

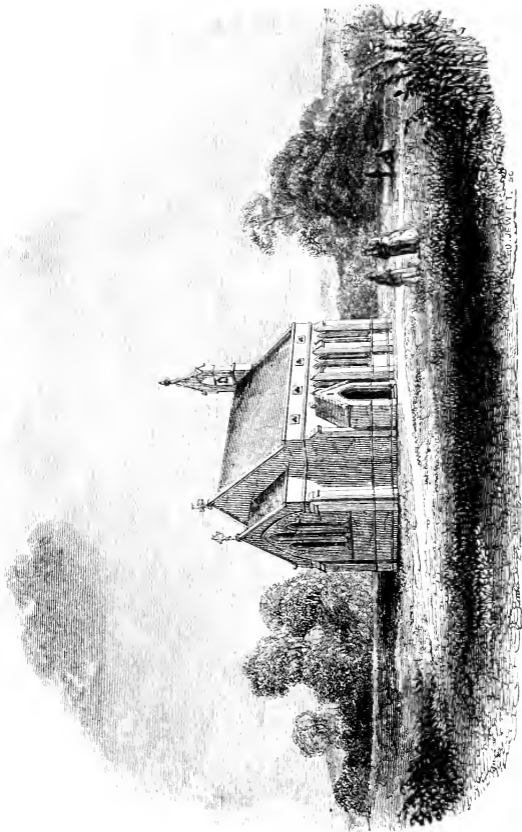


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The doctrine of prayer

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ST. JOHN'S CHURCH, TIPTON, NEAR OLNEY ST. E. RY. DIXON

THE

DOUBTLESS

BY THE RIGHT REV. FATHER IN GOD
JOHN PRIDEAUX, D.D.

BISHOP OF WORCESTER :

SOMETIME RECTOR OF EXETER COLLEGE, REGIUS PROFESSOR
OF DIVINITY, AND CANON OF CHRIST CHURCH, OXFORD.

A NEW EDITION.

TO WHICH ARE ADDED,
CERTAIN GODLY PRAYERS,
FROM EARLY EDITIONS OF

THE BIBLE
AND THE
TREATISE OF ST. ATHANASIUS
ON THE USE AND VIRTUE OF THE PSALMS.

BY
SIDNEY W. CORNISH, D.D.
LATE FELLOW OF EXETER COLLEGE, OXFORD.

OXFORD :

JOHN W. PATERSON & CO. PRINTERS

MDCCCXLI.

E V C H O L O G I A :
OR,
The DOCTRINE of
PRACTICAL PRAYING.

By the Right Reverend
Father in God,
JOHN PRIDEAUX,
Late Bishop of *Worcester.*

Being a *Legacy* left to his
DAUGHTERS in Private,
Directing them to such ma-
nifold Uses of our
Common-Prayer-Book,

As may satisfie upon all *Occasions*
without looking after New Lights
from *Extemporal Flashes.*

The second Edition corrected and enlarged.

Jer. 6. 16.

*Ask for the old paths where is the good way, and
walk therein, and ye shall find rest to your souls.*

London, Printed for *George Sawbridge*
at the sign of the *Bible* on *Ludgate Hill,*
1 6 6 0.





EDITOR'S PREFACE.

No apology is necessary for offering to the members of the Anglican Church a new edition of the following scarce and valuable Treatise on the *Doctrine of Practical Praying*, by an eminent Bishop and Confessor of her Communion. After enduring great personal privations for Conscience-sake, the venerable Author survived, but for a single year, the ruin of the Church and Monarchy, consummated by the Martyrdom of his Royal Master, and bequeathed to his surviving children this *best legacy which his ruined worldly estate could lay together for them.*

The lucid arrangement of the parts of the subject on which he treats, the abundant reference to the Holy Scriptures, and the truly

practical character of the work, will sufficiently recommend it to the Christian reader; while the touching allusions to the desolation of the Church and nation which the pious writer was even then witnessing, as his "eyes waxed dim," and the hopeful confidence in which he, nevertheless, exhorts his daughters to *hold fast by God* and *possess their souls in patience*, impart additional interest to this token of a Christian Father's love and care in death.

