid down his and the vices of the family in

1) Judges xvii. 10.

terms so home and serious and yet so mannerly, that one could not imagine a mind so void of goodness, as to be offended with his holy freedom. He desired him to consider what injury he did to the distressed Church, for which he always expressed so commendable a zeal. He intimated to him, that this was both the cause of her sufferings, and that which made her the scorn of her enemies; that her friends did her more dishonour than they could do her hurt; so that she may truly say, in the words of Zechariah, "These are the wounds which I received in the house of my friends!" He assured him, that for his own part he durst not seem to countenance such criminal liberties; lest the enemy should say, that the Ordinances of the Gospel were profaned with the consent of her Ministers. And then, forgetting, or rather despising his own interest, the uncertainty of the times, and all the expectations he might have from a person of so good an interest in the world, he earnestly pressed either to be hearkened to in this matter, or to be immediately discharged from his office<sup>2</sup>.

His patron was so far from being offended with this just liberty of his faithful Chaplain, that he heard him with submission, knowing well Whose ambassador he was, and ever after honoured him as his friend; and would by no means part with him, until he thought his own entertainment too mean for so worthy a person; and then he most effectually recommended him to a true son and lover of the Church, the Right Honourable Charles, Earl of Derby; who made him his domestic Chaplain, and reposed so much confidence in him, that upon the restoration of the Royal Family, he prevailed upon, and entrusted him with a commission to set-

1) Zech. xiii. 6.

2) Dr. Whitaker, in his History of Lonsdale, appended to his History of Richmondshire (vol. ii. p. 312), gives an interesting Memoir of Dr. Sherlock. Alluding to Dr. Sherlock's request to be discharged from his Chaplaincy, if his remonstrance were not listened to, he remarks, "This it must be remembered was at a time when the regular Clergy were starving, and he himself would not have known where to procure a subsistence."

tle the affairs of the Church of Man, which during the great Rebellion had suffered in her Doctrine, Discipline, and Worship.

This difficult work he went through, while his fellow-commissioners settled the Civil and Military affairs, to the entire satisfaction of the Lord and people of that island; which, by the blessing of God, continues as uniform in her Worship, as orthodox in her Doctrine, and as strict and regular in her Discipline, as any Christian Church in the world.

Upon the Doctor's return from that happy island, by the favour of his noble patron, he obtained a presentation<sup>1</sup> to the Parsonage of Winwick, from King Charles the Second, the patronage being at that time in dispute, and immediately after, upon the expiration of a lease of ninety-nine years, his Living became one of the best in England.

This was so far from transporting him, that it made him grow more jealous of himself, knowing full well, that the more he had, the more he was to account for. The first thing, therefore, he set himself to, besides the ordinary duties of the Ministry, was to compose and publish a short and plain Paraphrase upon the Church Catechism, exceedingly well suited to the capacities of his people. After this, to use his own words, because "Doctrine without practice is but a body of religion without a soul to quicken it," he published the following Summary of Christian Practice. And having freely given a considerable number of both these books amongst his parishioners, the good effect soon appeared in such a number of constant, devout communicants, as at that time, were hardly to be seen in any parish in England; and by the great care of its Rectors, that parish still continues exemplary for its order and discipline.

His preaching was like his devotions, plain and practical. And although until he grew much into years he was a constant Preacher, yet he always entertained in his house, at

1) A. D. 1664.

least three Curates for the service of his Church and Chapels. So that both on account of the Doctor's primitive example, as also the choice he made of persons to serve at the Altar, Winwick became a very desirable place for young Divines to improve themselves in the work of the Ministry. An undertaking which, as well as any other art, requires time and good instructions and experience to be tolerably perfect in it.

*Ars artium est cura animarum*, saith St. Gregory. This is true priestcraft, to be able, by the grace of God, to conduct men to eternal life; an employment or craft, which we have no reason to be ashamed of, notwithstanding the reproach of late cast both upon the name and thing.

Having so well provided for the instruction of his parish in "things pertaining to life and godliness," he set himself very earnestly to bring his people to a decent uniformity in the public worship of God. And this he brought about in a short time chiefly by the example of his own most humble and devout behaviour; and where that would not do, he made use of rebukes, and a zeal which few people were proof against. So that his Church and Chapels soon became remarkable for that good order he then introduced, and which still continues a pattern to most other Churches.

He would not suffer even strangers to give an ill example of irregularity or indevotion to his parishioners, so that either for fear, or for conscience sake, all complied with the edifying usages of the place.

I will give the reader but one instance, to show how far a holy boldness and zeal for the honour of God and His service may go towards reforming an abuse, which all people of piety would wish to see done.

A person of the first quality being at his Church, and a gentleman of his retinue not behaving himself with that discretion and seriousness which the place and service required; the Doctor, without any regard to the number or quality of the gentleman's friends, ordered him to be turned out of the

Church. This unexpected rebuke soon changed his behaviour; and being by the Church-Wardens permitted to stay till the service was ended, he then according to the notorious profane way of that gentleman, said to his company—They threaten us with the devil, but I fear him not half so much, as I do that old gentleman in the long beard: meaning the Doctor.

He suffered none to be baptized in private houses except in cases of necessity, as the Rubric directs, and he had the satisfaction of seeing this complied with, without those ill consequences which people are apt to fear; who had rather give way to the importunities of the ignorant, than be at the pains to inform them better; and can with less reluctance disobey the Church than disoblige a private person.

The truth is, if clandestine baptisms are less scandalous than clandestine marriages, yet the consequence of the first may be more fatal. And the danger is, lest that Sacrament should thereby become contemptible, as they say it is in some parts of the Greek Church, where it is deemed of little more importance, than as it is an occasion of the meeting of friends and their good entertainment.

Some years before his death, when he had well considered all that had been said upon that subject, he published a small tract, "Of the irregularity of a Private Prayer in a Public Congregation." He was indeed of opinion that there was no occasion for longer prayers than what the Church prescribes in her Liturgy, which provides for all the ordinary wants of Christians, and which, where it is read with deliberation, and heartily closed with, is found to be long enough to satisfy, and were it not for the excellent variety of its offices, to tire the generality of worshippers, for whom it was composed.

And verily, if such as are most fond of the other way would but sincerely make the experiment, and endeavour to keep their minds intent upon the public service, they would find their souls sufficiently satisfied with the provision the Church

hath made for them, without longing for a less choice if not a less safe entertainment.

It is true while he lived with Sir Robert Bindlosse, he was obliged through the iniquity of the times, and that his Ministry might not be stopped, to compose a prayer out of the Church Service; and the reader may be assured that few of the gifted preachers of these days were more admired than was Dr. Sherlock, for his very plain and affecting prayer before his Sermon, even by them that would have despised him, had they known whence he borrowed it<sup>1</sup>.

He was so strict a resident, that for near thirty years, he was scarce so many weeks all put together absent from his flock.

During which time, he kept up a constant and decent hospitality, but the greatest part of his revenues, which were very considerable, he employed in charities of one kind or other<sup>2</sup>.

Indeed, he considered his great incomes as a mere depositum, and himself only as a steward; and therefore though he was kind enough to his relations, yet he did not think fit to confine his kindness to them. *Possessio Ecclesie sumptus est egenorum*, was his maxim, as well as St. Ambrose's.

Any worldly aim or concern had so little share in his

1) During his stay at Porwick Hall, "he was compelled in order to prevent his being silenced by the governing powers, to decline the literal use of the Common Prayer, but he digested out of it, a formula of worship as nearly approaching to it as he thought safe, and constantly used it to the great edification of a crowded audience" The Chapel where Dr. Sherlock officiated, "is now razed to the foundations;" but Borwick Hall "is still standing." (Dr. Whitaker. *Ibid.*)—Borwick is in the parish of Warton, and Lucas, in his history of Warton, speaking of Dr. Sherlock, tells us, that "his memory is yet precious in this parish"

2) Not to name many other valuable gifts, both in his life-time and at his death, to his own and many other parishes, the sum of £11. 8s. 5d. arising chiefly from Dr. Sherlock's charitable bequest, is yearly expended in the purchase of Bread, which is distributed among the poor of the parish of Winwick.

affections, that after he had been for so many years possessed of one of the best Livings in England, at his death he left behind him not above one year's profits, and even these in a great measure to pious uses.

He always satisfied himself with the bare necessities of life, and his temperance was every day such, that one of his Curate's allowance would have defrayed all his personal expenses.

About three years before his death, being informed that the next advowson of Winwick had been obtained for the Master of University College<sup>1</sup>, the Doctor immediately invited him down into the country, and without being offended with the sight of his successor, he not only received him courteously, but thinking himself in his old age unequal for so great a burden, he desired him to accept of the cure and the profits of that great Rectory, reserving to himself a very moderate share of the incomes for his own future subsistence.

As he had lived, so he died, a member as well as an ornament of the Church of England; notwithstanding the reproach raised and industriously spread abroad, that he was a Papist in disguise. This was said both by Papists and Dissenters, and both had the same end in propagating the calumny—the disservice of that Church which he adorned by his most exemplary life.

After all there was no ground for this slanderous report, except such as might shame those that built any thing thereon. It was said, for instance, that he burnt incense in the Church. Now the truth of that matter was this: his worthy patron, Charles Earl of Derby, the Easter after the Restoration, desiring to countenance by his own presence the now re-established worship of the Church, chose to receive the Lord's Supper at his parish Church, rather than in his Chapel at Latham. The Doctor suspecting what he found too true, that the Chancel had been as little regarded as the

1) Obadiah Walker, M. A.

Lord's Supper, which had not been administered in that Church for some years past, went a few days before to see things put in order; and cleansing the Chancel, which it seems had been more frequented by dogs and swine than men, it raised such an insufferable stench, that he was obliged to order frankincense to be burned the day before the solemnity, that his congregation might not be discomposed by such an unexpected nuisance. This was improved so far as to make him a Papist. Nay, so unreasonable a prejudice had many against him, that reading upon his induction, the title of the twenty-second Article, "Of Purgatory," one who had not the patience to hear any more, went out of the Church in great indignation with these words spoken aloud,—“If you be for purgatory, you shall be none of my teacher.”

As for the Papists themselves, his excellent answers to some persons of note, who had written to him after they had been perverted to that Communion, will witness for him, at least to them, that he was no favourer of their errors.

They might indeed envy the Church of England such an ornament, who most truly practised the Christian duties of temperance, mortification, self-denial, chastity, and devotion after a primitive manner, and which are by the members of that Church too often made a work, not of love to God, but of necessity, and therefore are performed by halves. Whereas he voluntary chose the severities of a single life, at the same time that he approved of chaste marriage in others of his own order. If he fasted much, and was continually in prayer, he called these means of religion, and not religion itself. If he gave much alms to the poor, and denied himself many satisfactions, which he could easily have purchased, he did not, however, pretend to merit by these exercises of piety, no more than a steward pretends to merit by being faithful, or a sick man by being orderly.

He died some months after the Revolution, and before any measures were taken to try who did not approve of the ways engaged in to bring it about; so that it would be im-



pertinent to say what he would have done, had he lived a few weeks longer, in a case in which he was exceedingly reserved.

He had always preached up passive obedience and non-resistance in the sense of the Church in her Homilies, and he was of a life too retired, of a religion too practical, and of a mind too regardless of any worldly interest, to have concerned himself in a controversy altogether new to him. It is probable the barbarous anarchy, the confusion and misery of the late Rebellion, in which he had been a sufferer, had made strong impressions upon his mind in prejudice of what was then acting. He had in his younger years been imposed upon by some people, who seemed to have nothing so much at heart, as the glory of God and the welfare of the Church and nation. But when he saw what in truth they aimed at, he abhorred their hypocrisy, and became so affectionate a lover of the Monarchy, and of that Church which suffered with it, that with the zeal of Mephibosheth<sup>1</sup> he would never be prevailed on to shave his beard after the King was murdered. He was neither surprised by death nor afflicted with any of those ailments which are generally the forerunners of that great change. As he had lived a life of the strictest temperance, and had enjoyed an uninterrupted health, scarce knowing by experience what sickness was, his dissolution was accordingly without violence or any remarkable agonies<sup>2</sup>.

1) 2 Sam. xix. 24.

2) The following extract from Dr. Sherlock's will, is instructive, as showing the character of his piety, after so long a life, spent in the practice of self-denial and other acts of practical obedience.

“ In the name of the Father and of the Son and of the Holy Ghost, Amen. The fourteenth day of June 1689. I, Richard Sherlock, Doctor of Divinity of the Church of England, Priest and Rector of Winwick; being, though far in years, yet God be blessed of sound mind and perfect memory, and mindful of the great account I must give up before the just Judge of the world, of all my actions and enjoyments in this present life. In order thereunto I do make this my last will and testament, revoking all other by these presents heretofore declared by me either in word or writing.

He was of a body so spare and light, that until a few days before he died he could walk as nimbly as a youth, which was his constant exercise for a quarter of an hour before he eat; and which no doubt contributed very much to prolong his life to so considerable an age; for he died in his seventy-sixth year.

The following devotions show his inward man better than any draught that can be made of him by any other pen. And when the reader is assured that what he there peruses was the Doctor's constant exercise, he need not be told that he was a most devout Christian, and not less sincere; since he so strictly observed himself, what he so earnestly recommended to others<sup>1</sup>. And he had the satisfaction of knowing long before he died, that very many had formed their lives according to this model.

Some years before his death he caused his gravestone to be laid in the place where his body was afterwards buried; which from thenceforward, became to him a place of more particular devotion, whenever he could secure himself from being seen of men, which, of all things, he abhorred.

He ordered the following epitaph to be engraven in brass and fixed upon his stone.

## EXUVIÆ

RICHARDI SHERLOCK, S. T. P.

“First, in all humility and all godly sorrow for my sins, my many, very many sins, both of my youth and riper age; I do bequeath my soul into the merciful hands of my dear Redeemer, Who offered up His innocent soul a sacrifice for my soul, and for the many sinful pollutions thereof, all which I humbly beg may be washed away, through faith in His blood which was shed for them.”

In Dr. Sherlock we discover no traces of any of those meritorious self-righteous feelings, which men in our day assign as the inseparable attendants of a life spent, as his was, in self mortification, and the daily bearing of the Cross.

1) “He had his stated hours of prayer not only in the day-time, but in the night, when he rose from his bed and went into his Chapel.” (Dr. Whitaker.) He adds in a note,—“I suppose that at that time there was a domestic Chapel in the Parsonage House of Winwick, as at Houghton-le-Spring, and perhaps at the houses of a few other very opulent livings.”

INDIGNISSIMI HUIUS ECCLESIE RECTORIS  
 OBIT 20 DIE JUNII, AN. AETATIS 76.  
 ANNO DOM. 1689.

SAL INFATUATUM CONCULCATE.

A certain person<sup>1</sup> who very well knew the Doctor's life and merits, and who had a venerable regard for his memory, subjoined this further inscription.

EN VIRI SANCTISSIMI MODESTIA !  
 QUI EPITAPHIUM SE INDIGNUM  
 INSCRIBI VOLEBAT, CUM VITA  
 ET MERITA EJUS, LAUDES OMNES  
 LONGE SUPERARENT.

And now I have only this to add to this short account, that if any who knew Dr. Sherlock, wonder that I have omitted so many known instances of his great mortification, self-denial, and contempt of the world: I have only this to answer, that as he had, to be sure, good reasons for laying himself under such a discipline, as might rather discourage than edify the inexperienced; so whenever the Holy Spirit powerfully influences the heart, He will direct men to the most proper exercises and expressions of their love to God, and such as are most agreeable to the advances they have made in the ways of religion.

And as the Doctor, in his life-time, did never attempt, to use his own words, magisterially to impose his methods of devotion upon others, so neither do I think it needful, after his death, to enumerate the particular instances of his austerities and other exercises of piety, which, or at least such as will be as well pleasing to God, will always be the fruits and ornament of a life so devoted to God as his was.

The following additional account of Dr. Sherlock's life, forms the concluding portion of the Funeral Sermon preached by his friend and Curate, the Rev. Thomas Crane, M. A., from the text Job xix. 25—27.

1) Mr. Henry Prescot of Chester.

“I have yet a large province behind, were I but able to manage it: I must, and do ingenuously confess, that some undeserved favours to me, when and whilst I was a student in the College, did always incline me to do him service, whose exequies we now celebrate; however, being conscious to myself of my own insufficiency to discharge this task as it ought to be, that he was pleased to lay upon me, made me wish, and unfeignedly desire, that one more fit and better accomplished, had been employed upon this solemn occasion.

“One main advantage that I have herein, before a stranger, is, that I need not be inquisitive, nor much solicitous after the memorable passages of his Life; for those I presume are much-what known to me already, having enjoyed his company, and obtained his converse for many years together. Notwithstanding at this present, I cannot, without a more mature deliberation, and less disturbance and distraction of my thoughts, present you with any other than a rude, immethodical, and imperfect draught of his life: and wherein you find the representative to fall short, as it needs must, of that idea, that may worthily be conceived of this venerable person, I hope you will have so much Christian candour as to connive at the defects of your brother, and so much charity for me, and respect for the deceased, as to pity rather than deride my weakness; and wish, as I myself have done, that one more judicious and rhetorical had been the present undertaker.

“I know the very naming of him is enough to all that knew him: and to read, and seriously to meditate upon his devout and practical pieces, will be sufficient for them that knew him not. Albeit virtue hath no more than merit when it is commended, yet justice will that it should have its due; for though it cannot be bettered thereby, yet in so doing it is righted.

“He was early matriculated in the University, too early I have heard him say with some regret<sup>1</sup>; for to send raw and

1) He was admitted into the College when he was about 14 years of age:

green youth thither, before the tongues be learned and understood, is a great diskindness to it, proves often such a defect, that will hardly after be made good without double diligence and industry: in that such will be obliged to study, before they can understand an author; which falls out otherwise when well schooled beforehand, for that then they read with much ease and delight, as well as profit.

“After, as I conceive, he had commenced Master of Arts in the University of Dublin, he entered into Holy Orders, and was presented to a Cure, and undertook first the Pastoral Charge in that now distracted Kingdom of Ireland: when instantly the Rebellion there breaking forth, he was forced thence, leaving and losing his books, and what he had. Nor was England after that, for any long time more kind or auspicious to him, for that the torrent of wars did quickly overflow the nations: however, he was always steadfast to his principles, steady in allegiance, and faithful to his Sovereign; promoting his interest with great zeal and courage, as much as lay within his sphere. For his loyalty he sustained and suffered very much deprivation, and for some time imprisonment, as many worthies did besides him. At the last, when driven out of Oxford, (where for some space he was resident, and one of the Chaplains in New College, officiating also at one of the Churches in the town,) by good providence he found shelter in a small village near adjoining, where he lived obscurely, yet he said very happily, for that he was at rest,

for which, as he intimated, he was constrained to become the more studious and industrious. And how well he improved his time, and what progress he made in learning, will sufficiently appear by what he writ, without any further observation. That which I find recorded of S. Remigius, may well be attributed unto him;—*Ut primum disciplinarum capax factus est, non modo natu majores, &c.* That from the time of his first capacity of learning, he outstripped those that were superior to him in age, as well in excellency of parts, as proficiency in study and maturity in moral virtues. I was enforced to make this remark, for that it was reported, that I had derogated from his worth and parts by my late expressions, rendering him thereby as mean and despicable. How deserving such censures are, let the reader be judge, and tell, whether the same be not temerarious, if not captious and perverse.

and not envied there, because the place was of no great value ; save that the people were very kind and respective to him, and had a deference for him ; which made his Ministry more effectual, as well as life more comfortable ; for truly so it is, that wherever the people are prejudiced, or disaffected, (though a man had the tongue of men and Angels,) he shall, as one expresseth it, sooner preach out his heart amongst them, than preach what is good into their hearts.

“ But what corner of the nations was then left long unransacked? Here also they found him, and drove him out ; insomuch that he was sore hurried and posted to and fro, being not able to fix his station long in any one place, except in one loyal family in the North<sup>1</sup>.

“ Till at last, by a most strange and propitious revolution, the King and royal issue returning, and the kingdoms settling after so much war and bloodshed, his Noble, and Right Honourable Patron, Charles Earl of Derby, whose Chaplain he was, as he had been long before to his grandfather, the Right Honourable William Earl of Derby, presented him to this place : so that his lot at the last fell unto him in a goodly heritage<sup>2</sup>, which might, as no doubt it did, in some measure compensate for his former losses and great sufferings. And for this I have heard him say, with much gladness of heart, for he thanked God when he spake it, that never any Benefice was more frankly and freely bestowed than his was ; which was much, very much to the honour of his noble Patron, whose necessities, notwithstanding, might be very great and urgent, because of his and the Earl his father's late troubles and sufferings for loyalty's sake, which are not here to be recounted.

“ As for his painfulness in his Cure, let his own words be heard. or he being dead yet speaketh, and preacheth to us ; thus you may read him in his Dedicatory Epistle to his Parishioners in his Practical Christian. ‘ As for the discharge of my duty, though I cannot say I have been so prudent, and

1) Eorwick Hall.

2) Winwick.

diligent, as the high and holy nature of my function requires, yet you know I have not omitted frequently to put you in mind of the whole will of God, in the careful observance whereof the health of your souls consisteth.' And lest any should be at a loss for the contents of God's holy will, he there further informs us, that the same is collected out of the whole body of Holy Scriptures, and summed up into general heads by the Church of Christ in her Catechism. 'The which,' saith he, 'though by a strange fanatic humour it be slighted, and by self-conceited persons derided, yet contains all things, both of faith and fact, necessary to salvation, being rightly, clearly, and fully understood.' For this end he hath paraphrased the same: which how much in vogue and esteem throughout the nation, the many editions thereof do fully demonstrate.

"He would often tell his hearers of such that have itching ears, who through the desire of much hearing, upon the presence of going on to perfection, were apt to run off the very foundation. Alike to this, is that of a late Reverend Prelate (Bishop Nicolson) who thus expresseth himself: 'Ever since Sermonizing hath justled out the necessary instruction of Catechising, the people have been possessed with strange errors in religion, and hurried on by the spirit of giddiness, of faction, and of rebellion.'

"He was evermore for what was practical, much more for that than what was controversial in Divinity: he seemed rather to decline than encourage and countenance disputes; as if thereby he dreaded greater differences: which often falls out, that more strifes are engendered and multiplied by hotly and stiffly arguing it, than are quelled thereby.

"He was very strict and regular in his life and conversation, no less observant of the Church's Orders and Constitutions: he would not admit of private prayer in public, of no other there than what the Church enjoined to be used, as pre-

scribed and established by authority<sup>1</sup>. And pray ! with what face can men pretend to be of the Church, and guides to the people, when they will not be ruled nor regulated thereby, acting as she enjoins ?

“ As for his hospitality and acts of charity, they have been deservedly much famed : he gave much alms, and daily administered to the necessitous, to such that were in prison and distress : he clothed the naked, and provided bread for the hungry, contributed much towards the settling of a stock of bread and clothes for the poor for ever. His charity was diffusive, for not only his own but other parishes were warmed by its bountiful influence. He hath made such provision for the indigent, that the children which are yet unborn may gratefully commemorate him. He was much conversant in watching, fasting, and praying, as well as alms-deeds, with him they inseparably accompanied each other. He showed himself in all things a pattern of good works, the mirror of holiness, the sampler of Christian piety. His zeal was such in providing for the sick and needy, as to deny himself those things that were convenient for him, that he might be better able to supply the wants of the necessitous. He had learned that the glory of one of his high and holy function consisted much in making provision for the poor, as his shame did in studying to enrich himself<sup>2</sup>. Wherefore his principal care for this was, to lay up his treasure in Heaven by a faithful dispensation (as a careful steward) of that which God had given him upon earth.

1) For this I may, and do refer all such that require further satisfaction, and more particular information herein, to a brief discourse of his, entituled, *The Irregularity of a Private Prayer in a Public Congregation*. In a Letter to a Friend, Anno Dom. 1674. And since then reprinted and enlarged. However, he thought it prudence to conceal his name, for that custom had so much prevailed to the contrary. See also *PULPIT CONCEPTIONS, POPULAR DECEPTIONS*. There is more of this in the *Preacher's Guard and Guide*, alias *Rex Theologus*, wherein is ranked the use of long prayers of our own conceiving before Sermon, among the innovations these later times have made.

2) *Ignominia Sacerdotis est, propriis studere, &c.*



“He was very spare and slender of body; and it was thought he impaired its strength very much by his frequent fasting and abstinence. However he would not endure to be told thereof; for upon any such suggestion, he was ready to reply, That he did eat and drink too much; and that many, if not most, of men (using the proverb) did dig their graves with their teeth. Upon this account, for that he was so much devoted to austerity of life, and was so strict an observer of the holy time of Lent, and other stated Fasts of the Church; for this and the like, the ignorance of some, and that, and ill-will in others, would needs have him tainted with Popery.

“He often forsook his warm bed in the cold season of the night, that he might betake himself to his devotions; so that he spent the time in watching, weeping, and praying, when others were at their repose, and sleeping. He esteemed time most precious, reckoning of that as lost, more than what was necessary for rest and refreshment to the body, that was not employed in prayer, study, Christian visits, and such like; insomuch, that that very character, which was given to St. Hierom by the Author of his Life, may very well be bestowed on this reverend person<sup>1</sup>:—That he would indulge sleep no more (scarce that) than only to satisfy the necessity of nature; that he remitted nothing of pains and industry for reading or study; nor of his alacrity in prayer: so that it was a wonder to see a body, that had sustained so much by labour, vigilance, and fasting, to continue so full of vigour and activeness. Moreover, as if he had (what can we imagine less?) some secret and invisible monitor still at hand to instigate him thereunto, he would frequently, and that instantly, depart the company, retire into secret, to pour forth his soul into pious and fervent ejaculations<sup>2</sup>; when and where his

1) Somnus non ad delicias, sed ad naturæ capitur necessitatem: Canis jam totus aspersus, nihil ex studiorum assiduitate remittit—Mirum erat in corpore jejuniis et ætate consumpto, tantum spiritus, tantum vigere fortitudinis.

2) Sæpe accidit, ut dum inter alios versaretur, et cum illis Sermonem

zeal and transports have been such, that he hath been often overheard; which in charity we must conclude was not designedly, and out of vain affectation to be overheard, that he might be taken notice of; no, but we must impute the same to the mere raptures of devotion. That of venerable Bede, which he ascribed to his predecessor S. Cuthbert, is very applicable to this Reverend Pastor<sup>1</sup>,—That he fulfilled his duty in daily prayers in behalf of the people committed to his charge, and he taught them nothing by his words, whereof he did not give them a good example by his deeds.

“ He had David’s Psalms *ad unguem*, making responses all by heart; evening and morning, as the Church prescribes, he attended public prayers: and upon the more solemn days of Fasting and Humiliation, as upon Ash-Wednesday, Good-Friday, &c., after Divine Service had been celebrated in the Church, he would in his private Chapel read prayers again, making then use of the Psalms and Lessons, as appointed by the Calendar in ordinary course for the day, when those that were proper and peculiar to that day had been read before.

“ Whenever the Absolution was pronounced, or the Benediction given, being upon his bended knees, he bared his venerable gray hairs, and lowly bowed his head, as if he would have kissed the ground.

“ Very often in private he hath been seen and heard to weep, and pray, and beat his breast; not only kneeling, but sometimes throwing himself flat upon the earth; lying prostrate on the ground, as if he had been licking up the dust; thus profoundly humbling himself, even to the lowest. Since he has already paid the last debt to nature, we may safely speak; for that it is impossible to humour the dead into danger, or in this case to melt ourselves away into flattery.

*miseret, intus Deum se alloquentem sentiens, discederet in cubiculum ibi cor suum coram Domino effundens, &c. In Vit. Th. a Kempis.*

1) *Commissam namque sibi plebem et orationibus, protegebat assiduis, et admonitionibus, &c. Bed. Eccl. Hist. lib. iv. cap. 28.*

“A good old man, like to this pious one, who is now become our present subject, being much importuned to declare, what his studies and contemplations for the most part were:—at last, breaking the bounds of modesty, he made this answer<sup>1</sup>,—That he for his part, was daily conversant in, and much meditating upon the four last things, Death and Judgment, Heaven and Hell. These we may well presume possessed much the thoughts of the deceased, for that in writing he hath expatiated hereupon, and recommended the same to our serious meditations.

“It were easy to multiply instances of this nature, for we have a very virtuous and copious subject; the whole narrative of his life would take up much, and justly challenges a far better and more able pen; but brevity necessitates me, that I be not tedious, to pass by many memorable passages. There is nothing of untruth, as I conceive, that can deservedly be charged upon me for what I have already said; I fear there is more of virtue and piety than hundreds will ever imitate or practise. However, let a man live or act never so well, there will be some Momus or other to carp, some prejudiced and disaffected to traduce and censure him, and never understand the worth, till they find the want of him; which great numbers will be sure to do, I mean the poor that he fed and clothed, who can be no feigning nor personating, but real mourners for his death.

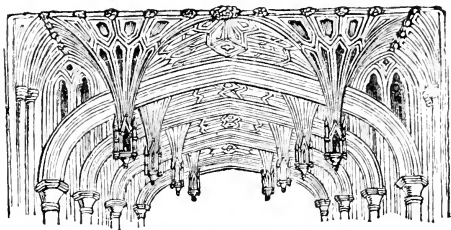
“Having led his life in an holy and chaste celibacy, being never wedded to any save God, and the people that were committed to his care and trust, of whose spiritual welfare he was very tender; and having spun out his days to the 76th year of his age, he seemed to be weary of the world, and to wait for his dissolution; wherein his God hath gratified him, having brought him to his fathers, and in a good old age delivered him from the miseries of this sinful world, it may be from much evil to come. Which God

1) *Se quotidie versari, &c.*

XXXVIII A SHORT ACCOUNT OF THE AUTHOR.

in mercy prevent, and of His infinite goodness grant ' that among the sundry and manifold changes and chances of this mortal life, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*' "





TO THE  
PARISHIONERS OF WINWICK,  
IN LANCASHIRE.

---

GOOD PEOPLE :

THE cure of your souls being by the Divine Providence incumbent upon me, very unfit to undergo so great a charge, especially considering the liberty which most men do now assume in the way of religion : in the discharge of my duty, though I cannot say I have been so prudent and diligent, as the high and holy nature of my function requires ; yet you know I have not omitted frequently to put you in mind, which is one principal part of my office, of the whole will of God, in the careful observance whereof the health of your souls consisteth.

The contents of God's revealed will, being delivered and dispersed through the whole body of Holy Scriptures, are collected and summed up into general heads by the Church of Christ, in her Catechism : the which, though by a strange fanatic humour it be slighted, and by self-conceited persons derided, yet contains all things both of faith and fact necessary to salvation, being rightly, clearly, and fully understood.

Did you therefore rightly understand, and seriously consider, wherein your soul's health and edification chiefly consists, you would be better pleased with the frequency of

Catechising, and be more versed in those essentials of religion, than in the hearing of many sermons, which are of less concern.

I have not spared my pains in preaching, nor my purse in the maintenance of others to assist me herein. But by long experience it is evident, that Sermons (what through the variety, several modes and methods on the one hand, and what through the great abuse thereof on the other) have not that influence upon the minds of men as becometh "sound doctrine," but have too much sway with "men of itching ears, who heep to themselves teachers after their own lusts:" who, upon pretence of going on to perfection, go off the foundation, wax vain in their imaginations, and their foolish hearts are darkened, whilst they conceit themselves enlightened.

And therefore, for your more ready, easy, and constant instruction, I have committed to writing, and made public, The Summary of Christian Doctrine, being the Catechism of the Church of England Paraphrased.

And because doctrine without practice is but a body of religion without a soul to quicken it; I have here added a Summary of Christian Practice, in the ensuing rules of self-examination, which will equally discover unto you your sins and miscarriages past, and serve for a guide to direct you in the future ordering of all the actions of your lives in the ways of godliness.

In both which Summaries, I have endeavoured to be both brief and plain, delivering only what I conceive generally necessary to salvation, and expressing the same in the most easy way to be understood: as knowing that multitude of words, various, acute, and quaint affected expressions, especially in the essentials of religion, though they may more please, do not so much profit, nay, they do really rather distract than instruct the minds of most. For it is not the rattling of the leaves, but the fruits of the tree of knowledge, that feed the soul to life eternal.

The prayers prescribed upon any the ensuing considerations, are not by way of one long continued oration without intermission, but divided into several shorter prayers: and this because,

1. The heat of holy zeal is hereby better maintained, and kept flaming in the soul, whilst the ending of one prayer and beginning another, adds new fervour to the soul's devotion.

2. Long prayers do tire the spirits, clog the memory, distract the mind, and damp that celestial fervour which is the life of all holy and acceptable prayers.

3. Such are all those prayers which are truly the prayers of God's Holy Spirit, and stand upon record in Holy Writ: they are all divided and cut short into so many distinct verses, as into so many several shorter prayers.

4. Thus Christ has commanded us to pray, Matt. vi. 7—9. And according to this pattern, the prayers of Christ's Church, even for the length thereof, are generally framed.

My primary intention in the ensuing Discourse, was chiefly to direct you for the worthy receiving of the Holy Communion of the Body and blood of Christ, whereunto a thorough self-examination is absolutely necessary.

And being desired to enlarge my Meditations upon that blessed Sacrament, I have therefore now divided the former edition into two parts: the first, of Self-examination; and the second, of the Holy Communion.

Wherein I must necessarily tell you, that since the danger of unworthy receiving is equivalent to the benefit of the worthy; it therefore concerns every one of you, that hath any sense and sincere care of his soul's health, as strictly to "examine himself, before he eat of that Bread, and drink of that Cup," as he believes he shall be examined before the great Tribunal of Heaven; and accordingly to purge and purify his soul by confession, contrition, and all the sacred acts and offices of true repentance, the practice whereof is in the following leaves delivered.

I shall not further enlarge this Epistle, more than to pray, that God may be pleased to assist you by His Divine grace, carefully to observe such useful instructions as be herein given you: not vainly jangling, and talking of religion; but, according to the covenant you have made with your God, “to keep His Holy Will and Commandments, and to walk in the same all the days of your life;” remembering Who it is that hath said it, “If thou wilt enter into life, keep the Commandments.<sup>1</sup>” And that you may observe the one as the way to the other, I humbly beg may be thine for me, as it is mine for thee, even the constant prayer of

Your respective Pastor,  
**RICHARD SHERLOCK.**

1) Matt. xix. 17.







TO THE  
PIOUSLY AFFECTED READER.

---

It is the happiness of man, above that of the beasts that perish, that he can both converse with himself and the blessed Creator of himself, Who hath enstamped His Divine Image upon his immortal soul, to have his conversation in Heaven; and amidst the most startling changes of this mortal life, have his heart surely fixed there where true joys are to be found.

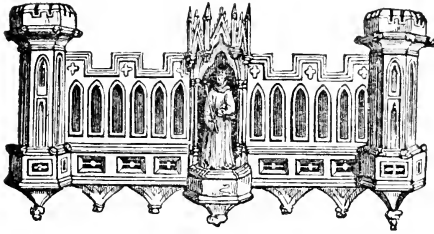
*Mens in Cœlis, quies in terris.*

If we set our affections on things above, all will be in quiet here below; so that we may securely sail through the troubled waters of the many various opinions and divisions, uncharitable contentions and disputes in religion, too irreligiously maintained and managed to the great decay both of its life and lustre in the hearts and lives of its professors. And finally, through all the turbulent sects and factions of these last and most tempestuous times, to arrive safely at the much-desired haven of the Heavenly Land of Promise; where alone dwells unity and peace, sweet blessed peace, and that joy which is unspeakable and full of glory: whither may our mutual prayers for each other, with such devout

tears and sighs which are the breathings of the Holy Spirit of God, waft and conduct us all, through the alone merits of our dear Redeemer : and this I humbly beg may be thine as it is mine, even the constant prayer of thy loving brother in the Lord,

RICHARD SHERLOCK.





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THE  
PRACTICAL CHRISTIAN.

PART I.

CHAPTER I.

OF THE GREAT NECESSITY OF SELF-EXAMINATION.

WHOSOEVER believes as a Christian his soul to be immortal, being either entitled to everlasting joy through faith and obedience to the Gospel of Christ, or liable to eternal wo<sup>a</sup> through disobedience and misbelief, must be very stupid and sottish, if he do not frequently "examine himself<sup>b</sup>," whether he may reasonably conclude he is in the state of grace and salvation; or of sin, and of death the "wages thereof<sup>c</sup>."

"All the works of the righteous and of the wise are in the hand of God: and no man knoweth either love or hatred, by all that is before him<sup>d</sup>." God hath kept secret to Himself His decrees of eternal salvation and damnation of each particular person: but yet each man's conscience, impartially examined, will acquaint him with very much of his condition,

a John v. 28, 29.  
c Rom. vi. 23.

b Psalm iv. 4; 2 Cor. xiii. 5; Gal. vi. 4.  
d Eccles. ix. 1.

whether of wisdom or folly, of righteousness or sin, of life or of death to all eternity.

2. That every man should know himself, is such a fundamental principle of true wisdom, that wise men of old affirmed *Nosce teipsum*, to be a command immediately derived to the sons of men, by a voice from Heaven, as being absolutely necessary to the right guidance of all the actions of human life upon earth. "Many sciences are invented (saith Bern.) by the sons of men; but there is none greater, none more profitable, than each man's knowledge of himself. There is not a more compendious way to the knowledge of God, than the knowledge of a man's self<sup>e</sup>."

He who knows every thing, and knows not himself aright, knows in effect as much as comes to nothing.

3. The reasonable soul, were it not debauched by the sensual appetite, and distracted by the hurry of exorbitant desires, could not but often remember herself, examine and call to mind the Author and End of her being; the immortality and dignity of her nature; what is her errand into this world, and how she shall subsist in the world to come; what is her chiefest good, and wherein her perfection and felicity consists: which cannot be merely to eat and drink and sleep, purchase lands, build houses, satisfy the lusts of the flesh, swell with pride of life.—She would consider that she is stamped after the image of



God, and her happiness consists in the knowledge, love, and enjoyment, of the Divine Majesty, and in the imitation and representation (according to her model) of the perfections of the Godhead.

It is peculiar to God alone, to be essentially blessed in Himself, even in the contemplation and fruition of His own perfections from everlasting to everlasting. And yet so great is the goodness of God, that he hath made man capable of the same blessedness with Himself; to enjoy not another, but the same felicity which God Himself enjoys in the enjoyment of Himself. That is the great end and perfection of man's being in nature, even through all the degrees of grace, to see the fair beauty of God in glory, and to love Him and praise Him for ever.

But, alas! vain "man being in honour, hath no understanding," considers not the honour of his being after the image of his Maker; but receives his divine immortal soul in vain, whilst he follows the sway of his sensual irrational appetite, and "is compared to the beasts that perish<sup>f</sup>."

4. And well it were for all such inconsiderate and imprudent persons, if their souls were as perishing and mortal as those which animate the beasts of the field. But to their eternal sorrow it is far otherwise: for there is an account to be given by every man of his immortal soul, and of the image of God stamped thereupon; how this blessed image hath been either defaced or kept undefiled; how it hath been obscured,

<sup>f</sup> Psalm xlix. 12.

or how shined; how deformed, or how beautified, through all the actions of each man's life. For "God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil<sup>g</sup>."

5. Upon every man's examination, both in his particular, and in the general judgment, depends his everlasting well-being, or undoing for ever: each man's condition then shall be unchangeable, whether it be of glory, or misery. "They that have done good, shall go into everlasting life; and they that have done evil into everlasting fire<sup>h</sup>." The execution of this saying can no more fail, than the eternal God Himself can fail, Who is the Fountain of truth and righteousness.

6. Since this great trial then shall be upon life and death eternal, it will be wisely done to try beforehand. Such is the advice of the wise Siracides: "Before judgment, examine thyself; and in the day of visitation thou shalt find mercy<sup>i</sup>."

To examine, accuse, judge and condemn thyself in this life, may, through the merits of Christ, acquit thee in the life to come. So saith the Apostle; "If we would judge ourselves, we should not be judged<sup>k</sup>."

7. Now then (sinful man) delay not to pass judgment upon thyself: remember that the great Judge Himself hath said it, "I will reprove thee, and set before thee the things that thou hast done<sup>l</sup>." Be wise

g Eccles. xii. 14; Rom. ii. 16; xiv. 10; 2 Cor. v. 10.

h Matt. xxv. 46.

i Eccles. xviii. 20.

k 1 Cor. xi. 31.

l Psalm l. 21.

then, and prevent this sad and dismal reproof, by setting in order before thyself all the sins of thy life. And to this trial of thyself, these following particulars do necessarily concur.

(1.) A Tribunal must be erected; and this is not to be without thee, but within thee, even in thine own heart<sup>m</sup>.

(2.) The Judge to sit upon this seat of judicature, must be thy reason guided by the law of the Most High; wherein beware of a misunderstanding and "wresting" of the letter of the law, to pass any unjust and partial sentence upon thyself, for that may undo thee for ever<sup>n</sup>.

(3.) The Witnesses to be produced against thee, are, The conscience bearing witness, and the thoughts the meanwhile accusing, or excusing one another: and thus shall it be also "in the day when God shall judge the secrets of men by Christ Jesus<sup>o</sup>."

(4.) The Executioners that stand ready to seize the criminal, are, Fear and Terror, and an horrible dread overwhelming the soul<sup>p</sup>. These do ever attend,

(5.) Self-Condempnation, which is an unfeigned and sad acknowledgment to have incurred the dismal sentence of condemnation to death eternal. To prevent which,

(6.) Execution must be done, and the blood of the guilty soul must be shed.

It is not to be believed or hoped, that a black, dis-

m 1 John iii. 20, 21.  
o Rom. ii. 15, 16.

n 2 Pet. iii. 16.  
p Phil. ii. 12; Ps. lv. 5.

eased soul, should recover its health and beauty after the image of God, except she bleed plentifully; bleed in the tears of compunction and godly sorrow; bleed in the confession of her sins, with an abhorrence of them, for the filthiness, guilt, and danger contracted by them, so, as for the future, to renounce and abjure them for ever.

8. Thus to examine, judge and condemn thyself, is the same Christian duty which is called Repentance. For as by self-examination, so by repentance, such as know not themselves, through pride and ignorance, attain this saving knowledge in the acknowledgment of the truth, "and recover themselves out of the snares of the devil, who are taken captive by him at his will<sup>q</sup>." The great necessity of repentance, in order to escape eternal perdition, is most clearly and positively affirmed by our Lord, saying, "Except ye repent, ye shall all likewise perish<sup>r</sup>." And He saith the same words again, at the same time, and in the same text recorded; 1. To enforce the great necessity of repentance, against all carnal, careless, self-conceited and seduced persons. 2. To manifest His great goodness, "Who would not have any to perish, but that all should come to repentance<sup>s</sup>."

9. Sinners we are all, less or more<sup>t</sup>; but God, in great mercy, has ordained and commanded repentance, as the great antidote against the poison of sin, and preservative from death<sup>u</sup>. And that repentance,

q 2 Tim. ii. 25, 26.

r Luke xiii. 3, 5.

s 2 Pet. iii. 9.

t James iii. 2.

u Matt. iii. 7, 8.

which is thus salutary, consists of two general parts: 1. To confess with sorrow our sins past; 2. For ever to abjure and forsake them. And to such a true penitent only is mercy promised<sup>x</sup>.

10. To both these general heads of true repentance, a full knowledge and deep sense of all heinous sins, even punctually and particularly, is absolutely necessary. For no man can confess his sins, who knows them not; nor forsake them, who is not feelingly sensible of the guilt and danger contracted by them<sup>y</sup>.

Self-examination is therefore commanded, as a previous duty necessarily conducing to a true conversion<sup>z</sup>, or (which is the same) to a true repentance, both in respect of all its integral parts, and also of the fruits meet for repentance, which are no other but the "good works<sup>a</sup>" of a new obedience.