There have been, it appears, only two Editions of the work. Of these the second, published in 1660, is the basis of the present reprint. In preparing it for publication, the Editor has carefully revised, and considerably augmented, the Scriptural references at the foot of each page. He is also responsible for the few notes scattered throughout the volume; and has subjoined, in the form of Appendices, "*Certaine Godly Praiers to be used for sundry purposes,*" and "*A Treatise made by Athanasius the Great concerning the use and vertue of the*

Psalmes :" which are now rarely to be met with, although referred to by Bishop Prideaux, as works in every person's hands, at the time he wrote.

It is not the least favourable sign of the improved feelings of the age in which our lot is cast, to find Christian Householders recurring to those Liturgical Forms of Devotion, suggested by our Right Reverend Author in his admirable Chapter on Household Prayer (Page 93—103) : and, amid many recent selections for that purpose, the Editor avails himself of this opportunity of singling out "*Liturgia Domestica*" by Mr. Arthur Acland, as breathing a truly Catholic Spirit of Devotion, and supplying every reasonable variety of Forms of Prayer from the authorized volume of our Scriptural Liturgy.

It is intended, by God's blessing, to follow up the present work with a reprint of "*The Doctrine of Conscience*," by the same Author. Any profits, arising from either publication,

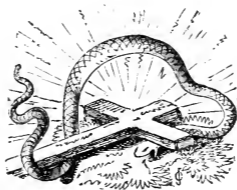
will be added to the Fund for the Building and Endowment of the Church ^a and School of St. John the Apostle and Evangelist, at Sipton, in the parish of Ottery St. Mary, and Diocese of Exeter.

SIDNEY W. CORNISH.

King's School,

Ottery St. Mary.

^a Consecrated April 29th, 1840.





TO MY DAUGHTERS

SARAH HODGES^a,

AND

ELIZABETH SUTTON^b.

DEAR DAUGHTERS,

After the expiration of three score and ten years (the ordinary date by Moses^c allotted to man's life) finding weakness with age to creep upon me, and summoning me continually

^a "Sarah was the wife of William Hodges, Archdeacon of Worcester, and one of the Vicars of Bampton in Oxfordshire, and Rector of Ripple in Worcestershire." *Prince's Worthies of Devon.* (Ed.)

^b "Elizabeth married Dr. Henry Sutton (son of William Sutton, D.D. Chancellor of Gloucester) Rector of Bredon in Worcestershire. The Bishop died at his house 20th July, 1650," (*Prince*) "leaving his children *no legacy, but pious poverty, God's blessing and a father's prayers*, as it appears by his last Will and Testament." *Walker's Sufferings of the Clergy.* (Ed.)

^c Psalm xc. 10.

to prepare for a change : I have often bethought myself what legacy of my love I might best leave unto you, being the only survivors of the nine^d children that God had blest me with, by your long since deceased mother. Silver and gold have I none^e (as I may well profess with the Apostle^f) and you know it too well. But what is all worldly pelf to that treasure and jewel, to purchase which we should be happy to part with all that we have ^g ?

My education^h (as 'tis well known) and course

^d Two of his sons held commissions in the King's service; the elder of whom, Colonel William Prideaux, fell in the battle of Marston Moor. His other children died in their infancy.

^e "Being guilty of two unpardonable crimes in those days, of being a Bishop, and of adhering faithfully to the cause of distressed Majesty in Charles the First; he was persecuted and ejected by the prevailing party of the times, whereby he was reduced to such straights as to sell his household goods, nay! his very library." *Prince's Worthies of Devon.* (Ed.)

^f Acts iii. 6.

^g Matt. xiii. 44—46.

^h He is said to have at first filled a menial office in Exeter College, of which he was afterwards elected Rector. (1612.) He was also Regius Professor of Divinity and Canon of Christ Church, and his reputation was so great, that his College "flourished in his time more than any house in the University." After filling the Divinity chair for the space of twenty-seven years, he was consecrated Bishop of Worcester. (1641.) (Ed.)

of life hath not led me to make you great in this world; if it induce you to be good, and fit you for an heavenly inheritance, it is all that I aim at; and the utmost from me you can expect.