11. "The just man falleth seven times<sup>b</sup>:" and upon consideration of his seven times daily failings, he hath seven times daily confessions<sup>c</sup> to the praise of God<sup>d</sup>; with frequent lamentations in the night also.<sup>e</sup> At least twice a day, morning and evening, he takes a view of his miscarriages the by-past day and night, confessing and bewailing his frequent backslidings; and in all holy humility imploring, with tears of godly sorrow, the pardon of his daily offences, with firm resolution of more care and caution, more zeal of in-

x Prov. xxviii. 13; John viii. 11; 1 John i. 9.      y Psalm li. 3; Isaiah lix. 12.

z Psalm iv. 4; Lam. iii. 40.      a Col. i. 10.      b Prov. xxiv. 16.

c Psalm cxix. 164.      d Jos. vii. 19.      e Psalm vi. 6; lxxvii. 6.

nocence and purity both in heart and life, for the time to come.

12. It is a great imprudence, even madness, in the hearts of men, to put off from day to day this self-examination, or reckoning with ourselves. Since it is difficult to account strictly for the misdemeanors of one day, how much more hard then to set straight and even the accounts of a long sinful life! whereas he who daily accounts with himself, and his offended God, for his daily transgressions, shall have but one day's sins to account for upon his dying day<sup>f</sup>.

13. We read of Moses, that his leprous hand was made whole, and recovered its native whiteness, by thrusting it into his bosom<sup>g</sup>: and thus is the soul cleansed from the leprosy of sin, by thrusting the hand, which is the instrument of action, into the bosom of thine own conscience, to enter, and strictly to search into the inner man; to ransack all the corners of the deceitful heart; to examine what affections lurk there, and what excursions they have thence made into any extravagant and sinful actions; that they may be thence ejected and abandoned.

This is the way both to keep the heart pure, and the hands clean: hence comes both the knowledge of thyself, and the fear of God: hence comes sense of sin, holy compunction, godly sorrow, humiliation, and true repentance, in all its branches and worthy fruits. Hence the soul becomes inflamed with the ardent heats of holy devotion, and fervent prayers for pardon

<sup>f</sup> Luke xii. 42, 43.

<sup>g</sup> Exod. iv. 7.

and peace, mercy and grace, sanctification and redemption. Hence arise in the heart holy resolves of new obedience, with holy breathings after God and His salvation. Therefore is this duty of self-examination, called the magazine or storehouse of all Christian virtue.

14. And because, to receive worthily "the Communion of the Body and Blood of Christ," is the chiefest of all Christian performances, and requires the practice of all Christian virtues; therefore, after an especial manner is self-examination commanded as a necessary preparative to that Sacramental feast; which, from the doctrine of St. Paul, we are taught in the principles of our religion, where, in the last question of the Catechism it is demanded, "What is required of them that come to the Lord's Supper?" and it is answered, "To examine themselves, whether they truly repent them of their former sins."





## CHAPTER II.

THE RULE OF SELF-EXAMINATION BY THE VOW IN BAPTISM.

SINCE self-examination is a duty of so great, so high, so general concernment as hath appeared; it will be necessary that it be sincerely and thoroughly performed, not slightly, partially, and deceitfully; not by any false rules and erring opinions, but by such a rule as will not deceive us, when we shall come to our great examination and trial at the last day.

2. There are too many who do flatter and deceive themselves, by a bare and naked faith in Christ; by virtue whereof, they conceit themselves to be justified, and of the number of God's elect, and assured of salvation. But these are groundless presumptions, except thy "faith" do "purify thy heart from all inordinate affections<sup>h</sup>;" and "cleanse thy hands from all sinful actions<sup>i</sup>;" and be also "fruitful in all good works."

It is an undoubted truth, that "whosoever believeth in the only-begotten Son of God, shall not perish, but shall have everlasting life<sup>k</sup>." But then this saving faith must not be only speculative in the brain, and fruitful in the fancy, and presumptive of the Divine

h Acts xv. 9.

i 2 Cor. vii. 1; James iv. 8.

k John iii. 16.



favour; but such a faith as is practical in the heart, lively, vigorous, and working by love, which is the fulfilling of the law, and implies an universal obedience to the Gospel of Christ.

3. The true rule of self-examination, which will not deceive us, is that according to which we shall be examined and tried at the last day; and that is not our notions, and conceptions, and presumptions of or upon a bare faith in Christ, but the rule of Christian charity, as it is the life of faith, and a compendium of the holy Gospel of Christ<sup>l</sup>.

4. The sum of evangelical obedience, is expressed in that vow which every true Christian hath made when he was baptized or christened. And by this, as St. Gregory observes<sup>m</sup>, every man may try the truth of his faith in Christ. For as no man can be said to be faithful, who keeps not his promise; so neither can any Christian be said to have any true faith towards God, if he performs not the promise he hath made unto Him: for herein doth his righteousness consist, and hereupon his everlasting salvation depends, through the merits of Christ.

5. This Baptismal vow, is the condition upon which we are admitted into the Covenant of Grace, and “made members of Christ, children of God, and heirs of the Kingdom of Heaven.” And therefore they who perform not this condition, but slight, neglect, or negligently observe the same, do uncovenant themselves, and return again to their natural state of sin

<sup>l</sup> Matt. xxv. 35; 2 Thess. i. 8.

<sup>m</sup> Gregor. Hom. 19.

and misery; "become children of wrath, enemies of God, and heirs of eternal damnation".

6. The holy Christian religion we all profess, is no other but God's Will and Testament, wherein a goodly inheritance is promised and bequeathed; but not to be obtained, as St. Augustine observes<sup>o</sup>, except, as in all other testaments, we observe the will of the testator: nor is there any thing more clearly expressed in the revealed will of God, than this, That the benefits of the Covenant of Grace belong only to them, who keep the condition therein required<sup>p</sup>.

7. Every wilful sin is a breach of this covenant, and contracts therewith the sin of perjury, and incurs the forfeiture of all the precious benefits of the members of Christ, children of God, and heirs of Heaven: so that no man can reasonably conclude himself within the Covenant of Grace, until the leaven of wickedness, which is a breach of its condition, be strictly searched out and expurged.

According therefore to this covenant, which we have every one (rightly christened) made with God, it concerns every man to examine himself, who hath any care of his soul.

8. This condition consists of three general heads, called in Holy Writ by the three names of, 1. Repentance, 2. Faith, 3. Obedience, containing thereunder the whole duty of a Christian man.

9. Repentance consists not only in confession,

n Heb. x. 23. 26—29.

o Aug. Ser. de Tem. 167.

p Deut. vii. 9, 10; Psalm xxv. 10; lxxxix. 28—32; ciii. 17, 18; cxxxii. 11, 12; Jer. xi. 3—5; Heb. ii. 2, 3.

q 1 Cor. v. 7, 8.

with sorrow for sin past; but in performance for the future of that grand evangelical duty whereby we forsake sin, renounce all “fellowship with the unfruitful works of darkness<sup>r</sup>,” “deny ungodliness and worldly lusts<sup>s</sup> :” the which, with several more expressions of the same nature, are the very same in sense with the first part of our Baptismal vow; viz. “To forsake the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh,” which is frequently remembered to be one of the two main ends of all that Christ hath done and suffered for us<sup>t</sup>.

10. This being therefore “the preparation of the Gospel of peace<sup>u</sup>,” and “the foundation of religion<sup>x</sup>,” is the first general rule of self-examination,

#### BY THE FIRST PART,

##### *To forsake the devil and all his works;*

And it highly concerns us surely to do this, since they are the children of the devil, who do his works<sup>y</sup>.

The devil’s first and general work was apostasy: he abode not in the truth; “he kept not his first estate<sup>z</sup>.” Here then, in the first place, consider seriously and impartially, nay, daily, if not hourly, thou hast yielded to the suggestions of Satan, and become like unto him, by swerving from thy first profession of the holy Christian faith, and vow of obedience to God’s commands when admitted into covenant with God in Baptism.

r Eph. v. 11. s Tit. ii. 12. t Luke x. 17—19. Col. i. 13. Tit. ii. 12. Heb. ii. 14, 15.  
 u Eph. vi. 15. x Heb. vi. 1. y John viii. 44. z Jude 6.

The more particular works of the devil, are,

1. Pride; whereby he fell from being an angel of light, to be a spirit of darkness<sup>a</sup>.

2. Lying; for "he is a liar, and the father of it<sup>b</sup>."

3. Malice, hatred, envy, with all the degrees of murder both in will and deed: "he was a murderer from the beginning<sup>c</sup>."

4. Slander, backbiting, and "accusing of the brethren<sup>d</sup>;" from whence he takes the name of devil.

5. Tempting unto sin: that is the incessant work of the devil, who "continually goes about like a roaring lion, seeking whom he may devour<sup>e</sup>."

Examine then, whether, according to thy promise made unto God, thou hast manfully fought under the banner of Christ, against the crafts and assaults of the devil, tempting thee to any of these sins, or to any other miscarriage either in judgment or practice; and hast not rather suffered thyself, oftener than thou canst possibly imagine, to be taken in his "snares, and led captive by him at his will<sup>f</sup>."

*The pomps and vanities of this wicked world.*

These are, in other words, "the pride of life," and "the lust of the eyes," which are positively affirmed to be inconsistent with the love of God<sup>g</sup>.

*Upon this head examine,*

1. Hath not thine heart been puffed up with the wind of vain-glory, which vents itself by boasting and

a Isaiah xiv. 14, 15.

b John viii. 44.

c Ibid.

d Rev. xii. 10.

e 1 Pet. v. 8.

f 2 Tim. ii. 26.

g 1 John ii. 16.

bragging of “vain things” of the world which profit not<sup>h</sup>, by over-costly and garish apparel<sup>i</sup>, high vaunting, imperious language, strutting gait, affected gestures, supercilious and scornful looks<sup>k</sup>, affecting and “receiving the honour which is from man, more than the honour which cometh from God only<sup>l</sup>?”

2. Have you not esteemed yourself more than others your equals, if not superiors<sup>m</sup>; either in respect of your worldly wealth and estate, place of credit and superiority<sup>n</sup>, greatness of wit, readiness of elocution, boldness to outvie, cunning to overreach your neighbour, or in any other of those worldly qualifications and endowments, which usually swell the vain minds of worldly men with conceitedness of their own worth, and makes them “love the praise of men more than the praise of God<sup>o</sup>?”

3. Have no idle and lewd company, nor yet the ill example of others, allured you to follow any of those sinful customs of the world, which have some outward show of pomp and seeming bravery, but are really vain and empty of all true worth<sup>p</sup>? Have you not delighted yourself in such “lying vanities,” and loved even to be cozened both of your time and treasure in pursuance of them<sup>q</sup>?

Have you not loved and served mammon more than God<sup>r</sup>, by preferring the sordid service of your worldly ends and interests, before the sacred service

h Psalm xii. 2.

l John v. 44.

o John xii. 43.

q Psalm iv. 2.

i Isaiah iii. 16, &amp;c.

m Phil. ii. 3.

p. Psalm cxliv. 11; Prov. i. 10, &amp;c.

k Eccles. xix. 29, 30.

n Psalm xlix. 6.

r Matt. vi. 24.

of God, and the interests of your soul's health and happiness ?

*And all the sinful lusts of the flesh.*

1. Hath not the corrupt seed of carnal lust taken root in your heart, and brought forth in your life any of those sinful "fruits of the flesh," which are reckoned by St. Paul to be these ; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strifes, seditions, heresies, envyings, murders, drunkenness, revelling, &c.<sup>s</sup>

2. If upon the strict examination of your heart and life, you find yourself guilty in any of these respects, then remember what follows, that "they who do such things, shall not inherit the Kingdom of God:" and such surely are not within the Covenant of Grace, neither have they any title to the promises thereof, whilst they continue in any of the forementioned sins unrepented ; for the promise only appertaineth "to him that overcometh," namely, "the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh."

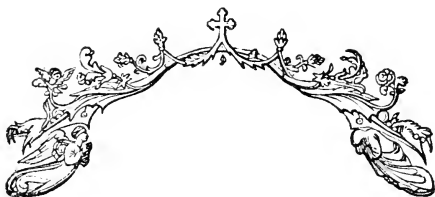
The more particular breaches of this first part of your Covenant with God, will appear upon examination of yourself by those particular commands of God, which they do respectively transgress.

s Gal. v. 19—21.

t Gal. v. 21.

u Rev. ii. 7. 11.





### CHAPTER III.

THE RULE OF SELF-EXAMINATION BY THE CREED; OR, BY THE SECOND PART OF THE VOW IN BAPTISM, "TO BELIEVE ALL THE ARTICLES OF THE CHRISTIAN FAITH."

"HE that believes" (all the fundamental articles of the Christian faith) "shall be saved; but he that believeth not, shall be damned<sup>z</sup>."

*Here then examine,*

1. If you have learned, being young, what are these articles or points of Christian faith whereunto you were baptized or christened; and if you can now give a ready account of your faith; and this both in the very words of your Creed, and also in the full sense and true meaning of each article thereof<sup>h</sup>.

2. Do you steadfastly believe the infallible truth of each article, though perhaps you understand it not in its full extent? Are you zealously affected with them all, resolved to die in this faith, and, if occasion be, to die for it, "resisting even unto blood<sup>i</sup>," whatever may oppose or infringe the same; "earnestly contending for that faith which was once given to (or by) the Saints," the holy Apostles of our Lord<sup>k</sup>?

g Mark xvi. 16; John xii. 48.  
i 1 Tim. vi. 12; 2 Tim. iv. 7.

h 1 Pet. iii. 15.  
k Jude 3.

3. Dost thou not only believe with the heart, but also frequently confess this faith with the mouth? for as “with the heart man believeth unto righteousness,” so, “with the mouth confession is made unto salvation<sup>1</sup>.”

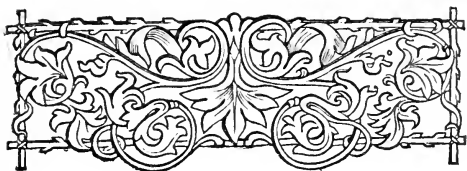
4. Have neither the senseless neglect of some, nor the profane scoffs of others, made thee also neglect or be ashamed to confess thy faith in public? And if so, thy faith is not sincere: for he that truly “believeth in God, will not be ashamed<sup>m</sup>” openly to profess it; remembering that there is a dismal shame and confusion of face threatened to him that is “ashamed of Christ and His words<sup>n</sup>,” which are summed up in the Creed.

5. Hast thou lived in the practice of this faith, framing both the affections of thy heart, and the actions of thy life<sup>o</sup>, according to what each article doth imply, and implicitly command? For thus “the just man lives by his faith<sup>p</sup>.”

6. Have you not been mistaken in the nature of a true Christian faith, making it to be a presumption upon the promises of the Gospel abstract from obedience to the precepts thereof? And hath not thy faith been rather notional in the brain, than practical in the heart and life? been more in talk and dispute, and verbal profession, than in love and good works<sup>q</sup>, and holy conversation? For “the kingdom of God is not in word but in power<sup>r</sup>” of holy actions, or in the keeping the Covenant of thy God.

1 Rom. x. 10.      m Rom. x. 11.      n Mark viii. 38.      o James ii. 18.  
p Hab. ii. 4; Rom. i. 17.      q Gal. v. 6; James ii. 17.      r 1 Cor. iv. 20.





## CHAPTER IV.

THE RULE OF SELF-EXAMINATION BY THE DECALOGUE: OR, BY THE THIRD PART OF THE VOW IN BAPTISM, "TO KEEP GOD'S HOLY WILL AND COMMANDMENTS, AND TO WALK IN THE SAME ALL THE DAYS OF THY LIFE."

To obey God's commands, is properly to "serve" Him<sup>s</sup>; which is frequently affirmed to be the plain road-way to Heaven'.

And it were a high presumption, as St. Augustine observes, to hope to obtain what God has promised, except we carefully observe what He has commanded.

These commandments are "the same which God spake in the twentieth chapter of Exodus",<sup>t</sup> the rule of righteousness being the same under the Law and under the Gospel; only in the one it is more plainly and fully understood than in the other.

Here then a more large and particular examination of thyself is required; by all the duties commanded and sins forbidden in the precepts of the moral law.

### THE FIRST COMMANDMENT.

**Thou shalt have none other Gods but Me.**

EXAMINATION BY THE FIRST COMMANDMENT.

THE duties enjoined in this commandment, are,

<sup>s</sup> Eccles. xii. 13.

<sup>t</sup> Matt. xix. 17; Rev. xiv. 12. Aug. de Sanct.

<sup>u</sup> Matt. xix. 18, 19; Mark x. 19.

I. *To believe in God.*

Since faith in God, is the ground of all religious worship, examine,

First, Whether truly and without all doubting, or harbouring any secret atheistical thoughts<sup>x</sup>, you do believe the being of God and His providence over all.

Secondly, That you believe of Him what He truly is, a pure, spiritual, invisible Essence<sup>y</sup>, a God most wise<sup>z</sup>, most holy, eternal, and infinite, infinitely merciful and infinitely just<sup>a</sup>, infinitely great and glorious<sup>b</sup>, omnipotent and immortal, without beginning of days, or end of time<sup>c</sup>; and, in a word, that His excellency, perfection, and felicity in Himself<sup>d</sup>, is beyond all that the wit of man or angel can conceive<sup>e</sup>.

Thirdly, That you believe in Him as the great Creator of the world<sup>f</sup>, Redeemer of all men, and Sanctifier of His Church and people, Three Persons, Father, Son and Holy Ghost<sup>g</sup>, one God over all, blessed for ever.

And because the faith of most is but notional and verbal only, daily decaying as the world draws nearer to an end<sup>h</sup>, examine the sincerity of your faith by these essential properties thereof.

1. If it purify your hearts from all unworthy thoughts of God<sup>i</sup>, and vile affections that separate from Him.

x Heb. xi. 6.    y John iv. 24.    z 1 Tim. i. 17.    a Ecclus. xvi. 11, 12.  
 b Psalm lxxvii. 13, 14; Deut. xxviii. 58.    c Psalm xc. 2.    d Matt. v. 48.  
 e Job xi. 17.    f Isaiah xl. 28.    g Matt. xxviii. 19; 1 John v. 7.  
 h Luke xviii. 8.    i Acts xv. 9.

2. If it increase Divine love in your heart : which was Mary Magdalen's faith<sup>k</sup>.

3. If it make you devout and intense in your prayers : which was the woman of Canaan's faith<sup>l</sup>.

4. If thereby you cleave unto God, and make Him your choice, above all the pleasures and treasures of the world : which was Moses's faith<sup>m</sup>.

5. If it make you strong, to resist even unto blood : which was the faith of all Martyrs<sup>n</sup>.

6. If it bring forth the fruits of good works : which was Cornelius's faith, and is the life of faith<sup>o</sup>.

## II. *To trust in Him.*

1. Examine, first, whether both in prosperity and adversity your mind hath so been stayed in the Lord, as not to be puffed up by the one, or dejected by the other<sup>p</sup>.

2. Have you not betrayed your trust in the care and providence of God<sup>q</sup>, so as either to distract your mind with carking cares for worldly concerns, or yet to use any unlawful means to acquire or preserve health, wealth, credit, liberty, or life itself ?

3. Have you not "leaned to your own understanding<sup>r</sup>," trusted to your own wit, policy, strength, riches<sup>s</sup>, nor yet in the favour and power of any mortal man<sup>t</sup>, to the weakening of your dependence on God alone ?

k Luke vii. 47.

l Matt. xv. 28.

m Heb. xi. 24—26.

n Heb. xi. 33, 34.

o Acts x. 2; James ii. 26.

p Psalm lxii. 1;

2 Thess. iii. 3.

q 1 Pet. v. 7.

r Prov. iii. 5.

s 1 Tim. v. 17.

t Jer. xvii. 5, 7.

### III. *To hope in Him.*

1. Whether to enjoy God, and those joys which are in His presence attainable<sup>u</sup>, be the great and main object of your hope<sup>x</sup>, as being created after His image, and to attain the perfection of your being in the beatifical enjoyment of His sacred Majesty<sup>y</sup>.

2. Hath your hope to enjoy God been accompanied with a conformity to the nature of God, "being holy as He is holy, merciful as He is merciful<sup>z</sup>?" For you hope in vain to see God in Heaven and enjoy Him, except you be Godlike<sup>a</sup>.

3. Have you so hoped to enjoy the promises of God, as to obey His precepts, and be fruitful in all good works? "Hope in the Lord, and be doing good<sup>b</sup>:" your hope is otherwise but a sinful presumption, or at the best but "the hope of the hypocrite that perisheth<sup>c</sup>."

4. Hath not your hope in the mercies of God, through the merits of Christ, emboldened you to go on in any known sin unrepented of, and banished grace out of thy heart?

### IV. *To fear God.*

1. Hath thy fear of God's judgments equally balanced thy hope in His mercies, revering His justice, and the direful threats and examples thereof in His holy Word, so as not to dare to sin against Him? "Fear the Lord, and depart from evil<sup>d</sup>."

u Psalm xvi. 11.      x Psalm lxxi. 5; Jer. xvii. 7.      y Psalm lxxiii. 24—26.      z 1 Pet. i. 15, 16; Luke vi. 36.      a Matt. v. 8, 9.      b Psalm xxxvii. 3.      c Job viii. 13.      d Psalm iv. 5; Prov. iii. 7; Phil. ii. 12.

2. Have you not more feared to sin in the sight of men, than in the presence of God; more feared to displease man, than to incur the displeasure of the Almighty; more feared to lose thy credit amongst thy neighbours and companions, than to hazard the loss of God's favour; nor yet more feared the penalty of human laws, than the threatenings of the Divine<sup>e</sup>?

3. Hath thy fear of God been rather filial, a fear to offend so gracious a Father; than servile, for fear of punishment<sup>f</sup>? But because we are commanded "to work out our salvation with fear and trembling<sup>g</sup>:" examine, whether the filial fear of God prevail in your heart, and gather strength over the servile fear, till at last it be quite "cast out by perfect love<sup>h</sup>;" which is the next duty in this commandment enjoined.

V. *To love the Lord thy God with all thy heart, and with all, &c.*

This Divine love includes all these graces, and all the particulars of the duties we owe unto God<sup>i</sup>. And because every man pretends to love God, how falsely and deceitfully soever he think or say it, therefore this Divine affection is to be strictly examined by these following rules.

And, 1. As thy hope, so thy love of God is not sincere, except thou be in some good measure conformed to his nature, "pure, as He is pure," "just," "good," "gracious,"—as God is so. "Be ye followers of God as dear children, and walk in love<sup>k</sup>."

e Prov. xxix. 25

f Isaiah li. 12; Luke xii. 4, 5.

g Phil. ii. 12.

h 1 John iv. 18.

i Matt. vii. 22; 1 Cor. xiii. 1, 2, &c.

k Eph. v. 1, 2.

2. If the will of God be the rule of thy will, and moderator of all thy affections, loving what He loves, hating what He hates<sup>l</sup>, even to the love of thine enemies<sup>m</sup>, and hatred of thy friends, if in competition with the love of God<sup>n</sup>.

3. If the chief end of all your actions be to please God, more than to please yourself, or to pleasure any person, how great and high, how near or dear soever<sup>o</sup>.

4. If it be the joy of your heart to come into the House of the Lord<sup>p</sup>; to converse with Him in holy prayers, public and private; to contemplate His perfections and felicities, so as to be inflamed with longing desires and affectionate breathings after Him; to glorify Him both with heart and voice, both with your lips and in your life<sup>q</sup>.

5. If you be quick, ready, active, regular, and constant in your obedience to all His commandments<sup>r</sup>.

6. If you long to have a more full enjoyment of God in the world to come; and do not rather prefer a troublesome temporary abode in this life, before the pleasures of God's right hand in the other<sup>s</sup>.

By these rules you may examine yourself, whether you love God "in deed and in truth," and not in conceit and verbally only.

## VI. *To call upon God, and give Him thanks.*

In the habitual practice of the former graces of

l Psalm xcvi. 10.      m Matt. v. 44.      n Luke xiv. 26.      o 1 Thess. ii. 4; Matt. xviii. 8; Matt. x. 37.      p Psalm cxxii. 1; Isaiah ii. 3; Psalm xxvii. 4; Psalm xlii. 1, 2; Psalm lxxi. 20, &c.      q Matt. v. 16; 1 Pet. ii. 12.      r John xiv. 15.      s Psalm lxiii. 1, 2; 2 Cor. iv. 18; v. 1—3.

the Spirit, consists the "worship of God in spirit":<sup>t</sup> and they are all put in practice chiefly by holy prayers unto God and praises of Him", which is therefore the principal part of God's outward worship. And,

1. Here examine how frequently you have slighted and omitted to call upon God<sup>x</sup>, being hereunto obliged, both publicly in the congregation, and privately in your closet, morning and evening at least, signified by the "morning and evening sacrifice."

2. How often hath any slight occasion and pretence made you neglect this indispensable duty of prayer, especially the Public Prayers of the Church? and have you not been secretly glad when any such occasion hath happened?

3. Being come into the House of God, have you not neglected to join in the Prayers and Service of God there celebrated, and, through ignorance and dulness, or a sinful shame, omitted to "lift up your voice in the congregation, to praise the Lord in hymns and psalms and spiritual songs",<sup>y</sup> and audibly to say Amen to the Prayers of the Church? For it is not the Minister's duty only to pray and preach in the Church; but "in the Temple of the Lord doth every man speak of His honour<sup>z</sup>."

4. Have you not been "too rash with your mouth to utter any thing before God<sup>a</sup>," that is either unfit, impertinent, or unlawful to be asked; but have first weighed all your words in "the balance of the Sanc-

t John iv. 23, 24.      u Psalm l. 23.      x Psalm cxxxiv. 2; Matt. vi. 6; Psalm lv. 17; Eccles. xi. 6.      y Eph. v. 19; Psalm cvi. 48.      z Psalm xxix. 9.      a Eccles. v. 2.

tuary<sup>b</sup>,” and have framed all your prayers according to the pattern which our Lord hath given us, both by His own prayer and the prayers of His Church?

5. Have you prayed for others; for all superiors, and relations of every kind<sup>c</sup>, and not only for such as are your friends, but for your very enemies also<sup>d</sup>?

6. Have you first endeavoured to “purify your heart” from all hypocrisy, and to “cleanse your hands” from all your actual sins by true repentance, before you make your approaches to the most holy God by prayer?

7. Do you practise as you pray, in the careful use of those means which God hath appointed, to obtain your petitions<sup>e</sup>?

8. Do you daily praise God for His great glories in Himself, and give Him thanks for His manifold graces<sup>f</sup>, both general to all men, special to His Church and people, and particular to yourself expressed? And do you show forth the praises of God, not only with your lips, but in the good works of your life, that others may be thereby excited to glorify God also<sup>h</sup>?

b Hos. xiv. 2; Matt. vi. 9.

c 1 Tim. ii. 1.

d Matt. v. 44.

e James iv. 8.

f James i. 6—8.

g Eph. v. 20.

h Matt. v. 16.





## THE SECOND COMMANDMENT.

Thou shalt not make to thyself any graven image, &c.

## EXAMINATION BY THE SECOND COMMANDMENT.

HAVE you not in your phantasy, misrepresented the most pure and spiritual God, under any bodily shape or visible being whatsoever<sup>i</sup>?

2. Have you not served the creature more than the Creator, making “a god of the world<sup>k</sup>” by ambition, and “covetousness, which is idolatry<sup>l</sup>,” or “a god of your belly<sup>m</sup>” by luxury, and the too much indulging of carnal delights?

3. Have you not “set up your idols in your own heart,” idolized your own imaginations<sup>o</sup>, by believing and worshipping God otherwise than himself hath prescribed, either immediately in His holy Word<sup>p</sup>, or mediately by the ministry of His holy and true Church<sup>q</sup>?

4. Have you worshipped God as with all internal devotion of soul, so also with all external, humble, and low prostration of body<sup>r</sup>? For in being forbidden to fall down to serve idols, or any false gods, you are thereby bidden to fall down in serving the Lord.

5. If “you abhor idols<sup>s</sup>,” examine if you have not been guilty of sacrilege, which “is to rob God in tithes and offerings<sup>t</sup>,” or of whatsoever is devoted to His service. Both of which sins are equally con-

i Deut. iv. 15, &c.

m Phil. iii. 19.

o 2 Cor. x. 5.

r Psalm xiv. 6; 1 Cor. vi. 20.

k Rom. i. 25.

n Ezek. xiv. 4; Psalm lxxxi. 9, 12.

p Deut. iv. 2.

s Rom. ii. 20.

l Col. iii. 5.

q Heb. xiii. 7.

t Mal. iii. 8.

demned by this law : for as by idolatry, God is robbed in His service ; so by sacrilege, in the support and maintenance of His service.

### THE THIRD COMMANDMENT.

**Thou shalt not take the Name of the Lord thy God in vain,  
&c.**

#### EXAMINATION BY THE THIRD COMMANDMENT.

HAVE you not profaned the Name of God, either,

1. In your thoughts, by entertaining any misbecoming apprehensions of God's Majesty, and such as are vain and mean, and far below the Name of God, which is "Great," "Wonderful," and "Holy" ? or,

2. In your words<sup>x</sup>, by any scurrilous and irreverent discourses of God, or impertinent and unseemly addresses unto Him ? or,

3. In your actions, by the ungodliness and injustice of your conversation, giving occasion to others "to blaspheme His Name" ?

4. Have you taken no false<sup>z</sup> and unlawful<sup>a</sup> oaths, nor yet been guilty of too ordinary, customary swearing in discourse, or cursing by the dreadful Name of God, which is only to be mentioned for adoration and blessing ?

5. Have you carefully observed those lawful oaths you have taken in order to subjection to higher powers, nor yet have taken any that have been contrary thereunto<sup>b</sup> ?

u Psalm xcix. 3.      x James ii. 7.      y 2 Sam. xii. 14 ; Rom. ii. 23, 24.  
z Lev. xix. 12.      a Matt. v. 34 ; James v. 12 ; Psalm cix. 17.      b Ezek.  
xvii. 18, 19 ; Zech. viii. 17.

6. Have you to the utmost of your power observed all just promises made unto others, though to your prejudice in your outward affairs<sup>e</sup>?

And because the Name of God is to be honoured in all things that have His Name enstamped thereupon<sup>1</sup>; you may therefore upon this commandment examine as to the duties you owe, first, To the Word; secondly, To the Sacraments; thirdly, To the House of God.

*As to the Word of God.*

1. Have you a far more venerable esteem for the “Word of God,” than for “the word of man,” though spoken in the pulpit, wisely distinguishing betwixt the Divine inspiration of the one, and the human invention of the other?

2. Do you believe unfeignedly all that God hath spoken in His holy Word, whether by doctrine or example, promises or threatenings<sup>f</sup>? and have the promises of God’s Word allured you to obey its precepts, and the threats<sup>g</sup> (confirmed by examples) deterred you from doing what is therein prohibited?

3. Have you not placed your religion in the bare reading of Holy Scriptures, and hearing of Sermons, without due consideration of the weight and true meaning of what you have heard or read<sup>h</sup>, and without the careful practice thereof in your life<sup>i</sup>?

4. Have you not made your own “private inter-

<sup>e</sup> Psalm xv. 4.

<sup>d</sup> Lev. xxi. 6; Deut. xxviii. 58; Jer. xxxiv. 15, 16.

<sup>e</sup> 1 Thess. ii. 13.

<sup>f</sup> Psalm xix. 7, &c.

<sup>g</sup> Psalm xc. 11.

<sup>h</sup> Mark

iv. 24.

<sup>i</sup> James ii. 22.

pretation" of Scriptures<sup>k</sup>, nor "wrested" any text to another sense than the Holy Spirit of God intended therein, either to please your own fancy, or maintain some private opinion<sup>m</sup>, or to minister to contention and dispute<sup>n</sup>?

5. Have you not used the Word of God in ordinary and common talk, either to excite to merriment and laughter, or to show your own wit, and secretly boast of your reading and readiness therein?

*As to the Sacraments which Christ hath ordained in His Church.*

1. In general; Have you a very high and holy esteem for those blessed means of grace and mysteries of salvation, believing unfeignedly the great necessity and efficacy both of Baptism and the Lord's Supper<sup>o</sup>, and not upon any pretext or pretences neglecting the devout and reverent use of either, as occasion and opportunity hath been offered?

2. Have you not profaned the consecrated Elements of either Sacrament, by esteeming and using them as common things<sup>p</sup>?

3. As to Baptism in particular, your grand duty is, to examine yourself frequently by that solemn vow you made when christened, confessing and bewailing your manifold transgressions thereof, and daily renewing your covenant with God; resolving and promising daily to forsake the devil, the world, and the

k 2 Pet. i. 20.

l 2 Pet. iii. 16.

m 1 Tim. vi. 3—5.

n Tit. iii. 9.

o John iii. 5; vi. 53.

p Acts x. 14, 15.

flesh, and devoting yourself to the sacred service of God by a true and lively faith, and obedience to His commandments. The breach of which vow unto God is a greater offence than that of ordinary swearing: because in the one God is but called upon as a Witness; but in the other he is a Party concerned.

Concerning the Sacrament of the holy Body and Blood of Christ, examine,

1. How often you have neglected to come, being invited, to that blessed feast<sup>q</sup>. And here consider the causes of this sin: which are, 1. Ignorance of your duty<sup>r</sup>, joined with a slothful and careless neglect to take pains for instruction, or apply yourself to your Pastor for direction. 2. The terror of unworthy receiving considered<sup>s</sup>, but the duty to receive not remembered. 3. Impenitence, and continuance in sin<sup>t</sup>, preferred before the sacred religious actions of a due preparation, and devout participation of that Bread of Life.

2. Notwithstanding which impediments, examine, Have you not presumed to come to that sacred feast, being ignorant of the nature, of the ends, and benefits thereof, and so received the same unworthily, “not discerning the Lord’s Body”<sup>u</sup>? Or having knowledge,

3. Have you accordingly prepared yourself aright, to come unto that celestial banquet; and that, 1. By a thorough examination of yourself, to find out your

q Isaiah lv. 1—3.

t Isaiah lv. 7.

r Isaiah v. 13.

u 1 Cor. xi. 27, 29.

s 1 Cor. xi. 28, 29.

sins and failings<sup>x</sup>, 2, by a full confession of them to God, and in some cases to man, and that, 3, with all contrition and godly sorrow for sin, and 4, with a full purpose of amendment; renewing your covenant with God<sup>y</sup>, contracted in the foregoing sacrament of Baptism, and now to be sealed in the sacrament of Christ's Blood.

Have you with all reverence and humility<sup>z</sup>, both of soul and body, approached to that Sacrament? and have you received the same, 1, with a lively faith in the mercies of God, through the merits of Christ<sup>a</sup>; 2, with all devotion and thankfulness of heart, in the grateful acknowledgment of God's infinite love, in giving His Son to be both "the price" of your redemption, and "the food" of your soul<sup>b</sup>; 3, with an entire and unfeigned charity towards all men<sup>c</sup>; 4, being inwardly affected with a spiritual joy in the Lord<sup>d</sup>.

5. After the participation of those Divine mysteries, examine, 1. Whether you feel your former sinful motions, sensual and worldly lusts dying and decaying in your heart; 2. Whether you have any sense of God's mercy refreshing your soul as to the pardon of your sins past<sup>e</sup>; and 3. Of grace quickening and strengthening you to serve God more sincerely and industriously for the time to come. If not, you may justly suspect yourself guilty, either of an undue pre-

x 1 Sam. vii. 6; James iv. 8—10; Acts iii. 19.

y Heb. x. 16, 17.

z 1 Cor. vi. 20.

a Rom. v. 1, 2.

b John iii. 16; 1 Tim. i. 15; 1

Pet. i. 18, 19; John vi. 51.

c Matt. v. 23—25.

d Isaiah xii. 3.

e Rom. xiv. 17.

paration, or some sinful defect in the participation thereof.

And because the Name of God is called not only upon His Word and Sacraments, but also upon the place where those are administered; examine whether you have made your approaches to that House which is called by His Name, "the Temple of the Lord," "the House of God," &c., and demeaned yourself therein with that lowly reverence and humility<sup>2</sup>, both inward and outward, as becomes the place that is separate to His service, and sanctified by His special Presence therein<sup>1</sup>. If otherwise, remember with horror, "if any one defile" or profane "the Temple of the Lord, him shall God destroy; for the Temple of God is Holy<sup>1</sup>."

It is here objected, that the immediate following words, "which Temple ye are," do imply this text to relate to Holy Persons, not to any Holy Houses of God. But it is answered, That this makes not void that duty of holiness which becometh the House of God, but rather confirms the same: for these words, "which Temple ye are," are an illation or consequence flowing from this which the Apostle takes for an undeniable principle, "The Temple of God is Holy." And the plain and full meaning of the whole verse is in other words briefly this. The Material Temple, or House of God, is a figure of the Mystical Temple, or people of God. As therefore the Material Temple is an holy place, being sanctified to the holy

f 1 Cor. iii. 17; Psalm xciii 5; Matt. xxi. 13. g Psalm v. 7; cxxxii. 7.  
h Psalm xi. 14; Hab ii. 20. i 1 Cor. iii. 17.

service of the most holy God ; and whosoever profanes the same, by irreverent and indecent carriage there, him will God destroy ; so the people of God, being His Mystical Temple, must keep themselves undefiled and pure both in heart and life, that God destroy them not.

### THE FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath-Day, &c.

EXAMINATION BY THE FOURTH COMMANDMENT,

HAVE you wisely distinguished betwixt times sacred and profane<sup>k</sup>, by esteeming of such days as are devoted to the service of God, in a select and separate respect, from such as are common or ordinary days allowed for the service of man ?

2. Have you not omitted the Christian duties required to the sanctification of the Lord's Day, and of every day holy to the Lord ; 1, the public prayers with thanksgivings, the " psalms and hymns and spiritual songs<sup>l</sup>" in the Lord's House ; 2, the offices of charity, alms-deeds, visiting the sick<sup>m</sup> ?

3. Have you not profaned any days devoted to God's Public Worship, by doing such servile works that might be omitted, or by going unnecessary journeys, or by spending the same in idle or vain sports, luxury and wantonness<sup>n</sup> ?

4. Have you observed not only the Festival days,

k Ecclus. xxxiii. 7—9.  
xii. 12, Mark iii. 4.

l Eph. v. 19 ; Isaiah lvi. 7.  
n Isaiah lvi. 2 ; Exodus xx. 10 ; Isaiah lviii. 13.

m Matt.



but also those days of fasting and humiliation<sup>o</sup>, which hath been observed in all ages of the Church of Christ, by the devout people of God, and are enjoined by lawful superiors, in order to the obedience we owe to the commands of God<sup>p</sup> ?

5. Have you kept the true Christian spiritual Sabbath, which is, to rest from the service of sin, and to be wholly devoted to the service of God here<sup>q</sup> ; so that you may reasonably hope to keep an eternal sabbath of peace and joy with God, and all the choir of Heaven hereafter ?

### THE FIFTH COMMANDMENT.

Honour thy father and thy mother, &c.

EXAMINATION BY THE FIFTH COMMANDMENT,

THE Christian duties enjoined in this commandment, are as many as there are relations of superiority and inferiority amongst men.

1. As to your natural parents<sup>r</sup> : Have you not been stubborn and irreverent in your carriage towards them ? Have you not secretly despised them in your heart, nor openly published their infirmities<sup>s</sup> ? Have you not slighted their wholesome admonitions, nor disobeyed their lawful commands<sup>t</sup> ? Have you not neglected to comfort and relieve them, to the best of your power and skill, in their sickness, wants, weak-

<sup>o</sup> Joel i. 14 ; Matt. vi. 16 ; 1 Cor. vii. 5.    <sup>p</sup> Lev. xvi. 29, 30.    <sup>q</sup> Heb. iv. 9—11.    <sup>r</sup> Deut. xxi. 18, 19 ; Prov. xx. 20 ; xxiii. 22.    <sup>s</sup> Prov. xxx. 17.    <sup>t</sup> Prov. i. 8 ; iv. 1 ; xiii. 1 ; Eph. v. 1 ; Eccclus. iii. 12, 13.

ness, and old age? and have you not secretly coveted their estates, though by their death<sup>u</sup>?

2. If you be a father or a mother of children, examine, 1. Have you taken care to see they were rightly and in due time baptized? 2. That they be taught, as soon as they are able to learn<sup>x</sup>, what a solemn vow was made in their name when baptized, with the principles of religion implied therein, and depending thereupon? 3. To correct them for their offences, that they contract not a custom in sin<sup>y</sup>? 4. To give them good example? 5. To pray for them in private, and openly to give them your blessing<sup>z</sup>? 6. To provide for them according to your ability<sup>a</sup>; and not to spend in needless riot, or otherwise, what ought to have been reserved for their maintenance?

3. As to your civil father, who is “the King as supreme<sup>b</sup> ;” Have you not been censorious and malapert, in judging and traducing him or his government? Have you not grudged to pay him toll or tribute<sup>c</sup>; refused to obey his lawful commands; had no hand in rising up against him, nor contributed thereunto, by sowing sedition and faction, spreading infamous reports——<sup>d</sup>?

4. As to your spiritual fathers, the Bishops and Pastors of Christ’s Church<sup>e</sup>? Have you not despised their calling<sup>f</sup>, but honoured them according to their respective degrees and stations in the Church of

u Mark vii. 11, 12. x Eph. vi. 4. y Heb. xii. 9—11. z Eccles. iii. 9. a 1 Tim. v. 8. b 1 Pet. ii. 13, 14; Jude 8; 2 Pet. ii. 10, 11. c Rom. xiii. 6. d Tit. iii. 1; Rom. xiii. 1, 2; Prov. xxiv. 21; Eccles. x. 20. e 1 Tim. iii. 1, 13. f Luke x. 16; 1 Tim. v. 17.

Christ? Have you not slighted and disobeyed those commands and admonitions which God by them hath given you<sup>e</sup>? Have you not denied or diminished their dues, or paid them grudgingly? Have you not forsaken your lawful Pastor, to follow after factious preachers, or such who more tickle your itching ears<sup>h</sup>; which is the issue of a corrupt heart, and the high-road to error and falsehood? Have you not been angry, when told of your faults, or put in mind of the errors of your ways, and refused to return and amend thereupon<sup>i</sup>?

5. Have you been respectful and lowly in your demeanour to all your superiors, whether in age or office, learning or judgment, temporal estate and preferment, giving to each the honour due to their respective conditions<sup>k</sup>; and this though you have no dependence upon them, nor hopes to receive any benefits from them?

6. Have you been meek, gentle, courteous, and affable unto all men, as becomes the spirit of a true Christian<sup>l</sup>; not high and haughty, churlish and distasteful, in your carriage towards any; slighting, undervaluing, scorning your equals, if not your betters, in some respects? However, the truly humble good Christian “esteems others better than himself<sup>m</sup>.”

7. If you have any person under your command, as a master of a family<sup>n</sup>, Have you not been over-harsh and rigorous towards any of your servants, nor de-

g Heb. xiii. 17; Eccles. vii. 29.

h John x. 4, 5; 2 Tim. iv. 3, 4.

i Prov. xxix. 1; Isaiah xxix. 21.

k Rom. xii. 10; 2 Tim. ii. 20; 1 Pet.

ii. 17.

l Tit. iii. 3.

m Phil. ii. 3.

n Eph. vi. 9.

frauded them of their wages<sup>o</sup>? and have you preserved them, to your power, from the wrongs of others? and have you taken care, what in you lies, for the good of their souls; that they be catechized in the principles of religion, and duly frequent the Public Worship of God, both in church and family<sup>p</sup>?

8. If you be a servant, examine, Have you been obedient to your master in all his lawful commands<sup>q</sup>? just and true in the managing his business, so that he hath suffered no loss, either by your carelessness or dishonesty? and hath your carriage towards him been submissive and meek, not answering again, when provoked by hard language?

9. In a word, Have you obeyed that admonition of St. Paul, which is the more full meaning of this fifth commandment, “Render therefore to all men their due; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law<sup>r</sup>.”

### THE SIXTH COMMANDMENT.

**Thou shalt do no murder.**

EXAMINATION BY THE SIXTH COMMANDMENT.

**THERE** are several degrees of murder in this law prohibited; and though you have not been guilty thereof by bloodshed, yet examine,

<sup>o</sup> 1 Sam. xii. 3.  
<sup>5</sup>; Tit. ii. 9, 10.

<sup>p</sup> Gen. xviii. 19; Josh. xxiv. 15.  
<sup>r</sup> Rom. xiii. 7, 8.

<sup>q</sup> Eph. vi.

1. Have you not been guilty of immoderate anger<sup>s</sup>, been peevish, and disquieted at trifles, at slight miscarriages of others, and inconsiderable accidents about you ?

2. Hath not your anger swelled into wrath and fury<sup>t</sup>, nor been drawn out into hatred and malice, nor broken out into bitter and opprobrious language, rendering evil for evil, and railing for railing<sup>u</sup> ;” brawling and quarrelling for any offence ; going to law upon petty and small occasions of trespass<sup>x</sup> ?

3. Have you not “ envied<sup>y</sup>” the good parts and endowments, or the wealth and preferments, or the flourishing estate of others, in any respect, though they may be wicked and unworthy ?

4. Have you harboured no secret grudge in your heart towards any person, nor entertained any secret thoughts and desires of “ revenge<sup>z</sup> ?”

5. Have you not secretly rejoiced at the losses, crosses, disgraces, or death of any<sup>a</sup> ?

6. Have you no way impaired the health either of the souls or bodies of others ; either by hurting, maiming, wounding any person in body<sup>b</sup>, or tempting them to sin, to the ruin of their souls, or provoking their spirits, or neglecting to perform the Christian duties of charity, both corporal and spiritual, unto them<sup>c</sup> ?

7. Hath your demeanor been with all meekness and humility<sup>d</sup> ; being loving, kind, tender-hearted,

s Matt. v. 21, 22. t Prov. xxvii. 3, 4 ; Eph. iv. 31 ; James i. 19 ;  
 Matt. v. 22. u 1 Pet. iii. 9. x Matt. v. 40. y Psalm xxxvii.  
 1 ; Rom. xiii. 13. z Lev. xix. 18 ; Matt. v. 38. a Prov. xxiv. 17 ;  
 Rom. xii. 15. b Exod. xxi. 22, &c. c Matt. xviii. 6 ; Gal. v. 26.  
 d Matt. xi. 29 ; Eph. iv. 32.

pitiful, peaceful, and easy to be entreated, with the several qualifications of true Christian charity, without which no true Christianity<sup>e</sup>?

8. Have you not impaired your own health, by surfeiting, drunkenness, uncleanness, or giving way to any unruly lusts, passions, and desires, even against your reason and judgment?

### THE SEVENTH COMMANDMENT.

*Thou shalt not commit adultery.*

EXAMINATION BY THE SEVENTH COMMANDMENT.

THE Christian virtues in this law commanded, are chastity and temperance, the one being not to be preserved without the other: and of both these there are several degrees; the transgression of each of which is here to be examined. And,

First, concerning chastity; because the uncleanness of the heart is as vile before God<sup>f</sup>, as any act of that kind before man, examine,

1. Have you not pleased your fancy with loose and wanton imaginations; nor suffered unchaste thoughts so long to dwell in your heart, till by the corrupt bent of its concupiscence they have grown into unruly lusts? and have you endeavoured to subdue those lusts<sup>g</sup>, and not suffered them to break out, either, 1, into any filthy communication, scurrilous and obscene speeches<sup>h</sup>? 2, into any sinful solicitations and temptations of others to commit unclean-

<sup>e</sup> 1 Cor. xiii. 1, &c.  
iv. 29.

<sup>f</sup> Matt. v. 28.

<sup>g</sup> Col. iii. 5.

<sup>h</sup> Eph.

ness with you, by the wantonness of the eyes, hands, tongue ?

2. Have you not gazed upon any person, till your eyes have betrayed your heart secretly to lust, and sinfully to enjoy them ?

And as to the acts of corporal uncleanness, they are of such a loathsome nature, as not fit to be “once named” among Christians; your own conscience will be your best guide for your examination in such particulars: wherein consider and seriously weigh the aggravating circumstances of time, place, person; the unruliness of your lust, against all the laws of God and nature, right reason, and holy religion: consider the inconsistency of every such deed of darkness with the purity of your profession”, and your relation of being “a member of Christ, a child of God, and an heir of Heaven.”

Upon the consideration of this, let this memento of that one Father have a deep impression upon your soul, “That in every lust of uncleanness, as the unlawful flame thereof goes up into Heaven, so the filthy stench thereof goes down into hell.” And as another Father observes, “I am persuaded, that the greatest number of souls tormented in hell, have been less or more guilty of this sin.”

Secondly, And because unlawful lusts are nourished and maintained by intemperance, and that chiefly,

1. In eating and drinking, either more, or more

k Matt. v. 29, 30.  
vi. 15, &c.; Eph. v. 5.

l Matt. v. 8.  
o Jer. v. 7, 8.

m Eph. v. 3.

n 1 Cor.

often than is conducive to the two ends of feeding ; first, to maintain life ; secondly, to preserve health : examine, how frequently you have crossed these ends of God and nature, either, 1, by too much curiosity and daintiness to please an exotic palate, and humour a rebellious appetite<sup>p</sup> ; or 2, to maintain and strengthen the lusts of the flesh<sup>q</sup> ; or 3, to please and humour others<sup>r</sup>. And herein by drinking to excess, consider, first, the sinful expense of your time<sup>s</sup> ; secondly, of your talent and estate ; thirdly, of the health and good temper of your body<sup>n</sup> ; fourthly, of the soundness and quickness of all the faculties of your mind<sup>x</sup> ; fifthly, of what might and ought to have relieved the poor<sup>v</sup> ; sixthly, of contracting the guilt of the excess of your companions, at least by your compliance with them, if not tempting of them to drink<sup>z</sup> : the which, though it be looked upon as a matter of jest and merriment, yet it will end in sadness and wo<sup>a</sup>. And though perhaps, through the strength of your brain, and good constitution of body, you may come off from your excess without any visible distemper ; yet that frees you not from the sad wo to such denounced<sup>b</sup>. And it is woful enough, that this beastly sin of eating and drinking to riot and excess, is inconsistent, as the former, with your Christian profession, and hopes of Heaven<sup>c</sup>.

2. And since an account must be given of your

p Prov. xxiii. 3.

q Deut. xxxi. 20 ; xxxii. 15.

r Eccus. ix. 12.

s Luke xxi. 34.

t Eccus. xxxvii. 29—31.

u Luke xvi. 19, &c.

x Prov. xxiii. 29.

y Isaiah lvi. 12.

z Wisd. ii. 6, &c.

a Hab. ii. 15, 16.

b Isaiah v. 22 ; Luke vi. 25.

c Gal. v. 21.



precious time, examine, Whether your intemperance in diet hath not often engaged you to spend your time either in immoderate sleep or slothfulness<sup>d</sup>, whereby the sinful lusts of the flesh are fomented; which was the sin of Sodom<sup>e</sup>: and it is the only business of the slothful man to tempt the devil, who tempts man unto all other sins.

3. Intemperance and excess in apparel, is not only a sign of pride and vain-glory, but a symptom and allurements to unlawful lusts. Examine if your attire be such as is, 1, agreeable to your rank and condition; neither affectedly sordid, nor too curiously fine and costly<sup>f</sup>: 2, answerable to the ends of clothing, first, to cover your nakedness; secondly, to preserve, by moderate warmth, the health of the body: in either of which respects to affect gorgeous apparel, or to be proud of the same, is to “glory” in your “shame<sup>g</sup>;” to cover which shame, the use of garments was first instituted<sup>h</sup>. Again, Have you not envied others for the bravery of their apparel, but rather pitied their folly; remembering that the true ornament of a Christian, is “the hidden man of the heart, even the ornaments of a meek and quiet spirit<sup>i</sup>?”

4. Recreations are not only useful, but necessary to recruit the vigour both of the soul and body, when overtoiled with labour; but are too often the fomenters of unlawful lusts<sup>k</sup>: and therefore as to these, examine, first, that your recreations be in themselves lawful,

d 1 Thess. v. 6, 7; Isaiah lvi. 10, 12.

e Ezek. xvi. 49.

f Luke vii. 25.

g Luke xvi. 19; Phil. iii. 19.

h Gen. iii. 21.

i 1 Pet. iii. 4.

k Eccles. ii. 10, 11; iii. 12, 13; 2 Sam. xi. 2, 3.

neither dishonourable to God, nor scandalous and injurious to man<sup>l</sup>: 2, that they be not unseasonable, to the hinderance of any duty to God or man<sup>m</sup>: 3, that you be not immoderate in their use, by making that your employment, which should only fit you for employments more useful<sup>n</sup>: 4, that your recreations be not what they are vulgarly called, “pastimes;” it being strangely imprudent to spend that precious time in toys and vanities, which is lent only to work out the eternal salvation of your soul<sup>o</sup>.

### THE EIGHTH COMMANDMENT.

Thou shalt not steal.

#### EXAMINATION BY THE EIGHTH COMMANDMENT.

A MAN may steal, and play the thief, 1, to himself; 2, to others.

1. As to the first, consider, if you have not ruined, decayed, or diminished the estate God hath given you, either, 1, by your own careless and imprudent management thereof<sup>p</sup>; or, 2, by the carelessness and profuseness of others, whom you intrusted, but not discreetly regarded; or, 3, by your sloth and negligence in your calling<sup>q</sup>; or, 4, by your prodigal and profuse misspending<sup>r</sup>; or yet, on the contrary, 5, by pinching and too much sparing, and denying thyself the full and lawful enjoyment of thy riches<sup>b</sup>: the

l Eph. v. 11.

m Eccles. iii. 1.

n Eccles. viii. 5.

o Eccles. ii. 1—3; Phil. ii. 12.

p Prov. xxiv. 30, 31.

q Prov.

vi. 6; xiii. 4; xix. 15.

a Prov. xviii. 9.

b Eccles. vi. 1, 2; Prov.

xxiv. 34.

which, with several others, are the causes of poverty, and kinds of self-robbery.

2. As to injustice towards others, examine yourself, 1, by the public sins of oppression, or grinding the face of the poor<sup>o</sup>: 2, of making hard bargains with the necessitous; of every forcible way either to get or to keep what not of right, or more than of right belongs to you<sup>l</sup>: 3, by the private sins, 1, of pilfering and filching, which is properly called stealing; 2, of cogging and lying, to cozen and deceive; 3, of cunning to defraud<sup>i</sup> and circumvent, in buying and selling, lending and borrowing<sup>f</sup>, lending to the loss of the borrower, borrowing and not paying again<sup>e</sup>; by false weights and measures, by counterfeit coin, naughty money, and the like unjust dealings<sup>h</sup>.

Have you not robbed God in tithes and offerings? nor His Priests in their accustomed dues<sup>a</sup>? nor the King's majesty in his tribute, customs, honour, and obedience due to him<sup>l</sup>? nor the labourer of his hire, or servants of their wages<sup>m</sup>? nor yet deprived any person of what either by law or custom belongs unto him<sup>n</sup>? All which, with many more particulars, are transgressions of that golden rule of righteousness and charity, "Whatsoever you would that men should do unto you, even so do unto them<sup>o</sup>."

c I Kings xxi. 1, &c.

d Isaiah iii. 14, 15; 1 Sam. xii. 3, 4.

e Luke xix. 13, &c.

f 1 Thess. iv. 6; Deut. xv. 7—9.

g Psalm

xxxvii. 21.

h Hos. xii. 7.

i Mal. iii. 8.

k Eccclus. vii. 29—31.

l Rom. xiii. 6.

m Luke x. 7; Jer. xxii. 13.

n Rom. xiii. 7, 8.

o Matt. vii. 12.

Have you not been uncharitable to the poor and indigent, either, by not giving, or not lending to supply their wants<sup>p</sup>? or by railing, reviling, and using opprobrious language towards them? Want of charity, is no other than downright robbery: for the poor man's livelihood is the rich man's superfluity, and that is the poor man's due<sup>q</sup>: it being as equal justice for the rich to relieve the poor, as it is for the poor not to steal from the rich<sup>r</sup>.

This sin is also a transgression of the former law: for "the bread of the needy is their life; and he that defraudeth him thereof, is a manslayer<sup>s</sup>."

### THE NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

#### EXAMINATION BY THE NINTH COMMANDMENT.

Not only of false and evil speaking, but "of every idle word that men shall speak, they shall give an account in the day of judgment." And therefore to make up your accounts against that great day of trial, it will be necessary to commune with your "heart, out of the abundance whereof the mouth speaketh."

I. Whether you have been guilty of any officious lies, by speaking falsely either in the cause of God, or of man<sup>s</sup>. The first being unlawful, the second

p Deut. xv. 7, &c.; Psalm xli. 1; cxii. 9; 2 Cor. ix. 9; Prov. xxix. 7; Isaiah lviii. 7; Eccl. v. 11. q Prov. iii. 27. r 2 Cor. viii. 12—14.  
s Eccl. xxxiv. 21. t Matt. xii. 36, 37. u Matt. xii. 34. x Job xiii. 7; Col. iii. 9.

is highly sinful, though my neighbour may be benefited thereby.

2. Have you told no scurrilous lies, vain-glorious bragging lies<sup>y</sup>, to please and humour your own and your companions' sensual inclinations?

3. Have you told no false stories to allure others to be of your mind and judgment, though you be in an error<sup>z</sup>? And it is very evident that you are both deceived yourself, and desire to deceive others, when you tell a lie to maintain your opinion: for truth stands in need of no lie to support it.

4. Have you told no infamous lies and scandalous stories, to detract and blemish the good name of any<sup>a</sup>? If such stories should be true, it is uncharitable; but when falsities, abominable to report and spread them.

5. Have you not talked of the mote in your brother's eye to his disgrace, being blind as to the beam in your own<sup>b</sup>? And have you not judged rashly, censured uncharitably of other men's actions, not in the better, but worse sense?

6. Have you not flattered with your lips<sup>c</sup>, professing more love and respect to any than has been truly in your heart towards them?

7. Have you neither publicly nor privately testified what is false<sup>d</sup>, to the diminution either of the reputation or estate of any man?

y Psalm xii. 2, 3; Eccles. xv. 24, 25; xxv. 2. z Psalm xxiv. 4;  
 Prov. xii. 17; xiii. 5. a Prov. xviii. 8; xxiv. 28; Eccles. xix. 7, 8;  
 xxi. 25; Eph. iv. 25. b Matt. vii. 3, 4. c Prov. xxvi. 24—26.  
 d Exodus xxiii. 1.

Have you used no opprobrious language, as, “thou fool,” “knave,” nor “answered railing for railing?”

The sin of evil speaking is much aggravated from the quality of the persons evil spoken of. As, 1, for children to speak evil and reproachfully either of or to their parents : 2, for a people to speak evil of their Pastors<sup>b</sup> : 3, for subjects to speak evil of their King and his Ministers of State<sup>c</sup>. Which is the humour of false prophets and heretics<sup>b</sup>; it being the practice of orthodox pastors, “to put their people in mind to be subject to principalities and powers, to obey Magistrates, to speak evil of no man<sup>d</sup>,” &c.

### THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, &c.

#### EXAMINATION BY THE TENTH COMMANDMENT.

HATH no lust inflamed your breast towards the wife or maid of another<sup>m</sup>, or to covet whatsoever of his you vainly conceive serviceable to your sinful pleasures? So lusted David after the wife of Uriah<sup>n</sup>.

2. Have you not coveted the house, lands, preferments, offices, or whatsoever is enjoyed by another, in order to your worldly profit<sup>o</sup>? So coveted Ahab the vineyard of Naboth<sup>p</sup>.

3. Have you not secretly wished the loss or ruin of your neighbour's health, peace, credit, liberty,

e Matt. v. 22.                      f 1 Pet. iii. 9.                      g Prov. xx. 20.                      h Jer. xviii. 18.  
 i Exodus xxii. 28.                      k Jude 8.                      l Tit. iii. 1, 2.  
 m Matt. v. 28; 1 Thess. iv. 5.                      n 2 Sam. xi. 2.                      o Hab. ii. 9;  
 Luke xii. 15.                      p 1 Kings xxi. 1, &c.

life<sup>q</sup>, “or any thing that is his,” in order either to your pleasure or profit?

4. Have you not envied the flourishing estate of any, either in respect of their wealth, esteem, honour, preferment<sup>r</sup>,—and this whether in reference to yourself, or to your friend?

5. Have you been content with your present state and condition in this world, how mean soever<sup>s</sup>; not roving after the exterior consolations of the creature abroad, the only way to lose contentment in yourself at home?

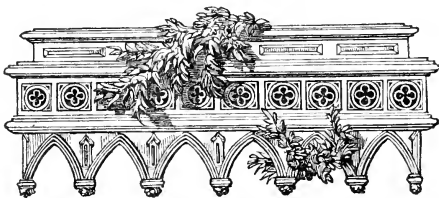
6. Have you been diligent and industrious in the duties of your calling<sup>t</sup>, (without all carking solicitude,) both for the support of yourself and yours, and for the relief of others?

7. Have none of those great “Dianas, whom all the world worshippeth,” “the lusts of the flesh,” or voluptuousness, “the lusts of the eyes,” or covetousness, “the pride of life,” or ambition, taken up more room in your heart than the love of God, and the joys of the world to come?

“My soul cleaveth to the dust: quicken me, O Lord, according to Thy word<sup>x</sup>.”

q Job xxxi. 29, 30.      r Numb. xi. 28, 29.      s Phil. iv. 11; 1 Tim. vi. 8; Matt. vi. 19, 20; Heb. xiii. 5.      t Prov. xiii. 4; Eph. iv. 28; 2 Thess. iii. 8.      u 1 John ii. 15, 16.      x Psalm cxix. 25.





## CHAPTER V.

### THE EXAMINATION OF RELIGIOUS ACTIONS.

SUCH is the infelicity of our human condition upon earth, that we frequently trespass against the Majesty of Heaven, not only by doing what God hath by His holy laws forbidden, but also by the irregular performance of those holy acts of religion which He hath commanded.

And herein a more strict scrutiny is required, a more narrow search into all the secret recesses and corners, windings and turnings, of the corrupt heart; because the sins of such actions as be outwardly holy, do commonly lie more closely hidden from our apprehension and view, than those which have no appearance of holiness in them. Where,

1. Examine your intention in every good work, what is your chief end and aim therein. For "the light of the body is the eye<sup>a</sup>:" it is the intention, the internal eye of the soul, which renders every work, either of light or of darkness, sinful or holy.

Consider then, whether in almsgiving, fasting, praying, preaching, or any other religious duty, you intend either, 1, the glory of God, rather than your

<sup>a</sup> Matt. vi. 22, 23.



own glory and esteem ; the praise of God more than the praise of men : or, 2, the good of your soul, and the interest of Heaven, rather than any worldly ends or interests : 3, whether you perform such or such an holy action out of a true love to God, and obedience to His commands ; or rather to please yourself, in following your own imaginations, inclinations, and humours : 4, whether to satisfy your own conscience, rather than to prevent the discourses or censures of others : 5, to benefit others, rather than to please your own fancy. And lastly, whether you have an eye to the “ recompense of reward<sup>b</sup>” in the other world, without reflection upon any secular advantage in this life.

It is too common with men, to mistake their own wills for the will of God, their own fancies for Divine illumination, the love of themselves for the love of God, and the revelations of flesh and blood for the dictates of God’s Holy Spirit. “ The mind of man (saith S. Gregory) doth often belie itself, and conceits, both in a good work to love what truly it loves not, and also in an evil work to hate what thoroughly it hates not ; nor can such secret collusions of the deceitful heart of man be thoroughly sifted and found out, until the secrets of all hearts<sup>c</sup> shall be disclosed in that great day of a general examination and trial.”

2. As the end of every religious action is to be examined, whereby the equity or iniquity, sincerity or hypocrisy, is discerned ; so the care and caution,

<sup>b</sup> Heb. xi. 26.

<sup>c</sup> 1 Cor. iv. 5.

fervour and devotion of the heart in its performance, is to be considered: for “cursed is he that doeth the work of the Lord negligently<sup>d</sup>.” When the heathen priests offered sacrifices to their false gods, in the midst of their idolatrous ceremonies an herald cried unto them, *Age quod agis*; “Be intent upon what you are about.” And it is surely unreasonable to imagine, that the all-seeing spiritual God, or the God of the spirits of all flesh, should be pleased with any worship, or act of religion, where the heart is not wholly intent thereupon, and devoted thereunto.

3. After any holy action performed in public, examine your own thoughts, whether they reflect not upon your own dexterous wit, wisdom, elocution, zeal, or holiness, for any of which you may expect to be praised and extolled by men. And though your heart be so upright, as not to seek and hunt after popular applause; yet if you be affected and delighted with the praise of men, it is not without some tincture of vain-glory.

4. Have you not been so secure, and conceited of your religious performances, as to lay yourself the more open to after-temptations? for the more fervent and frequent you be in holy actions, the more earnest and forcible will be your temptations by the enemy of all goodness. And these also shall the more easily prevail against you, the more secure you think yourself of the Divine grace and favour upon such or such religious duties conscientiously performed.



## CHAPTER VI.

### THE EXAMINATION OF REPENTANCE.

HAVING by all these particulars examined yourself to find out your sins, it will be necessary to try your repentance also; that the great antidote against the poison of sin be not defective nor counterfeit. And the first particular herein to be examined, is the duty of Examination itself.

1. Have you daily considered your daily offences, duly weighed them<sup>e</sup>, and emptied them out of your heart by a full and particular confession of them in the presence of God?

2. Have you so deeply considered your sins in the stain and danger thereof, as to beget in your heart true compunction, and “that godly sorrow for sin which worketh repentance unto salvation not to be repented of<sup>f</sup>?”

3. Hath not your repentance been too often an hypocritical mocking of God, by returning again to your sins repented<sup>g</sup>; breaking your promises of amendment in time of sickness, danger, and the like?

4. Have you “brought forth fruits meet for repentance<sup>h</sup>”? Such are, 1, More frequent and hearty de-

<sup>e</sup> Psalm xxvi. 2.                      <sup>f</sup> 2 Cor. vii. 10.                      <sup>g</sup> John v. 14; 2 Pet. ii. 20—22.  
<sup>h</sup> Matt. iii. 8; Hos. xiv. 1, 2; Dan. iv. 27.

votions for your sins of ungodliness. 2. Almsgivings for your sins of unrighteousness. 3. Fasting for your sins of intemperance<sup>i</sup>. If the tree of repentance bring not forth such fruits, it is neither lively, nor likely to be accepted<sup>k</sup>.

i Joel ii. 12.

k Matt. iii. 10 ; vii. 16, 17.





## CHAPTER VII.

CONSIDERATIONS WITH DIRECTIONS IN THE CONFESSION OF SIN.

HAVING discovered the black stains and pollutions of sin your soul hath contracted, in the strict examination of your heart and life by the foregoing particulars, with what other your own judgment and conscience may suggest unto you : your next work must be, to empty them all out of your soul, to cast them out with an abhorrence ; which is to be done by a particular and punctual confession of them all unto Almighty God in prayer<sup>i</sup>.

Without such a sincere and thorough confession of sin, the pardon thereof is not promised<sup>k</sup> ; and therefore not likely to be obtained by a bare and naked faith in Christ, who very probably will not pardon and forgive men their trespasses, but upon His terms prescribed, which are not faith alone, but repentance also in the confession, and forsaking of the sins confessed.

2. It is not to be imagined, that God therefore commands the confession of sins, as if He were ignorant or unmindful of any of our evil doings ; for He hath set even “ our most secret sins in the light of

<sup>i</sup> Numb. v. 6, 7.  
John i. 9.

<sup>k</sup> Lev. v. 5 ; xxvi. 40 ; Prov. xxviii. 13 ; 1

His countenance<sup>l</sup>." But hereby, first, in all humility we acknowledge our undeservings of the least of God's mercies: which, secondly, does magnify the glory of His grace, and the greatness of His glory<sup>m</sup>: thirdly, we discover our sores to our Physician, and our wants of mercy to the Father of mercies, our great needs of pardon to the Fountain of goodness<sup>n</sup>: fourthly, we declare our great obligations for pardon granted and mercy obtained: fifthly, our hearts are excited, and our affections inflamed with the greater love of our dear Lord, who died to merit so great a mercy: sixthly, the confession of sin doth imprint in our hearts the deeper sense, with an abhorrence of them: and lastly, being cordially done, it is an evident sign that we have abjured and forsaken them.

3. But the outward confession of the mouth, without the inward compunction of the heart, is but the shell of repentance without the kernel, a carcass without a soul to quicken it. King David, for his only sin in the matter of Uriah, "every night washed his bed," and (in the day-time also) "he watered his couch with his tears." Mary Magdalen also with her penitent tears washed the blessed feet of our Lord: and such must be a flood of tears, and not a few drops only. St. Peter, for one single sin, "wept bitterly<sup>p</sup>:" and it is recorded of him, that he never heard the cock crow through the course of his life,

<sup>l</sup> Psalm xc. 8.

<sup>m</sup> Josh. vii. 19.

<sup>n</sup> Quando homo detegit, Deus tegit: cum homo celat, Deus nudat: cum homo agnoscit, Deus ignoscit. Aug. in Psal.

<sup>o</sup> 1 Kings xv. 5; Psalm vi. 6; Luke vii. 38.

<sup>p</sup> Luke xxii. 62.

but by a shower of tears he declared the sorrow of his heart for his offence<sup>q</sup>. And some of the Fathers have styled repentance “the baptism of tears,” as not to be exactly performed with dry eyes, in an outward verbal confession of sin.

It is confessed, that for sins of daily infirmity, small peccadilloes, and frequent failings through ignorance, inadvertency,—the daily confession of sins, —saying devoutly, (as S. Augustine) “Forgive us our trespasses as we—,” will be sufficient, through the merits of Christ, to obtain pardon of them: but such sins as be of an higher and deeper stain, sins of wilfulness and presumption, or perverseness and obstinacy of mind, and even lesser sins, when multiplied and continued, require a deeper sense and sorrow. For it is most just and equitable, that true and sincere repentance be commensurate to the heinousness of the crimes committed.

4. That your confession may flow from “a broken heart,” which will render the same “a Sacrifice acceptable unto God through Jesus Christ,” these following considerations and farther directions may be useful.

Remember how deeply you stand obliged to keep God’s Holy Will and Commandments, and to walk in the same all the days of your life.” This was promised in your name when you were christened: and if

q Clem. Alex. apud Euseb.

r Quam magna deliquimus, tam granditer defleamus—Pœnitentia crimine minor non sit. Cypr. Serm. de Laps.

s Psalm li. 17.

t 1 Pet. ii. 5.

you have any sense or conscience of the religion you profess, you have frequently renewed this your baptismal vow. And surely, to live in obedience to God's commandments, you are deeply obliged, 1, in general, in that He is the great Lord of all the world, to Whom all things in Heaven and earth do bow and obey: 2, more particularly, He is the God of thy life, health, strength, wealth, from whom thou hast received thy whole self, body, soul, spirit, with all thou dost enjoy in this life, or canst hope or desire to make thee happy, either in this world, or in the world to come.

5. That to offend a God so great, so good, so glorious, so gracious, and frequently to transgress His most holy laws, contracts a guilt of such infinite weight and demerit, as will undoubtedly, without an infinite mercy, sink thy soul to the bottom of hell.

6. Consider for what foolish, petty, trifling things, you have offended God: perhaps for a little filthy lucre, or some dirty delight, or to please a rebellious appetite, or to satisfy a mischievous, vindictive, malicious humour, or for the venomous breath of popular applause, or the airy thing of a fancied esteem and the praise of men,—wherein the service of every such unprofitable and brutish lust is preferred before the service you owe to the great Majesty of Heaven, which consists in obedience to His commandments.

7. Remember and ponder with yourself, as the folly, so the filthiness of your sins, how odious they render you both before God and man.



First, as for God; He is “of purer eyes than to behold iniquity<sup>u</sup>.” The sinner with his sins are equally hateful unto him<sup>x</sup>. So that your sins do not only, 1, rob you of His grace and favour, and 2, render all your prayers and all your other acts of religion abomination unto Him<sup>y</sup>; but also, 3, move Him to raze your name out of the Book of Life<sup>z</sup>; and 4, to deliver you up to have your portion with the devil and his angels in that lake which burneth with fire and brimstone<sup>a</sup>.

Secondly, as for man; even wicked men themselves will abhor and revile you for your sins; but much, very much more hateful do they render you to all good men, who truly love God, and hate all that is evil<sup>b</sup>. And questionless, you would be ashamed to look any men in the face, whether good or bad men, did they but know all that by you which you know by yourself, and which God knoweth better than yourself.

8. Call to mind some of the most aggravating circumstances: how such or such a sin was committed against the light of your mind, wittingly and knowingly; against the checks of your conscience, stubbornly and wilfully; against the admonitions of God’s holy Word, and the dictates of His Holy Spirit, presumptuously and contumaciously; against your covenant with God in Baptism, and frequently renewed in your prayers, profanely and perjuringly; against your profession as a Christian to make conscience of your ways, scandalously and offensively.

u Hab. i. 13.

x Job iv. 8, 9; Prov. xiii. 5.

y Isaiah i.

12—14.

z Exod. xxxii. 33.

a Rev. xx. 15; Psalm xi. 6.

b Prov. xxix. 27; Psalm xcvii. 10.

And this guilt of scandal is much aggravated, if you be a master of a family, a Pastor of people, a parent of Children, a Magistrate, or a Minister.—In every of which respects your sin is doubled, by the encouragement of others to the like offence by your example.

9. In calling your sins to remembrance, it will be necessary also to call to mind several other circumstances of many sins; as the time when, the place where, the persons with whom, the manner how such or such a sin was committed; how bold, how impudent, how shameless, how peremptory, how furious and unbridled you were in the prosecution of such or such exorbitant desires, such unruly lusts, such irrational passions. Whether also it was the first or second time only you transgressed in the like kind; or whether you have not rather been more frequently guilty, and so, through custom and continuance, your heart is hardened, and your repentance for the same but hypocritical and feigned, if any at all.

10. The most of these considerations are of so high concernment, that if you will truly turn unto the Lord, from all the errors of your ways, your mind must dwell upon them, especially upon such as do most sting your conscience, and affect your heart, till the pride thereof be humbled, and its stubbornness subdued, and your soul melt into holy compunction, and your eyes run over with the tears of godly sorrow<sup>c</sup>.

11. And because your soul cannot be truly hum-

<sup>c</sup> 1 Sam. vii. 6; 2 Cor. vii. 10; James iv. 9, 10.

bled within you, except your body be humbled also, and God requires both soul and body in every act of His service; it will be requisite therefore that you prostrate yourself upon the earth, in the confession of your sins. So holy David lay upon the earth, when he fasted and prayed for the remission of his sins<sup>d</sup>. When the people of God made confession of their sins publicly in the Temple, they did it grovelling on the ground, with their faces in the dust: and to this day the Jews do the same in their synagogues, falling flat upon the earth, when they confess their sins, and the sins of their forefathers.

Wherein that which should yet have a greater influence upon too stubborn hearts and stiffened joints, is, the example of our dearest Saviour, who, when He prayed, groaning under the burden of our sins, “fell upon His face, and prayed, and sweat drops of blood, and prayed more earnestly, saying the same words<sup>e</sup> :” herein “leaving us an example, that we should follow His steps;” not so much to mind variety of expressions, and multitude of words in our prayers and confessions, as to be thoroughly “humbled,” both in body and soul, “under the mighty Hand of God<sup>f</sup>,” that He may vouchsafe to raise us up out of the mire and clay of all our sinful pollutions.

12. This humiliation of yourselves both in body and soul for your sins, cannot be perfectly, sincerely, and thoroughly transacted, except your prayers be

d 1 Cor. vi. 20.  
Luke xxii. 44.

e 2 Sam. xii. 16.  
g 1 Pet. ii. 21.

f Matt. xxvi. 38, 39;  
h 1 Pet. v. 6.

joined with fasting. That “great day of expiation,” commanded by God for the putting away of sin, was a fasting-day : and for this corporeal mortification, as well as for the spiritual compunction, it was called “a day wherein to afflict the soul’.”

The many admonitions and examples of fasting, both in the Old and New Testament<sup>i</sup>, and its frequent conjunction with prayer, may sufficiently convince us of the necessity of this duty, when we implore the pardon of our sins ; as also of other acts of mortification, for the taming and subduing of the flesh<sup>l</sup>, which hath so shamefully rebelled against the spirit, as in the thorough confession of sins is acknowledged.

13. That you may be both humbled for your sins, and yet not despair of mercy and forgiveness, meditate upon the bitter sorrows and sufferings of our blessed Redeemer.

Behold Him with the eye of faith and devout meditation, expanded on the cross, as on a tormenting-rack : see Him naked, and racked, and wounded, and bleeding for thy sins : no part of his Body untormented, no power of His Soul unsacrificed, no drop of His Blood unshed, for thine offences. His tender Skin and delicate Flesh was torn, and rent, and razed, by cruel lashes with forked whips ; His Head crowned with thorns, the curse of the earth ; His Sinews cracked, His Veins burst, his Joints disparted,

<sup>i</sup> Lev. xvi. 29, 30 ; Isaiah lviii. 3, 5.  
<sup>l</sup> 1 Cor. ix. 27 ; Gal. v. 17.

<sup>k</sup> Joel ii. 12 ; Matt. xvii.

21 ; Luke ii. 37.

and all His Bones started aside : whilst in the midst of these torments, He offered up His Soul a Sacrifice for thy sins.

And it is this precious Blood thus shed and applied to thy heart, if any thing, will mollify its hardness, and melt thee into tears of compunction for thy sins, the cause of thy Saviour's sufferings ; into tears of compassion with thy Redeemer in His Passion for thee ; into tears of devotion, in the dedication of thy whole self unto the service of His Majesty, Who gave Himself wholly to redeem and save thee.

And because meditations upon this subject are of all others most effectual to excite compunction and devotion in the heart, and obtain mercy ; I have therefore annexed some short meditations on the several mysteries of our redemption, and our Saviour's Passion, wherein every one may enlarge himself, as his devotion shall suggest.

14. In the confession of your sins, as in every one of your set solemn constant prayers unto God, it will be very imprudent, and too presumptuous, to trust to your own extempore expressions, and boldly say only what at present comes into your mind ; for this is to be " as one of them that tempt the Lord<sup>m</sup>." And by such rash, inconsiderate addresses, you offer to the all-wise God " the sacrifice of fools<sup>n</sup>."

There is no malefactor that petitions his judge for the pardon of his crime, but will pen his petition, and study to do it in such words as are pertinent, and

m Eccclus. xviii. 23.

n Eccles. v. 1, 2.

not superfluous, that he offend not by any tedious, prolix, or unnecessary expressions. And we cannot sure be less considerate and careful, when we petition the great Judge of the world for the pardon of our sins, which would otherwise sink our souls to eternal horror.

For the right performance therefore of a duty of so high concernment, we have many forms of confession upon record in the Book of God<sup>n</sup>, and other books of practical devotion, both ancient and modern. But because such generals reach not punctually to the particulars of self-examination proposed, I have hereunto added, for the greater ease of the reader, a form of confession, whereunto every man may add or diminish, as his conscience tells him he is guilty or not guilty, also as he finds himself more or less guilty: remembering to enlarge upon every general head of confession, the enumeration of all such particular sins as relate thereunto.

And because there be few devout, orthodox, good Christians, but are affected with what is ancient and primitive, more than with the modes of new and modern devotion; I have therefore added one form of confession out of the *Bibliotheca Patrum*, for its antiquity, and the general extent thereof.

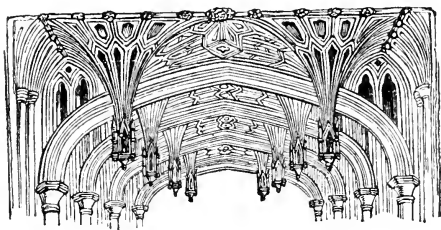
15. After the confession of your sins, the most effectual prayers you can use for the pardon of them, are, next to the Lord's Prayer, the Penitential Psalms; the praying whereof with understanding and devo-

tion, is truly and indeed to pray by the Holy Spirit of God<sup>p</sup>: for such are undeniably the dictates of God's Holy Spirit. I have therefore added the said Psalms, with the Lord's Prayer, paraphrased, that in the devout use thereof you may "pray by the Spirit, and with understanding also<sup>q</sup>."

p Eph. v. 18, 19.

q 1 Cor. xiv. 15.





## CHAPTER VIII.

A FORM OF CONFESSION OF SIN, FITTED TO THE RULES OF SELF-EXAMINATION, WHEREUNTO EVERY ONE MAY ADD OR SUBTRACT, AS HE FINDS HIMSELF GUILTY OR NOT GUILTY.

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In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

SINS AGAINST THE BAPTISMAL VOW IN GENERAL.—TO RENOUNCE THE DEVIL AND ALL HIS WORKS ;

BUT I am unworthy, O Lord, to take Thy holy Name in my mouth, ashamed to lift up mine eyes to Heaven ; for I have sinned against Heaven and before Thee, in that I have daily broken my vow and promise made unto the God of Heaven. I am unworthy to be called Thy son, having obeyed the suggestions, and done the works of the devil ; and I do therefore justly deserve, as a child of the devil, to have my portion with him and his angels ; for, with those apostate spirits, I have not kept to my first estate of regeneration in Baptism, but have transgressed all the particulars of that covenant which I made with my God therein.

*God be merciful unto me a miserable sinner.*



## THE POMPS AND VANITIES OF THIS WICKED WORLD;

I have suffered my foolish heart to be deceived with the pomps and vanities of this transitory life; and have been more enamoured with the empty, gaudy, flattering felicities of this present world, than with those never-fading joys, and unspeakable glories of the world to come.

*God be merciful unto me a miserable sinner.*

The pride of life hath ensnared me more to affect the praise of men, than the praise of God: and the lust of the eyes hath bewitched me, to prefer the love and service of mammon, before the love and fear and service of my Maker.

*God be merciful to me a sinner.*

## AND ALL THE SINFUL LUSTS OF THE FLESH.

I have more readily obeyed the sinful lusts of the flesh, than the godly motions of the Spirit: and carnal concupiscence hath reigned in my heart, and prevailed in the actions of my life, against the dictates both of right reason and holy religion.

*Have mercy upon me, O God, after Thy great goodness, and according to the multitude of Thy mercies, do away mine offences, through Jesus Christ. Amen.*

## TO BELIEVE ALL THE ARTICLES OF THE CHRISTIAN FAITH.

I have not been so careful as I ought, rightly and fully to understand all the Articles of the Holy Christian Faith, whereinto I was baptized, and made Chris-

tian ; and my faith in those fundamentals of the religion I profess, has been weak and wavering, clouded by ignorance, depraved by error, and distracted by many various opinions and doubts of the truth.

*God be merciful to me a sinner.*

I have not framed the affections of my heart, and the actions of my life, according to what each article of my Christian faith doth imply, and implicitly command : but I have profaned, nay, even “denied” that faith by the sinful works of my hands, which I have professed with my mouth.

*God be merciful to me a miserable sinner.*

I have too often neglected, and been sometimes ashamed to make confession of my faith, when called hereunto by the Minister in the congregation : and most justly therefore may my blessed Saviour be ashamed of me, at the last great Day. But He is merciful, and I a miserable sinner.

*God be merciful to my sin, for it is great.*

TO KEEP GOD'S HOLY WILL AND COMMANDMENTS.

I have not studied fully to know what the Will of my God is, and to understand aright those Divine Commandments I am obliged to observe : neither have I obeyed Thy Will, and kept Thy Commandments, according to the knowledge I have had thereof.

*To Thee, O Lord God, belongeth mercy and forgiveness, but to me shame and confusion of face ; for I have rebelled against Thee, and have not walked in those laws which Thou hast appointed for us.*

## SINS AGAINST THE FIRST TABLE OF THE LAW.

## SINS AGAINST THE FIRST COMMANDMENT.

I HAVE not so steadfastly and unfeignedly believed in Thee my God, as not many times to entertain wild and roving thoughts of infidelity and atheism.

## AGAINST FAITH IN GOD.

I have lived too much and too long without God in the world, spending my time either in doing nothing, or nothing to the purpose, or doing what I ought not; as if there were no God to call me to an account for the expense of my time, and for all my actions in time.

The whole course of my life has been a trade of rebellion to my Creator, of ingratitude to my Redeemer, of obstinacy to my Sanctifier, of contradiction to a sincere faith in the Triune God, Blessed Father, Son, and Holy Ghost; being little better than one of those atheists, who "profess to know God," but "in their works deny Him, being abominable, disobedient, and to every good work reprobate."

*Remember not, Lord, the sins of my youth, nor of my riper age; but according to the multitude of Thy mercies, think upon me, O God, for Thy goodness.*

## TRUST IN GOD.

I have not fully relied upon the all-wise and good providence of God, and cast all my care upon Him;

but I have often distracted my mind with carking cares and fears for the things of this life, and have used unlawful and indirect means to obtain and advance my worldly ends and interests.

I have leaned to my own understanding, trusted to my policy and cunning, made flesh my arm, and riches my confidence, been puffed up by prosperity, cast down by adverse occurrences, for want of a sure trust and holy confidence in my God.

*God be merciful to me a miserable sinner.*

HOPE IN GOD.

I have not made my Creator the chief object of my hope and desires; but being made "in honour," after the Image of God, I have made myself "like the beasts that perish," roving in my desires and vain hopes of consolation in the creature.

I have foolishly hoped to avoid Thy threatened judgments, and yet have not avoided the sins against which they are denounced: and I have as vainly hoped to attain Thy promised mercies, having not obeyed Thy precepts in order thereunto.

*O turn Thy face away from my sins, and blot out all mine offences.*

FEAR OF GOD.

I have not stood in awe of Thy dreadful Majesty, so as not to sin, and provoke Thee to anger: I have more feared to commit sin before men, than in the presence of the all-seeing God; more feared the penalty of human laws, than the threatenings of the Di-

vine; more feared to lose a little empty credit and esteem amongst men, than to incur the displeasure of the Almighty: and the little fear I have had of God, hath been more servile than filial, more afraid of the punishment than of the sin.

*Enter not into judgment with Thy servants, O Lord; for in Thy sight shall no flesh living be justified.*

## LOVE OF GOD.

The love of God in my heart is weak and defective, and no better than dissimulation and hypocrisy: since I have not hated what is evil, nor delighted myself in the Lord, and in the ways of His service: since I have not obeyed His laws, nor studied to please Him, more than to please myself, and pleasure others: since I have not longed after a more full enjoyment of God's sacred Majesty in Heaven above, but my soul cleaveth to the dust and rubbish of worldly vanities.

*Withdraw not Thou Thy mercy from me, O Lord, though my heart hath been withdrawn from Thee; but let Thy loving mercy and truth always preserve me.*

## PRAYERS UNTO GOD.

I have too often neglected and omitted that indispensable duty of holy prayers, both public and private, in the Church and in the closet; taking any light occasion, sometimes to omit, sometimes to curtail my devotions, and too often glad of such an occasion.

I have been too rash with my mouth to utter prayers before God, that have been impertinent, irregular, and unfit to be offered up to the infinite Wisdom and Purity of Heaven.

In the use of those holy prayers which have been weighed in the balance of the Sanctuary, I have been both indevout and irreverent; weary of their length, displeased at their return; cold, dull, heavy, and without advertency in the effusion of them.

And that which renders the best and most zealous prayers ineffectual, I have presumed to pray in my sins, with an impure heart and unclean hands; so that wherein I might have most confidence, I find nothing but imperfections, weaknesses, and defects.

*God be merciful unto me a miserable sinner.*

#### PRAISES OF GOD.

I have not so seriously considered and entertained so deep a sense of Thy great glories in Thyself, and manifold graces to us sinful mortals, as duly to praise Thee, both with heart and voice, both in the congregation and in the closet: neither hath the light of holy truth so shined in the actions of my life, "that others, seeing my good works, may glorify Thee" also.

*God be merciful unto my sin, for it is great.*

#### SINS AGAINST THE SECOND COMMANDMENT.

O Thou who art an eternal, incomprehensible, spiritual, pure, invisible Essence, how have I misapprehended Thy greatness! My imaginations and

conceptions of Thee have been vain and mean, and far below the excellency, purity, and perfection of Thy Divine nature.