Your mother was known to be a religious and modest matron in all the course of her life; extraordinarily addicted to Prayer. A sampler from whom I exhort you to take, especially in that behalf. To which purpose I have framed these ensuing directions, to set you onward. I make no doubt but your loving husbands will herein be my seconds; whom those that know, must confess to be learned, pious and painful ministers; and I think you happy to have met with such, above divers that hold themselves of a higher pitch in the world. You know who protesteth he had rather be a doorkeeper in the house of his Godⁱ than to bear a greater sway in more esteemed mansions, and intimates the sparrow and swallow's condition, almost to be envied at, that have admittance to nestle and lay their young so near God's altar. Besides, your names should mind you of good old Sarah in the

ⁱ Ps. lxxxiv. 3. 10.

Old Testament, and Elizabeth in the New, what excellent patterns you have to follow. And when you read that Timothy (St. Paul's famous pupil, and first Bishop of Ephesus) had the first ground of his Catechism, from his grandmother Lois, and mother Eunice^k; you should cast about, how you might perform the like to your little ones, whom God hath blest you with abundantly: that your sons may grow up as the young plants, and that your daughters may be as the polished corners of the Temple^l; plants growing to trees, that will bring forth seasonable fruit, and corner stones that will hold together, and set forth a building.

To conclude, I may not omit one passage of that famous Martyr^m, Dr. Rowland Taylor (which you should take the more with you, because by your mother you are lineally descended from him) the chain of pearl he only left your greatⁿ

^k 2 Tim. i. 5.

^l Ps. cxliv. 12.

^m He was burnt with brutal cruelty, at Hadleigh in Suffolk, in 1555.

ⁿ "Great" must here be taken as an epithet; for she was their grandmother, the Bishop having married her daughter Mary. (Ed.)

Grandmother, his dear wife (when he last parted with her, to suffer Martyrdom) was no other but the Book of Common-Prayer^o; in contriving of which he had a hand, and which he used only in his imprisonment, as holding that Book (above all other, next the BIBLE) the most absolute Directory for all his effectual devotions. The same Book commend I unto you and yours (my beloved daughters) as fittest for your use, and most complete and warrantable for the grounds it stands upon. Take heed of itching ears^p and devourers of widows' houses (these shall receive greater damnation^q;) who under a show of making long Prayers, mislead silly women^r, to be ever learning, and never come to the knowledge of

^o "So came Dr. Taylor's wife, his son, and John Hull his servant, to sup with him; and at their coming in, afore supper, they kneeled down and prayed, saying the Litany. When he had thus said, they with weeping tears prayed together, and kissed one the other: and he gave to his wife a book of the Church-service, set out by King Edward, which he, in the time of his imprisonment, daily used. And he took his daughter Mary in his arms and kneeled down and said the Lord's Prayer And then he kissed her, and said, 'God bless thee and make thee his servant.'" *Foxe's Acts and Monuments*, Book xi. A.D. 1555. (Ed.)

^p 2 Tim. iv. 3.

^q Matt. xxiii. 14.

^r 2 Tim. iii. 6, 7.

the truth. *You see what mischief such reformers have wrought; which the piety and prudence of many ages are scarce likely in a long time to recover. The Lord keep you, and all His, from the snares of such hunters and stools of wickedness, which imagine mischief as a law^s; that we being delivered from the hands of our enemies, both spiritual and temporal, may serve him without fear, in holiness and righteousness all the days of our lives^t; which is the hearty Prayer and conclusion of*

Your aged, careful Father,

J. (ohn) W. (orcester.)

^s Psalms xci. 3; xciii. 20.

^t Luke i. 74.



The COMPILERS of the ENGLISH COMMON-PRAYER BOOK (as now it is) were

Doctor	Cranmer, <i>Archbishop of Canterbury and Martyr</i> ^a .	
	} Bishops of	Ely.
		Hereford.
		Westminster.
		Chichester.
		Lincoln.
		Rochester, (<i>afterward Bp. of London</i>) <i>Martyr</i> ^b .
	Cox, <i>King Edward's Almoner</i> ^c .	
	} Dean of	Lincoln, <i>Martyr</i> ^d .
		Exeter.
Westminster ^e .		