## IRRELIGIOUS WORSHIP.

And as my thoughts have been rude and unworthy of Thee; so has my worship also been far misbecoming so great, so holy, so pure a Majesty.

I have not worshipped Thee either with that humble, low prostration of body, or yet with that sincere, intense devotion of soul, as was meet I should: I have "drawn near to Thee with my lips," when often "my heart has been far from Thee."

*God be merciful unto me a miserable sinner.*

## IDOLATRY.

I have made a god of the world, by pride and covetousness, which is idolatry; and a god of my belly, by luxury and wantonness, wherein, and in many more respects, I have "served the creature more than the Creator, God over all, blessed for ever."

I have too much idolized my own imaginations, both by believing and worshipping God otherwise than Himself, in His holy Word, and by the ministry of His holy and true Church, hath commanded.

*God be merciful unto me a miserable sinner.*

I have too often sacrilegiously robbed my God in tithes and offerings, usurping and withholding what hath been consecrated to holy use, diminishing and defrauding in the dues of the Church.

*Remember not, Lord, our iniquities, nor the iniquities of our forefathers; but spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood.*

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## SINS AGAINST THE THIRD COMMANDMENT.

That name of Heaven, which is Great, Wonderful, and Holy, I have too slightly regarded, and too often used to promote vanities and maintain lies.

## RASH SWEARING AND CURSING.

I have not only myself too often profaned, but, without regret in myself or reproof of others, have heard Thy holy Name blasphemed by rash oaths and irreligious execrations; cursing the creatures, my neighbours, nay, myself, by that Ever-Blessed Name, which is only to be mentioned for adoration and blessing.

*God be merciful unto me a miserable sinner.*

## PERJURY.

I have taken many solemn oaths in public, without a right understanding of the respective contents thereof, and the obligation of my conscience thereunto: and what I have understood, I have not conscientiously kept and observed; being guilty of perjury, both in general oaths, and in many particulars of each.

I have seen the reverend Name and Oath of God imposed upon the consciences of men out of tyranny,



as a covert of oppression and injustice; and I also, partly for fear, partly for favour and affection to unjust designs, have wickedly taken the same oaths and engagements; and though "because" of such unlawful "oaths the land" sadly "mourneth," yet have not I been humbled for the sins and perjuries of this sinful nation.

## BREACH OF PROMISE.

Those holy and just promises I have made, both to God and man, I have not justly performed; but have preferred, sometimes my sinful pleasure, sometimes my sordid gain and worldly advantage, before the obligations of my conscience, both by oath and promise.

## SCANDAL.

I have not given occasion to others to sanctify Thy Name, by my discreet, sober, edifying speech and demeanour; but have rather caused the same to be profaned, by my idle, light, foolish, sinful words and works.

*For Thy Name's sake, blessed Jesus, Thy sweet and saving Name of JESUS, be merciful unto my sin, for it is great.*

## AGAINST THE WORD OF GOD.

I have too lightly and negligently both read and heard the sacred Word of God; through carelessness not understanding, and through precipitancy and self-interest misunderstanding and wresting the contents

thereof: and what I have rightly understood, I have not conscientiously put in practice.

*God be merciful unto me a miserable sinner.*

AND THE SACRAMENTS.

I have too much slighted, and too often profaned, those holy Sacraments Christ hath ordained in His Church, as the blessed means of grace and salvation.

OF BAPTISM.

I have not seriously enough weighed, and carefully observed, the covenant I made with my God in Baptism: nor yet informed those committed to my charge, of their obligation to perform the same.

I have not been so reverent and devout at the administration of that holy Sacrament of Baptism, as becometh so great a mystery of godliness, and the holy offices of its celebration.

*God be merciful unto me, and heal my soul, for I have sinned against Thee.*

OF THE LORD'S SUPPER.

When I have been invited to that holy Communion of the Body and Blood of Christ, I have often slighted such invitations; choosing rather to continue in my ignorance and neglect of so great a duty, than to take pains to be informed, and to practise the religious acts and offices of due preparation thereunto.

I have pretended scruples of conscience about harmless ceremonies to neglect the service of God itself; and remembered the danger of unworthy receiv-

ing, to keep me back ; but forgot the duty that is incumbent on me, to eat of that Bread, and drink of that Cup.

Many excuses and pretences I have fancied to myself, and made to others, to detain me from that Sacrament ; when the true cause has been, want of devotion in my heart, and of a full purpose to leave my sins, and to turn unto the Lord sincerely from all the errors of my ways.

*God be merciful unto me a miserable sinner.*

I am much afraid that I have received that blessed Sacrament unworthily, by “not discerning the Lord’s Body,” being ignorant of the nature, ends and benefits thereof, and of what is required of them that come thereunto ; and by not observing strictly, in my preparation and participation, what I have known to be my duty.

As to preparation ; I have not so duly and truly examined my heart and life, confessed and bewailed my sins, humbly implored pardon, fully resolved amendment, carefully renewed my vow and covenant in Baptism,—as becometh a devout communicant.

Thine infinite mercy, O God, in giving us Thine only Son, to be both the price of our redemption, and the food of our souls, hath not sunk so deep into my heart, as to be inflamed with Divine love and affection, with a spiritual joy in the Lord, and a thorough devoting of myself to Thy service, and to praise Thee therefore both with heart and voice, and through all the actions of my whole life.

*God be merciful unto me a miserable sinner.*

I have not performed my promises, nor put into practice my resolutions I undertook upon my approach to Thine Altar; but have again returned to my old sins, as the dog to his vomit.

*I have sinned, wo unto me that I have sinned, O Father, against Heaven, and before Thee, and am not worthy to be called Thy son.*

THE PROFANATION OF WHAT IS HOLY.

Thy holy Temple have I profaned by my often irreverent approaches thereunto, and my careless, slovenly, and indevout demeanour therein; as if there were no difference betwixt the House of God, and the houses of men, betwixt a Church and a barn.

I have too much undervalued the Ministers of Thy holy Word and Sacraments, slighted and contemned holy persons, profaned many holy actions and holy things, which have Thy mark enstamped on them, and have been dedicated to the service of Thy great Name.

And though thus, and more ways than thus, in more respects than I can possibly conceive or remember, I have profaned Thy holy Name; yet is Thy Name called upon me, and I do daily call upon Thy Name: I do therefore humbly beg,

*For Thy Name's sake, O Lord, be merciful unto my sin, for it is great.*



## SINS AGAINST THE FOURTH COMMANDMENT.

Many of those days and hours, times and seasons, dedicated to Thy Divine Worship, public and private, have I profaned and unhallowed; making no difference, either by my words or works, betwixt days separate to the sacred service of God, and such as are left in common for the service of ourselves.

I have too often absented myself from Thy solemn public worship, without sufficient cause, and have too carelessly, irreverently, and indevoutly, demeaned myself therein.

I have misspent much of the time assigned for holy exercises, in following my own private business, satisfying my sensual lusts, pursuing the pleasures and interests of this present world; spending upon such days in luxury, riot, and excess, what might better have been laid out in alms and charitable uses.

The whole course of my life, which Thou grantedst me to be spent in Thy service here, that I might advance my hopes of Heaven hereafter, I have foolishly thrown away upon my lusts and vanities; continually grieving Thy good Spirit, quenching those sacred flames He hath enkindled in my breast, never ceasing from the works of sin, but daily labouring to destroy my hopes to keep a perpetual Sabbath in Heaven.

*O God, I am ashamed, and blush to lift up my eyes to heaven; for mine iniquities are increased over mine head, and my trespass is gone up unto the Heavens.*

SINS AGAINST THE SECOND TABLE OF THE  
LAW.

## SINS AGAINST THE FIFTH COMMANDMENT.

O MOST just and dear God, I humbly confess myself, not only to have broken the bonds of that love, fear, and service, I owe more immediately unto Thee, but I have also transgressed my duty in all my relations unto others.

## AGAINST PARENTS.

I have been disobedient to my parents, stubborn and disrespectful in my carriage towards them : I have sometimes secretly despised them in my heart, and openly reviled them ; I have slighted their admonitions, thinking myself too good to own them, too wise to obey their commands : I have not, to the best of my power, comforted and relieved them in their wants and weaknesses, sorrows and sicknesses : and I have too often wished for their death, that I might enjoy their estate, and follow the sway of my own corrupt humour and inclinations.

*God be merciful to me a sinner.*

## AGAINST CHILDREN.

I have not been careful, either myself to instruct my children, or to see they were by others instructed in the principles of holy and true religion : I have been more careful for their temporal than spiritual estate, for the health of their bodies than for the salvation of their souls ; not wisely admonishing, dis-

creetly correcting, and seasonably reprovng them, and by my good example, teaching them the ways of truth and holiness.

*God be merciful unto me a miserable sinner.*

AGAINST THE KING.

I have been too disobedient to my prince, too censorious and malapert in traducing his person and conversation, his government, and the governors under his majesty: I have murmured to pay him toll and tribute, and refused to obey many of his laws and lawful commands.

I had too deep a hand in the rebellion against the late king, of blessed memory, by my many personal sins provoking the wrath of God, by entertaining false opinions, by believing and spreading lies and infamous stories.

*God be merciful unto me a miserable sinner.*

AGAINST THE CHURCH;

I have not made conscience to obey the laws and orders of Thy Church, whether universal or particular, not acknowledging, or not submitting to the authority of either, and am justly to be therefore ranked amongst publicans and sinners.

AND THE MINISTERS THEREOF.

My ghostly Fathers, and Pastors, in the several orders of Bishop, Priest, and Deacon, I have disbelieved, disrespected, disobeyed; despised them in their persons, in their callings, in their admonitions for my

soul's health: and I have also detained, diminished, defrauded, and grudgingly paid, the dues of the Church.

*God be merciful unto me a miserable sinner.*

Amongst the ministers of the gospel, I have had respect of persons, being better pleased with a stranger than with my own lawful Pastor; better pleased with the factious and schismatical, than with the orthodox and regular Clergy; better pleased with preachers that tickle the itching ear, than with such as feed the soul with sound and wholesome doctrine.

I have hated him that reproveth in the gate: I have hardened my heart, and refused, when admonished, to return from the errors of my ways.

*God be merciful unto me a miserable sinner.*

AGAINST ALL MEN IN THEIR RELATIONS AND CONDITIONS.

Towards all my superiors I have been too haughty and disrespectful, both in my carriage towards them, and speeches of them: I have not honoured the aged, and admonished the younger and less experienced: towards all men my deportment has been too churlish and ungentle; not so meek and lowly, not so courteous and affable, as becomes the spirit of a true Christian.

I have been proud and vain-glorious, stubborn and disobedient; slighting, contemning, deriding others, giving rash judgment; but have been impatient myself of scorn, or of a just reproof; not enduring to be slighted, and yet extremely deserving it.

*God be merciful unto me a miserable sinner.*



## SINS OF MASTERS OF FAMILIES ;

I have not ordered aright the members of my family, or my servant, or servants ; been too remiss in my care for their instruction, and for their daily attendance upon the public worship of God : preferring their attendance upon me, and their service in my worldly concerns, before the great concernment and interest of their own souls' salvation in the service of Thy sacred Majesty.

I have detained or curtailed their wages, murmuring to give them their due ; provoked their spirits, exacted too hard duty from them, and too superciliously lorded it over them.

*God be merciful unto me a miserable sinner.*

## AND OF SERVANTS.

I have oftentimes disobeyed, and murmured to obey my master's commands : I have not been so lowly and submissive in my demeanour towards him, so just and honest in the management of his affairs, as becomes a good and faithful servant.

*Have mercy upon me, O God, after Thy great goodness ; and according to the multitude of Thy mercies do away mine offences, through Jesus Christ.*

## SINS AGAINST THE SIXTH COMMANDMENT.

I have been heinously and frequently guilty of immoderate anger, been peevish and disquieted at trifles, at slight miscarriages of others, and inconsiderable accidents about me.

IMMODERATE ANGER IN THE HEART : IN WORD AND DEED.

My anger hath often swelled into wrath and fury, broken out into bitter railing and cursing, opprobrious speeches, to such and such, mindful of wrongs, forgetful of benefits : going to law, with such and such, more out of malice than matter ; more out of pride, or covetousness, or for revenge, than for righteousness' sake.

*God be merciful unto me a miserable sinner.*

ENVY.

I have envied the persons and flourishing estates of others, of such or such, their parts or endowments, of such for their wealth and preferments, of such for their credit and esteem : I have desired and pursued mine own worldly ends and interests, though in the loss, ruin, and death of others.

*God be merciful unto me a miserable sinner.*

THE INFERIOR DEGREES OF MURDER, AS TO THE BODIES OF OTHERS ;

I have many ways, and in many respects, impaired the health of others, the bodily health of such and such, by fighting, maiming, wounding, and by not relieving the wants and necessities of the poor and indigent ; by not assisting and helping, to the best of my power, the sick and the sore, the wounded and distressed, and such as are in captivity and bondage.

AS TO THE SOULS OF OTHERS ;

I have also too much contributed to the ruin of other men's souls, both by silence, consenting, and

not reprovig; by not instructing, admonishing, and exhorting others, as opportunity has been offered, and my duty required; and by my lewd example and wanton behaviour, encouraging, nay tempting and alluring others to run with me to the same excess of drunkenness, uncleanness, uncharitable censures:— and I have been pleased and delighted to hear of the disgrace, loss, and death of others.

## AS TO BOTH.

I have been extremely wanting in all those several kinds of Christian charity, both corporal and spiritual, whereby the good estate of my neighbours is preserved, both in respect of their souls and bodies: I have not been so kind, so loving, so courteous, so pitiful, so tender-hearted, so compassionate, so gentle and easy to be entreated, as becomes a true disciple of Christ my Saviour.

*Deliver me from blood-guiltiness, O my God: even from all these, and from all the several kinds and degrees of blood-guiltiness, good Lord, deliver me; and my tongue shall sing of Thy righteousness.*

## TOWARDS OURSELVES.

But how should I rightly love my neighbour as myself, since I have not loved myself aright, but have gone the way to destroy myself, by my intemperance in meats and drinks, and by my incontinence and wantonness, by my impatience and over-much solicitude of mind for temporal things; and, in a word, for

want of prudence in the suppression of my unruly passions and desires?

*I am gone astray like a sheep that is lost : O seek Thy servant ; for I do not forget Thy Commandments.*

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SINS AGAINST THE SEVENTH COMMANDMENT.

I have not possessed my vessel in holiness and honour, as the Temple of God should be.

WANTON IMAGINATIONS.—UNCLEAN LUSTS.—FILTHY TALK.—ACTIONS.

I have entertained many loose and wanton imaginations, the which I have not forthwith cast out of my heart, but have suffered them to dwell there, till they have grown into unruly, unlawful lusts: I have not endeavoured to subdue those lusts, but have suffered them to break out into filthy communication, obscene talk, sinful solicitations of others, by the wantonness of my eyes, hands, unseemly gestures, rude actions; more particularly, such and such, with such and such persons, at such and such a time, in such and such a place, after such a shameless manner and behaviour.

*I am unclean, unclean, unclean : O wash me in the fountain of thy inexhaustible mercy through faith in the Blood of Christ ; wash me thoroughly from my wickedness, and cleanse me from my sin.*

## NEGLECT OF FASTING.

I have not mortified my body, for the subduing of carnal lusts, by fasting and abstinence; making no conscience of several days and times devoted thereunto.

## INTEMPERANCE IN MEATS AND DRINKS.

I have fomented my lusts, by giving too much way and sway to my rebellious appetite, even to drunkenness and gluttony—at such a time, with such company—wherein I have been too forward myself to drink to excess, and to tempt others to the like excess.

Even the whole course of my life has been a trade of intemperance in meats and drinks: and though I have reaped the bitter fruits of such improvidence, by having my heart thereby estranged from Thee my God, by the slight and negligent performance of holy duties, by wasting my time, my talent, giving ill example, impairing the health both of my soul and body; yet have I still continued to be daily guilty of such intemperance and folly.

*God be merciful unto me a miserable sinner.*

## IN APPAREL.

I have been too loose, costly, garish, and flaunting in my attire, to entice and allure the eyes of lovers, to gain an empty respect from others; making garments, given to cover my nakedness, and the shame of my nature, to be the instruments of pride and wantonness.

*God be merciful unto me a miserable sinner.*

## IN RECREATIONS.

I have been both immoderate and unseasonable in the use of recreations, misspending too much of that precious time in toys and vanities, which was lent me only to work out the eternal salvation of my soul.

*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 doth fail me when I think thereupon. O let it be Thy pleasure to deliver me; make haste to help me, O Lord.*

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## SINS AGAINST THE EIGHTH COMMANDMENT.

## IMPROVIDENCE.—PRODIGALITY.

I have been an improvident and unjust steward of Thy temporal blessings, prodigally and sinfully wasting my estate, by drinking, gaming, feasting, sloth and negligence in the duties of my calling.

## INJUSTICE.

I have been guilty of defrauding and overreaching such and such in buying and selling, in purloining, in oppressing, in borrowing and not paying again, in lending upon usury and for unjust gain. By many undue means I have interverted to my own use, and detained what of right belonged to others; neither have I made restitution, or given satisfaction for such and such wrongs and unjust dealings.

## UNCHARITABLENESS.

I have not been so charitable to the poor, so pitiful to the afflicted, so compassionate to the sick, nor so open-handed to relieve the wanting and necessitous, as my ability and opportunity, and their sad condition have required.

When such and such persons, at such or such a time, have called to me for relief, I have turned a deaf ear, and given them harsh language instead of an alms.

I have been unlike Thee, my God, in all respects; for I have been uncharitable and unjust.

*O deal not with me after my sins, neither reward me after mine iniquities: but according to the multitude of Thy mercies think upon me, O God, for Thy goodness, through Christ our Saviour.*

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## SINS AGAINST THE NINTH COMMANDMENT.

## DENYING OF THE TRUTH.

I have not been so studious and diligent to understand and speak the truth at all times as I might have been: neither have I had that Christian courage always to speak what I have known to be the truth, or to run any hazard to defend the same, as becomes a true soldier of Jesus Christ.

## LIES.

I have not set a watch over my mouth, and guarded the door of my lips; but I have suffered my unru-

ly licentious tongue to be the instrument of manifold lies of all kinds and conditions; officious lies, bragging, boasting lies, scurrilous lies, flattering lies; professing more love to such and such, than has been in my heart towards them.

CENSURES.

I have offended by detracting, defaming, censuring, and condemning others, being myself far more worthy to be condemned by others. I have talked of the mote in my brother's eye, to his disgrace; but have been blind, and would not see mine own sins, and infinite misdemeanors.

*Enter not into judgment with Thy servant, O Lord, as I have entered into judgment with others: O deal not with me after my sins, neither reward me after mine iniquities; but according to the multitude of Thy mercies, think upon me, O God, for Thy goodness.*

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SINS AGAINST THE TENTH COMMANDMENT.

I have sinfully coveted to enjoy the wife, or the maid, or the servant, of such and such; coveted such a mans's lands and possessions, such a man's offices, preferments, credit, honour, such a man's conveniences and seeming contentments in the world: maligning, envying other men's wealth, fair house, great estate; but too, too much dissatisfied with my own estate and condition, though far beyond my desert.

*God be merciful to me a miserable sinner.*



## COVETOUSNESS.

Having both food and raiment, and all things necessary for my support in this life, I have not been therewith content, but have been over-disquieted and solicitous in my mind for more; more wealth, more land, more and higher preferments, though founded and settled not in the loss only, but even in the death of others.

## EARTHLY-MINDEDNESS.

I have not accounted "godliness" the chiefest "gain," nor "delighted myself in the Lord," and in the ways of His service, nor "set my affections on things above;" but have roved in my wild desires after the exterior enjoyments of the creature, which, being empty and unsatisfying, have deprived me of true peace and contentment of mind.

*Father, I have sinned against Heaven and before Thee, and am not worthy to be called Thy son: but reject me not from amongst the number of Thy servants, though I be both an unprofitable and disobedient one.*

## THE SINS OF REPENTANCE FOR SIN.

And to my sins, I have been guilty of many sinful defects in my repentance for my sins.

I have but too slightly, not strictly and thoroughly, examined my heart and my life, to find out my sins, which lurk in the dark, to hurry my soul to blackness of darkness for ever: those sins which I have known and found myself guilty of, I have not bewailed with

that godly sorrow, as the greatness and grievousness thereof require.

With my lips have I often confessed my sins, when my heart has not been truly humbled within me, under the deep sense of their pollution, stain, and danger, so as to loathe and abhor my sins and myself too in dust and ashes.

I have too often made a mock of the Almighty in the confession of my sins, by returning back to the sins confessed, as the dog to his vomit.

Thus have I sinned, and I have done wickedly, and I have committed iniquity, and I have rebelled against Thee, by departing from all Thy most holy laws and judgments.

*To Thee, O Lord God, belongeth mercy and forgiveness, but to me shame and confusion of face; for I have rebelled against Thee: God be merciful, &c.*

THE SINS OF RELIGIOUS ACTIONS.

I have been guilty of many secular and sensual ends in the performance of holy actions; minding more my own advantage, and the pleasing my own fancy, than the advancement of Thy service; loving more the praise of men, than the praise of God.

I have entertained many vain, wandering, worldly, and sometimes wicked imaginations in the times of Thy service; have been dull, inconsiderate, and indelicate, in my prayers; very much defective in fasting, and too vain-glorious in the little good I have done to others.

I have secretly applauded my own fancy, wit, wisdom, elocution, and dextrous management of religious discourses: even the best and most holy of all my religious performances are not without their manifold sinful defects and deformities.

*Who can tell how oft he offendeth? O cleanse Thou me from these, and from all my secret faults.*

SECRET SINS.

My secret sins are innumerable; sins secret through ignorance, through forgetfulness, through negligence, and a negligent self-examination, through wilful mis-persuasion; sins which a watchful and diligent spirit might have prevented, but I would not; sins secret to the world, committed before Thee only, and under the witness of mine own conscience. I am confounded with the multitude of them, and the horror of their remembrance: the remembrance of them is grievous unto me, the burden of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father, for Thy Son my Lord Jesus Christ's sake; forgive me all that is past; and grant that ever hereafter I may serve Thee in newness of life, to the honour and glory of Thy Name, and the eternal salvation of my soul, through Jesus Christ, &c.

*Grant, merciful Lord, I beseech Thee, not to me only, but to all 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, &c.*

Our Father which art in heaven, &c.



## CHAPTER IX.

AN ANCIENT FORM OF CONFESSION, EXTANT BIBLIOTH. PATRUM,  
TOM. VIII. P. 409.

I CONFESS unto Thee, O Lord, the Father of Heaven and earth, and to Thee, O sweet and benign Jesu, with the holy and blessed Spirit, before all Thy holy Angels and Saints, before Thy Altar, and Thy Priest standing there ;

I was conceived and born in sin : and since my Baptism, wherein I was washed from sin original, I have been conversant in actual sins all the days of my life, until this very hour.

I confess I have sinned in pride and vain-glory, in the vanity of my apparel, in the lifting up of mine eyes, and the swelling of my heart ; and pride hath stained all my actions.

I have been in envy, hatred, malice, and immoderate anger ; in ignorance and negligence ; in slothfulness and sullenness ; in the greedy covetousness both of worldly wealth, and of the praise of men.

I have sinned in the greediness of the belly, even to gluttony and drunkenness, and sodomitical luxury ; in wanton kisses, unchaste embraces ; in fornication and adultery ; and every kind of shameful uncleanness.

I have sinned in theft and cozenage, in rapine and sacrilege, in lying and idle tales, in swearing and

forswearing ; in the loss, sickness, disgrace, and death of others, which I have too often desired, and where-with I have been too well pleased.

I have sinned in the defects of faith, hope, and charity ; in the unworthy participation of the Body and Blood of Christ ; in the neglect of hospitality and almsgiving, frequently denying to relieve, and often exasperating the poor by opprobrious language. I have transgressed the precepts of Thy Gospel, enjoining me to feed the hungry, clothe the naked, visit the sick, &c.

I have been unjust in detaining the dues of Thy Church, and in the dispensation of Ecclesiastical goods ; in the contracts of usury, bargaining and sale, overreaching, lying, withholding what has been more or less righteous and just.

I have not attended upon thy public and solemn worship upon Sundays and Holy-days devoted thereunto : I have not behaved myself upon such days soberly, righteously, and godly : I have approached and come into Thy House without that reverence and godly fear which becometh that sacred place ; and there I have demeaned myself unseemly, sitting, standing, leaning, lolling, and staring about, when the respective parts of Thy sacred Service required more humble and devout gestures and behaviour. I have entertained vain, idle, wandering thoughts, and intermingled unprofitable, wanton, worldly talk, in the time of Thy solemn worship.

I have unhallowed many holy things, many holy

actions, by using the same as common and unclean, and with unclean hands, and an impure conscience.

I have not joined with a right understanding and devotion in psalms and hymns and spiritual songs, public prayers, and other the sacred acts of religious worship : too often speaking with my lips cursorily and customarily, whilst my heart hath been roving by evil imaginations and fales suspicions ; judging rashly what is sacred and holy, when transcending my shallow capacity.

I have sinned by perverse reasonings against the truth, because either above my understanding, or not agreeable with my will : by consenting, and not reproving the sinful : by not instructing the ignorant, not reducing the erroneous, not admonishing, not exhorting such as have gone astray, to entertain more sound and sober counsels.

I have not revered my superiors ; I have both defamed and disobeyed my governors ecclesiastical and civil : neither have I repayed to my friends and benefactors such grateful acknowledgments and due obsequiousness as becometh.

I have entertained in my heart many loose and unchaste thoughts, and filthy lusts ; and have looked upon the carnal copulation and intermixture of beasts with an unclean delectation of mind.

I have been guilty of much superfluous and opprobrious language, of lying and slandering, of falsehoods and flatteries, of railing and reviling, of scurrilous and vain jangling, of profane and irreligious

speaking, and customary swearing ; of taking unlawful oaths, of much filthy communication, and of all the evils of an untamed tongue, the instrument of a corrupt heart.

I have even renounced the covenant of my God, by not renouncing the devil and all his works : I have too often yielded to his suggestions, to disobey the will of God, and to transgress His commandments, in the breach of my duty both towards God and man.

And thus I have sinned both in my thoughts and desires, in my words and actions, by seeing, hearing, tasting, touching, smelling ; even all my senses have been as so many windows to let in sin to my soul, and death by sin.

And not only thus, but in all kinds of vice whereunto human frailty is liable, or in whatever any dissolute and debauched person doth or can offend, have I offended the great Lord of Heaven and earth. And I acknowledge myself, above all the men in the world, to be the greatest of sinners.

Have mercy upon me, Almighty and most merciful Father : for Thy Son, my Lord Jesus Christ His sake, pardon and deliver me from all my offences, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ, &c.

Psalm vi. " O Lord, rebuke me not in Thine anger," &c.

Psalm xxxii. " Blessed is he whose unrighteousness is forgiven," &c.

Psalm xxxviii. "Put me not to rebuke, O Lord," &c.

Psalm li. "Have mercy upon me, O God," &c.

Psalm cii. "Hear my prayer, O Lord, and let my crying," &c.

Psalm cxxx. "Out of the deeps have I called unto," &c.

Psalm cxliii. "Hear my prayer, O Lord, and consider," &c.

Our Father, Which art in Heaven, Hallowed be Thy Name, &c.

*Then follow these ejaculations, by way of response.*

TURN Thee, O Lord, and deliver my soul.

*Resp.* O save me, for Thy mercy's sake.

How long shall mine enemy triumph over me?

*Resp.* Lighten mine eyes, O Lord, that I sleep not in death.

From all my secret sins,

*Resp.* And from the guilt of other men's faults, Good Lord, deliver me.

Remember not, Lord, the ignorances and sins of my youth.

*Resp.* For Thy Name's sake, be merciful unto my sin, for it is great.

I said, I will confess my sin unto the Lord :

*Resp.* And mine unrighteousness have I not hid.

Hear my prayer, O Lord :

*Resp.* And hold not Thy peace at my tears.

O be merciful unto me, and heal my soul :



*Resp.* For I have sinned against Thee.

Let it be Thy pleasure, O Lord, to deliver me.

*Resp.* Make haste to help me, O my God.

Draw nigh unto my soul, and save it.

*Resp.* O deliver me, for Thy mercy's sake.

Hear me, O God, in the multitude of Thy mercies.

*Resp.* Even in the truth of Thy salvation.

### I. *Prayer.*

THAT it may please Thee, O Lord, by the influences of Thy divine grace upon my stony heart, to dissolve the same into a flood of tears; and that I may perform all the sacred acts and offices of true repentance, unto the remission of all my sins, through the merits and mediation of Jesus Christ, &c.

### II.

O Lord God, Who desirest not the death of a sinner, but rather that he should turn from his sin, and be saved; mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burden of our sins. 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, &c.

### III.

O merciful Lord, to Whom chiefly it appertaineth to forgive sins, and by Whom alone the souls of true penitents are absolved from all their offences; wash

me, O wash my unclean soul in the fountain of Thine inexhaustible mercy, through faith in the Blood of my dear Redeemer, Jesus Christ, &c.

## IV.

Look down from Heaven, O Lord, with the eye of pity and compassion upon Thy humble servant, confessing his wickedness, and being sorry for his sins, imploring withal Thy pardon, and trusting alone in Thy mercies, through the merits and mediation of Jesus Christ, &c.

## V.

Be propitious, O Lord, we humbly beseech Thee, be propitious to the prayers and supplications of Thy humble servants; and grant that the remission of our sins being obtained, we may evermore rejoice in Thy heavenly benediction, through Jesus Christ, &c.





## CHAPTER X.

THE LORD'S PRAYER PARAPHRASED.

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PRÆFAT. AD ORAT. DOMIN. EX LIT. MOZARAB.

Ad te pervenire cupimus, Domine, per Christum, qui apud te factus est Advocatus noster; et Orationem quam ipso Domino instruente didicimus, ad te introire permittas; proclamantes e terris,

Pater noster, Qui es in caelis, &c.

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### THE PREFACE.

“OUR Father.” 1. As we have a being with all things, by creation and providence; 2. As we are reasonable creatures, with all Angels, by representation and likeness; 3. As we are Christians, by adoption and grace.

“Which art in Heaven.” By Thy majesty and great glory; in earth, by Thy mercy and good providence; and in all things both in Heaven and earth, by Thy essential Presence.

Thou, O Lord, art more ready to hear, than we are to pray, and art wont to give more than we desire or deserve, as being “our Father;” and though daily provoked by our sins, yet still “our Father:” and Thou art able to do exceeding abundantly, above all that we can ask or think, as being “in Heaven.”

And to Heaven vouchsafe to raise up our immortal souls : let them not cleave to the dust of worldly vanities, since we have “ a Father in Heaven.”

## FIRST PETITION.

“ Hallowed be Thy Name.” O that all the nations whom Thou hast made would come and worship Thee, and glorify Thy Name, Which is Great, Wonderful, and Holy : but more especially, may Thy ever-blessed Name be magnified by me and by all people who have Thy Name called upon us ; in all our thoughts and desires, words and deeds, manifesting that reverence and godly fear, that Divine love and filial obedience we owe unto Thee, “ Our Father Which art in Heaven.”

## SECOND PETITION.

“ Thy Kingdom come.” Mayest Thou rule and reign in all the affections of our hearts, and over all the actions of our lives ; swaying Thy Sceptre of righteousness by Thy holy Word and Spirit, to the destruction of the kingdom of sin and Satan : and may we all live in obedience of Thy most holy Laws, and continue such loyal and faithful subjects of Thy “ Kingdom of Grace” in this life, that we may become Saints in Thy “ Kingdom of Glory” in the life to come.

## THIRD PETITION.

“ Thy Will be done in earth as it is in Heaven.” May all we, whose immortal souls do dwell in earthly tabernacles, as readily, zealously, constantly obey

“Thy Will,” and as cheerfully submit to “Thy good pleasure,” as do Thy blessed Angels and Saints in their blissful mansions of Heaven above.

## FOURTH PETITION.

“Give us this day our daily bread.” Even all things necessary both for souls and bodies; both the Bread of Heaven, and the bread of the earth. And grant, that what we do enjoy upon earth, may be rightly ours, not to any other belonging: and neither acquired by injustice, nor uncharitably detained by us: and our daily bread we beg, according to our daily necessities to be administered to us, who daily wait upon Thee, O Lord, who givest unto all their meat in due season.

## FIFTH PETITION.

And that our daily abuse of Thy gifts may not rob us of them, “Forgive us our trespasses:” even all our transgressions of Thy most holy Laws; pardon, good Lord, Whose nature and property it is always to have mercy and to forgive. But this we presume not to ask but upon Thine own terms.

“As we forgive those that trespass against us.” The trespasses of others, and our sufferings from them, are but few and trifling, in respect of our sins and trespasses against Thee; for they be many and heinous: but as sin hath abounded in us, so doth grace and mercy abound also with Thee; but we are men of hard, corrupt, uncircumcised hearts. Have mercy upon us, O Lord, and forgive us both our sins

against Thee, and our uncharitableness to our neighbours : soften our hard hearts, to be kindly-affectioned one towards another ; forbearing and forgiving one another, as we hope and humbly beg to be forgiven by Thee, through Jesus Christ our Lord.

## SIXTH PETITION.

“ Lead us not into temptation.” Suffer us not any more to fall into sins and trespasses against Thee. When we are led away with our lusts, and tempted, O leave us not then to ourselves, who are weak and frail, and too prone to all that is evil : but assist and enable us, by Thy divine grace, to overcome all the assaults of our ghostly enemies, and to continue Thy faithful servants and soldiers to our lives' ends.

## SEVENTH PETITION.

“ Deliver us from evil.” From the evil of sin, by Thy grace ; and from the evil of punishment, by Thy mercy : and from the author of all evils, the devil : from the temporal evils and miseries of this life, and from the evils of a sad eternity in the life to come ; from Thy wrath, and from everlasting damnation,

Good Lord deliver us.

Liberati a malo, confirmati semper in bono, tibi servire mereamur, Deo ac Domino nostro. Pone, Domine, finem peccatis nostris, da gaudium tribulatis, præbe redemptionem captivis, sanitatem infirmis, requiemque defunctis ; concede pacem et securitatem in omnibus diebus nostris ; frange audaciam omnium

inimicorum nostrorum, et exaudi, Deus, orationes omnium servorum Tuorum fidelium Christianorum in hac die et in omni tempore, per Dominum nostrum Jesum, &c.

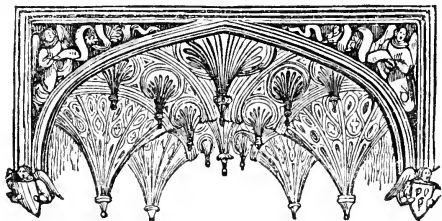
## CONCLUSION.

“For thine is the Kingdom.” Thou rulest and reignest over all: and Thy dominion is absolute and independent, the power whereof cannot be broken, nor its glory eclipsed, like the frail and fading kingdoms of this world: But Thine is “the Power and the Glory, for ever and ever.” Thy dominion is an everlasting dominion, such as shall not pass away; and Thy Kingdom such as cannot be destroyed, but shall stand fast in power, and eminent in glory, for ever.

O give us hearts yielding a wilful obedience to the Laws of Thy kingdom, full of reverence and awful fear of Thy Power, studious to advance Thy Glory upon earth; that we may in the end arrive at Thy Kingdom in Heaven, where Thou livest and reignest, Blessed Father, Son, and Holy Ghost, one God, world without end. Amen.

r Lit. Mozarab,





## CHAPTER XI.

THE SEVEN PENITENTIAL PSALMS PARAPHRASED.

THE Psalms of David being by all Christians, of what persuasion soever, acknowledged to be the immediate dictates of God's Holy Spirit; it must necessarily be acknowledged also, that he who understandingly and devoutly prays in the very words of the Psalms, prays by the Holy and true Spirit of God. The truth whereof, which by many blind zealots is too much slighted and neglected, we have both confirmed, and the practice commanded, Eph. v. 18, 19, "Be ye filled with the Spirit : speaking to yourselves" (or "among yourselves," which is done by answering each other) "in psalms, and hymns, and spiritual songs;" i. e. such as are the dictates of the Holy Spirit; compared with Col. iii. 16.

Thus prayed our Lord upon the Cross in the very words of the Psalmist. And so hath ever prayed the Church of Christ, in all the ages thereof. "Psalms, and hymns, and spiritual songs, are, and ever were,

t Psalm xxii. 1 ; xxxi. 5.

u *Psalmus totius Ecclesie vox.* Ang. Prolog. in Ps., Chrys. de Pœn. Hom. vi., Ambr. de Virgil. l. iii.



the constant, regular, standing parts of God's Worship, both under the Law, and under the Gospel: and he must needs be a desperate fanatic, who will not acknowledge the words of God's own Spirit to be more wise, pithy, pertinent, and effectually prevailing with God in our prayers, than any words of man's devising, how seeming zealous and taking soever. It is a strange, but not a true spirit of holy prayer, that those persons pretend unto, who slight the devout use of the Psalms, which are the treasury of all sound devotion, and trust to their own extempore or studied expressions in prayer, preferring the dictates of their own spirit, before those of the Spirit of God Himself.

The Penitential Psalms are so called, because commended by the Church of Christ, and by the constant practice of orthodox, devout Christians, to the religious use of all true penitents in their prayers; to be used upon all days of humiliation and fasting, and in the time of sickness or any distress. So prayed St. Augustine upon his death-bed; he wept and bewailed his sins, in the devout use of the Penitential Psalms. And these are also the most effectual prayers we can use in the practice of repentance, by way of preparation to the Holy Communion.

#### PSALM VI.

“O LORD,” the Judge of all men, “rebuke me not in Thine indignation,” which I have deservedly incurred: “neither chasten me” for mine offences “in Thy hot displeasure,” flaming to consume me.

2. “Have mercy upon me, O Lord,” Whose na-

ture and property is ever to have mercy and to forgive, "for I am weak;" this corruptible body pressing down the soul, both through original corruption, and manifold actual transgressions: "O Lord, heal me," pour the wine and oil of Thy grace and mercy into the wounds of my sinful soul, "for my bones are vexed;" that interior strength which supports my soul, is troubled and sore shaken by many falls and failings.

3. "My soul also," being conscious of her guilt and distempered condition, "is sore troubled;" being terrified at the apprehension of Thy strict justice, and her own deserts: "but Thou, O Lord," Who desirest not the death of a sinner, "how long" wilt Thou delay to hear, help, and heal my soul?

4. "Return, O Lord," from the rigour of justice, to the sweetness of mercy; "deliver my soul" from the bands and fetters of her sins, and from under the power of Satan, "and save me" from Thy wrath, and from everlasting damnation; good Lord, deliver me, "for Thy mercies' sake," wherein is my only trust, through the merits of my Saviour.

5. "For in death," whether spiritual in sin, or corporal for sin, "there is no remembrance of Thee," either by confessing our sins unto Thee, or imploring mercy from Thee: "and who will give Thee thanks in the pit?" None, sure, do praise Thy Name in the grave of death, which is the dwelling-place of silence and oblivion; much less in the pit of hell, where Thy great Name is not praised, but blasphemed.

6. "I am weary of my groanings:" having long laboured under the heavy burden of my sins: "every night wash I my bed," both in the night, when I should sleep, and in the day, when I go to rest, "I water my couch with my tears." Even all the places of my ease, rest, and refreshment, are bedewed with tears of compunction and godly sorrow.

7. "Mine eye," wherein my exterior beauty chiefly consists, "is consumed with grief," the inward sorrow of my soul thereby emptying itself, "and worn away, because of all mine enemies;" because my ghostly enemies daily prevail against me, by my consent to their suggestions. But being resolved to avoid all occasions of such temptations, therefore,

8. "Depart from me, all ye workers of iniquity;" for the future, I must leave the society of all such as do not only work wickedness, but also tempt others to sin with them: "for the Lord hath heard the voice of my weeping." He hath put my tears into his bottle, and it concerns me therefore to separate myself from the company and counsel of the ungodly. O how audible and effectual is the voice of my weeping! for therefore,

9. "The Lord hath heard my petition;" graciously accepted and answered my desires, in the pardon of mine offences: and "the Lord will receive my prayers," when I thus humble myself under His mighty hand. And then,

y "Or, 'in the night,' and obscurity of my sins, I 'wash' with the tears of compunction the 'bed' of my conscience." Tho. Aquin.

10. "All my enemies shall be confounded," they shall be frustrated in their designs and enterprises against my soul, "and sore vexed:" when all their contrivances fail them, "they shall be turned back," from their further assaults of my innocence, "and put to shame suddenly." Even before their intentions be put in execution, their plots shall be blasted, when the Lord vouchsafes to "hear the voice of my weeping."

And, O that I could so weep and bewail my sins, that the Lord may hear in Heaven, and be merciful unto me, and heal my soul, to glorify His Name.

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. Amen.

#### PSALM XXXII.

"BLESSED is he whose unrighteousness is forgiven," as to the guilt contracted, "and whose sin is covered," that it appear not to his punishment; or, whose original pollution is washed away in the lava of Baptism, and his actual transgressions covered with the robes of Christ's merits.

2. "Blessed is the man," he is blessed in hope, though not in fruition, "to whom the Lord imputeth not his iniquity," to his eternal separation from the Presence of God. But of such an one it is required that he be sincere in his repentance, "and in whose spirit there is no guile," no hypocrisy or deceit in his

repentance; but he turneth unto the Lord with all his heart, and from all the errors of his ways.

3. "Whilst I kept silence," covering, and not confessing my sins; or, whilst I silently considered with myself the multitude and heinousness of my transgressions, "my bones consumed away," the strength and support of my soul failed me "through my daily complaining." Not as I ought to complain in the confession of my sins, for therein I sinfully kept silence; but through the secret murmurs of my troubled conscience, and fear of the just judgments of God.

4. "Day and night Thy hand is heavy upon me;" my daily practice and continuance in my sins, makes every day more heavy the hand of Divine Justice: for the fear whereof "my moisture is like the drought in summer." The sap of grace and the vigour of the Spirit languisheth, and the verdure of my devotion is dried up, even as the fruits of the earth are parched by the sun's hot beams in the height of summer. And now being sensible of this my sad condition,

5. "I will acknowledge my sin unto Thee;" both my sins of omission, "and mine iniquity," my sins of commission, "have I not hid," but laid them all open before Thee, emptying my conscience from the venom of them by confession. And this I firmly resolved with myself to do;

6. "I said, I will confess my sins unto the Lord;" accusing myself that Thou, O Lord, mayest excuse me; condemning myself, that Thou mayest acquit me;

discovering my nakedness and shame, that Thou mayest cover me with the robes of Thy mercy, through the merits of my Saviour: "and so Thou forgavest the wickedness of my sin," being confessed, bewailed, and forsaken.

7. "For this," Thy great mercy in pardoning offences sincerely repented, "shall every one that is godly pray unto Thee," that he may be cleansed from his sins; for there is no man so godly that sinneth not; but therefore godly, because Thou art gracious, both in forgiving the wickedness of his sins, and strengthening him with grace to abjure them. And he that is thus godly, will not neglect those blessed opportunities of prayer, "in the time when Thou mayest be found," ready and propense to hear and forgive, and that is the time of this present life; wherein there are "great water-floods" of temptations and troubles, "but they shall not come nigh him." The prayer of the godly is a strong bulwark. And thus he prayeth in the time of trouble;

8 "Thou art my hiding-place;" under the sacred wings of Thy merciful protection is my refuge; in the midst of the greatest tribulation, "Thou shalt preserve me from trouble," like Noah and his family in the Ark, when the rest of the world perished by water: "Thou shalt compass me about with songs of deliverance," being on all sides delivered and preserved from the floods of manifold troubles, I will sing praises unto Thy great Name for the same.

## THE ANSWER OF GOD TO A TRUE PENITENT.

9. "I will inform thee and teach thee," outwardly by My Word, and inwardly by My Spirit, "the way" of true wisdom, which is both to know God, and know thyself, "wherein thou shalt go;" what good is to be done, and what evil to be left undone: "and I will guide thee with mine eye," have a constant eye upon thee, for thy guidance in the way of life. And he that is thus guided himself, will say unto others,

10. "Be ye not like to the horse," that is, untamed, headstrong, and stubborn, "or to the mule," that is, foolish and slothful, "which have no understanding," or reason, to bridle their sensual appetites: "whose mouths must be held with bit and bridle, lest they fall upon thee." Be not so brutish, as not to keep the ways of God's laws, except He whip and spur thee with affliction and trouble: this is like a horse that will not obey his rider, without a bridle in his jaws, and a spur in his sides.

11. "Great plagues remain for the ungodly;" often in this life, to drive them to repentance, but assuredly in the life to come, if they repent not: "but whoso putteth his trust in the Lord," and will be doing good, his holy confidence in God being not only notional in the brain and fancy, but practical in the heart and life, "mercy embraceth him on every side." The Lord's mercy shall surround him for his protection, and support him for his perseverance in the way to Heaven, where he shall both see and en-

joy Divine mercy on every side: 1, above him, in the beautiful vision of God's Majesty; 2, below him, in the torments he hath escaped; 3, and mercy round about him, in the blissful society of Angels and Saints: great cause of joy surely.

12. "Be glad, O ye righteous," through the testimony of a good conscience, "and rejoice in the Lord:" not in our own merits, for by grace we are saved: "and be joyful" not ye that prosper in the world, but all ye that are true of heart," sincere and upright before God, whose wills and affections are conformable to the Divine will, both in desire and deed: such may rejoice heartily in this life, in the assured hope of celestial happiness in the life to come: to ascribe,

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

As it was in the beginning, &c.

#### PSALM XXXVIII.

"PUT me not to rebuke, O Lord, in Thine anger;" to take revenge of the ingratitude and perjury of mine offences against Thee: "neither chasten me in Thy heavy displeasure." Let not my correction for my faults be in rigour of justice, but tempered with mercy, as a father chasteneth his son whom he loveth.

2. "For Thine arrows stick fast in me:" the sharp sentences of Thy holy Word against sinners, pierce my heart with fear and terror: "and Thy hand



presseth me sore." Thy vindicative power, which Thou exercisest against offenders, weigheth down and oppresseth my spirits.

3. "There is no health in my flesh," thence is the spring and foment of my sinful corruption, and therefore justly punished, "because of Thine anger:" the sad effects whereof afflict me: "neither is there any rest in my bones, by reason of my sin." The sinful sickness of my soul renders me so disquieted and disturbed, as be those who are afflicted with bodily pain and sickness, and find no ease of their anguish.

4. "For mine iniquities," by my frequent reiteration of them, "are gone over my head:" their number is greater than the hairs of my head, and so prevalent withal, that they have brought under both head and heart; both my judgment and affections are weakened and disordered thereby: "and are as a heavy burden" which sinks the body to the earth, so is the weight of sin upon the soul, "too heavy for me to bear" the weight of punishment due thereunto.

5. "My wounds stink," my sins, through long continuance in them, fester in my soul, "and are corrupt through my foolishness," in consenting and delighting myself to wallow, with the sow, in the mire of sinful pollutions.

6. "I am brought into so great trouble and misery." Both the powers and parts of my soul and body are so distempered and disturbed, "that I go

mourning all the day long." The sense of my sins, and just fears of punishment, make the day of my present life sad and heavy.

7. "For my loins are filled with a sore disease : " there, there my carnal lusts engendered, the fulfilling whereof hath made my soul like a loathsome leper, or some such ulcerous creature ; " and there is no soundness in my flesh," which always lusteth against the spirit, to the great distemper of both.

8. "I am feeble," in body, through carnal incentives, "and sore broken," in spirit, by their prevalency over me ; "I have roared, for the very disquietness of my heart." My conscience gainsaying such exorbitances, but not prevailing, makes me now cry aloud, through its disquietude unto the Searcher of all hearts.

9. "Lord, Thou knowest all my desire : " my earnest longings after Thee for ease and help : "and my groaning" under the heavy weight of my sins and of Thy displeasure "is not hid from Thee ; " although I should be silent, and not express the same by prayers and tears.

10. "My heart panteth," through the disquietude of its unruly passions, the peace of my conscience being also lost, "and my strength hath failed me : " the wonted vigour of my devotion is decayed, whence fear and solicitude do issue : "and the light of mine eyes is gone from me." My understanding, which is the eye of the soul, is darkened through the sway of its passions ; and the Sun of Righteousness is gone

down upon my soul, because of the deeds of darkness I have committed.

11. "My lovers and my neighbours," who are obliged by the ties of friendship and continued conversation, "did stand looking upon my trouble:" not moving to perform their wonted friendly offices to me: "and my kinsmen," they of mine own flesh and blood, either out of scorn or abhorrence of my troubled estate, "stood afar off," as if I were a stranger to them: and not only my friends, but mine enemies.

12. "They that seek after my soul," the devil and his angels, and wicked men their instruments, "laid snares for me:" by their cunning temptations of me unto sin, to destroy me: "and they that went about to do me evil," endeavoured by all means to do me all the mischief that was in their power, have to this end "talked of wickedness," framed lies, raised false reports, consulted and contrived pernicious designs against me, "and imagined deceit all the day long," or continually framed all their imaginations to deceive and ruin me.

13. "As for me, I was like a deaf man that heareth not," with such patience I sustained all this, as if I had heard nothing of their consultations, nor known any thing of their designs against me; "and as one that is dumb, who doth not open his mouth," either to rail against mine enemies, or to murmur at the sadness of my condition.

14. "I became even as a man that heareth not," taking no notice of what was said or done against me,

“and in whose mouth are no reproofs.” I opened not my mouth to reprove, much less no revile my adversaries. So my dear Saviour has taught me, by His example, Who suffered Himself with all sweetness of patience: “He was led as a sheep to the slaughter: and as a lamb dumb before the shearers, so opened He not His mouth.”

15. “For in Thee, O Lord, have I put my trust:” as knowing that vain is the help of man; but Thou, O Lord, art both able and willing to succour all such as unjustly suffer, and depend upon Thee for right: “Thou shalt answer for me, O Lord my God.” Hear my prayers, and answer my desires; plead my cause against mine adversaries, and disappoint me not of my hope, which hangeth upon Thee, the God of my salvation.

16. “I have required,” requested of Thee in my prayers, “that mine enemies should not triumph over me:” insult in my overthrow: “for when my foot slipped,” at my slips and failings, either into sin or other danger, “they rejoiced greatly against me.” My falls, which are grief to the godly, were great cause of joy to my ghostly adversaries: how much more greatly then would they rejoice and triumph in my utter overthrow!

17. “And I truly am set in the plague:” being born to suffering, because born in sin; being prone to fall, if not by Thee supported: “and my heaviness is ever in my sight,” being conscious of my sins, the cause of all my sorrows. But that the plague thereof may be healed,

18. "I will confess my wickedness;" and this not only outwardly with my lips, but inwardly from my heart; "I will be sorry for my sins." And great reason, sure, for they are the cause of all my sorrows and sufferings both in soul and body.

19. "But mine enemies," the devil and his angels, "live and are mighty:" they are lively, active, strong, and vigorous, whilst I am weak and feeble: "and they that hate me without a cause are many in number:" many there be that hate me, without any cause given them. And not only they whom I have not wronged or provoked, but even,

20. "They that reward evil for good are against me:" and such undoubtedly who repay evil for good, do it by the instinct of Satan, and out of mere hatred to goodness itself: and therefore they hate me "because I follow the thing that good is:" hating my person, because of the integrity of my actions. But,

21. "Forsake me not," in time of temptation and trouble, leave me not destitute of Thy assistance, "O Lord my God;" in Whom are all my hopes of salvation: "be not Thou far from me," by taking away Thy grace from me: but if in Thy great wisdom it be withdrawn a little, for my trial, yet not too far, nor too long, but rather,

22. "Haste Thee to help me," against all the assaults of the devil, the world, and the flesh, whom to vanquish and overcome is from Thee, and by Thy assisting presence, "O Lord God of my salvation," the

Author, the Promiser, the Donor of eternal salvation. Let others trust in their riches, power, &c. ; yet shall my soul for ever trust in Thee for saving happiness, in Whom and from Whom alone is peace and joy, and to Whom be all glory.

Glory be to the Father, &c.

As it was in the beginning, &c.

### PSALM LI.

“HAVE mercy upon me, O God,” the Father of mercies, “after Thy great goodness.” Were not Thy goodness infinitely great, I could not hope for Thy mercy : “and after the multitude of Thy mercies, do away mine offences :” mine offences are multitudinous and heinous, and require a multitude of mercies to cover them.

2. “Wash me thoroughly,” who am throughout foul and polluted in all the parts and powers both of soul and body “from my wickedness ;” it is mine own indeed, from mine own wicked will proceeding : “and cleanse me from my sin,” both from my wickedness against God, and from my sin against man ; from my wickedness past, and from sin to come, that both the guilt of sin, and my corrupt inclination thereunto, may be cleansed.

3. “For I acknowledge my faults,” I desire neither to hide nor excuse them, but with a penitent heart I own and confess them, that Thou mayest forget and forgive them : “and my sin is ever before me,” my conscience constantly accusing and con-

demning my great folly and ingratitude in sinning against Thee. And it is,

4. "Against Thee only have I sinned," Who alone art both my Judge and the Witness of my sins. Thou alone searchest the hearts, and knowest the greatness and grievousness of my sins: and Thou alone hast supreme power both to punish and to pardon; "and done this evil in Thy sight." What I was ashamed to do before men, I have without either fear or shame done before Thee, to Whose all-seeing eye nothing is hid. "Have mercy upon me, O God."

5. "That thou mayest be justified in Thy saying;" be found just in all Thy words, and in this particular: "Thou hast destroyed Thyself, O Israel; but in Me is Thy help:"—"and clear when Thou judgest:" free from the least injustice in pardoning the penitent, and condemning the obstinate.

6. "Behold, I was shapen in wickedness," contracting, together with my very being in nature, original corruption from my parents' loins: "and in sin hath my mother conceived me:" hence my flesh becomes so frail and rebellious against the spirit.

7. "But lo, Thou requirest truth in the inward parts:" the internal purity of the heart and affections are Thy delight: "and shalt make me to understand wisdom secretly." By the secret influences of Thy Holy Spirit, make me to understand and practise that wisdom which is from above.

8. "Thou shalt purge me with hyssop:" my soul

and corrupt conscience hath need of a purge, the ingredients whereof must be the bitter sorrows and sufferings of my dearest Saviour, intermixed with the salt tears of bitter sorrow of soul for my sins; "Thou shalt wash me," in the inexhaustible fountain of Thy mercy, through faith in the Blood of Christ, and I shall be whiter than snow," through the spiritual candour of my soul being justified.

9. "Thou shalt make me hear"—or be inwardly sensible—"of joy and gladness:" in the remission of my sins, and hopes of eternal happiness, than the which no greater joy can touch the immortal soul: "that the bones which Thou hast broken may rejoice," in the light of Thy countenance shining into my broken heart, and there diffusing the glimmering rays of a blessed hope.

10. "Turn Thy face away" not from me through indignation, but "from my sins;" by the remission of them; "and put out all my misdeeds," out of Thy book of remembrance, that they appear not in judgment against me, to my condemnation at the last great Day.

11. "Make me a clean heart, O God," cleansed from all filthiness both of flesh and spirit, "and renew a right spirit," rectified from all the crooked paths of vanity and iniquity, raised up to Heavenwards, and cleaving steadfastly to Thee, my God: and let this be "within me." Purify my will and affections, whence all my extravagancies issued.

12. "Cast me not away from Thy presence:"



in Whose presence is both the light and health of the soul : and though I am unworthy to appear in Thy presence, but deserve rather to be as a cast-away, given up to a reprobate sense ; yet “ take not Thy Holy Spirit from me.” Though I have often quenched His sacred fires, by my extravagant lusts, yet leave me not ; forsake me not utterly, but,

13. “ Give me the comfort of Thy help again ;” or, Restore unto me the joy of Thy salvation, which by my sins I have forfeited and lost : “ and establish me with Thy free Spirit.” Free me, by Thy holy spirit of liberty, from the law of sin and of death.

14. “ Then shall I teach” both by word and example “ Thy ways” of mercy and truth “ unto the wicked ;” who follow the ways of their own hearts : “ and sinners shall be converted unto Thee,” by the example of my sincere conversion and seasonable admonitions.

15. “ Deliver me from blood-guiltiness, O God,” from all the kinds and degrees of blood-guiltiness ; such are, immoderate anger, hatred, malice, envy, and from all mortal or soul-killing sins ; “ Thou that art the God of my health :” the health both of my body and soul, both temporal and eternal salvation, is from Thee : and therefore “ my tongue shall sing of Thy righteousness,” extolling Thy truth in making good Thy promised mercies to the truly penitent.

16. “ O Lord, open my lips,” which my sins have closed up, “ and my mouth shall show forth Thy praise,” which becometh not the lips of sinners :

but Thou art a God forgiving offences, and even out of the mouths of babes and sucklings hast perfected praise.

17. "For Thou, O Lord, desirest no sacrifice," of slain beasts, for the expiation of sin, "else would I give it Thee," were it Thy pleasure to accept the same: but "Thou delightest not in burnt-offerings." It is not the outward, carnal offerings, though commanded by Thee, that Thou respectest as the principal means to pacify Thy displeasure, but the inward devotion and compunction of the person offering.

18. "The sacrifices of God," those He chiefly respecteth and accepteth, "are a troubled spirit," wounded and groaning under the sad sense of his sins: "a broken and contrite heart," the fallow-ground whereof is broken up by a strict self-examination, contrite by compunction, weeded by confession, watered with the tears of godly sorrow; such a sacrifice, "O God, Thou wilt not despise," but accept through His merits, Who with a torn Body and broken Heart, offered up Himself a Sacrifice for the sins of the world.

19. "O be favourable and gracious unto Sion:" Let Thy blessing plentifully descend upon our holy Mother, the Church, both universal, and this particular Church whereof I am a member: "build Thou the walls of Jerusalem." Repair the breaches both in true doctrine and discipline, which through licentiousness in opinion and conversation, are greatly decayed, that the souls of the righteous may enjoy the vision of peace.

20. "Then shalt Thou be pleased with the sacrifice of righteousness," with those sacred acts and offices of true repentance, whereby, through faith in the Blood of Christ, the sinner is justified, "with burnt-offerings," not of beasts without spot or defect, but of holy innocent persons, enfi red with godly zeal and devotion to Thy service, "and whole burnt-offerings:" even the whole man; devoted to a whole, entire obedience, through the whole course of life: "then shall they offer young bullocks upon Thine Altar:" themselves shall they offer upon the altar of a pure heart, a living sacrifice, holy and acceptable to God, through Jesus Christ, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

#### PSALM CII.

"HEAR my prayer, O Lord," as to the saving effects thereof; "and let my crying come unto Thee:" be accepted by Thee, since my loud voice manifests the inward zeal and devotion of my heart.

2. "Hide not Thy face from me," under the thick cloud of my transgressions, "in the time of my trouble;" when burdened with the weight of sin, or violence of temptation; "incline Thine ears to me: when I call," being penitent and humbled under Thy mighty hand, "O hear me, and that right soon," there being danger in delay.

3. "For my days are consumed away like smoke:" spent in airy, light, vain, unprofitable, and black sin-

ful works : “ and my bones,” the strength and support of my soul, “ are burnt up as it were a firebrand,” scorched and withered through the exorbitant heat of carnal concupiscence, which renders me liable to the fire of Thy wrath.

4. “ My heart is smitten down and withered like grass :” as when the grass is mowed down, and withered by the sun’s hot beams ; so my soul, being smitten down by the violence of temptation, is dried up and withered in her devotion : “ so that I forget to eat my bread,” neglecting the sweet refreshments of Thy holy Word and Sacraments, where the soul is nourished with the Bread of Life.

5. “ For the voice of my groaning,” under the heavy burden of my sins, “ my bones will scarce cleave to my flesh ;” being macerated by the strict rigour of penitential severities.

6. “ I am become like a pelican in the wilderness,” flying even the sight and society of men, through shame and confusion of face ; “ and like an owl that is in the desert,” that takes up her lodging in ruinous houses, not inhabited.

7. “ I have watched,” in the serious consideration of my sinful and sad condition, “ and am even as it were a sparrow” flying the company of sinners, “ that sitteth alone upon the house-top,” solitary, serious, and studious how to escape the snares of sin below, and mount up my soul to Heaven above.

8. “ Mine enemies revile me all the day long :” such as hate to be reformed, and are enemies to a se-

rious and settled course of religion, continually deride and revile me: "and they that are mad upon me" with rage and fury "are sworn together against me," have conspired my ruin.

9. "For I have eaten ashes as it were bread;" my meat was as unpleasant to me as if I had eaten ashes; "and mingled my drink with weeping." All my wonted corporeal refreshments were soured with spiritual sorrow for my sins: or, I have exercised the penitential rigours of ashes and weeping: sackcloth and ashes being the food and clothing of penitents<sup>a</sup>.

10. "And that because of Thine indignation and wrath:" that is the chief ingredient in my sorrow, that I have deservedly incurred Thy wrath: "for Thou hast lifted me up, and cast me down." Thou seemest, as it were, to raise me up, that I may fall with the greater weight and violence: or, Thou hast raised me to great honour, to be stamped after Thine own image; but, for want of understanding, I have fallen down as low as the beasts that perish.

11. "My days are gone like a shadow:" they are not only vain, empty, and unprofitable, but also darksome and gloomy, because I have declined from the Sun of Righteousness: "and I am withered like grass," for want of the celestial dew of Divine grace.

12. "But Thou, O Lord, shalt endure for ever;" whilst all other things pass away, Thou changest not, being immutable, as in mercy to raise up, so in justice to cast down: "and Thy remembrance through-

a August. in loc.

out all generations." Thy gracious promises both of the life that now is, and of that which is to come, are in all ages remembered to Thy praise and glory.

13. "Thou shalt arise," to redeem, deliver, and defend, "and have mercy upon Sion;" Thy Church militant here upon earth: "for it is time that Thou have mercy upon her:" the time of this life is the seasonable time of mercy, because it is a time of misery; "yea, the time is come;" even the fulness of time is completed, of our redemption and salvation.

14. "And why? Thy servants think upon her stones;" both Angels and Saints resent with much regret the dispersed members of Thy Church: "and it pitieth them to see her in the dust." They pity her distractions and confusions, and have great desires to succour and relieve her.

15. "The heathen shall fear Thy Name, O Lord;" which now they blaspheme; but being converted from their idolatries, and from all the errors of their ways, they shall with us adore the blessed and saving Name of Jesus: "and all the kings of the earth Thy Majesty:" being converted unto Thee, they shall in all humility confess the greatness of Thy Majesty far to transcend their greatest power and glory.

16. "When the Lord shall build up Sion," repair the breaches of His Church, and settle it upon the foundation of Prophets and Apostles, "and when His glory shall appear," the glory of His great grace

shall manifest itself in the edification and support of His Church, upon the pillars of truth and peace ;

17. "When He turneth Him to the prayer of the poor destitute," for His ears are ever open to the prayers of the humble and poor in spirit, and such as be destitute of all exterior consolations, "and despiseth not their desire;" when flowing from a true faith, and enfired with charity and devotion.

18. "This shall be written for those that come after:" that the succeeding people of God, under the Gospel, may have upon record the wondrous works of God under the Law: "and the people that shall be born," regenerate and born anew, of water and of the Holy Ghost, "shall praise the Lord," for the grace of redemption and great mercy attained.

19. "For He hath looked down from His sanctuary:" God the Son, from the bosom of His Father above, looked down with the eye of His mercy upon us miserable sinners here below: "out of Heaven did the Lord behold the earth:" when the King of Heaven descended upon earth, when the Day-spring on high came down to visit us, when the Word was made flesh, for the building up of Sion:

20. "That He might hear the mourning of such as are in captivity," groaning under the bonds and chains of their sins; "and deliver" out of the gulf of sin and clutches of Satan "the children appointed unto death;" as the due wages of sin;

21. "That they may declare the Name of the Lord in Sion," being delivered from the sad con-

dition of being the children of the devil in the vast womb of this wicked world, to be the children of God in the sacred womb of their mother, the Church, they might therein and therefore extol the great Name of God; "and His worship at Jerusalem;" promote and advance the holy worship of God in His Church, and unanimously join therein together, to the glory of His Name;

22. "When the people are gathered together;" when the people of God, dispersed through the world, shall be nevertheless joined together in the unity of the true faith, enlivened by Divine charity, "and the kingdoms also to serve the Lord:" when both the kings, and the people of their dominion, assemble together, and join with one heart and one mouth in the public worship of God; then shall the Name of the Lord be magnified in Sion.

23. "He brought down my strength in my journey:" in the mean time, whilst I walk in the way of repentance, my strength is decayed: "and He hath shortened my days," of health and outward prosperity, that I may apply my heart unto wisdom.

24. "But I said," addressing myself unto God by prayer, "O my God," the God of my life, of my health, of my joy, my God and my all, "take me not away in the midst of mine age;" before the natural course of my life expire: "as for Thy years, they endure throughout all generations," being from everlasting to everlasting, in respect of Whose duration, the years of my life are nothing; and therefore I humbly



beg, they may not be shortened through the violence of Thy afflicting hand.

25. "Thou, Lord," Who art without beginning, "in the beginning" of time "hast laid the foundations of the earth;" which is the centre of this visible world: "and the Heavens are the works of Thy hands," both the Heavens and the earth, and all things visible and invisible, are of Thy creation.

26. "They shall perish," as having their beginning in time; "but Thou shalt endure," as being from all eternity, and through all the changes of created beings remaining in Thyself unchangeable.

27. "They all shall wax old as doth a garment," which is worse for the wearing; "and as a vesture shalt Thou change them," from their present state and condition; "and they shall be changed," in their qualities and operations. "But Thou art the same;" in Thyself immutable: "and Thy years shall not fail," or rather, being not liable at all to any term of years, but without either beginning or end of time.

28. "The children of Thy servants," if they follow the steps of their godly fathers, in the sacred service of God, "shall continue," in the land of the living, being translated from the life of grace, to the life of glory; "and their seed" of good works, the issue of their true faith, "shall stand fast in Thy sight," being treasured up in Heaven, where no moth or rust corrupteth, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

## PSALM CXXX.

“OUT of the depths” both of my sins and sufferings, and out of the depth of my heart, wounded with godly sorrow for my sins, “have I called,” as Jonas out of the whale’s belly, so do I lift up my voice in prayer, to be delivered from the power of the devil, “unto Thee, O Lord :” with Whom alone is power to help and save me : “Lord, hear my voice,” in my prayers which I make before Thee.

2. “O let Thine ears,” which are not corporeal, but wholly spiritual, and therefore more quick and intense to “consider well the voice of my complaint,” be intent to release me of my sins, under the weight whereof my soul complains.

3. “If Thou, Lord,” to whom no secrets are hid, “wilt be extreme to mark what is done amiss,” so as to take notice of all our faults and failings, and punish us accordingly, “O Lord, who may abide it ?” There is none so exactly righteous and holy, as to abide the strict scrutiny of Thy vindicative justice ; since every sin, from which none is free, is, in respect of the Person offended, infinite.

4. “For there is mercy with Thee,” to forgive the sins of the penitent, and to raise up them that are fallen ; “therefore shalt Thou be feared,” or worshipped with reverence and godly fear, Thy mercy engaging and sweetly working upon our hearts, to fear Thy name.

5. “I look for the Lord,” even for his saving mercy, “my soul doth wait for Him :” to heal her

sores, and satisfy her longing desires with the oil and wine of mercy and consolation: "in His word is my trust;" for therein He hath promised to pardon the penitent, to heal the broken-hearted. And I doubt not but He will be as good as his word; and therefore,

6. "My soul fleeth unto the Lord" upon the spiritual wings of ardent desires, strong hopes, fervent prayers, &c., "before the morning-watch;" very early in the morning of the day; or, in the morning of my life, the time of my youth; "I say, before the morning-watch," or, more earnestly than such who are appointed watchmen for the night do wait for the morning, to be discharged from their watch, and have liberty to repose themselves.

7. "O Israel," ye that are of the number of God's people, members of His Church, if you be wise, trust not in yourselves, nor in others, but "trust in the Lord;" Who never faileth to help them that put their trust in him, and be doing good: "for with the Lord there is mercy:" there is, there was, and ever will be mercy with Him, to justify sinners that truly repent and believe in Him; for His mercy endureth forever; "and with Him there is plenteous redemption." His precious Blood, whereby we are redeemed, is plentifully sufficient to satisfy for our sins, and not for ours only, but for the sins of the whole world.

8. "And He shall redeem Israel"—no doubt but He will, more especially above all others, redeem His own inheritance "from all his sins." Be they

never so many, mortal, and venial, if truly repented, through faith in the Blood of Christ, they shall be pardoned. And therefore we have great reason to give Glory to the Father, &c.

As it was in the beginning, &c.

### PSALM CXLIII.

“HEAR my prayer, O Lord,” for the obtaining of what is good, “and consider my desire,” for the avoiding of what is evil; “hearken unto me,” in both respects, “for Thy truth,” of Thy promises made to hear the prayers of the humble, “and for Thy righteousness’ sake,” in performing all such promises to those who trust not in their own, but in thy righteousness, condemning themselves, that they may be absolved by Thee.

2. “And enter not into judgment” without any intermixture of mercy, “with Thy servant, O Lord:” I dare not say Thy son; but confess, with the prodigal, that “I have sinned against Heaven,” &c., but reject me not from among the number of thy servants: “for in Thy sight,” Who art a God of purer eyes than to behold iniquity, “shall no man living” in this frail mortal flesh, “be justified,” by his own merits, but by the mercy of God, through the merits of Christ.

3. “For the enemy” the devil “hath persecuted my soul;” and doth incessantly undermine its innocence, by his temptations and snares; “he hath smitten my life down to the ground:” so that my soul grovels in the dust of earthly desires: “he hath laid

me in the darkness," involved in the night of secular lusts, "as the men that have been long dead," in their trespasses and sins, having no sense or feeling of their desperate condition.

4. "Therefore is my spirit vexed within me;" my conscience within me being defiled; and my soul, which would aspire to Heaven-ward, depressed with the weight of her sins, and the corruption of her flesh, is a great corrosive and vexation of my spirit; "and my heart within me is desolate," destitute of all consolation.

5. "Yet do I remember the time past," wherein Thy people have been exercised and tried, both by adversity and prosperity, both by temptations and deliverances; and for my consolation, and strengthened my hopes of deliverance, "I muse upon all Thy works:" wherein I observe, as Thy great power and wisdom, so Thy mercy allaying the rigour of Thy justice: "yea, I exercise myself in the works of thy hands," wherein I find Thy mercy to be over Thy works, and that I, though an unprofitable work of Thy hands, may obtain mercy also.

6. "I stretch forth my hands unto Thee:" both praying with my lips, and working with my hands, to obtain my petitions: and "my soul" pours forth herself in the expansion of my hands, which being in herself dry and barren of consolation "gaspeth unto Thee," the Fountain of living waters, and Well-spring of Divine graces, even "as a thirsty land" gaspeth to be filled and satisfied with rain from heaven.

7. "Hear me, O Lord," watering my thirsty soul with the celestial dew of Thy Divine grace; "and that soon;" delay not to satisfy the thirst of my soul, which is great; "for my spirit waxeth faint:" hath lost its wonted fervour of devotion, being oppressed with the burden of her sins, and destitute of sweet refreshments and influences of Thy Holy Spirit: "hide not Thy face from me," as one turns away his face from his enemy, or one with whom he is justly offended, "lest I be like unto them that go down into the pit." If Thou look not in mercy upon me, I shall be in the same condition with them that are involved in the pit both of sin and of death.

8. "O let me hear," be made sensible of "Thy loving-kindness betimes in the morning:" early and betimes in this life; and after the night of this life is ended, in the morning of that day which never shall have end; "for in Thee is my trust:" not in myself, nor in any help of man, for it is but vain; and so will prove my trust in Thee also, except I obey Thy will, and walk in Thy ways: the which that I may do, I humbly beg "show Thou me the way" of Thy laws, and the paths of Thy commandments, "wherein I should walk:" as leading to my native home of Heaven, where my immortal soul was first framed by the hands of the Almighty; "for unto Thee, O Lord, do I lift up my soul," which being made after Thine image, aspires to become perfect in the beatifical vision and fruition of Thy sacred Majesty. In which

way being sore let and hindered, it implores Thy assistance, saying,

9. "Deliver me from mine enemies, O God:" both visible and invisible, ghostly and bodily adversaries: "for I flee unto Thee," when assaulted by them, "to hide me" under the covert of Thy protection, from all the storms of temptations which daily arise in the tumultuous sea of this life.

10. "Teach me," who am naturally blind and careless of my duty, "to do the thing that pleaseth Thee;" not only to know, but to do thy Will; not to follow mine own pleasure, but what is pleasing and acceptable unto Thee: "for Thou art my God;" Who hast created and redeemed me: and that I may be thoroughly sanctified, "let Thy loving Spirit," the Spirit of love and verity, "lead me forth" in the straight direct way that leads "into the land of righteousness." That is the promised land, the celestial Canaan, where alone is perfect, everlasting righteousness, in the blissful Presence of the God of Righteousness.

11. "Quicken me, O Lord," who am dull and dead-hearted, and faint in the way towards the land of the living; "for Thy name's sake," which I invoke and adore: "and for Thy righteousness' sake," not for mine, which is little, and good for little, "bring my soul out of trouble," delivering me from whatever disturbs the peace of my soul, and hinders her progress in the way to Heaven.

12. "And of thy goodness slay mine enemies,"

mortify in me all unruly lusts and passions that rebel against reason and religion, “and destroy all them that vex my soul;” by exciting and fomenting the flesh against the spirit, the sensual against her rational faculties, that the whole may be obedient unto Thee; “for I am Thy servant.” Created, redeemed, not to serve my own lusts, and exorbitant passions, but to be sanctified or devoted wholly to serve Thee, in holiness and righteousness before Thee, all the days of my life. And so shall my soul praise Thee with joyful lips, and say,

Glory be to the Father, &c.

As it was in the beginning, &c.

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#### MEDITATIONS UPON THE TEARS OF A DEVOUT SOUL.

“BLESSED are they that mourn, for they shall be comforted<sup>b</sup>.”

This present life is to the religious, heavenly-minded Christian, a “valley of tears;” whose heart, broken with godly sorrow, is “a well from whence the pools are filled with water<sup>c</sup>,” or their eyes run over with tears.

Great are the consolations of these spiritual mourners, both in this life “they go from strength to strength<sup>d</sup>,” but more especially in the life to come; “For unto the God of gods shall every one appear in Sion.”

<sup>b</sup> Matt. v. 4.

<sup>c</sup> Psalm lxxxiv. 6.

<sup>d</sup> Psalm lxxxiv. 7.



There are two kinds of such saving tears ; or two springs from whence these healing waters flow : the one from above, the other from beneath.

1. The first are such tears as issue from the heart that is wounded with the love of Christ ; and inflamed with ardent desires of a more near and immediate union and communion with God, Who is Father, Son, and Holy Ghost, in the Heaven of Heavens : wishing with strong cryings and tears, and saying,

“ My soul is athirst for God, even for the living God : when shall I come and appear before the Presence of God ? ” When shall I be so happy as to see my God, “ not as now in a glass darkly, but face to face ? ” “ to behold the fair beauty of the Lord<sup>g</sup>, ” to the ravishing of my soul with His transcendent perfections ?

2. The second kind of tears, are such as flow from the heart that is pierced with godly sorrow for sin. So it follows ; “ My tears have been my meat day and night : while they daily say unto me, Where is now thy God<sup>h</sup> ? ”

What else but sorrow and sadness can seize and possess the religious soul, from whom God is estranged for sin : whilst the devil and his angels triumphing, insult over her being thus forsaken, saying, “ Where is now thy God ? ”

Both these sorts of tears St. Augustine begged of God, under the notions of “ the upper and the nether springs, ” which Achsah begged of her father Caleb.

e Psalm xlii. 2.

f 1 Cor. xiii. 12.

g Psalm xxvii. 4.

h Psalm xlii. 3.

i Joshua xv. 19.

And this is also my humble suit unto the Lord my God, and my Father ; That it may please Him, Who turneth the hearts of the sons of men as the rivers of waters, to turn the stream of my corrupt affections, from the pomps and vanities of this wicked world, and from all the sinful lusts of the flesh : that I may be greatly enamoured with the joys of Heaven, and the ravishing beauties of the Divine Presence there : and withal, to be deeply sensible of my sins, which render me unfit and incapable of admission into the presence of the most holy God : but withal, not distrusting but that, through such mystical waters, the ship of my soul shall be wafted to that haven of peace and felicity, where tears shall be wiped from all eyes, and all heads crowned with the joy of the Lord.

THE SECOND MEDITATION.

We read that in the days of Noah, “ both the windows of Heaven were opened, and the fountains of the great deep below were broken up ; ” whence issued that universal deluge which washed away the sinful pollutions of the old world.

Thus, by those devout tears which are extorted through the ardent love of God, and earnest desires of Heaven above, together with the tears of godly sorrow for sin upon earth below ; the old man is washed from his impurities, and becomes a mystical “ new Heaven and a new earth, in which dwelleth righteousness ! ”

My blessed Redeemer, to fulfil all righteousness, was Himself redeemed with a pair of turtle doves: and that I may obtain eternal redemption by Him, amongst other Christian performances, it is but meet I return back this offering unto my Lord, in the two-fold compunction of my heart, and of my spirit; mourning like a dove, 1, for my daily backslidings, and the incessant temptations I suffer in the house of my pilgrimage here upon earth; 2, "groaning earnestly to be clothed upon with our house which is from Heaven<sup>m</sup>."

"They that sow in tears, shall reap in joy."

"He that now goeth on his way of this life weeping, and beareth good seed", "watered with his tears of godly sorrow, from whence the worthy fruits of true repentance grow; "shall doubtless come again with joy," in the life to come, "and bring his sheaves with him;" the fruits of his good works being treasured up in the granary of Heaven.

And we are commanded by our Lord, through almsgiving, prayer, and fasting, "to lay up for ourselves treasures in Heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal'."

#### THE THIRD MEDITATION.

"My son, let tears fall down over the dead",  
(saith Syracides.)

Such tears, as the words in the common sense intend, are frequent enough: but, as St. Augustine

observes, *Non sunt in te viscera misericordiæ*,—Thou hast no true bowels of mercy, to weep for that death which is no other but the separation of the soul from the body, and not to weep much more for that death which separates God from the soul : For as the soul is the life of the body, so God is the life of the soul ; Whose departure from the soul for sin, deserves to be lamented with a flood of tears.

And did we but rightly consider the heinousness of every sin we commit, as it is an offence of the infinite Majesty of the most just and holy God ; “ we would esteem” (saith the seraphic doctor) “ all the days of our life too few to appease the wrath of God with the continual laments and tears of penitence.”

But wo and alas ! my heart is hard and stony, and easily yields to such overflowing of tears : but I humbly beg that it may please the Lord to smite this rock, my hardened heart, with the rod of His fatherly correction, that it may be within me “ a well of water springing up unto everlasting life<sup>q</sup>.”

#### THE FOURTH MEDITATION.

“ 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,” &c.

Hence there is great cause for tears to flow, in that my soul being stamped after the image of my God, and having therefore no true consolation but in the Lord, is yet absent in the body, and estranged

q John iv. 14.

r Psalm xxxix. 12, 13.

from Him, through the pressures of this corruptible flesh.

O that the serious consideration of this sad condition of my soul, might deeply wound the same with the piercing darts of a salutary repentance, and devout affections, to lament my manifold iniquities, which have separated betwixt me and my God: to lament the continual assaults of my ghostly enemies, against the innocence and peace of my conscience: to lament the too much estranging of my heart through the coldness of my love to my blessed Creator and Redeemer: to lament the great disorder of my affections, and the sordid earthiness of my desires; to lament that I am so much a stranger to my native home of Heaven, where my immortal soul was originally created, after the image of her Maker, and infused to animate this corruptible flesh: to lament that my heart is not surely fixed there, where true joys are to be found; but still cleaves to the dust, wallowing in the mire of sensuality and earthiness, though here she meets with nothing but what is vanity and vexation of spirit.

### I.

O most just and merciful God, Who being by sin offended art by true repentance appeased, be propitious to the prayers of Thy faithful people; and in great mercy turn away from us those scourges of Thy wrath which our sins have justly deserved, through Jesus Christ our Lord.

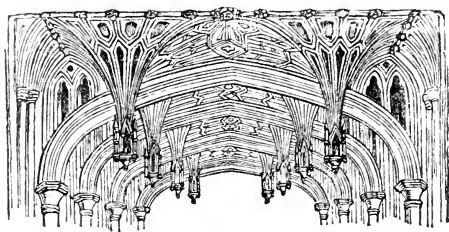
## II.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins; but spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy precious Blood, and be not angry with us for ever.

## III.

O God, Whose nature and property it is ever to have mercy and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us, for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*





## CHAPTER XII.

MEDITATIONS AND PRAYERS TO BE PARTAKERS OF THE MERITS OF  
WHAT OUR BLESSED REDEEMER HATH DONE AND SUFFERED FOR  
US.

### I. THE INCARNATION OF THE SON OF GOD.

O most holy and ever-blessed Jesus, Who vouchsafedst, for the redemption of mankind, to be made man; by the blessed merits of Thy mysterious incarnation, grant me to become one Spirit with Thee, Who becamest one flesh with me.

### II. NATIVITY.

Thou, blessed Lord, wert miraculously born of a pure immaculate Virgin, by the power of the Holy Ghost overshadowing her: grant me, by the same power of the Most High, to possess a pure virgin soul, in a pure and chaste body, and to be fruitful in all good works.

### III. CIRCUMCISION.

Holy Jesus, Who vouchsafedst to be circumcised the eighth day, and made obedient to the law, for

man ; grant unto me, I humbly beg, the true circumcision of the Spirit, that my heart and all my members may be mortified from all carnal and worldly lusts, and whatever hinders my regular obedience to Thy most holy laws.

#### IV. BAPTISM.

By the merits and mysteries of Thy Baptism in the river Jordan, wash me thoroughly from my wickedness, and cleanse me from my sins, whereby I have unhallowed those sacred and saving waters of my Baptism, and too often perjuriously broken my vow and promise made therein.

#### V. FASTING.

Holy Jesus, Who didst fast forty days and forty nights, forgive me the manifold acts of gluttony and drunkenness, riot and excess, whereof I have been guilty : and by the virtue and power of Thy miraculous fast, grant me the mastery over my rebellious appetite to live soberly, that I may also live righteously and godly in this present world.

#### VI. TEMPTATION.

Holy Jesus, Who being fasting wast tempted of the devil, and overcame him ; grant me, by the influences of Thy blessed Spirit, so devoutly to intend the holy duties of fasting and prayer, that by the power of Thy victory over the devil, I may have strength and power to triumph over " the devil, the world, and



the flesh, and to continue Thy faithful servant and soldier to my life's end."

VII. DOCTRINE AND EXAMPLE.

Holy Jesus, Who being inaugurated in Thy prophetic office by Baptism, and confirmed by the vanquishment of the devil, went about preaching the Gospel, doing good, healing all manner of sickness, and all manner of diseases amongst the people, being, by Thy doctrine and example, "the Way" and "the Truth" that leads unto "Life;" grant me to believe aright all Thy revelations, to obey all Thy commands, to walk in Thy steps, and so to "follow the light of the world, that I walk not in darkness, but may have the light of life."

VIII. HE IS CONSPIRED AGAINST, AND BETRAYED.

Holy Jesus, Who didst condescend to have Thy precious life conspired against by the Jews, and to be betrayed and sold by one of Thine own disciples for a vile price, deliver me from the conspiracies of all mine enemies, ghostly and bodily; and especially from the treachery and corruption of mine own deceitful heart, and from the rebellion of my flesh, which for vile things and of no value daily betray my soul into the hands, and under the power and bondage of sin and Satan, the great enemies of my life in grace and glory.

IX. HIS AGONY IN THE GARDEN.

Holy Jesus, Who didst begin Thy last and bitter Passion in a garden, where Thy innocent soul was

sorrowful even unto death ; sanctify, I beseech Thee, all my natural infirmities and passions, comfort me in all my troubles and inquietudes of mind, and make me sensible, with godly sorrow, of that heavy wrath and curse for sin, which Thou suffered, and I deserved.

#### X. BLOODY SWEAT.

Holy Jesus, Who didst prostrate Thyself upon the cold earth, sweating drops of blood, under the pressure of our sins, and out of a sad apprehension of Thy ensuing sufferings, “ offering up strong cries with tears unto Him that is able to save ;” O that my heart might inwardly bleed tears of compassion and of compunction, and vent itself by such fervent and effectual prayers, with tears of devotion, as to be heard in Heaven, and healed of all her sores of sin and infirmity.

#### XI. SUBMISSION TO THE WILL OF GOD.

Holy Jesus, Who with all sweetness of patience and submission didst give up Thyself wholly to the will of Thy Heavenly Father, endue me with the same spirit of lowliness and meekness, patience and contentedness in all conditions, submitting to the good will of my God, both in prosperity and adversity, health and sickness, life and death.

#### XII. APPREHENSION.

Holy Jesus, Who didst yield Thyself to be apprehended, when Thou mightest escape, and to be bound as a malefactor, being cleaner than an angel of light ; O let not my soul be seized by any infernal fiends, to

eternal horror in the other world : but out of the fangs and clutches of all the spirits and powers of darkness, good Lord, deliver me : from the bonds and chains of my sins, and from that dismal sentence, " Take him and bind him hand and foot, and cast him into utter darkness," good Lord deliver me.

#### XIII. ARRAIGNMENT AND CONDEMNATION.

Holy Jesus, Who being seized by rude hands, wast led as an innocent Lamb to the slaughter, hooted at, rated, reviled, reproached, falsely accused, and unjustly condemned by unjust judges here upon earth, being Thyself the most just Judge of Heaven and earth ; O be not a severe and angry Judge, when I shall stand before Thy Tribunal, but vouchsafe to be then my Mediator, and answer for me, who am not able to answer Thee one of a thousand, if Thou shouldest be strict to mark what I have done amiss : but " in Thee have I put my trust ; Thou shalt answer for me, O Lord my God."

From all the accusations of the devil and his angels, from the accusations of all men and of all women, with whom I have been guilty of any sin, or who have been conscious of any of my many sinful pollutions, and from the accusations of my own conscience in the day of judgment, good Lord deliver me.

#### XIV. HE IS SPITTED UPON.

Blessed be that infinite mercy and humility of Thine, holy Jesus, whereby Thou sufferedst Thy Face, fairer than the children of men, to be polluted

by filthy ignominious spittings. "O turn Thy face away from my sins," whereby I have polluted my soul, and profaned Thy holy Name, which is called upon me. Turn not Thy face away from me, but turn Thy face away from my sins, Who for my sins didst not turn Thy face from shame and spitting.

## XV. BUFFETED.

Holy Jesus, Who didst expose Thy blessed Cheeks to the rude cuffs and buffets of hard injurious fists, grant that though I may feel, yet I may not be felled and overthrown by the buffets of Satan.

## XVI. FORSAKEN OF HIS FRIENDS AND FOLLOWERS.

Holy Jesus, Who wast content to be forsaken of all Thy friends and dearest disciples, and to be left alone in the hands of cruel men, who, like ravening wolves, thirsted after a draught of Thy dearest Blood; O leave me not destitute of Thy assisting Presence, when assaulted by my ghostly adversaries; though I have deserved to be forever desolate and forsaken, for my manifold treacherous backslidings from Thee.

## XVII. DENIED BY ST. PETER.

Blessed be that infinite goodness and meekness of Thine, Who looking back upon St. Peter when He denied and forswore Thee, didst, by that gracious chiding look, call him back both to himself and to Thee by true repentance. O look thus upon all backsliders from Thee, for their correction and sin-

cere conversion ; and “ look upon me also, and be merciful unto me, as 'Thou usest to do unto those that love thy name.”

## XVIII. SCOURGED.

And now behold (O my soul) with the eye of devout meditation, such a portion of thy Saviour's sufferings, as is the wonder and astonishment both of Heaven and earth. See with what profound humility and patience the great Lord of all the world condescends to be whipped by a merciless crew of soldiers : see with what a sweet silence this innocent Lamb yields to have His fleece torn off, His body stripped naked, and strictly bound to a whipping-post : see Him all alone, naked and helpless, where there was no eye to pity Him, no heart to have compassion on Him ; whilst those merciless caitiffs, with their sharp and forked whips, rip up and tear His delicate skin and tender flesh, so that His blessed back and breasts, by the violence of their cruel lashes, doubled and redoubled, are all gore blood, which from the ghastly wounds streamed down His innocent sides.

“ Now when I think hereupon, I pour out my heart by myself,” even to weeping and wonder : wondering, that the eternal Son of God, the glory of angels and beauty of men, should suffer such a cruel and shameful punishment ; and weep, that my sins should both deserve and cause such sufferings ; and weeping, wonder that the Son of God should suffer what I deserved.

But since Thou disdainest not, O merciful Lord, to be wounded for my transgressions, and bruised for mine iniquities; O let Thy chastisement procure my peace with offended Heaven; and grant, that “by Thy stripes my soul may be healed.”

XIX. CROWNED WITH THORNS.

Holy Jesus, Whose venerable Head was crowned with thorns, the curse of the earth, and those thorns beaten into Thy Temples with a reed, and with much rage; pardon, Lord, all those sins which by the instrumental mediation of all the senses of my head I have committed; “break not the bruised reed,” my broken heart, with the sad pressure of Thy heavy wrath: let Thy thorns, the fruits of the curse which we contracted, and Thou sustainedst, deliver me from the curse due for my sins, and stop the jaws of death, “that the pit shut not her mouth upon me.”

XX. RENOUNCING THE POMPS AND VANITIES OF THIS WORLD.

“Thou art the King of Glory, O Christ:” yet wast content with a cross for Thy Throne, with a wreath of thorns for Thy Crown, with a reed for Thy Regal Sceptre, with gall and vinegar for Thy cates, and for thy robes of Majesty only a little linen to cover Thy nakedness. O that I were so wise, as from Thy example, to despise all the gilded glories, empty consolations, nick-named pleasures and profits of this present life: choosing, with “Moses, rather to suffer affliction with the people of God, than to en-

joy the pleasures of sin for a season, having an eye to the recompense of reward."

XXI. BEARING THE CROSS.

Blessed Jesus, Who with an invincible patience wentest forth bearing Thy Cross, till it sunk Thy tender Virginal Body to the earth; O let me not sink under Thy Cross, nor shrink from it, but cheerfully take up my cross, whatever it be, and carefully undergo all the sacred acts and offices of true repentance, which is the cross of sinners, and follow Thee my dearest Saviour, Who didst "suffer for us, leaving us an example, that we should follow Thy steps."

XXII. CRUCIFIED.

Holy Jesus, Who wast lifted up upon the Cross, to draw all men unto Thee; and didst hang on a cursed tree, to abolish the curse contracted by eating the fruit of the forbidden tree, and wast numbered with the transgressors, crucified amongst thieves; O draw my hard and stony heart unto Thee: deliver me from the curse by my sins contracted; and rank me not among the cursed goats on Thy left hand, but amongst Thy blessed sheep on Thy right hand, in the great day of judgment.

XXIII. ALL THE PARTS OF HIS BODY TORMENTED.

O most holy crucified Jesus, all the parts and members of Whose Body were expanded on the Cross, as on a tormenting rack; Thy blessed arms and legs

were with such violence distended, that the joints were disparted, the veins burst, the sinews cracked, the skin rent, the flesh torn, and all the bones started aside: and in this height of distention, Thy innocent hands and feet were nailed, for the sinful works of our hands; nailed where the nerves, those conveyances of sense, are the thickest, to the unspeakable torment of Thine innocent Body.

#### XXIV. THE SUFFERINGS OF HIS SOUL.

The sorrows and sufferings of Thy Soul were far greater, being like "melting wax," molten in the fiery furnace of God's wrath for the sins of the world; till the fulness of Thy sufferings being accomplished, Thou commendedst Thy Spirit into the hands of God.

All this sorrow and suffering, grief and torment of Thine, I believe verily was for me and for my sins; there being nothing in Thee, the spotless Son of a spotless virgin, to grieve, or sorrow, or suffer for.

O sweetest Saviour, save and deliver me from all my sins, whether of knowledge or ignorance, of wilfulness or negligence, of omission or commission; of thought, desire, word, or deed, confessed or not confessed before Thee: wash them all away in Thy precious Blood shed for me; nail them to Thy Cross, which were the cause of Thy crucifixion; hide them in Thy wounds, Who wast wounded for my transgressions: and write those wounds of Thine in my heart, not with ink, but with the Blood which was shed for me; that in and by those characters of blood



I may read and learn to die unto sin, and live only unto Thee, Who died for me; cleaving steadfastly unto Thee, Whose whole Self was so fast nailed to the Cross for me.

By Thy Cross and Passion, both in Soul and Body, cleanse me from all filthiness both of flesh and spirit; crucify this corruptible flesh of mine, with all the inordinate affections and unruly lusts thereof: that being conformed to Thy death, I may be partaker of Thy resurrection; that "suffering with Thee" here, I may "reign with Thee hereafter," where Thou livest.

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## MEDITATIONS UPON THE DISEASE AND CURE OF THE SOUL.

### THE FIRST MEDITATION.

#### *Of the diseases of the soul.*

My soul (through original corruption from our first parents contracted) is naturally diseased and dis-tempered in all her powers and faculties.

My understanding blinded, even when it is conceited to be most seeing.

My will averse and disobedient to the holy Will of God, and to the dictates of a right understanding.

My imagination roving and more voluble than leaves tossed with the wind, through the various tossings of terrene affections.

All my affections are disordered and restless, like bones out of joint, being inverted, turned off, or weakly inclined to their true and proper object.

My sensual appetite is the seat of that self-love, which is the seminary of all inordinate lusts, and of all sinful pleasures, whence the filthy vapours of several vices are exhaled, as from a stinking and loathsome dunghill.

My heart panting with an insatiate desire of riches, sensual pleasures, and swelling with the pride of life.

All my senses are as so many windows to let sin into my soul, and death by sin.

My whole immortal rational being is altogether degenerate from its noble descent and nature, being transformed from a celestial into an earthly temper, from a spiritual into a carnal nature, by wallowing in the mire of sensuality and earthiness, forgetting, or but slightly remembering, what does necessarily conduce to her eternal health and happiness.

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

Ver. 3. "My soul also is sore troubled : but, Lord, how long wilt Thou punish me ?"

Ver. 4. "O turn Thee unto me, and deliver my soul : and save me for Thy mercies' sake."

Ver. 5. "For in death no man remembereth Thee : and who will give Thee thanks in the pit ?"

Blessed Jesus, Who art both the Physician and Physick of sin-sick souls ; Who, after a wonderful manner hast made a salve for all our spiritual wounds,

of Thine own Wounds and Stripes and Blood ; through faith in this Blood, intermixed with my penitent tears, I will bathe my diseased soul, and ever pray “ by Thy Stripes to be healed.”

Come, Holy Ghost, and by Thy celestial influences apply to all my spiritual distempers those healing remedies my Blessed Redeemer hath so dearly purchased.

Illuminate my darkened understanding to give a right estimate of all things, according to their respective dignity and value : as also to discern, without deceit, what is to be desired, and what to be avoided.

Subdue the rebellion of my will, to embrace and follow the uncorrupted judgment of my understanding, and not its own licentious inclinations.

Regulate my disordered affections, that they no more, by their tumult and swà, first darken my judgment, and then cast down my spirit from its state of integrity.

Suppress my exorbitant appetite, to be subject to the dictates and commands of right reason, and holy religion.

And my soul being thus cured, and thus also armed with the graces of God's Holy Spirit, shall stand firm against the shock of all temptations, against all the assaults of the devil, the world, and the flesh, that they wound me no more, or in the least infringe the innocency, purity, and peace, of my conscience.

## THE SECOND MEDITATION.

*Of the love and cure of the soul, before that of  
the body.*

ALL that Christian virtue, wherein the health of the human soul consists, is defined by St. Augustine to be, “in the right order of charity;” to love above all what is most worthy to be beloved; and to love all other things according to their respective degree of excellency each above other: And thus,

1. In the highest order, and most intense degree of charity, stands the Supreme Goodness; even the most High and most Holy God, He is to be loved above all, both for His infinite glories in Himself, and innumerable graces by Him conferred upon all men, and all things.

2. The immortal soul of every man, is, next after God, to be by every man beloved above all other created beings.

And these two objects of love are so nearly conjoined, that the one is not rightly ordered without the right love of the other: for no man truly loves God, who loves not his own soul next unto God: and he loves not his own soul, who loves not God above all, in union with Whom the health and happiness of his soul consists.

3. In the next degree of charity, is the soul of thy neighbour, the health whereof is to be regarded next to thine own soul's health, commanded by that general rule of charity, “Thou shalt love thy neighbour as thyself.”

4. And after these, the health and good estate of the body is to be loved and regarded, that it may be serviceable to the health and interests of the soul.

5. The exterior good things of the world, such are lands, riches, food, raiment, &c., are in the last and lowest degree to be provided and cared for, in order to the nourishment and preservation of this outward man.

And thus, blessed Lord, I humbly beg, by Thy celestial Spirit of counsel, that all my affections may be ordered: no further to be in love with riches, or any the outward consolations of the creature, than they do necessarily conduce to my bodily support and preservation: no further to love my body, but that it may be in subjection to my soul: and that my soul may be instrumental to the vigour of my spirit, to become one spirit with the Lord: to love and to fear, to worship and to adore, to serve, honour, and obey, my God, Who is the only true proper object of love, and that even to ecstasy, in the ravishing admiration of His transcendent perfections in Himself: and also in that He is both the beginning and end of my being; and Whom to enjoy, is fulness of joy for evermore.

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THE THIRD MEDITATION.

THERE is a vast difference betwixt the soul and the body of man, in the dignity both of their nature and original.

1. The soul is of a heavenly descent, but the body is of earthly mould and making.

2. The soul is framed by the hands of the Almighty, after His own Image; but the body is begotten by earthly parents, after the likeness of sinful flesh.

3. The soul is of the same nature with the Angels of Heaven, but the body is of kind and constitution with the beasts of the earth.

4. The soul, being the infusion of Heaven, represents the beauties and perfections of the Godhead; but the body being the result of carnal copulation, assimilates only the dim and fading shadows of beauty in irrational beings.

5. Lastly, whatever strength, life, or motion, the body enjoys, is by virtue, vigour, and animation of the soul, which manifests its immortality and separate existence from the dying body.

It is a strange madness then, that hath seized and blinds the minds of most men, to take more care and pains for the health, ease, and pleasure of the body, which is an earthly, corruptible, and brutish being, than for the good of the soul, which is immortal and incorruptible, of an angelical, divine, celestial nature.

If a finger of the body do but ache, it is lapped and bound, and every petty sore is salved, and carefully kept from the least touch that may annoy it: and to cure the diseases of the body, no cost, no pains are spared, lancing, burning, fasting, and abstaining

from whatever the physician forbids; every trouble and torture is willingly endured: whilst the sores of sin are suffered to fester, and the diseases of the soul are slighted, without due regard to the religious use of those holy means which the great Physician of Souls has prescribed for their recovery.

That such was ever the folly of the sons of men, is manifest from the Gentile poet;

Ut corpus redimas ferrum patieris et ignes,  
Arida nec sitiens ora lavabis aquæ:  
Ut valeas animo quicquid tolerare negabis?  
At pretium pars hæc corpore majus habet.

And as the soul far excels the body, in the judgment of this heathen; so the diseases thereof are more pernicious and destructive than any bodily distemper can be.

The illness of the body tends only to the disanimation of this corruptible flesh; but the maladies of the soul will deprive both soul and body of the life both of grace and glory, and render them obnoxious to the never-dying torments of hell.

St. Augustine demands of every one, whose reason is not clouded, and his mind stupified; *Laboras tu ut non moriatur homo moriturus, et non laboras ne pereat in æternum victurus?* “Dost thou labour to preserve thy body from death, which must die; and dost not rather labour to preserve thy soul from the death of sin, which must live for ever?”

But it is *propter lenitatem cordis* (saith that spiritual master) through the levity of the heart, and

the neglect of our manifold defects, that we are not sensible of the dangerous diseases of our souls: whence it is that we often laugh, when we have far more cause to weep and mourn.

I have need, very great need, to have the eyes of my mind anointed with the eye-salve of Divine grace; that being thereby enlightened, I may discern all the disorders of the inward man; to see my sins in their stain, guilt, and pollution; in their loathsome and destructive nature; in their offences of an infinite Majesty: that seeing I may wash them with my penitent tears, lance their festering sores with the knife of mortification, rip them up in confession with godly sorrow for them, and pray,

“God be merciful unto me, and heal my soul, for I have sinned against Thee.”

Whither shall I fly for health, both of soul and body, but to Him “Who killeth and maketh alive: Who bringeth down to the gates of death, and bringeth up again?”

“Who healeth those that are broken in heart, and giveth medicine to heal their sickness?”

It is Thy saying, holy Jesus, “The whole need not a physician, but they that are sick;” and this in order to Thyself, the universal Doctor and Redeemer of the whole sin-sick world: where then canst Thou more fitly show Thy skill in healing than in the cure of such an ulcerous diseased soul as mine?

I have nothing to contribute toward the cure of my



soul, but to wash its wounds in the brinish tears of a broken heart ; receive them, most merciful Saviour, and mingle them with Thy precious blood, through a lively faith applied to my soul, and so shall I be whole.

Give me of Thy wounds, holy Jesus, to break my heart into the wounds of holy compunction, to melt it into tears of the most ardent love and sincere devotion, remembering how Thou vouchsafedst to be most cruelly wounded and crucified for me.







THE  
PRACTICAL CHRISTIAN.

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PART II.

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CHAPTER I.

OF THE TWO GENERAL CHRISTIAN DUTIES REQUIRED IN ORDER TO  
THE HOLY COMMUNION OF THE BODY AND BLOOD OF CHRIST.

THE blessed Eucharist, or Sacrament of the Lord's Supper, is of all the mysteries of godliness the most comprehensive, and applicatory to the soul's eternal happiness. It is amongst all Christian duties of highest dignity, and greatest concern. It is both the food and the medicine, the life and the health, the strength and defence, the peace, joy, and delight of the truly religious soul. It is the most effectual means of the nearest union and communion with Christ in this life attainable. It is expressly so called, "the Communion of the Body of Christ," and "the Communion of the Blood of Christ:" which

doctrine we are taught as one of the principles of our Religion; “the Body and Blood of Christ is verily and indeed taken and received of the faithful in the Lord’s Supper<sup>b</sup>.”

2. In the right and reverent administration, with the devout and worthy participation of this “Sacramental Body of Christ,” we are incorporated into His holy “mystical Body.” So saith our Lord Himself; “He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him<sup>c</sup>.” And such is also the doctrine of the Church of Christ, “If with a true penitent heart, and lively faith, we receive the Holy Sacrament, we spiritually eat the flesh of Christ, and drink His Blood; we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us; we obtain remission of our sins, and all other benefits of His Passion<sup>d</sup>.”

3. Hence then it follows, that whoever owns the name of a Christian, and understands aright what it is to be truly so, and not in vain so called, must acknowledge these two general duties to be incumbent upon him: 1. Not to neglect any opportunity of receiving this blessed Sacrament. 2. To use all possible means, with his utmost endeavours, to receive the same worthily.

I. As to the first; whoso slights or neglects to come, being invited, to the Holy Communion, either,

1. He rightly understands not the holy religion he professeth: or,

b Church Catechism.

c John vi. 56.

d Comm. Office.

2. His religion is no other but a bare profession ; something that perhaps employs his tongue, and strikes upon his ears, to hear and talk about it ; but never entered the deep of his heart, truly to believe and practise it<sup>e</sup>.”

There be too many such persons (God wot) that talk much of religion ; yea, many that talk loudly of Communion with Christ, and are seemingly zealous in the external performance of several Christian duties, especially in the frequency of long and loud prayers : but if the many wild extravagancies of such performances did not lay them open, yet their general neglect of this Sacrament, which is the life and quintessence of all Christian offices, and the infallible badge of true Christianity, discovers the hypocrisy of such seeming zealots ; that, with the old Pharisees, “ they draw nigh unto God with their mouth, and honour Him with their lips ; but their heart is not whole with Him, neither are they steadfast in His covenant.” Which is further evident, in that,

3. Such persons make no conscience of sin, which is the transgression of the law of Christ. He commands, saying, “ Take, eat,” &c. “ Drink ye all of this,” &c. “ Do this in remembrance of Me<sup>h</sup>” &c. “ Show forth the Lord’s death till He come<sup>i</sup>,” &c. “ Come unto Me, all ye that are weary<sup>k</sup>,” &c. “ Ho, every one that thirsteth, come<sup>l</sup>,” &c. Not to come to that blessed Sacrament, being invited, is to dis-

e Matt. xv. 8.

f Isaiah xxix. 13 ; Psalm lxxviii. 36, 37.

g Matt. xxvi. 27, 28.

h Luke xxii. 19, 20.

i 1 Cor. xi. 24—26.

k Matt. xi. 28.

l Isaiah lv. 1.

obey all these, and several more positive commands of God: which being also frequently read, heard, preached, and pressed upon the consciences of men, by their conscientious Ministers, and yet still slighted and disobeyed, will undoubtedly incur, if not prevented by a timely true repentance and amendment, that sad and dismal sentence at the last day, "Depart from Me, ye cursed, into everlasting fire<sup>m</sup>."

4. Disobedience to these commands of our Lord, in the neglect of this blessed Sacrament, doth declare every such person so neglecting, whatever his excuses may be, 1, in general, that he is more in love with his sins, than with his Saviour: with the errors of his ways, than with "the truth which is in Jesus:" or, 2, more particularly, that he prefers either his sloth and negligence, or his enmity and maliciousness, or his temporal concerns and covetousness, or, in a word, some secular or sensual lust, before the purification of his soul in the Blood of Christ, and its nourishment to life eternal.

5. He disobeys the commands, slights the orders, contemns the discipline of Christ's Church, makes no conscience of holding Communion with all the sound and orthodox members of Christ, and the practice of this Communion; but rather implies, nay, openly declares, that he is none of this number, but separate and divided from Christ's mystical Body, "which is the Church<sup>o</sup>;" and consequently, not quickened with his Spirit; for these two are insepara-

m Matt. xxv. 41.

n Eph. iv. 21.

o Col. i. 24.

ble; "one Body," the Church; and "one Spirit"<sup>p</sup> of truth and holiness, which quickeneth this one Body, and this alone.

The guilt of any which particulars is so inconsistent with the state of true Christianity, that there is no person who reads and seriously considers them, can reasonably call himself a member of Christ, or acceptably call upon God as such, and yet still continue his neglect of this blessed Sacrament.

6. "Give us this day our daily Bread," is interpreted by St. Cyprian, St. Ambrose, St. Augustine, St. Jerome, and several other Fathers, to be chiefly meant of this Sacramental bread; for the words  $\delta \acute{\alpha}\rho\tau\omicron\varsigma \epsilon\pi\iota\theta\acute{\upsilon}\sigma\iota\omicron\varsigma$ , signify Supersubstantial Bread, or Bread Celestial, such as is the food of Angels, and all immortal souls stamped after the image of God.

He then that hungers not after this Bread, but willingly and wilfully declines its participation, makes a mock of God, in saying this petition, when he prays for "daily bread;" for he declares that he desires not from his heart to obtain what he prays for with his mouth.

It is called our "daily Bread," because, 1. it is a present remedy and support against our daily infirmities and failings; as it is frequently styled by the Fathers, the "salve for sin," and the "medicine of the soul;" hence it follows, "Forgive us our trespasses, as we forgive," &c. "And lead us not into temptation." The connection of which petitions declares

the great benefits of this blessed Sacrament: 1, for the pardon of our sins; 2, for the maintenance of charity; 3, for ghostly fortitude in the resistance of all temptations; 4, for our deliverance from all evil, both of sin and punishment.

2. "Our daily Bread," because daily received by the devout Christians of the Primitive Church; by the strength of which Bread, their souls were inflamed with such holy fiery zeal through the love of God, that they spared no pains, no labour, to disseminate the truth of the Gospel, fearing no want, no persecution: but passed through afflictions, through "perils by sea, and perils by land, perils by robbers, and perils by false brethren, perils in the city, and perils in the country; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often<sup>q</sup>."

7. Those blessed souls being nourished and fed with this celestial food every day, rendered them by so many degrees as there are days in the year, to exceed in religious zeal, divine charity, and devotion, that of our modern people, who think it sufficient to receive the Sacrament but once in the year. But wo and alas! the matter is yet far worse, there being many thousands who never receive this blessed Sacrament scarce once in their lives. Indeed, some through ignorance, and some through negligence, but very many that pretend to some knowledge and sense of religion, will say, that they do receive this blessed



Eucharist every day, as did the good Christians in the beginning, but then it is spiritually, though not sacramentally.

There is no doubt but there is a spiritual feeding upon Christ by faith, obedience, holy prayers, and meditations; and that the sacramental without this spiritual eating, is but a form of godliness, without the power thereof; but yet to presume upon the one, in the wilful neglect of the other, is to make void the efficacy of both. No man will so feed his body upon air, open and empty air alone, without substantial meats and drinks to nourish the same: and there is the same reason for the feeding of the soul in the real participation of the Body and Blood of Christ, and not spiritually and in fancy only, which is too generally no other but a groundless presumption upon the mercies of God, through the merits of Christ.

8. The sinful neglect of this Blessed Sacrament, is one of the greatest causes of so great a decay of piety, of so much dulness and deadness of heart of all religious performances, of so much averseness from the public worship of God, in His House of prayer, and of so much irreverence and profaneness therein. It is the cause of so many spiritual diseases in the souls of men, of so much weakness against temptations, of so much wavering in opinion, of so many errors, schisms, factions—even because the souls of all such are not fed, nourished, strengthened, and refreshed, quickened and confirmed with the precious Body and Blood of Christ: the which, being rightly

and reverently received, illuminates the understanding, purifies the will, cleanses the heart, rectifies the affections, and renders the whole man apt and active to every good work of the Lord.

II. The second general duty, in order to this holy Sacrament, is, To use all possible means and endeavours to receive the same worthily.

There will need no other reasons to enforce this duty, than the terror of those known words of the Apostle, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." And this unworthiness consists in "not discerning the Lord's Body," as it immediately follows<sup>r</sup>.

Here then every man that hath any care of his soul, will desire to know what it is "not to discern the Lord's Body," which makes a man liable to damnation, by being an unworthy communicant at the Lord's Table.

To understand this fully and clearly, we must use the light of a distinction. For there is a three-fold Body of Christ abstracted from that of His personal subsistence as Man of a reasonable soul and human flesh subsisting: 1, Mystical, 2, Doctrinal, 3, Sacramental. And not to discern the Lord's Body in any of these three meanings thereof, makes unworthy receivers.

1. The mystical Body of Christ is His Church<sup>s</sup>. And he discerns not this Body of Christ, who rightly

<sup>r</sup> 1 Cor. xi. 29.

<sup>s</sup> Eph. i. 22, 23; Col. i. 24.

believes not "The Holy Catholic Church, the Communion of Saints."

It is one of the names whereby this holy Sacrament is called, The Holy Communion; excluding thence as unworthy all that are not within the pale and communion of Christ's Church, both unbelievers and misbelievers, heretics and schismatics; all disobedient, factious, contentious spirits, with all sorts of separatists from the Church of Christ, whether in faith or charity, doctrine or worship. For all worthy communicants, "being many, are one body in Christ, and every one members of one another."

2. The doctrinal Body of Christ, is the doctrine of Christianity, or the "body of faith," wherein all sound, orthodox Christians do agree, and are united as members of the aforesaid mystical Body of Christ, the Church: which is therefore called the "common faith:" it is "that faith which was once given to," or rather by, "the saints," the holy Apostles of our Lord.

He discerns not this Body of the Lord, who understands not the principles of his religion, which are summed up in the vow or covenant which every person, rightly christened, hath made with God in his Baptism. The positive parts whereof (besides the negative) are, 1, The Apostles' Creed; 2, The Ten Commandments, with what is implied therein, and depends thereupon; 3, viz., The Lord's Prayer, and 4, The Doctrine of the Sacraments. Not to know these general heads of religion, which be plainly and

t Rom. xii. 5; 1 Cor. xii. 12, 13.

u Tit. i. 4.

v Jude 3.

fully delivered in the Church Catechism ; or, having learned them by heart when children, not frequently to remember, and consider them when come to age, so as to understand and hold them fast as the essentials of Christianity, is the second general kind of unworthiness of the Lord's Supper, from whence all ignorant and careless, foolish and sottish persons are excluded<sup>w</sup>, with all such as hold not fast "the first principles of the oracles of God<sup>x</sup>."

3. The Sacramental Body of Christ, is the consecrated elements of Bread and Wine in the Sacrament. This is expressly affirmed by our Lord, saying, "This is My Body, This is My Blood." Who then dare say, (as the Fathers frequently observe,) This is not His Body, but a figure of His Body only ?

He discerns not this Body of our Lord, 1, who sees not with the eye of faith, Christ really present, under the species of Bread and Wine, though he conceive not the manner thereof : who doth not with all grateful acknowledgment and divine love, and with the greatest humility and devotion, adore the infinite wisdom, power, mercy, goodness, and condescension of this Presence of our Lord ; not curiously questioning, much less pragmatically defining the way and manner of His Presence, as being deeply mysterious and inconceivable.

Those old verses expressing the faith of the wisest of our first Reformers, may satisfy every modest,

w Jer. xxiv. 7 ; Heb. viii. 11.

x Heb. v. 12.

humble, and sober-minded good Christian in this great mystery of godliness :

It was the Lord that spake it,  
He took the Bread and brake it;  
And what the Word did make it,  
So I believe and take it.

2. He discerns not this Sacramental Body of the Lord, who knows not in some measure the nature, ends, uses, and benefits of this Sacrament, with what is required of them that come thereunto : all which being plainly, fully, and yet very briefly taught in our Church Catechism, to be therefore ignorant of these things, which every child is bound to learn and say, is another species of an unworthy communicant.

3. He discerns not this Sacramental Body of the Lord, who prepares not himself to receive the same with “ all reverence and godly fear<sup>y</sup> ;” with “ hands washed in innocency<sup>z</sup> ;” and into a “ pure and clear heart<sup>z</sup> ;” into a soul “ cleansed from all filthiness both of flesh and spirit<sup>b</sup> ;” and perfumed (as was our Lord’s crucified Body) with the sweet odours of humility and compunction, of love and devotion, of obedience and charity.

And hereunto all the parts and kinds of true repentance do necessarily concur : for there can be no cleanness of hands, no purity of heart, if the naturally stiff and proud heart be not first humbled, and its stiffness broken with godly sorrow for sin, and its filthi-

y Heb. xii. 28.

a Isa. i. 16 ; Psalm xxiv. 4.

z Psalm xxvi. 6.

b 2 Cor. vii. 1.

ness washed off with the devout tears of true penitence, through faith in the Blood of Christ.

And he that receives Christ's holy Body and Blood into his soul, not first emptied of all his sins by holy faith, and all the sacred offices of true repentance, doth, with Judas, betray his Master into the hands of His enemies, even those very enemies which crucified Him: for those were our sins. And therefore it is said of such unworthy receivers, that "they are guilty of the Body and Blood of Christ."

To avoid such a horrid sin<sup>c</sup>, and damnation following the same<sup>d</sup>, betwixt both verses it is commanded<sup>e</sup>, "let a man examine himself, and so let him eat," &c.

Self-examination, as it is in the former leaves prescribed to be practised, is the first and the greatest duty, and requires the most of spiritual labour, care, and industry, of all that is required to the worthy receiving of the Holy Communion. And this because it is not only necessary in itself, but necessarily conducing to the sincere performance of all the other religious duties commanded. Our repentance in all its parts, our humiliation and godly sorrow for sin, our holy purposes and resolves of amendment, our faith, our hope, our charity, must be examined, that they be sincere, and without hypocrisy. And therefore it is that this duty is commanded by the Apostle, as if it were alone sufficient, when sincerely performed, to make us acceptable guests at the Lord's Table,

c 1 Cor. xi. 27.

d Ver. 29.

e Ver. 28.

saying, " Let a man examine himself, and so let him eat." &c.

And indeed, this so great, so necessary a duty, is as greatly extolled, and withal pretended unto by most men, especially such as talk much of their religion, but practise little. It is generally the pretence and the plea of such who cry up self-examination, to cry down the sacerdotal power and function, to withdraw themselves from under the guidance and examination of their respective Pastors, whose instructions being not received or observed, but so far forth as to every man seemeth good in his own eyes, is the great reason why this grand duty is so generally neglected, or negligently performed. The which is manifest,

1. From the numerous company of those who make no conscience of coming to the Holy Communion, when invited. It is not possible that men, otherwise prudent as to their worldly concerns, should yet be so sottish, so reckless, so stupidly careless of their eternal health and happiness, did they ever seriously examine and consider the state and condition of their souls. But whilst they know not themselves in their spiritual wants, weakness, and wickedness, how can they have any desire, much less a delight, to come to the Fountain of mercy, truth, and holiness<sup>f</sup>? It is the reason,

2. Why many persons, having received the Sacrament, but feeling no virtue, no efficacy, no power of grace, no consolation flowing from these celestial

<sup>f</sup> Wisd. ii. 21, 22; Matt. v. 6.

mysteries of salvation, have therefore afterwards slighted and neglected the same. For whilst their ignorances and errors, whether in opinion or practice, for want of due examination, appeared not unto them; that Sun of Righteousness shined not into their hearts, Who appears not but through the openings of broken hearts and consciences displayed<sup>g</sup>. And besides, such is the corrupt nature of all sinfulness and vice, that if the leaven thereof be not narrowly searched out, and abandoned, it will sour the Bread of life, and make it without any taste of sweetness to the soul<sup>h</sup>. It is the reason,

3. Why many persons have, by the receiving of that blessed Sacrament, been more hardened in their sins, and in the errors of their ways. For errors in judgment, and offences in conversation, which are the sores and diseases of the soul, being not searched to the bottom, and salved by “repentance to the acknowledgment of the truth<sup>i</sup>,” do change the spiritual food and nourishment of the soul, into the poison thereof, whereby what was “ordained unto life, is found unto death<sup>k</sup>.”

g Wisd. v. 6.

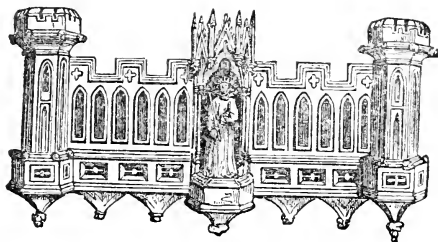
h 1 Cor. v. 7, 8.

i 2 Tim. ii. 25.

k Rom. vii. 10.







## CHAPTER II.

MEDITATIONS AND PRAYERS PREPARATORY TO THE HOLY COMMUNION, THE WEEK BEFORE.

THE truly sincere good Christian, whose faith is not in fancy, or opinion, or presumption, or consisting in word and tongue alone, but in deed and in truth, who desires truly to serve God, and to honour and obey Him with his whole heart, and through his whole life; every such qualified Christian will, as soon as he hath notice given by his Pastor, of the Sacrament of the Lord's Supper to be administered, seriously apply himself to the great work of fitting, preparing, and ordering his soul for the joyful and devout entertainment of his blessed Redeemer thereinto.

In order to such a blessed work, it will be very useful and advantageous, the whole week foregoing, to add to your daily prayers and meditations these (or the like) following Collects, with the Psalms ensuing.

### I.

Almighty God, our Heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ

to suffer death upon the cross, for our redemption, and hast commanded us to continue a perpetual memory of that His precious death until His coming again; hear me, O merciful Father, I most humbly beseech Thee, and grant that I may with that right understanding, true faith, sincere repentance, deep humility, and fervent charity, receive the Sacrament of my dear Saviour's death, according to His institution and command; that I may be made partaker of all the benefits of His passion, to the justification, sanctification, and eternal salvation, of my soul, through the same Jesus Christ, &c.

## II.

I will not presume to approach Thine Altar, O Lord, trusting in mine own righteousness, but in Thy manifold and great mercies. I am not worthy to gather up the crumbs that fall from Thy table; for I am an unclean creature, to whom the children's bread belongs not, having too often returned to my old sins, as the dog to his vomit. But whither, blessed Lord, whither should a defiled soul go to be cleansed, but unto that Fountain which is opened in the House of Israel, for sin and for uncleanness? In this inexhaustible Fountain of Divine grace, my sinful soul longs to be washed, and through the effusion of the precious Blood of my Redeemer to be purified; and my whole self, for the future, to be sincerely devoted to serve Thee, in holiness and righteousness before Thee all the days of my life. *Amen.*

## III.

Assist me, blessed Lord, in the trial and impartial examination of my heart, and of all the actions of my life: in the full confession of all my sins, with the tears of true penitence and godly sorrow for them; in my prayers for mercy and pardon of them, and for grace to be sanctified against them. O hear in Heaven, and be merciful unto me; forgive me my sins, and heal my soul through the merits and mediation of my dearest Saviour Jesus Christ. *Amen.*

A SHORT PREPARATORY MEDITATION TO THE SACRAMENT,  
OUT OF ST. AMBROSE.

O with what great contrition of heart, with what a flood of tears, with what reverence, fear, and trembling, with what purity of mind, and chastity of body, is that divine, celestial mystery to be celebrated, where Thy flesh, O Lord, is truly received, and Thy blood is truly drunk! where things most high and low, Divine and human, are mysteriously intermingled! where the Angels of Heaven are invisibly present, beholding and assisting in the celebration! and where Thou, O Lord, art inconceivably present, both as the Priest and the Sacrifice! O who can worthily either administer or receive such grand, tremendous, celestial mysteries, except Thou, the omnipotent God, make him worthy of Thy grace! Even so come, Lord Jesus.

## PSALM XXIII. PARAPHRASED.

“THE Lord,” who hath created, redeemed, and sanctified me, “is my Shepherd;” to feed, guide, and defend me from the ravening of my ghostly foes: “therefore I can lack nothing” that is needful or convenient either for soul or body. And were I an innocent, meek, humble, obedient, and fruitful sheep of the Lord’s pasture, I might then say with an holy confidence, “The Lord is my Shepherd, therefore can I lack nothing.”

2. “He shall feed me in a green pasture:” my soul doth He feed with the verdant refreshing indoctrinations of His holy Word: “and lead me forth beside the waters of comfort.” Such are the influences of the Holy Ghost the Comforter; and such are the Sacraments of His Church, which as waters do quench the fire of concupiscence, wash off the pollution of sin, cleanse the heart from all vain and impure thoughts and desires, satisfy the spiritual thirst of the soul, and feed the same to life eternal: and these be comforts both great and glorious.

3. “He shall convert my soul,” from the pomps and vanities of this wicked world, and from the sinful lusts of the flesh, “and bring me forth into the path of righteousness,” to keep God’s holy Will and Commandments, and to walk in the same all the days of my life: and this He will do “for His Name’s sake;” that His Name, which is Great, Wonderful, and Holy, may be glorified in me, and by me.

4. “Yea, though I walk through the valley of the

shadow of death," be conversant amidst continual temptations and tribulations, which are the miseries of mortality, and the shadows of death in this valley of tears, "I will fear no evil:" neither the evil of sin, nor death the wages of sin: "for Thou art with me," dwelling in my heart by faith in this mortal life, that after the shadow of death is vanished, I may dwell with Thee by vision in life immortal; "Thy rod and Thy staff comfort me." Thy rod, to correct me; Thy staff, to support me: Thy rod, to punish me when I do evil; Thy staff, to sustain me in my sufferings for my sins. Both are great comforts to the devout soul, as being signs of adoption and grace, purchased by the mystical rod and staff of my Saviour's sufferings on His cross of wood. This was the rod of the Lord's indignation for our sins, and the rod wherewithal our Lord beat the devil out of his strongholds: this was the staff also or stay of fallen man; the merits whereof I humbly beg to be applied to my soul, in the Sacrament of His Passion. For,

5. "Thou shalt prepare a table before me;" the table of the Lord is spread before all true believers, where is prepared the Bread of Heaven, the food of Angels, the Body and Blood of Christ, for the strengthening and refreshing of my soul, "against them that trouble me:" and these are chiefly homebred enemies, even all those sinful lusts of the flesh which war against the soul. But that I may be prepared for the conflict with them, "Thou hast anointed my head with oil." The unction of the Holy One, are the graces of the

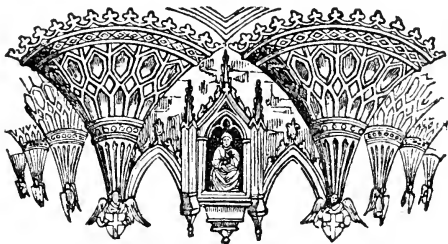
Holy Spirit, which from Christ the Head do flow down upon Its members, in the devout use of His Sacraments: "and my cup shall be full." That Cup of blessing which is the Communion of the Blood of Christ, is full of grace and Heavenly benediction. And this in all humility I call "my cup," because I am invited, nay, commanded to take and drink thereof. And if I receive it worthily, I may then rejoicing say, "The Lord Himself is the portion of mine inheritance, and of my cup:" and as it follows,

6. "Thy loving-kindness and mercy shall follow me all the days of my life:" it was Thy loving-kindness and mercy preventing me, whereby I was called unto the state of grace and salvation; and I believe and humbly pray that Thy grace may also follow me, to continue in the same to my life's end: "and I will dwell in the House of the Lord for ever." This is the end and the perfection of all the Lord's blessings upon me: He is therefore my Shepherd, and doth feed and guide me, protect and defend me, correct and support me, and with His precious Body and Blood doth nourish me in His House of Prayer here below, that I may hereafter dwell in His House of Praise above, and with His holy Angels and Saints for ever sing,

Glory be to God the Father, &c.

As it was in the beginning, &c.

Other Psalms seasonable for meditation, and relating to this divine subject in several verses, are the forty-second, forty-third, eighty-first, eighty-fourth Psalms; the which I have not paraphrased or explained, that this volume might not swell into too great a bulk.



### CHAPTER III.

MEDITATIONS AND PRAYERS FOR THE FRIDAY, ESPECIALLY BEFORE  
THE COMMUNION.

AMONGST all the days of the week, Friday is the most seasonable and fittest for the performance of those religious duties, the which, though never out of season, are yet then most practical, when commanded as necessary preparatives for the worthy receiving of the Sacrament; viz.; the grand duty of Self-examination, of Confession of Sins, with Contrition, Humiliation, and Fasting; as also for Meditations and Prayers upon the Passion of our Lord, since it was upon this day of the week He was crucified and died for our sins.

2. It is upon this account, that our Church enjoins this day to be observed throughout the whole year, as a day of fasting and abstinence; and it was ever observed as such, since our Lord died upon the Friday, through all the ages of the Church, until these last and worst of days, wherein the evil spirit of contradiction against the religious practices of Christ's Church doth so rage, as, amongst many

others, to cry down all times and days devoted to the service of God, except what they call the Sabbath-Day: the which, under the Gospel, is neither properly so called, nor rightly observed by such as truly understand not the fourth Commandment, but misinterpret the sound meaning of the Spirit by the killing letter of the Law.

3. All orthodox and understanding good Christians, instead of a Jewish Sabbath, observe as festival and holy the Christian Sunday, because the Sun of Righteousness arose upon that day from death to life, and hath brought life and immortality to light through the Gospel; in which respect it is frequently in Holy Scripture called the Lord's Day.

4. And there is the like reason for the observance of Friday, as fasting, in commemoration of Christ's Passion, as there is for Sunday, as festival, in commemoration of His Resurrection. Nor is this obscurely, but plainly enough commanded by our Lord Himself: "But the days will come when the Bridegroom shall be taken away from them: and then shall they fast in those days<sup>k</sup>." These words are both, 1, a positive command to all the disciples of Christ, "they shall fast:" and also, 2, the days whereon they shall fast are prescribed, "in those days whereon the Bridegroom was taken away from them," which are the Fridays of the year, whereon our Lord, the Bridegroom and Head of His Church, was taken off by a bitter death upon the Cross. It is therefore but meet



and just, that all true members of this Head should fast, and pray, and be humbled for their sins on that day especially, whereon the Son of God so sadly suffered and sorrowed for the sins of the world.

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### FRIDAY MEDITATIONS.

#### I. PART OF THE SIXTY-NINTH PSALM PARAPHRASED.

13. "LORD, I make my prayers unto Thee in an acceptable time." Now is the acceptable time, now is the day of salvation, even the day whereon for us men, and for our salvation, the blessed Son of God was crucified unto death.

14. "Hear me, O God, in the multitude of Thy mercies:" against the multitude of my sins, which require a multitude of mercies to pardon them: "even in the truth of Thy salvation:" which on this day was so dearly purchased with the precious Blood of the Son of God, as a Lamb without spot.

15. "Take me out of the mire," of all my sinful pollutions, and of all exorbitant lusts, both secular and sensual, "that I sink not" under the weight and pressure of them. "O let me be delivered from them that hate me," meaning chiefly the devil and his angels, and all the enemies of my soul, "and out of the deep waters," the rising waves of my unruly passions, and the waters of trouble and affliction which issue thence.

16. "Let not the water-flood" of iniquity, which

overflows the face of the earth, "drown me," with the rest of evil doers, "neither let the deep swallow me up:" the deep abyss of death, the wages of sin: "and let not the pit shut her mouth upon me," so that I arise not out of the gulf of sin and death, to the life of grace and glory.

17. "Hear me, O Lord, for Thy loving-kindness is comfortable:" it is the spring and fountain, life and soul of all consolation, at all times, and in all conditions, both prosperous and adverse: "turn Thee unto me," not for any worth that is in me to attract Thy loving-kindness, but "according to the multitude of Thy mercies," which are ever manifested to all them who truly turn unto Thee.

18. "Hide not Thy face from Thy servant;" as angry and displeased for the alienations of my heart from Thee, and negligence in thy service; "for I am in trouble:" troubled for my sins, and frequent backslidings; and "the sacrifice of God is a troubled spirit; a broken and contrite heart, O God, Thou wilt not despise: O haste Thee, and hear me." For if Thou make as though Thou hearest not, I shall be like them that go down into the pit.

19. "Draw nigh unto my soul, and save it;" Who for the salvation of my soul didst this day humble Thyself unto death, even the cursed death of the Cross: by the merits and efficacy of which Cross and Passion, "O deliver me" from all mine offences, "because of mine enemies," that they triumph not in my confusion.

## II. MEDITATIONS OUT OF THE PROPHET ISAIAH.

CHAP. liii. 4—6.

“SURELY He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.”

In the sufferings of Thy Saviour, O my soul, thou mayest see as in a glass thine own deformities and sins.

The great Lord over all, blessed for ever, to be reproached, reviled, scorned, contemned, and “numbered amongst the transgressors,” discovers thy false and uncharitable judging, censuring, condemning, evil-speaking, lying, and slandering, railing, and reviling of others.

The blessed face of Jesus “besmeared with spittle,” doth remember thee of all thy unclean lusts, and of all the filthy communication that has proceeded out of thy mouth.

His blessed mouth “embittered with gall and vinegar,” doth mind thee of thy effeminacy and luxury, drunkenness and gluttony; and His whipping, of thy stubbornness, and disobedience to the laws of Heaven.

The King of Glory to wear “a crown of thorns,” and for His robes of Majesty only a little linen to cover His nakedness, declares the iniquity of thy pride and vain-glory, the folly of gay clothing, and all thy vain and foolish affectation of the pomps and vanities of this sinful world.

That Crown of Thorns “beaten into His Temples with a reed,” and much rage, discovers the offensive nature of immoderate cares of the world, with the sharp and piercing vexations issuing thence, which eat up the consolation of the heart, and all true, sincere devotion of the spirit.

His Arms stretched out upon the cross, to receive and embrace all who come unto Him by faith and repentance, discovers and reproaches thy immoderate anger, hatred, malice; which is also further manifested and reprov'd, by His prayer to His Father, for those very enemies who crucified Him.

His Eyes flowing with tears, more for thy sins than His own sufferings, declare the pride and loftiness, the looseness and wandering of thine eyes to behold vanity.

His Ears, hearing with all sweetness of patience the many reproaches, revilings, false accusations against Him, declare the guilt of thy impatience upon any light affront, or evil word, not enduring the least disgrace, and yet extremely deserving the same.

His Heart transfixed with a spear, was opened to the view of every devout soul, which discovers thy avaricious closeness, and hardness of heart to the

indigencies and necessities of thy Christian neighbours.

O sweetest Jesu, let all my sins be done away through Thy sufferings, which did both represent and satisfy for them. Let thy wounds be a salve for my sin-wounded soul; and by Thy stripes be healed of all her distempers. Let Thy bonds discharge that bond of malediction and wo wherein my sins have enwrapt my soul; and let my obligation to punishment be cancelled by Thy Cross. Let Thy pains deliver me from the pains of hell; and Thy labours procure my rest with the Saints in Heaven. Let Thy sorrows purchase the joys, and Thy griefs the pleasures of Thy right hand. Let Thy captivity be my redemption, Thy humiliation my exaltation, Thy Cross my crown, and Thy death life for ever.

“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’.”

### III. MEDITATIONS OUT OF THE PROPHEET JEREMY.

“Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger<sup>m</sup>.” “O that my head were waters, and mine eyes a fountain of tears, that I may weep day and night for the<sup>n</sup> sufferings of my Saviour.

Shall I not weep for Him who both wept and bled

l Gal. vi. 14.

m Lam. i. 12.

n Jer. ix. 1.

for me, yea, wept out every drop of His most Precious Blood, to deliver me from weeping and wailing and gnashing of teeth for ever ?

In the natural body, if one member suffer, all suffer with it : and it is thus in the Body Mystical also. If I be a lively member of Christ, His afflictions will afflict and pierce my heart ; His Passion will excite both compassion and compunction in my soul, so as to bewail not my Saviour only, but myself, and my sins also : to bewail myself, and the hardness of my heart, that I cannot even with a flood of tears bewail my Saviour in His sufferings, nor yet sufficiently lament and abhor my sins, the causes thereof.

Upon the Passion of our Lord the veil of the Temple was rent in twain, from the top to the bottom. That Temple mystically represents the heart of man, which signifies, by its triangular form, that it is framed to be a Temple consecrated to the thrice-blessed Trinity. But, wo and alas, my heart is harder than the stones of that material Temple, and receives not any deep impressions of that honour and happiness whereunto it was created. Yet if any thing will mollify its stiffness, it must be the Precious Blood of my dear Redeemer, which was for this very end shed upon the Cross. There He bled, whilst He had one drop to shed ; and there, together with His Precious Blood, He poured forth His righteous soul, with strong cryings and tears, to melt the stony hearts of the sons of men into tears of penitence and devotion, of divine love and obedience.

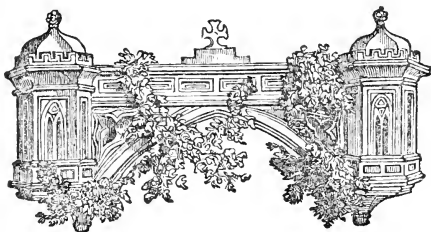
The gaping wounds of my dear Lord, are as so many mouths opened to show forth the bowels of His compassion: and through the hollow of His pierced side, may the devout soul behold, with the eye of faith, His broken heart panting for the redemption of the world, and flaming with the love of man, and dying for love.

O senseless, ingrateful soul, who art not wounded with the wounds of thy Saviour! who art not thoroughly pierced with the dart of His love, Who was pierced to the heart for the love of thee! whose mouth is not continually opened in the praise of Him, all Whose wounds were as so many mouths praising the Lord for thy redemption.

I am surely bound, deeply engaged to love, to honour, to obey, and wholly to live unto Him, Who died for me; even to give up myself, my whole self, all that I am, and all that I have, to His service, Who gave up His whole self, every member of His Body, every power of His soul, every drop of His Blood, a Sacrifice for my sins.

“And the very God of peace sanctify me” wholly to His service: and I pray God “my whole spirit, and soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ.” *Amen.*





## CHAPTER IV.

ST. AUGUSTINE'S RECOMMENDATION OF THE PASSION OF CHRIST  
UNTO GOD THE FATHER.

BEHOLD, Holy Father, Thy Blessed Son suffering for me great and grievous things. Regard, most Glorious King, Who it was that suffered, and remember in mercy for whom He suffered. Is not this He, (my Lord,) even that innocent One, Whom to redeem a servant Thou offeredst up, being a Son? Is not this He, even that Author and Giver of life, Who was led as an innocent lamb to the slaughter, and became obedient unto Thee, even unto death, and feared not to undergo the most bitter of all deaths? Is not this He, whom Thou (the Dispenser of all salvation) didst beget from all eternity, but in fulness of time wouldst have Him partaker of my infirmity? This is truly Thy Deity, Who hath put on my mortality, Who was lifted up on the cross, and in my flesh suffered that sad punishment of a cursed death. Look back (O Lord my God) with the eyes of thy Majesty upon this unspeakable work of mercy. Behold Thy sweet Son in all the parts of His Body extended and



racked. See His innocent hands flowing with His precious Blood ; and pardon, in great mercy, the iniquities which my wicked hands have committed. Consider His naked Side pierced with a cruel spear ; and renew me in the sacred font, which I believe to have issued thence. Behold those immaculate Feet, which never stood in the way of sinners, but always walked in the Law of the Lord, cruelly bored and transfixed with nails : remove far from me the way of iniquity, and make me to choose the way of truth, to hate and decline the ways of the ungodly, and to walk in the paths of thy Commandments. “ O hold Thou up my goings in Thy paths, that my footsteps slip not.”

I beseech Thee, O King of Saints, by Him who is the Chief of Saints, my blessed Redeemer, make me to run the way of thy Commandments ; that I may be united unto Him, Who abhorred not to be clothed with my flesh. Behold, most merciful Creator, the humanity of Thy beloved Son, and have mercy upon the infirmity of Thy frail creature. His naked Breast is white and wan, His pierced Side red and bloody, His distorted Bowels wither, His splendid Eyes do languish, His majestic Countenance is pale, His procerous Arms are stiff and cold, His marble Thighs hang down, whilst His precious Blood, like water, bedews His feet.

Behold the punishment of God made Man, and relax the misery of created man : consider the sufferings of the Redeemer, and forgive the sins of the re-

deemed. This is He, (my Lord,) Whom Thou hast stricken for the sins of Thy people ; although He be “ Thy beloved Son, in Whom Thou art well pleased.” This is He, Who “ knew no sin,” neither was any “ guile found in His mouth ;” and yet He was “ numbered amongst the transgressors,” and “ bore the sins of many.”





## CHAPTER V.

ST. AMBROSE'S COMMEMORATION OF OUR SAVIOUR'S PASSION.

O LORD JESUS CHRIST, the Son of the living God, the Creator and Redeemer of all mankind; we give Thee thanks, unworthy though they be, yet desire they may be devout and acceptable to Thee, Who for us miserable sinners camest down from Heaven, and tookest flesh of the blessed Virgin Mary: of her Thou vouchsafedst to be born; to be wrapt in swaddling-clothes, and laid in a manger; to suck the breasts; to be circumcised in Thy tender flesh; to be manifested to the wise men, and adored by them; to be presented in the Temple; to be carried into Egypt; to return into Thy country; to be subject to Thy parents; to be baptized by John; to be afflicted with a forty days fast; and thrice to be tempted of the devil; to be wearied with journeys, and macerated by hunger and thirst and watchings; to be tired with preaching; to weep for compassion; to be rejected of the Jews, and frequently abused by them.

Thy Passion approaching, Thou vouchsafedst to be heavy and exceeding sorrowful; to pray, not only with bended knees, but thrice to fall upon Thy face, to be in a bitter agony, and to sweat drops of blood; to be betrayed by Judas with a deceitful kiss; to be apprehended by the Jews, and bound as a thief; to be

left desolate and alone, for all Thy disciples forsook Thee and fled.

To be led to Annas the high-priest first, and there to be buffeted; to be sent by him bound to Caiaphas, and there to be many ways derided; to be brought before the Council of the Jews, and there to be falsely accused and condemned; to have Thy face polluted with spittings, to be provoked by manifold reproaches; to be scorned, and blasphemed, and again smitten on the face and buffeted; to be delivered bound unto Pilate, and before him vehemently accused unto death, and by him to be sent unto Herod, and there to be calumniated, and set at nought by him and his men of war; to be arrayed in white, and sent back unto Pilate; by his command to be bound to a pillar, and cruelly scourged unto blood; to be by him condemned, and delivered up to the soldiers to be crucified: by whom Thou wast mocked with a purple garment, and pierced with a crown of thorns, derided with a reed, instead of a regal sceptre, and, with bowing of knees, named in contempt, "The King of the Jews;" again the third time bespattered with spittle, and buffeted, and beaten with a reed on Thy head; laden with the weight of Thy Cross, and led away to the place of Thy Passion; there again stripped naked of Thy garments, and proffered to drink gall mingled with myrrh.

At last Thou wast extended on the cross, Thy hands and feet transfixed with nails, crucified amongst

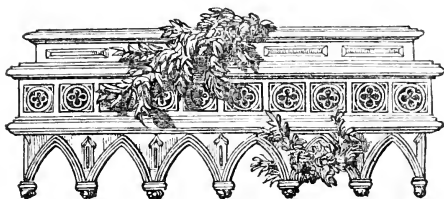
thieves, numbered amongst transgressors, blasphemed both by them that stood by, and by them that passed by; and in the extremity of Thy sufferings criest out, "My God, My God, why hast Thou forsaken Me?" Thy head bowed down, Thou didst give up the ghost; and Thy side was pierced by a soldier, whence issued both water and blood. Taken down from the cross, and buried by Joseph, the third day Thou didst rise again, and appear to Thy disciples. The fortieth day Thou ascendedst into Heaven; and sitting on the right hand of God the Father, Thou didst send down the promise of the Holy Ghost upon Thy blessed Apostles and Disciples: and shalt come again to judgment, to render to all men according to their works done in the body, whether they be good, or whether they be evil.

O blessed Lord Jesus, by all these Thy most sacred sufferings, by Thy bitter Death and most precious Blood shed for us, and by all things foretold of Thee and fulfilled by Thee, vouchsafe in great mercy to deliver me, a sordid sinner, with all my friends and enemies, parents, brothers, sisters, all that are poor and desolate, tempted and afflicted, bound and imprisoned, with all Christian people. From all our tribulations and distresses, from the snares of the devil, from the bonds and chains of our sins, and from all evils both of soul and body, good Lord, deliver, save, and defend us.

All our imaginations and actions vouchsafe so to dispose and order, that they may be acceptable unto

Thee ; fill us with Thy grace, and with holy peace, and with all virtue ; and grant us herein to persevere even unto death : that making a good end of this present life, Thou mayest bring us to eternal life in Thy Celestial Kingdom, where Thou livest and reignest.





## CHAPTER VI.

ST. GREGORY'S PRAYERS UPON THE PASSION OF CHRIST.

### I.

I ADORE Thee, holy Lord Jesus, hanging upon the Cross, and bearing on Thy venerable Head a crown of thorns ; and I humbly beg, by Thy Cross, to be delivered from the destroying angel.

### II.

I adore Thee, holy Lord Jesus Christ, expanded on the Cross, with five great wounds in Thy nailed hands and feet, and pierced side : and I humbly beg, that Thy dire and ghastly wounds may be a healing remedy to my sin-sick soul.

### III.

I adore Thee, holy Lord Jesus, panting under the sad weight of the sins of the world : and I humbly beg, by that inconceivable bitterness of sorrow, Thy innocent soul suffered in that moment when it left the body, have mercy upon my soul in the moment of her departure hence.

## IV.

I adorè Thee, holy Lord Jesus, laid in the sepulchre, and anointed with myrrh and aloes; and I humbly beg, that Thy death may be the life of my soul.

## V.

O save, holy Jesus, the Good Shepherd, Who laid down His life for His sheep, save and preserve the righteous, call home the wicked, justify the penitent, have mercy upon all true believers, and upon me a miserable sinner. *Amen.*







## CHAPTER VII.

THE FORM OF PRAYER USED BY OUR LORD UPON THE CROSS, VIZ., THE  
TWENTY-SECOND PSALM PARAPHRASED.

“ My God, My God,” so prayed my dear Redeemer hanging upon the Cross; the gemination of His words expressing both the great devotion, and also the bitter anguish of His soul; “ look upon me;” imploring Divine commiseration and assistance in the sufferings of His human nature. “ Why hast Thou forsaken Me ?” that is the height of sorrow and suffering, to be therein forsaken, as if the personal union of His divine and human nature were dissolved; “ and art so far from My health,” not affording the least mitigation of My tormenting pains, or consolation therein, “ and from the words of My complaint ?” or, the voice of My roaring ? for, “ with strong crying and tears, I offer up My prayers and supplications<sup>n</sup>.”

2. “ O My God,” I will never cease to call Thee so, though now Thine indignation for the sins of the world lieth heavy upon Me, so that though “ I cry in the day-time,” in the which I suffer the torments of crucifixion,” “ yet Thou hearest Me not :” so as to de-

liver Me from them ; “ and in the night-season also,” when I was in a bitter agony, sweating drops of blood under the pressure of the sins of men, and Thy wrath for them, in both seasons and sad sufferings “ I take no rest,” no ease of My soul’s sorrows, no cessation of My bodily torments.

3. “ And Thou continuest holy,” just and faithful in all Thy promises of mercy to the miserable ; or, “ Thou dwellest in thy Holy One,” in this Holy and Innocent Body of Mine, though nailed to the Cross. So we read, “ God was in Christ reconciling the world<sup>o</sup>.” “ O Thou worship of Israel,” Who hast so often delivered Thy people, and been made both the subject-matter of their devout prayers and praises, and only object of their divine adoration and worship.

4. “ Our Fathers” after the flesh, the Patriarchs and Prophets of old, “ hoped in Thee ;” and when they did so, when sincerely and without hypocrisy “ they trusted in Thee, and Thou didst deliver them,” as from the Egyptian bondage, and Babylonian captivity, and from all their enemies on every side ; figuring thereby the great deliverance and redemption of mankind by My present sufferings for their sins.

5. “ They called upon Thee,” as the only anchor of their hope amidst the raging waves of worldly tribulations, “ and were holpen :” either supported in their distresses, or delivered from them ; “ they put their trust in Thee, and were not confounded,” or

frustrated in their expectation of a sure and seasonable succour and defence.

6. "But as for me," Who now call upon Thee in distress, "I am a worm," framed of the dung-hill nature of Adam by the supernatural operation of the Holy Ghost upon My Virgin mother, without any carnal lust or copulation; as the worm hath its being out of the dung of the earth, without any mutual coition, by the sole heat of the sun; "and no man," not made man after the same manner with others; and as a worm that is trodden on and despised, so am I "a very scorn of men," who have spit upon Me, reviled, reproached, derided, whipped, buffeted, and in all respects used Me as "the outcasts of the people," who have judged Me more unfit to live than Barabbas, a thief, a rebel, and a murderer.

7. "All they that see Me, laugh Me to scorn; they shoot out their lips, and shake their heads;" so we read, "And they that passed by reviled Him, wagging their heads, saying, He saved others, Himself He cannot save<sup>n</sup>:" saying, in derision,

8 "He trusted in God, that He would deliver Him; let Him deliver Him, if He will have Him." So saith the sad story of our Saviour's suffering<sup>q</sup>. Thus have they rewarded Me evil for good, and hatred for My good will; but though I be thus evil intreated by sinful men, yet Thou, Lord,

9. "Thou art He, that took Me out of my mother's womb;" it was by Thee alone, (for none but a

p Matt. xxvii. 39, 42.

q Matt. xxvii. 43.

supernatural divine power could effect it,) that I was both made man, and born of a woman: "Thou wast my hope when I hanged yet upon My mother's breast," My refuge, My support in My infancy as Man, Who art My Father from all eternity as God.

10. "I have been left unto Thee ever since I was born:" My human nature being united unto the Person of the Son of God from the first moment of My conception: "Thou art My God even from My mother's womb," when I was conceived without any other Father, but Thy power sanctifying the virgin-womb of My mother; and have ever since lived, and am now ready to die, in obedience to Thy most holy will.

11. "O go not from Me," by withdrawing Thy divine assistance, "for trouble is hard at hand:" the inveterate malice of my persecuting enemies, and My tormenting pains, bespeak My near approaching death: "and there is none to help Me," in that bitter agony, besides Thee, O Lord, for vain is the help of man: and the nearest of My friends and followers, have also now forsaken Me and fled: in whose room

12. "Many oxen are come about Me," people who have cast off the yoke of obedience to God's most holy laws, being luxuriant in their opinions, and licentious in their conversation: by such I was apprehended, hurried away, hooted at, and reviled, falsely accused, and cried down by their loud clamours against Me; "fat bulls of Bashan," the high-

priests, rich and fat men of the world, swollen with their pomp and wealth, armed with power like unto horned bulls, "close me in on every side." By their counsels and conspiracies, votes and suffrages, they have so en fettered Me, that there was no way left to escape their rage and malice.

13. "They gape upon Me with their mouths," some falsely accusing, some ironically deriding, some maliciously reproaching, some unjustly censuring and condemning Me, and all crying out, Crucify Him, Crucify Him; "as it were a ramping and a roaring lion," greedily and fiercely yelling over his prey, so eagerly do they thirst after My Blood, and that now is in their power; for

14. "I am poured out like water:" so is My Blood poured out of all My veins, flowing from My scourged back and breasts, nailed hands and feet, pierced side, and from My head crowned with thorns, which eat into My temples.

And may this precious Blood, like water, wash off the pollutions of my soul, soften the hardness, moisten the dryness, and make fertile the barren ground of my heart, to be capable of the great benefits my dear Redeemer purchased with His Blood: "all My bones are out of joint;" through the violent distention of My members on the Cross; and yet far greater are the sufferings of My soul, for "My heart also in the midst of My body is even like melting wax," even molten in the fiery furnace of God's wrath for the sins of the world, Whose indignation

like fire consumes and eats up all consolation within Me.

15. "My strength is dried up like a potsherd," that radical humour which supplies the strength of the body, is exhausted through the effusion of My Blood, and dislocation of My bodily members, "and My tongue cleaveth to my gums," through the drought, pain, and weakness of My tortured Body: "and Thou shalt bring Me into the dust of death." By My death and burial in the dust of the earth, My sufferings will be completed. And this cannot be avoided.

16. "For many dogs," persons who bark and rail, not out of conscience or love of the truth, but out of malice and destructive designs; such "are come about Me:" they encompass Me, to rend and tear in pieces both My good Name, liberty, and life itself: "the council of the wicked layeth siege against Me." So we read, "the chief-priests and elders took counsel against Jesus, to put Him to death:" and this both shameful and painful: for

17. "They pierced My hands and My feet:" through the palms of My hands, and the plants of My feet, places fullest of nerves, and most capable of sense, have they nailed Me to the Cross; but first with the greatest violence, and to the utmost extent, My arms and legs were expanded, so that "I may tell all My bones:" for they start through My flesh, through the violent distention thereof; and this to

the great astonishment of all that behold My torments: for "they stand staring and looking upon Me." The tormenting punishment renders me so misshapen, distorted, and deformed, as makes all the spectators gaze and wonder. But it is more with bodily than spiritual eyes: they see not, neither do they understand me aright, though I thus suffer for their sins.

18. "They part My garments among them, and cast lots upon My vesture." So did the soldiers with the garment of our Lord's natural Body; and so do heretics and schismatics with His mystical Body the Church.

19. "But be not Thou far from me, O Lord," so as to leave Me altogether destitute of consolation in my present distresses: nor yet to leave Me buried in the grave to see corruption with other men, and not to rise again till the general resurrection: "Thou art My succour," it is Thy promise of succour I rely upon; "haste Thee to help Me," finishing My suffering by death, and the redemption of the world by My resurrection from death to life.

20. "Deliver My soul from the sword," from that death which by the sword and violence of wicked men is inflicted: "and My darling," or "dear and only One"—such was the soul of Christ, dear, because innocent and free from sin; and the only One, that is, absolutely so; such is the Church of Christ, dear unto Him, without spot, and only One, as united in its members—"from the power of the dog,"

from such who without reason bark and devour<sup>s</sup>: or, from the power of hell, which greedily devours like a dog all that descend into it<sup>t</sup>.

21. "Save Me from the lion's mouth," out of the jaws of the devil, which are open ever to swallow up all departing souls into death eternal. But by Thy assistance I shall overcome the tyrant, and swallow up death in victory. "Thou hast heard Me also," answered My prayers by Thy deliverance of Me "from among the horns of the unicorns," such as lifted up the horn of pride and fierceness against Me, and extolled themselves<sup>u</sup> as if there were none like them.

"And thus far," saith Cassiodore, "Our Lord expostulates His sufferings by way of prayer; the fruit of His passion followeth; which is in general the glory of God's Name."

22. "I will declare Thy Name," Thy Might and Thy Majesty, Thy Greatness and Thy Goodness, in My Passion and Resurrection, especially manifested "unto My brethren," to My Apostles and Disciples, and they to others. For "the word was first spoken by the Lord, and was confirmed to us by them that heard Him<sup>x</sup>;" "in the midst of the congregation will I praise Thee," publicly and in the Temple of the Lord, where every man speaks of His honour.

23. "O praise the Lord, ye that fear Him;" Ye that have any respect to the worship of the Lord, lift up your voice in the congregation, and both with priest and people, praise the Lord: "magnify Him,

s August.

t Lyra.

u August.

x Heb. ii. 3.



all ye of the seed of Jacob, and fear Him, all ye of the seed of Israel," even all whom He hath chosen to be His people, whether Jews or Gentiles. So they are distinguished, "Ye men of Israel, and ye that fear God," *i. e.* from amongst the Gentiles'. To both, even to all you it appertains to praise the Lord, for the redemption of the World by His Son Jesus Christ; Who although He was despicable in the eyes of men, yet is far otherwise in the eyes of the Lord; for

24. "He hath not despised nor abhorred the low estate of the poor," though born in a poor condition; lived a poor life, more poor yet in His death, being stripped naked of all, even to a little linen to cover His nakedness; destitute of what the poorest enjoy, a burial place, for He was buried in a stranger's sepulchre: yet not despised, but "highly exalted, having a Name given above every name, that at the Name of Jesus every knee should bow." Nor hath He ever despised His brethren, the members of His Body, who conform to His poverty, by being poor in spirit, humble, and meek. "He hath not hid his face from him," either through neglect or scorn, as too usually men do to the poor: "but when he called unto Him, He heard him," as not presuming in himself, but depending upon God.

25. "My praise is of Thee," or "in Thee," for God the Son is praised in the Father, and the Father in the Son, "in the great congregation:" both of the Church militant here below, and triumphant above.

And that Thy praise may be perfected in and by me, “my vows will I perform;” the vows of our blessed Lord, were, to offer up his soul a sacrifice for sin, and to give His holy Body and Blood to be the food of devout souls in the blessed Eucharist: and this to be publicly performed, even “in the sight of them that fear Him.” And only for such is that blessed feast prepared: not for the proud, stubborn, and disobedient; but for

26. “The poor,” the humble and penitent souls, and such as have abjured the pomps and vanities of this wicked world: such “shall eat and be satisfied;” because they hungered and thirsted after righteousness: “they that seek after the Lord” in all humility and devotion “shall praise Him;” because He is found of them that seek Him, and showeth Himself to such as distrust Him not; “your heart shall live for ever.” The life of your heart is the joy thereof, which is both begot and maintained unto perpetuity, by the Bread of Life. “He that eateth this Bread, shall live for ever.”

27. “All the ends of the world,” the inhabitants of the utmost corners of the earth, “shall remember themselves,” in the remembrance and adoration of their Creator and Redeemer, “and be turned unto the Lord;” from the service of the creature, to the worship of God over all, blessed for ever. Such, so great and unspeakable, is the efficacy of our Saviour’s Passion, as that thereby the sacred beams of grace and

truth are displayed over all the world : insomuch that “ all the kindreds of the nations,” of what tribe, family, nation, sect, or condition soever, “ shall worship before Him,” fall down before His footstool, and adore Him as the great Redeemer of the world, and Prince of the Holy Catholic Church.

28. “ For the kingdom is the Lord’s :” or, dominion over all the people of the earth, is given to the Lord Christ, Who “ hath a Name written on His vesture and on His thigh, KING OF KINGS, AND LORD OF LORDS<sup>a</sup> :” and “ He is the Governor among the people ;” even of all true Christian people, among whom and over whom He sways His sceptre of righteousness, by His holy Word, and by His Holy Spirit.

29. “ All such as be fat upon earth,” spiritually fat, or grown in grace and holiness ; temporally fat, abounding in wealth and power, the princes and potentates of the earth, saith the Chaldee Paraph., “ have eaten and worshipped,” adoring the Lord, for that He feeds them with His Divine gifts and graces.

30. “ All they that go down into the dust,” whose bodies are buried in the grave, “ shall kneel before Him :” prostrate themselves unto Him, Who vouchsafed to give Himself, both soul and body, a ransom for their sins : for being all dead in sin, “ no man hath quickened his own soul.” That was and is affected only by the meritorious death of the Lord of Life. And such as are quickened, even

31. “ My seed” whose life in grace is the fruit

and issue of My death: of which seed it is said, "When thou shalt make His soul an offering for sin, He shall see His seed", even the fruits of His Passion, devout believers, who "shall serve Him:" or, keep His holy Will and Commandments, and walk in the same all the days of their life; "they shall be counted unto the Lord for a generation," being regenerated by water and the Holy Ghost in Baptism; whereby they are made members of Christ, children of God, and heirs of the Kingdom of Heaven.

32. "They shall come," being admitted into the glorious communion of His blessed Saints, "and the Heavens" both above and below, both the Church triumphant and militant, "shall declare His righteousness," His mercies promised, and performed in the redemption of the world, shall be proclaimed to all succeeding generations, "to a people that shall be born," new-born in and through all the ages of the Church, "whom the Lord hath made," His own peculiar people, whose mouths are filled with His praise for ever, saying,

Glory be to the Father, &c.

As it was in the beginning, &c.

*In the Greek Liturgy, the people pray, in the words  
of the thief upon the cross,*

Lord, remember us in Thy Kingdom.

*The Priest answers,*

God be mindful of every one of us in His Kingdom, both now and always, for ever and ever. *Amen.*

*In the Mozarabick Liturgy.*

## I.

By the wood of a tree was Adam banished out of Paradise: and from the tree of wood, the Cross of Christ, the thief that was crucified with our Lord ascended into Paradise. The one, by eating the forbidden fruit, transgressed the Law of his Maker: the other confessed Christ, in His Crucifixion, to be the Lord of Heaven, saying, "Lord, remember me, when Thou comest into Thy Kingdom."

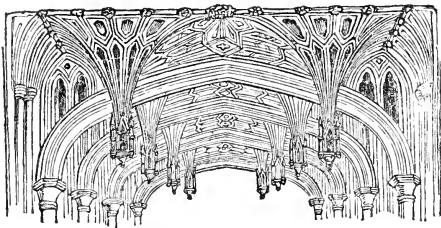
## II.

Grant unto us, O Lord, the repentance of the thief upon the Cross; and that we may with the like faith call upon Thee our Lord of great and much mercy, saying, "Lord, remember us in Thy Kingdom."

## III.

Lord, Thou hast made us in the image of Thine ineffable glory, which we have much defaced by the black marks of our many falls: have mercy upon the work of Thine hands, sanctify us of Thy great goodness, and restore us to our much-desired country, the celestial Paradise. "Lord remember us in Thy Kingdom."





## CHAPTER VIII.

MEDITATIONS AND PRAYERS PREPARATORY TO THE BLESSED SACRAMENT, ON SATURDAY NIGHT OR SUNDAY MORNING BEFORE.

### I.

THOU art now invited, O my soul, to such a banquet as Heaven and earth affords not the like. It is the Precious Body and Blood of thy Redeemer, which He first gave to be the price of thy redemption, and now gives again to be thy food and nourishment.

OUT OF ST. AMBROSE.

Teach me, O Lord, by Thy Holy Spirit, to understand and believe, and ever to conceive and speak of those great and wonderful mysteries (and this day to receive the same) with that faith and esteem, humility and contrition, holy desires and resolutions, reverence and devotion, as may please Thee, and conduce to my soul's salvation.

Empty my heart of all vain, idle, wandering thoughts, and of all filthy, irrational, and exorbitant lusts. Take from me this heart of stone, and give me a heart of flesh, a soft and melting heart, to fear

Thee, love Thee, honour Thee, delight in Thee, and so to follow Thee, that I may be for ever happy in the enjoyment of Thee.

## II.

OUT OF ST. AUGUSTINE<sup>c</sup>.

O holy crucified Jesus, I humbly beg, by that sacred effusion of Thy most Precious Blood, give unto Thy servant the effusion of tears, with compunction of spirit, when I approach Thine Altar, to partake of that Celestial Sacrament, worthy of all reverence, and the most inflamed devotion, which Thou, O Lord God, didst institute, and command to be received, in commemoration of Thine infinite love in dying for us, and for the reparation of our manifold infirmities, and daily failings.

OUT OF THOMAS AQUINAS.

Grant me, Blessed Lord, not only to receive that Sacrament in the outward elements, but in the virtue and power thereof; not Bread and Wine alone, but the Body and Blood of my Jesus, to the remission of all my sins, and to all other the benefits of His Death and Passion for me.

## III.

OUT OF THOMAS AQUINAS.

“The whole need not a physician, but they that are sick.” And such am I, a diseased sin-sick soul; and as sick I now go to my Physician; as a sinner,

to the Redeemer of fallen man ; as miserable, to the Father of mercy ; as unclean, to the Fountain of purity ; as poor and needy, to the Lord of all bounty ; as blind and ignorant, to the Brightness and Splendour of Spirits ; as infirm and weak, to the Strength of Israel. And O, that it may please Thee to enlighten my darkness, to heal all my infirmities, to enrich my poverty, to strengthen my weakness, to wash away all my uncleanness, and by the Communion of Thy Precious Body and Blood to cleanse me from all filthiness both of flesh and spirit, that I may “ perfect holiness in the fear of the Lord.”

## IV.

OUT OF THOMAS A KEMPIS.

Thou didst offer up Thyself, blessed Jesus, even Thy whole self, upon the Altar of the Cross, a sacrifice for my sins : no member of Thy Body not tormented, no power of Thy soul not sacrificed, no drop of Thy Blood not shed for me a miserable sinner. It is therefore most just and meet, and my bounden duty, that I should offer up myself, my whole self, to Thee and to Thy service : for I am not mine own, being bought with a price ; and such a price as transcends the value of all that the whole heavens and earth afford beside.

Whatever I offer unto Thee, O Lord, though it be all that I do enjoy in the world, with my prayers for all men, it will not be accepted, without the offering of myself ; for it is not mine, but me ; not all



that is without me, but all that is within me Thou requirest, as the price of Thyself to be enjoyed.

Receive me, O Lord, in the devout participation of Thy most holy Body and Blood, whereunto I am now invited.

Guard me, O Lord, with the pious custody and strong defence of Thy holy Angels invisibly present, and assistant in the transaction of those tremendous mysteries of Godliness and salvation, that the enemies of all that is holy and good may be thence driven back with shame and confusion.

In all the holy actions of that sacred, Celestial Service, make me sensible of the sweetness of Thy presence with me: that I may "taste and see" how "gracious the Lord is<sup>d</sup>," "be satisfied with the plenteousness of Thy House, and drink of Thy pleasures as out of a river. For with Thee is the well of life, and in Thy light shall we see light<sup>e</sup>."

"O send out Thy light and Thy truth, that they may lead me, and bring me to Thy holy hill, and to Thy dwelling:" and "that I may go unto the Altar of God, even unto the God of my joy and gladness:" and "upon the harp" (with my heart) "will I give thanks unto Thee, O God my God<sup>f</sup>."

#### PSALM CXI.

1. "I WILL give thanks unto Thee, O Lord, with my whole heart:" God must be worshipped not with the lips alone, nor alone in the closet, but both with

d Psalm xxxiv. 8.

e Psalm xxxvi. 8, 9.

f Psalm xliii. 3, 4.

heart and voice, both secretly and in the Congregation; "secretly among the faithful, and in the Congregation." Not in the conventicles of heretics and schismatics, but in the Congregation of the Faithful.

2. "The works of the Lord are great; sought out of all them that have pleasure therein." Whose delight it is to study and meditate upon the greatness of God apparent in His works.

3. "His work is worthy to be praised and had in honour; and His righteousness endureth for ever." Wherein to the honour of God, His righteousness is as Himself unchangeable and everlasting.

4. "The merciful and gracious Lord hath so done His marvellous works, that they ought to be had in remembrance." Though the Lord be marvellous in all His works, yet of His grace and mercy He hath therein observed such an excellent order, that we might remember and recount them to His praise and glory.

5. "He hath given meat to them that fear Him; He shall ever be mindful of His Covenant." In remembrance of the Covenant of Grace He has made with His people, He feeds them with Celestial meat, even the Sacrament of His holy Body and Blood.

6. "He hath showed His people the power of His works; that He may give them the heritage of the heathen." By the power and virtue whereof, we, who were heathens, are entitled to the heritage of Heaven.

7. "The works of His hands are verity and judg-

ment; all His Commandments are true." Christ is Truth to them who worthily receive Him, but Judgment to the unworthy.

8. "They stand fast for ever and ever; and are done in truth and equity." And this being true and equitable, shall never fail of its due accomplishment.

9. "He hath sent redemption to His people, He hath commanded His Covenant for ever: Holy and Reverend is His Name." God's holy and reverend Name is to be for ever magnified, for the redemption of His people in the Blood of His Son, Which is sealed and applied in the blessed Eucharist, to stand as an everlasting Covenant betwixt God and man.

10. "The fear of the Lord is the beginning of wisdom;" the first part of this Covenant is the beginning of wisdom, viz., to fear the Lord, and to depart from evil, or to renounce the devil and all his works, the pomps, &c.: "a good understanding have all they that do thereafter; the praise of it endureth for ever:" they are truly wise who frame both their hearts and lives by this rule of Divine fear, the praise whereof is everlasting.

Glory be to the Father, &c.

As it was in the beginning, &c.

### *The Prayer.*

#### I.

THOU art worthy, O Lord, to be praised, and had in honour for all Thy marvellous works; but most to be admired for Thy grace and mercy in the redemp-

tion of Thy people by the Blood of Thine own dear Son, Whom Thou hast also given to be meat unto them that fear Thee. Be ever mindful, O Lord, of this Thy Covenant of grace; and grant that I may ever receive the blessed Sacrament, which is the seal thereof, in Verity, and not unto Judgment; not to my condemnation, but unto the attainment of the heritage of Heaven: through Jesus Christ, &c.

## II.

Vouchsafe, O Lord, to pierce my heart with such an awful fear of Thy holy and reverend Name, that I may not dare to offend Thee, by transgressing the least of Thy Commandments, but carefully, conscientiously, and constantly to do thereafter; that I may be admitted into the blissful society of those happy souls, the praise of whose innocence and holiness endureth for ever: through Jesus Christ, &c.

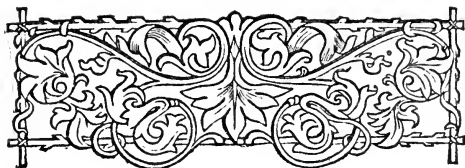
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That we may worthily receive the Body and Blood of our Lord, to the confirming and strengthening of our souls, let us worthily say that Prayer which the only-begotten Son of God hath taught us, crying unto Heaven with a pure heart,

Our Father, Which art in Heaven, &c.

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You may, if you desire to enlarge your prayers upon this divine subject, add Psalm cxvi. verse 10, to the end, and cxxviii. and cxlvii. verse 12, to the end.



## CHAPTER IX.

MEDITATIONS UPON YOUR GOING TO CHURCH, WITH SOME SHORT DIRECTIONS FOR YOUR DEMEANOUR IN THE HOUSE, AND IN THE SERVICE OF GOD.

UPON your going to Church, three things will be necessary for you to consider: 1, The condition of the place whither you are going; 2, The great end of your going thither; and 3, How there you are to demean yourself. All this you would consider, if you were going to the palace of an earthly prince, who is but a mortal man, like yourself: and you surely have much more reason to consider these particulars, now that you are going unto the Courts of the Lord's House.

First then, as to the House whither you are going. It is indeed, as to its fabric, but like other houses, made of wood and stone: (even as the Lord's Day is but like other days as to the air and light of Heaven :) but the relative holiness of this House, and its eminency above other houses, will appear by the names whereby it is called both in the Book and by the people of God.

Under the Law it was called "The Tabernacle of the Congregation," *i. e.* the place of God's meeting with His people; "The Temple of the Lord," where

He presents Himself to the contemplation, or view of His worshippers, sitting betwixt the Cherubims as on His Throne of State. It is also called "The Sanctuary of the Lord;" "the House of God;" "The habitation of His holiness;" and "The place where His honour dwelleth." All which names do explain each other, and need no interpretation.

Under the Gospel it is called *Ἐκκλησία τοῦ Θεοῦ*, "The Church of God;" *Κυριακή*, "The Lord's House;" *Βασιλική*, "the King's Palace;" and *Oratorium*, "The House of Prayer." Any of which names (much more all of them together considered) will oblige any man who hath any sense of religion, to obey that command of God Himself, which is not merely ceremonial and typical, but moral and perpetual: "Ye shall keep My Sabbaths, and reverence My Sanctuary; I am the Lord<sup>g</sup>."

Secondly, as to the great end of your going to Church, it is, to present yourself before the Lord, and there to adore the great Majesty of Heaven, from Whom you have your life and breath and all things.

It is not to serve yourself, by hearing this or the other fine-gifted Minister tickling your itching ears, by his taking discourses agreeable to your fancy; but "to serve the Lord" is your errand to His House, viz., there to join with the Minister and the congregation in public prayers and praises of God, in "psalms and hymns and spiritual songs<sup>h</sup>," in confessions,

g Lev. xix. 30.

h Eph. v. 19.

thanksgivings, and benedictions, as wherein chiefly the service of God consists.

“Behold, Now praise the Lord, all ye servants of the Lord : ye that by night stand in the House of the Lord, even in the Courts of the House of our God. Lift up your hands in the Sanctuary, and praise the Lord.”

As for me, “I will worship towards Thy holy Temple, and praise Thy Name<sup>k</sup>.”

Thirdly, as to your carriage and demeanour in the House of God, you are commanded, “Keep thy foot when thou goest to the House of God<sup>l</sup> ;” enjoining thee, 1, to beware of all light, unseemly, indecent, and irreverent carriage, and to show humility and devotion in all the gestures of thy outward man, “bowing down thyself, and kneeling before the Lord thy Maker<sup>m</sup> ;” before Him Who made both thy body and soul, and joined them together, that they might be joined in His service. So worshipped the people of God ; the whole congregation “bowed themselves with their faces to the ground<sup>n</sup>.” And so all good people resolve to do : “We will go into His Tabernacle, and fall low on our knees before His footstool<sup>o</sup>.”

2. The foot of the inward man must also, and chiefly, be kept upright in the House of God. Thy affections are the feet or motions of thy soul ; these must be kept free from all secular cares, pure from

i Psalm cxxxiv. 1—3.

m Psalm xc. 6.

k Psalm cxxxviii. 2.

n 2 Chron. vii. 3.

l Eccles. v. 1.

o Ps. cxxxii. 7.

all sensual lusts, clean from all wanton, wicked inclinations, yea from all thoughts of any worldly concerns. For “ye cannot serve God and mammon<sup>p</sup>.”

In the High-priest's forehead was engraven in a plate of gold, “Holiness to the Lord<sup>q</sup>;” and every ordinary Priest was commanded to wash before he entered into the Sanctuary<sup>r</sup>; intimating that exact purity and holiness which is required of all, both Priests and people, when we approach the Presence of the Lord, in His holy Temple. So saith the holy man of God, “Holiness becometh Thy House, O Lord, for ever<sup>s</sup>;” and he resolves accordingly; “I will wash my hands in innocency, and so will I go to Thine Altar<sup>t</sup>’.

Be not slothful and negligent, averse and careless, backward and tardy, in coming to the Church; for many and mischievous are the consequents of coming late. For, 1, You rob yourself of the opportunity of your private prayers, for a blessing upon the public. 2, You lose the benefit of the public Confession and Absolution, which are of high esteem and value to all who are wisely religious. And, 3, To deprive yourself wittingly and willingly of any part of God's Public Worship, is both a sin and a loss, of so great an account, as cannot easily be expressed, nor will be ordinarily believed.

Against such sinful sloth and neglect, endeavour to have imprinted in your heart the love of God's

p Matt. vi. 24.

s Psalm xciii. 6.

q Exod. xxviii. 36.

t Psalm xxvi. 6.

r Exod. xxx. 19, 20.



House, and of His Service there performed. Say, with the man after God's own heart,

“Lord, I have loved the habitation of Thy House, and the place where Thine honour dwelleth.”

“I was glad when they said unto me, We will go into the House of the Lord<sup>x</sup>.”

“Our feet shall stand in thy gates, O Jerusalem.”

1. *When you come to the Church door,*

Consider, that you are now upon entrance into the Presence-chamber of the great King of the world, Whose Throne of Glory is in Heaven above, but His Throne of Grace in His Temple here below. Say then within yourself,

“Surely the Lord is in this place,” &c.

“How dreadful is this place! this is none other but the House of God: this is the gate of Heaven<sup>y</sup>.”

1. “O how amiable are Thy dwellings, Thou Lord of hosts!

2. “My soul hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh rejoice in the living God.

3. “Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young, even Thine 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<sup>z</sup>.”

And most happy were I, could I both esteem it, and make it my greatest joy, and constant labour of love, to praise the Lord in His Temple.

2. *When you are entered, and view the Baptistery, or Font,*

Give hearty thanks unto God for your Christening; that by holy Baptism He hath called you to the state of grace and salvation, through Jesus Christ: and humbly beseech God to give you His grace to continue in the same to your life's end, by the religious observance of that vow which was so solemnly taken in your name, the which you must now perform, that you forfeit not the great privileges, rewards, and honours, of being a member of Christ, a child of God, and an heir of the Kingdom of Heaven.

3. *When you view the Pulpit,*

Remember how many good lessons you have received thence; the which not being carefully practised, will rise up in judgment against you in the great day of your trial. Resolve therefore, for the future, to be a doer of the word, and not a hearer only, deceiving your own self.

4. *When you look up towards the Altar, say,*

“What reward shall I give unto the Lord, for all the benefits He hath done unto me?”

“I will receive the Cup of salvation,” offer the sacrifice of thanksgiving for my redemption, “and call upon the Name of the Lord.”

“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<sup>a</sup>.”

Glory be to the Father, &c.

As it was in the beginning, &c.

5. *When you come to your seat, kneeling down, pray.*

I.

Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants ; and grant that what we ask faithfully, we may obtain effectually, through Jesus Christ, &c.

II.

O God, forasmuch as without Thee, we are not able to please Thee ; grant that Thy Holy Spirit may in all things direct and rule our hearts : and more especially be assistant to us in all the holy actions of this day, through Jesus Christ, &c.

III.

And since by reason of our sins we are unworthy to offer up any sacrifice to so pure a Majesty ; grant, merciful Lord, both to me, and to all Thy faithful people, pardon and peace : that being cleansed from all our sins, we may serve Thee with a quiet mind : through Jesus Christ, &c.

a Psalm cxvi. 11, 12, 16.

DIRECTIONS RELATING TO SOME PARTS OF THE PUBLIC  
WORSHIP.

As soon as the Minister begins with the Public Worship, all your private meditations and prayers must be waved, and your mind applied to attend diligently, and to join devoutly in every part and passage of Divine Service; considering that this is the great end of your coming to Church, and your business there is to serve the Lord with your Christian brethren in public.

1. Therefore when the Minister exhorts you, out of the Word of God, to confess and acknowledge your sins and wickedness, harden not your heart, but with all possible humility both of body and soul say after the Minister in the Confession of sin; and to this, and to every Prayer, or other act of Divine Worship, where it is prescribed, neglect not to say, *Amen*: for that is as it were the seal to confirm to your soul the benefits thereof. And the Hebrews have a saying, that “Whosoever says *Amen*, with all his might, opens the doors of Paradise.”

2. After the Confession, when the Minister comes to the words of Absolution, bow down your head, and say softly in your heart, “Lord, let this pardon pronounced by Thy Minister, fall upon my soul, and seal thereunto the forgiveness of all my sins.”

3. The Psalms and Hymns are to be answered verse for verse with the Minister, that so all may join and bear a part in the Service of God; for “in His

Temple doth every man speak of His honour<sup>b</sup>." And here, although you cannot read, yet your heart may join with them that do read; and your mouth also may show forth the praise of God, by saying, after every Psalm, "Glory be to the Father, and to," &c., or else, if it fall in course, "As it was in the beginning, is now," &c., adding always *Amen*, to express how affectionately you desire the glory of God.

4. Be not silent nor ashamed publicly and audibly to make confession of the holy Christian faith, when you are thereunto called by the Minister. For this is a duty you owe both to God and man: it is an act of God's Worship, and a declaration that you hold the same faith with all true Christians. And therefore it is required of you, not only "with the heart to believe unto righteousness," but that "with the mouth" also "confession be made unto salvation<sup>c</sup>."

And when the Confession of Faith is publicly pronounced, do not you sit or loll, as if it concerned you not, but stand up with the rest of the congregation, to signify and declare that you will stand to this faith, and "earnestly contend for it," as being the same "which was once given to," or by "the saints," the holy Apostles.

5. Be not so cold and careless in giving honour to God, as not to "bow at the Name of Jesus;" for it is a duty positively commanded, and universally practised by the Church and people of God, in all ages. And therefore give no ear to those deceivable

b Psalm xxix. 9.

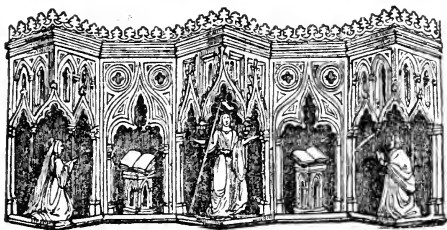
c Rom. x. 10.

criticisms, corrupt glosses, and false inferences, which are too frequently but profanely urged, to make void the commandment of God, in the omission of this religious practice. If you hear any such allegations out of the pulpit, detest them the rather, that any act of religious worship should be spoken against in the place where whatever tends to the honour of God should be magnified and advanced.

6. That you may not be tired with the length of the Divine Service, consider, 1, the great variety of its several parts, as consisting of Prayers and Praises, Confessions, Thanksgivings, Invitations, Lessons, Admonitions, &c., all of which are with most admirable prudence and religious wisdom so ordered, and contrived to follow each other, that so the ending of one and beginning of another, may renew and re-quicken your devotion cheerfully to join in all.

Remember, 2, Whose service it is you are a doing, and continue therein from the beginning to the end : that you may reap thy benefit of the whole office, both of the Absolution in the beginning, and of the blessing in the end, and of the *Amens* throughout.





## CHAPTER X.

MEDITATIONS AND PRAYERS AT THE BLESSED SACRAMENT.

*When you go up to Communicate.*

“COME unto Me, all ye that are weary and heavy laden, and I will refresh you<sup>d</sup>.”

Thus calleth my Saviour upon sinners. Whereunto my heart answereth, “I come, blessed Jesus;” in all humility, and deeply sensible of my sins, I now come unto Thee, to be eased of the burden of them, and to be refreshed with the sense of Thy mercy, and the truth of Thy salvation.

“My heart hath talked of Thee,” and of Thy gracious command, “Seek ye My face: Thy face, Lord, do I now seek<sup>e</sup>.”

“O hide not Thou Thy face from me<sup>f</sup>,” under the clouds of my sins; neither let the thick clouds of my transgressions hinder the light of Thy countenance from shining upon Thy servant.

d Matt. xi. 28.

e Psalm xxvii. 9.

f Psalm xxvii. 10.

*When you kneel down before the Altar.*

“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<sup>g</sup>.”

“Worthy is the Lamb That was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing<sup>h</sup>.”

OUT OF ST. CHRYSOSTOM'S LITURGY.

But I am unworthy His praise should come within my polluted lips: and much more unworthy His Precious Body and Blood should be received into my soul, through an unclean mouth.

But since He disdained not to be born in a stable, and to be laid in a manger amongst beasts<sup>i</sup>; since he vouchsafed to enter into the house of a leper<sup>k</sup>, and of a publican<sup>l</sup>, and to admit the kisses of an unclean sinner (such as I am) washing His delicate feet with her penitent tears<sup>m</sup>; O vouchsafe, most benign Jesus, to receive me also; reject me not, though a sinner, yet Thy servant; though unclean, yet penitent, and now humbling myself under Thy most mighty hand. That it may please Thee to remit, to release, to pardon all my sins, whether of knowledge or ignorance, whether by thought, word, or deed committed: that with a pure and clean soul, I may receive Thy most Precious Body and Blood.

g Rev. iv. 11.

k Matt. xxvi. 6.

h Rev. v. 12.

l Luke v. 29.

i Luke ii. 7.

m Luke vii. 38.



*Prayers out of several other Liturgies, that the devout reader may have the more choice, and fix upon the use of such as he feels most enquickening his devotion.*

## OUT OF ST. JAMES'S LITURGY.

## I.

O LORD GOD, the Bread of Heaven, and Life of the world ; I have sinned against Heaven and before Thee, and am not worthy to partake of Thy most holy mysteries ; yet vouchsafe, merciful Lord, to make me worthy by Thy grace ; that I may not receive Thy holy Body and Blood to my condemnation, but unto the remission of my sins and everlasting life. *Amen.*

## OUT OF THE R. B.

## II.

I beseech Thee, O Lord, that I may so worthily receive those sacred Mysteries of salvation, as to have Christ dwelling in my heart, and to become the Temple of the Holy Ghost.

## III.

In the spirit of humility and with a contrite heart, receive me, O Lord ; and may the sacrifice which this day I offer up unto Thee, be accepted, and please Thee, O Lord my God.

## IV.

Let not the participation of Thy Body, Lord

Jesus, which I, too much unworthy, presume to receive, be unto me for judgment, but effectual through Thy great mercy for the safeguard both of my mind and body, and for the healing of my sin-sick soul, Who livest and reignest with the Father, &c.

## OUT OF THE GREEK RITUAL.

## I.

May what we now offer up unto Thee, O Lord, be accepted, for the mercy of the universal world, for all them for whom Christ offered up Himself a sacrifice upon the Altar of the Cross, for the glory of Thy Name, and for the coming of the Holy Ghost, that He may please to visit and enlighten my heart. *Amen.*

## II.

As the offering of righteous Abel, as the sacrifice of Noah, of Abraham, of Isaac, &c., so let this our sacrifice be acceptable unto Thee, O Lord; and may the same be so worthily offered by us, and mercifully received by Thee, as when it was performed by the holy Apostles. *Amen.*

## III.

O God, the King of all, give me, I beseech Thee, true compunction, the redemption of my sins, and the amendment of my life, who am deeply immersed in bodily affections, estranged from Thee, and without hopes, but in Thy great goodness, and saving mercies, Omnipotent Jesus, Saviour and Redeemer. *Amen.*

## OUT OF THE MOZARABICK LITURGY.

## I.

May the sacrifice we now offer up unto Thy Divine Majesty be effectual for the pardon of all our offences, for the establishment of the holy Catholic and Apostolic faith, and for all who religiously profess the same, through Jesus Christ, &c.

## II.

Bearing in mind continually the holy Catholic Church, we pray that the Lord may be pleased to be propitious hereunto; and by the increase of faith, hope, and charity, to enlarge its limits. We likewise remember all them that are fallen, all that be in captivity, the infirm and sick, the stranger, the fatherless, and widow, that the Lord would in mercy look upon them, restore, redeem, heal, comfort, and relieve them all, through Jesus Christ, &c.

## III.

O Holy Trinity, the Storehouse of blessings, vouchsafe to bless, confirm, and strengthen us, (all here present before Thee :) deliver us from the day of condemnation, and let us not be confounded when we shall appear before Thee, and in the presence of Thy holy Angels: but make us joyful in Thy Resurrection, blessed Jesus. Keep the soul of Thy servant the King; and let grace and peace, charity and humility, flourish in his days, through Jesus Christ, &c.

## IV.

Grant, O Lord our God, that we may receive the Body and Blood of our Lord Jesus Christ, to obtain the remission of all our sins, and to be replenished with Thy holy Spirit, Who livest and reignest, Father, Son, and Holy Ghost, one God over all, blessed for ever.

## OUT OF THE ÆTHIOPIC LITURGY.

## I.

Holy, Holy, Holy, thrice Blessed, Ineffable Lord, grant me to receive the blessed Body of my Redeemer, not unto judgment, but to all fruitfulness in good works, according unto Thy will : and that such fruits may remain to Thy glory. Quicken us in Thee to do Thy will. In faith we call Thee Father, and pray, " Thy Kingdom come, Hallowed be Thy Name " in us and by us ; for Thou art most powerful, praiseworthy, and glorious : to Thee be glory for ever. *Amen.*

## II.

O God, the Governor of souls, the Guide of the holy, and the Crown of the just : open mine eyes now to see Thee, mine ears always to hear Thee, and mine heart to receive Thee. O give me a clean heart, and renew a right spirit within me. And after of Thy great grace Thou hast satiated my soul with Thy blessed Body and Blood, give me to understand both Thy greatness and Thy goodness, and grant

that Thy holy will may ever be done in my soul :  
For Thine is the Kingdom, O Lord ; glory and blessing  
be to God the Father, Son, and Holy Ghost, for  
ever. *Amen.*

## OUT OF THE ENGLISH LITURGY.

## III.

Grant me, blessed Lord, so to eat the flesh of  
Thy dear Son Jesus Christ, and to drink His Blood,  
that my sinful Body may be made clean by His most  
holy Body, and my soul washed in His most Precious  
Blood ; that I may evermore dwell in Him, and He  
in me. *Amen.*

*Upon the approach of the Priest with the consecrated  
Elements.*

## I.

Come, Holy Jesus, come, and take possession of  
my soul ; purify it with Thy Precious Body and  
Blood, empty it of all filthiness both of flesh and  
spirit ; that it being fitted for Thy habitation, it may  
please Thee to abide with me for ever.

## II.

But I am unworthy Thou shouldest come under  
my roof, which is ruinous and unclean ; but to Thee,  
O Thou Lover of souls, I humbly make my address  
for the repair and purification of my soul.

## III.

I believe and I confess Thee, the blessed Jesus Christ, the Son of the living God, Who camest into the world to save sinners, whereof I am chief.

*When the Priest offers thee the holy Bread, say softly with him,*

OUT OF THE GREEK RITUAL,

“The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life.”

Then answer audibly, *Amen*°.

*So likewise when the Cup of Blessing is offered to you, say in your heart, with the greatest devotion that possibly you may,*

“The Blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life.”

Answering audibly, *Amen*°.

And because this Holy Communion requireth from us the greatest charity we can express, it would be highly religious thus to pray for every communicant, saying *Amen* to the words of the Priest, when he gives the Sacrament to any one as well as to yourself.

o Dicit tibi Sacerdos, Corpus Christi et tu dicis, Amen, h. e. Verum Quod confitetur lingua, teneat affectus. Ambr. de Sac. l. 4 c. 5.

p Universa Ecclesia, accepto Christi sanguine, dicit, Amen. Aug. Resp. ad. Oros. q. 49. Cyr. Heiros. Cat. Myst. 5.

And this act of your charity in praying for others, will render your own prayers and services the more holy and acceptable to God, and effectual to your soul's health. For he that prays for himself alone, reaps only the slender benefit of his own single devotion: but whoso devoutly prays for others, reaps the fruits of the prayers of others; which is the great benefit of the Communion of Saints.

*After you have received the consecrated Bread.*

The Bread which I have now taken, is the Bread which came down from Heaven, and giveth life unto the world.

O that I may now feel its efficacy, enquickening and inflaming my soul with the heavenly ardours of divine love, having all my affections set upon things above, and not upon things below. May this Bread be to my soul the staff of strength, whereby I may vanquish all the assaults of the devil, the world, and the flesh, and continue my Lord's faithful servant and soldier unto my life's end. *Amen.*

*After the Cup received.*

O that this precious Blood of my dear Redeemer may be now both the purification and nourishment of my soul, the seal of my pardon and peace with God, and the pledge of mine inheritance in Heaven.

*After both.*

I.

May this Blessed Sacrament I have now received (though much unworthy of so great a mercy) seal to my soul both pardon and peace : and now being made whole, I may sin no more. *Amen.*

II.

Grant, Holy Jesus, that as I have now received in faith Thy precious Body and Blood, veiled under the species of Bread and Wine, I may hereafter behold Thy blessed face reveiled in Heaven, to eat and drink with Thy holy Angels and Saints in their mansions of bliss ; where they are satisfied with the fulness of the most ravishing delights in the beatifical vision of the Thrice-Blessed Trinity, Father, Son, and Holy Ghost : of Whom, and through Whom, and in Whom are all things, and to Whom be all glory for ever. *Amen.*

OUT OF THE GREEK RITUAL.

We give Thee thanks, good Lord, the Benefactor of our souls, that Thou hast this day made us worthy of Thy celestial and immortal mysteries. Vouchsafe, O Lord, to confirm us in Thy fear, to preserve our life, to secure our paths, and to guide our feet in the way of peace. *Amen.*

THE SONG OF SIMEON.

1. Lord, now lettest Thou Thy servant depart in peace, according to Thy word,
2. For mine eyes have seen Thy Salvation,



3. Which Thou hast prepared before the face of all people,

4. To be a light to lighten the Gentiles, and to be the glory of Thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

MEDITATIONS WHILST OTHERS ARE COMMUNICATING.

“The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers; though he be not cleansed according to the purification of the Sanctuary<sup>a</sup>.”

Blessed are they who dwell in the house of the Lord, and are fed though it be but with the crumbs that fall from His Table.

*The thirty-fourth Psalm is in the Apostolical Constitutions, and in St. Chrysostom's Liturgy, appointed to be at this time devoutly prayed.*

1. I will alway give thanks unto the Lord: His praise shall ever be in my mouth.

2. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3. O praise the Lord with me, and let us magnify His Name together.

4. I sought the Lord, and He heard me: yea, He delivered me out of all my fear.

5. They had an eye unto Him, and were lightened: and their faces were not ashamed.

6. Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7. The Angel of the Lord tarrieth round about them that fear Him, and delivereth them.

8. O taste and see how gracious the Lord is : blessed is the man that trusteth in him.

9. O fear the Lord, ye that are His Saints : for they that fear Him lack nothing.

10. The lions do lack, and suffer hunger : but they who seek the Lord, shall want no manner of thing that is good.

11. Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12. What man is he that 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 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 of the righteous : but the Lord delivereth him out of all.

20. He keepeth all his bones ; so that not one of them is broken.

21. But misfortune shall slay the ungodly : and they that hate the righteous, shall be desolate.

22. The Lord delivereth the souls of His servants : and all they that put their trust in Him, shall not be destitute.

Glory be to the Father, &c.

As it was in the beginning, &c.

*The Prayer.*

I.

May the praise of the Lord be ever in my mouth : and let us all magnify His Name together, who do now taste and see how gracious the Lord is ; for He hath heard our prayers, enlightened our minds, delivered us from all our fears, and from all those troubles whereunto our sins had made us liable.

II.

And O, that the sweet taste of our gracious Lord, in this Blessed Sacrament of His Body and Blood, may have its proper influence upon all the affections of our hearts, and actions of our lives ; that we may henceforth and for ever eschew evil, and do good ; being fruitful in all the good works of righteousness and true holiness, from whence ensue eternal peace and happiness, through Jesus Christ, &c.

“I have sworn,” vowed in my Baptism, and now again renewed the same vow, “and am steadfastly purposed to keep Thy righteous judgments<sup>r</sup>.”

“I am Thine;” even now solemnly devoted Thine, steadfastly resolved Thine: “O save me, for I have sought Thy commandments<sup>s</sup>.”

“O hold Thou up my goings in Thy paths, that my footsteps slip not<sup>t</sup>.”

O hold Thou up my goings in Thy paths, “that I may daily perform my vows<sup>u</sup>.”

r Psalm cxix. 106.

t Psalm xvii. 5.

s Psalm cxix. 94.

u Psalm lxi. 8.





## CHAPTER XI.

PSALMS OF PRAISE AND THANKSGIVING AFTER THE HOLY COMMUNION.

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### PSALM CIII.

PRAISE the Lord, O my soul : and all that is within me, praise His holy Name.

2. Praise the Lord, O my soul ; and forget not all His benefits :

3. Who forgiveth all thy sins, and healeth all thy 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 the eagle.

6. The Lord executeth righteousness and judgment for all them that are oppressed with wrong.

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 always 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 wickedness.

11. For look how high the Heaven is, in comparison of the earth : so great is His mercy also towards them that fear Him.

12. Look how wide also the east is from the west : so far hath He set our sins from us.

13. Yea like as a father 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.

18. Even upon such as keep His covenant, and think upon His Commandments to do them.

19. The Lord hath prepared His seat in Heaven : and His Kingdom ruleth over all.

20. O praise the Lord, ye Angels of His, ye that excel in strength : ye that fulfil His Commandments, and hearken unto the voice of His words.

21. O praise the Lord, all ye His hosts : ye servants of His that do His pleasure.

22. O speak good of the Lord, all ye works of His, in all places of His dominion. Praise Thou the Lord, O my soul.

Glory be to the Father, &c.

As it was in the beginning, &c.

## I

It is not within the power of all the faculties of my soul, worthily to praise the Lord, for that He hath now satisfied my mouth with the good things of Heaven; He hath forgiven me all my sins, and healed the diseases of my soul; He hath renewed my strength as an eagle, to mount my soul unto Heaven upon the sacred wings of holy faith, firm hope, fervent charity, and by the virtue of that Celestial food I have now received.

## II.

How great is the goodness, and how great is the mercy of the Lord, Who hath not dealt with me after my sins, nor rewarded me according to my wickedness! But as a father pitieth his own children, so merciful is the Lord, and hath compassion upon the work of His own hands, and whom He hath framed after his own Image, frail and sinful though we be.

## III.

But since through the weakness and frailties of my mortal nature I cannot praise the Lord as becometh His eminent grace and greatness; may my defects herein be supplied with the Hallelujahs of Angels and Archangels, and all the company of Heaven. And it is the exultation and joy of my heart, that these Celestial Spirits cease not day and night, saying, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory: Glory be to God on high." *Amen.*

“Blessed be the Lord God, even the God of Israel, Who only doeth wondrous things.”

“And blessed be the Name of His majesty for ever, and all the earth shall be filled with His majesty.” *Amen, Amen.*

*The following Hymn of Ananias, Azarias, and Misael, is in some Liturgies prescribed to be used after the Blessed Eucharist.*

Tres pueri jussa Regis missi sunt in fornacem, non timentes flammam ignis; at dicentes, Benedictus es, Domine: Hallelujah.

1. “O all ye Works of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.” By this rhetorical invocation upon all creatures, we stir up our minds, in, by, and for them all, to praise the Lord.

2. “O ye Angels of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.” The Angels are called morning-stars, for the light of their understanding, which most eminently shines in their praises of the Lord, begun in the very morning of the Creation, and continued to all eternity<sup>a</sup>.

3. “O ye Heavens, bless ye the Lord, praise Him, and magnify Him for ever.”—“The Heavens declare the glory of God, and the firmament showeth His, &c<sup>b</sup>.”

4. “O ye Waters that be above the Firmament, bless ye the Lord, praise Him, and magnify Him for ver.”



All creatures, even the most irrational, do praise the Lord. 1. By excitement; in that the consideration of their vast number, and distinct nature, their beauty and variety, their use and excellency, their instincts and operations—do excite all Angels and all men to revere the power, to admire the wisdom, to adore the greatness, to love the goodness, and to be ravished with the perfections of the Lord, which do so eminently appear in all the works of His hands<sup>c</sup>. 2. By obedience; in that all created beings do regularly obey the law imposed upon each, both according unto, and sometimes against their natural inclinations: as in the example of these three children in the fiery furnace, not consumed, which is at large declared<sup>d</sup>. 3. By the benefit and comfort we receive from them; which is therefore particularly to be considered upon the mention of every creature, that in and for each we may with the more alacrity and devotion praise the Lord.

5. “O all ye Powers of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.

6. “O ye Sun and Moon, bless ye the Lord, praise Him, and magnify Him for ever.

7. “O ye Stars of Heaven, bless ye the Lord, praise Him, and magnify Him for ever.

8. “O ye Showers and Dew, bless ye the Lord, praise Him, and magnify Him for ever.

9. “O ye Winds of God, bless ye the Lord, praise Him, and magnify Him for ever.

c Rom. i. 19, 20.

d Wisd. xvi. 17, 18.

10. " O ye Fire and Heat, bless ye the Lord, praise Him, and magnify Him for ever.

11. " O ye Winter and Summer, bless ye the Lord, praise Him, and magnify Him for ever.

12. " O ye Dews and Frosts, bless ye the Lord, praise Him, and magnify Him for ever.

13. " O ye Frost and Cold, bless ye the Lord, praise Him, and magnify Him for ever.

14. " O ye Ice and Snow, bless ye the Lord, praise Him, and magnify Him for ever.

15. " O ye Nights and Days, bless ye the Lord, praise Him, and magnify Him for ever.

16. " O ye Light and Darkness, bless ye the Lord, praise Him, and magnify him for ever.

17. " O ye Lightnings and Clouds, bless ye the Lord, praise Him, and magnify Him for ever.

18. " O let the Earth bless the Lord, yea, let it praise Him, and magnify Him for ever.

19. " O ye Mountains and Hills, bless ye the Lord, praise Him, and magnify Him for ever.

20. " O all ye Green things upon the Earth, bless ye the Lord, praise Him, and magnify Him for ever.

21. " O ye Wells, bless ye the Lord, praise Him, and magnify Him for ever.

22. " O ye Seas and Floods, bless ye the Lord, praise Him, and magnify Him for ever.

23. " O ye Whales, and all that move in the Waters, bless ye the Lord, praise Him, and magnify Him for ever.

24. "O all ye Fowls of the Air, bless ye the Lord, praise Him, and magnify Him for ever.

25. "O all ye Beasts and Cattle, bless ye the Lord, praise Him, and magnify Him for ever.

26. "O ye Children of Men, bless ye the Lord, praise Him and magnify Him for ever." After all the works of the Lord, man is excited to praise Him, Who made all things for man, and man for His praise in the use and consideration of them.

27. "O let Israel bless the Lord, praise Him, and magnify Him for ever." But the Church and people of God are most specially bound to praise God in His works, as to Whom alone they are sanctified in their use, both natural and Divine.

28. "O ye Priests of the Lord, bless ye the Lord, praise Him, and magnify Him for ever.

29. "O ye Servants of the Lord, bless ye the Lord, praise Him, and magnify Him for ever." It is the constant and common work both of the Priests and People of God, in His Church militant.

30. "O ye Spirits and Souls of the Righteous, bless ye the Lord, praise Him, and magnify Him for ever." And of His Saints in His Church triumphant to praise the Lord<sup>e</sup>.

31. "O ye Holy and Humble Men of heart, bless ye the Lord, praise Him, and magnify Him for ever." The humble are encouraged to praise the Lord, because "He hath respect to the lowly: but as for the proud, He beholdeth them afar off<sup>f</sup>."

e Psalm lxxxiv. 4.

f Psalm cxxxviii. 6.

32. "O Ananias, Azarias, and Misael, bless ye the Lord, praise Him, and magnify Him for ever." They who have received any signal deliverances, are engaged to be the more frequent and fervent in praising the Lord, for their redemption both general and particular.

Glory be to the Father, &c.

As it was in the Beginning, &c.

*The Prayer.*

O GOD, Who didst miraculously assuage the fury of the fiery furnace, that it touched not to harm Thy three servants when cast thereinto; vouchsafe to allay all exorbitant heat of concupiscence in my heart: let not any vicious fires inflame my affections: but quench them all, through faith in the Blood of my dear Redeemer, and by the sweet influences of Thy holy Spirit, the breath of Heaven: and so shall my soul bless Thee, and praise Thee, and magnify Thy holy Name for ever. *Amen.*

Blessed be the holy and undivided Trinity, now and for evermore. *Amen,*





## MEDITATIONS

UPON THE DWELLING OF GOD IN THE HEARTS OF HIS PEOPLE.

THERE be many well-meaning persons, who deceive themselves with a vain and groundless confidence, that they are the Temples of the Holy Ghost : and that Christ dwelleth in them after a more special manner than in others, who perhaps are better than themselves. And this comes to pass, in that such persons, through use and custom, have got the habit of speaking religiously, and that long, and much ; whether by way of preaching or praying, wherewithal they are very much affected, both in themselves, and in all those who have the same faculty of volubility and boldness of speech in godly discourses and other acts and offices of piety.

That all such persons, and all who desire to be blessed with the dwelling of God in their hearts, in deed and in truth, without any deceit or false imagination of such a grand Celestial blessing, they must impartially examine, and seriously weigh two things ; which I conceive very useful to be added as a corollary to the former treatise of self-examination.

1. It is to be examined and considered, how the heart of every true Christian is to be prepared and

disposed for the peculiar reception and entertainment of the Divine Presence.

2. What are the infallible workings, issues, and effects of God's special Presence in the heart, by which only it is discernible.

As to the first, it is a maxim in nature, That every thing is either more or less received, according to the disposition and qualification of the receiver.

Those qualifications of human souls, which fit them for the habitation of the Divine Majesty, must be such as are Divine also.

And these are, 1, Faith: the which as it is the first ground and foundation of all holy and true religion, so it is the first qualification of the heart for the special Presence of Christ, "Who dwelleth in our hearts by faith<sup>f</sup>."

2. Humility, and a devout compunction of heart: "Thus saith the Lord, I will dwell with him that is of an humble and contrite spirit<sup>g</sup>."

3. Innocence, and purity of spirit: "Blessed are the pure in spirit, for they shall see God<sup>h</sup>." And if none (saith Aug.) but the pure in spirit shall see God, then surely none but such shall enjoy His Presence: "For into a malicious soul Wisdom shall not enter, nor dwell in the body that is subject unto sin<sup>i</sup>."

4. Charity, or divine love, which is the life of a true faith; "for faith worketh by love<sup>k</sup>," viz.,

f Eph. iii. 17.

g Isa. lvii. 15.

h Matt. v. 8.

i Wisd. i. 4.

k Gal. v. 6.

by love to God above all, and by love to thy neighbour as thyself; "God is love; and he who dwelleth in love, dwelleth in God, and God in him!."

5. Obedience to the commands of Christ, which is inseparable from the true love of God; "If any 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<sup>m</sup>."

This promise being in the plural number expressed, implies the soul thus divinely qualified, to be the dwelling-place of all the Three Persons of the blessed Trinity; the First Person as a Father, the Second as a Brother, the Third as a Spouse to the sanctified soul: wherein God the Father dwells by "adoption and grace;" God the Son, by "redemption and peace;" God the Holy Ghost, by "illumination and holiness:" and all Three inhabit such blessed souls as their Temple, "which is the habitation of God's holiness, and the place where His Honour dwelleth<sup>n</sup>."

The soul thus honoured and beautified with the Celestial Presence of the Triune God, transcends both in dignity and beauty the very utmost glory of the Heavens themselves: not the brightness of the sun, nor the lustre of the moon, nor the sparkling splendour of the stars, nor any thing within or under the cope of Heaven, can equal such a soul in excellency and honour. Therefore said our Lord, "What shall it profit a man to gain the whole world and lose his own soul?" implying the soul that is sanctified

l 1 John iv. 16.

m John xiv. 23.

n Psalm xxvi. 8.

o Matt. xvi. 26.

by the Divine Presence, to exceed in value the whole world besides.

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MEDITATION I.

THAT I may be qualified, and my soul fitted and disposed for the entertainment of her Lord, it highly concerns me to consider what course I must take, and to whom I must have recourse for assistance, and for a blessing upon my desires and endeavours herein.

“Call now, if there be any that will answer thee, and to which of the Saints wilt thou turn<sup>r</sup>?”

“O Thou that hearest prayer, unto Thee shall all flesh come<sup>q</sup>.”

It is from Thee, O Lord, and by Thee alone, that my soul must be fitted and disposed for Thee.

Those graces that render the souls of men capable of Thy joyful Presence, do not naturally spring and grow therein. Thy sacred Image at first enstamped in my soul, is so defaced and deflowered by original corruption, as renders her incapable of any good and perfect gift, but what “descends from above, from the Father of lights<sup>r</sup>.”

Thou, O Lord, hast in some measure enriched my soul with the precious jewels of faith, hope, and charity; and I am hereby encouraged further to beg the increase and more enlivening of my faith, the

p Job v. 1.

q Psaim lxxv. 2.

r James i. 17.



strengthening and more confirming of my hope, and that my charity may be inflamed with greater and more and more celestial ardours, to the extinguishing of all the false fires of terrene affections: and even thus qualified, I most humbly acknowledge myself unworthy Thou shouldest come under my roof; but alas! I should then be most miserable whilst destitute of Thy Presence with me.

And therefore in all humility, with all reverence and godly fear, with an entire submission and devotion of myself to Thy good pleasure, I do now open the door of my heart, that it may please Thee to enter and take possession, and abide with Thy servant for ever, so may I triumphing say, "The Lord is my Light, and my Salvation, whom then shall I fear? The Lord is the strength of my life, of whom then shall I be afraid?" "When the wicked, even mine enemies and my foes come upon me to eat up my flesh, they stumbled and fell."

It is not all the temptations and assaults of any sort of enemies, ghostly or bodily, can in the least prevail to my harm, whilst I enjoy "the Lord for my strong Rock and Defence, my Saviour, my God and my Might, in Whom I will trust the Horn also of my salvation, and my Refuge."

"There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling," whilst I "dwell under the defence of the Most High, and abide under the shadow of the Almighty."

Or how can I fear the want of any thing that concerns my being or well-being, my life, my health, my happiness, whilst He vouchsafes His Presence with me, Who is the Life and Light of the world, and the Fountain of salvation; with “Whom is the well of life, and in Whose light we shall see light<sup>w</sup>.”

“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.

“Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me<sup>x</sup>.”

And now may I not in all humility demand of my Blessed Lord, Where was Thy dwelling-place, before it pleased Thee to condescend so low as to take up Thy abode in my heart?

It was “high and holy, the habitation of eternity<sup>y</sup>,” dwelling in Thyself, and in the fulness of Thine own perfections most perfectly happy.

It was I, poor miserable creature, that could not live without Thee, nor enjoy the least glimmering of true consolation, but in the light of Thy Presence with me.

“Whom have I in Heaven but Thee? and there is none upon earth that I desire in comparison of Thee<sup>z</sup>.”

All that I enjoy besides my God, is contemptible and vile, and fills not my desires, satiates not the

w Psalm xxxvi. 9.  
z Psalm lxxiii. 24.

x Psalm xxiii. 1—4.

y Isaiah lvii. 15.

thirsting of my heart, allays not the famine of my soul, which being stamped after the image of her Creator, is not, cannot be satisfied with the greatest fulness of created beings.

“My heart and my flesh fainteth<sup>a</sup>.” My flesh will soon corrupt and cease to be the burden of my soul, and my heart will be swallowed up of horror and despair, “but that God is the strength of my heart, and my portion for ever.”

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## MEDITATION II.

How and after what manner God vouchsafes especially to dwell in the hearts of His people, to the abounding of their consolation, and endless happiness, can be no otherwise known, but by the influence and operations of His Presence; as fire by its heat, the sun by its light, the tree by its fruit, and the cause by its effects.

The great and general end of this Divine Presence, is to regenerate and assimilate the spirit of man to the Holy Spirit of God; to render the carnal mind spiritual; the earthly to become a Heavenly-minded soul; to mould that nature, which is in itself merely human, into a Divine and Celestial temper, or, in the words of the Apostle, to be “made partakers of the Divine nature<sup>b</sup>.” As for instance:

1. “God is light, and in Him is no darkness at all:” and such are all the blessed souls in whom He

a Psalm lxxiii. 25.

b 2 Pet. i. 4.

c 1 John i. 5.

resides, they “are children of the light and of the day, not of the night and of darkness<sup>d</sup>.”

Their understandings are enlightened to know God, both in the perfections of His nature, and in the ways of His service: The several parts of Whose Divine Service, are no other but the several ways of man’s salvation; and this salvation is attained in the imitation and representation of the Divine perfections: “Be ye therefore perfect, as your Father Which is in Heaven is perfect.”

This light of the faith of God’s elect, is not hid under a bushel, but shines before men, in all the good works of soberness, righteousness, and godliness, to the glory of God, the Father of lights<sup>e</sup>.

2. “God is a consuming fire;” and accordingly the souls possessed by Him, are purged as with fire, from the sordid dross and dregs of all brutish affections, and irrational appetites, and from whatsoever is offensive to the eyes of God’s Majesty.

Their desires are purified as by fire, from all sloth and negligence, and quickened in the ways of righteousness and life.

Their hearts are inflamed with the sacred fires of Divine love, of a holy discreet zeal, and fervent devotion in their prayers unto God, and praises of Him.

And as fire imprints its own nature upon every thing it seizeth upon; so doth the Lord conform the soul He possesseth into His own likeness and Divine perfections.

d 1 Thes. v. 5.

e Matt. v. 48.

f Matt. v. 16.

3. "God is the Fountain of living waters<sup>g</sup>;" and where He especially dwells, He allays the heat of carnal concupiscence, subdues the inordinate love of riches, quenqueth the fires of strife and contention, of blind zeal and faction, of malice and hatred, envy, and every exorbitant lust, as being Himself the full satisfaction of all the vast desires of the immortal souls.

4. "God is all purity and holiness, goodness and mercy, justice and truth," and, in a word, the summary of all perfection and felicity; and therefore all those happy souls wherein He dwells, are pure as He is pure, merciful as He is merciful, righteous and just, good, gracious, and long-suffering; "forgiving one another, even as God for Christ's sake hath forgiven you<sup>h</sup>."

It is thus the decayed Image of God in the souls of men is renewed; it is thus the sons of men are regenerate and born again, and become the sons of God, "being followers of God as dear children," by imitating the perfections, and representing the excellencies of the Godhead, in the innocence and purity, piety and charity, both of the heart and of the life, fulfilling that all-perfect rule of Christian perfection, "Ye shall be holy, for I the Lord your God am holy<sup>i</sup>."

g Jer. ii. 13.

h Eph. iv. 32.

i 1 Pet. i. 16.

## MEDITATION III.

HOLY BREATHINGS OF THE DEVOUT SOUL AFTER GOD.

“As the hart,” hunted and wearied, “panteth after the water-brooks,” for refuge and refreshment; “so my soul,” in her weary pilgrimage here upon earth, “longeth after Thee, O God”: in Whom the weary find rest, and the persecuted succour and support.

“My soul is athirst for God, even for the living God,” the Fountain of living waters, even of all the most full satisfactions and consolations of life and immortality.

“When shall I come to appear before the Presence of God?”

O my God, when will that happy hour come, when I shall be satisfied with Thy Presence, when I shall love Thee with the most seraphic fervour, worship Thee with the greatest devotion and reverence my soul can exhibit, wherein I shall fear and adore Thee, serve and praise Thee with all my might, which is my most earnest desire and bounden duty?

When will that happy hour come, wherein I shall so truly die unto the world, and die unto myself, that I may solely and wholly live unto God? that my God may be my all, and in all, even all my hope and desire, all my joy and delight, my Glory and my Worship, my Light and my Life, my Strength and my Health,

my Defence and my Shield, my Leader and my Guide; so as that I neither eat or drink, sleep or wake, move or act any thing, having not my eyes fixed first upon Heaven for direction and a blessing therein?

Until this happy hour come, I must not hope to enjoy any true, solid contentment, which is not attainable but in the presence of God.

And whilst I rove and ramble in my imaginations and desires after any the exterior consolations of the creature, I meet with nothing but disappointments of my hope, with perpetual inquietude and perturbation, which they shall never want, who think they can be happy without Thee my God.

## II.

“As for me, I will behold The presence in righteousness<sup>m</sup>.” I cannot otherwise hope, but in righteousness to enjoy the Presence of my God; “for He is of purer eyes than to behold iniquity.”

Awaken, blessed Lord, awaken my soul from off the soft bed of carnal security, and of all slothfulness and negligence: that I may be both entirely and zealously devoted to thy service, in all the powers and parts, faculties and appetites, affections and actions both of my soul and body, resolving rather to die a thousand deaths than wilfully to transgress any of Thy most holy laws; and to die in earnest, if occasion be offered, for the honour of Thy Name, Which is Great, Wonderful, and Holy.

O may I thus, may I resolvedly thus, steadfastly thus, “ behold Thy Presence in righteousness ; and when I awake up after Thy likeness, I shall be satisfied with it.”

### III.

“ O God, Thou art my God<sup>n</sup>,” and my all, even all that I am, and all that I have, and all that I hope to be or to enjoy. “ Early will I seek Thee :” in the morning of the day, in the morning of my life, in the morning light of Divine grace, whereby I am excited both early and late to seek Thee.

“ My soul thirsteth for Thee, my flesh also longeth after Thee<sup>o</sup> :” that my flesh being subject to the spirit, both soul and body may rejoice in Thee ; not in the world, for that is “ a barren and dry land where no water is ;” affording no waters of consolation, but such as clog and cloy, but allay not the thirst of the soul. Therefore,

“ Thus have I waited for Thee in holiness<sup>p</sup> :” and O that I could wait for Thee, and wait upon Thee, with such separate affections from all sensuality and earthiness, that I might “ behold Thy power,” which is chiefly manifested in showing mercy and pity ; and Thy glory, even the glory of Thy grace here, which leads to eternal glory hereafter.

“ For Thy loving-kindness is better than life itself<sup>q</sup>.” It is all the joy and comfort of my life, without which, my life of nature is but a living death,

n Psalm lxiii. 1.

o Ver. 2.

p Ver. 3.

q Ver. 4.



and my life of grace without any quickening vigour. In the mean time, “my lips shall praise Thee;” and this is an effect of Thy loving-kindness, moving my heart to dictate to my lips to praise Thy Name.

“Blessed is the people, O Lord, that can rejoice in Thee; they shall walk in the light of Thy countenance.

“Their delight shall be daily in Thy Name: and in Thy righteousness shall they make their boast.

“For Thou art the glory of their strength: and in Thy loving-kindness thou shalt lift up our horns.

“For the Lord is our Defence: the holy One of Israel is our King<sup>r</sup>.”

“O save Thy people, and give Thy blessing unto Thine inheritance: feed them, and set them up for ever<sup>s</sup>.”

“Our Father, Which art in Heaven, &c.

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## MEDITATIONS

### UPON UNITY IN THE PUBLIC WORSHIP OF GOD.

1. “SUCH as be truly members of Christ’s Mystical Body, the holy Catholic Church, do conceive that they ought to be unanimous in the service of God, as the only way upon earth to partake of the benefits of the Communion of Saints.

2. “That we should all join in prayers unto God, after one way, and one manner, is not only command-

<sup>r</sup> Psalm lxxxix. 16—19.

<sup>s</sup> Psalm xxviii. 10.

ed by our Lord, Matthew vi. 9, but also in the use of the same words, Luke xi. 2, whereunto also we are admonished, Rom. xv. 6, that “ye may with one mind and with one mouth glorify God even the Father of our Lord Jesus Christ.”

3. It is observable by sad experience, that variety of prayers in public, by Ministers of the same Church, hath bred and so doth still foment variety in opinions : and various opinions in religion have bred such a contrariety of affections, as hath dissolved all the bonds of Christian charity.

4. Under the sad pressure of this schism we have a long time groaned and been brought even to the last gasp of expiration : nor can we hope to have the still bleeding wounds of our divisions healed (whatever other remedies may be prescribed) till waiving that fondness which most men have for private prayers in a public congregation, we do all join with reverence and devotion in those holy prayers, and divinely-inspired praises of God, which are prescribed, and have been practised in the Church of Christ, in all the ages thereof.

5. We cannot reasonably imagine that our various and multitudinous private prayers in public, do conduce to the more pleasing of God, Who requires no such service from us, and cannot be pleased with such prayers as are breaches of our solemn promises, when ordained Ministers of the Church : no, alas ! such prayers are not to please God, but to please men, to tickle the itching ears of men of corrupt minds : and

it is the scratching of these ears that hath brought such a scab upon the Church, as hath festered, and eaten into her bowels, and endangered the very life and being thereof.

6. We all profess to worship one God in Trinity, and this Trinity in Unity; but this we do not, nay, this we cannot do, without unity and unanimity and uniformity in our Divine Worship: but this unity is destroyed, by dividing from that sound and orthodox worship which the Church of Christ exhibits to her Lord: whilst each man advances his own private conceptions in prayer, above, if not in opposition, to the public commanded Forms.

7. God, whose very Being is Unity, is the Author and great Lover of Unity, especially in the worship of His Divine Majesty: and the devil is the author and great promoter of all division: it is his very being, as he is a devil; for he became so, by dividing from the Church of God, viz., from the Church which is now triumphant in Heaven: and therefore his instruments they are, who either in doctrine or worship divide from the true Church of Christ here militant upon earth.



## PSALM CXXXIII. PARAPHRASED.

1. "BEHOLD how good and joyful a thing it is," both profitable and pleasant, "for brethren," sons of one God the Father, and of one Church the Mother, "to dwell together in unity:" in the House of God to join as members of the same mystical Body, in the profession of the same doctrine, and practice of the same worship.

2. "It is like the precious ointment," which being composed of many rich perfumes, sent forth a most sweet odour: fitly representing that sweetness of joy and complacence which flows from the union of many hearts and voices in the service of God: "upon the head, which went down to the beard, even Aaron's beard: Aaron was a type of Christ: and the "ointment upon his head," typified the spiritual unction of Christ, our Head<sup>t</sup>, which unction of the spirit from Him descended upon His Apostles, mystically signified by the High-Priest's beard, as being nearest to the head: and from thence "went down to the skirts of his clothing," even to all the other parts and members of His mystical body: "For of His fulness we have all received, grace for grace"."

3. "As the dew of Hermon, which fell on the hill of Sion:" as both these hills become fruitful by the dew of Heaven descending on them; so the sons of Sion, or people of God, become fruitful

<sup>t</sup> Psalm xlv. 7; Heb. i. 9.

<sup>u</sup> John i. 16.

in the gifts and graces of God's Holy Spirit, through their unity and unanimity in the devout service of God; for whilst they glorify God, and with one mouth, after one way and one manner, they mightily prevail with the One only God to dwell amongst them, according to His promise<sup>v</sup>. And so it follows: "for there the Lord promised His blessing," in all assemblies thus united in the service of His Majesty<sup>w</sup>, which is undoubtedly the way to "life for evermore," which is the height and perfection of all the blessings of God in the choir of Heaven, to sing with concordant hearts and voices,

Glory be to the Father, &c.

As it was in the beginning, &c.

### *The Prayer.*

O God, Who art the Author of peace, and Lover of concord, Who makest men to be of one mind in a house, and art best pleased with the unanimous agreement of Thy people in Thy House of Prayer; that it may please Thee to rebuke that foul spirit of discord and division intermixed amongst us, which dictates the building of Babel, by the confusion of languages in our addresses to the Throne of Grace: and vouchsafe to send the Holy Ghost, the Spirit of love and unity, to unite our hearts and tongues in the public service of Thy sacred Majesty; make us all as brethren to dwell together in unity, to join in our prayers in one way and after one manner,

v 2 Cor. vi. 16.

w Matt. xviii. 19, 20.

to glorify Thee with one heart and with one mouth, that the Celestial dew of Thy blessing may descend upon us so plentifully, to bring forth the fruits of the Spirit, that we may reap in time of harvest life for evermore, through Jesus Christ, &c.