Master *Robinson*, Archdeacon of *Leicester*^f.

Mense Maio 1549. *Anno Regni Edwardi VI. tertio*^g.

^a Burnt at Oxford, March 21st, 1556.

^b Burnt at Oxford, October 16th, 1555.

^c Dr. Richard Cox was also Dean of Christ Church, and tutor to King Edward the Sixth. In the reign of Queen Elizabeth he was consecrated Bishop of Ely.

^d Dr. John Taylor was afterwards Bishop of Lincoln. He was deprived in the beginning of Queen Mary's reign, and died soon after, *but not as a Martyr*. (Vide Note g.)

* Dr. John Redman (or Redmayne) was also Master of Trinity College, Cambridge.

† Mr. Thomas Robinson (or Robertson) "was always to a considerable extent under the bondage of his early prejudices," and was appointed in Queen Mary's Reign to the Deanery of Durham. On the accession of Queen Elizabeth however he was superseded by Horne, who returned to the Preferment from which he had been formerly rejected.

‡ This Common Prayer-Book, generally known as the First Book of King Edward VI., was revised and approved by the Convocations Provincial of Canterbury and York, and then confirmed by the King and the three Estates in Parliament, in 1548.

The List, here given, of the Persons employed in compiling it differs from the ordinary Lists, inasmuch as the name of Dr. William May, Dean of St. Paul's, and afterwards Master of Queen's College, Cambridge, is omitted. The original Commission empowering them to act is probably not upon record; and in the Statute, the Archbishop only is named. The term "Martyr" is also erroneously attached to the name of Dr. Taylor. It is not unlikely that, the *Euchologia* being a posthumous publication, the Editor was misled by an expression in Bishop Prideaux's Dedication to his daughters, where he says that Dr. Rowland Taylor (the Martyr) "*had a hand in contriving*" the Book of Common Prayer; and hence considered him as identical with the Dean of Lincoln, whom he therefore designated by the honoured title of Martyr. Dr. Rowland Taylor, before he dwelt at Hadley, had been in Cranmer's household, and doubtless assisted (but not officially) in the important work, the completion and settlement of which Strype expressly ascribes to the "*great care and study of the Archbishop.*"—(ED.)





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PRINCETON
THEOLOGICAL
SEMINARY



THE
DOCTRINE OF PRAYER.





INTRODUCTION.

ST. LUKE xi. 1.

Lord, teach us to Pray, as John also taught his Disciples.

THE Doctrine of Prayer may be termed a fit direction, collected out of God's Word, for the right preparing us to Pray, both for ourselves and others: as also to praise, and give thanks unto God, in private and public, for His blessings bestowed upon us.

It differs therefore from Meditations, Soliloquies, Lamentations, Expostulations; (though these border near upon it, and may be made good helps unto it;) but hath a greater distance from Ave Marias, or Salutations of the Blessed Virgin; as also from Adjurations, such as the

High Priest^a, or the devil^b, used to our Saviour. Neither Creed, said or sung, may be accounted Prayers, but professions of our faith upon which our Prayers are grounded.

For your readier apprehending and retaining what shall be fittest for your practice and progress herein ; I shall divide this ensuing Discourse into three parts. Whereof the first shall be concerning the due preparations to Prayer : the second, of Prayer in private : and the third, of Praying in public assemblies. Wherein it were fruitless to heap together all that may be said ; for the best teachers have left us a pattern to respect our auditors' capacities, *I have yet many things to say unto you, but ye cannot bear them now*^c. Milk^d therefore must be the children's diet, until their stomachs be fitted for stronger meats.

The Preparation comes first to be thought on : wherein these particulars are especially to be observed.

^a Matt. xxvi. 63.

^b Mark v. 7.

^c John xvi. 12.

^d 1 Cor. iii. 2 ; Heb. v. 12.

1. The necessity of Prayer.
2. To whom our Prayers are to be directed.
3. What we are to ask.
4. What gestures are most beeseeming our devotions.
5. The impediments that are most likely to frustrate or disturb our petitions.
6. What helps may most stir us up to further them.
7. The waiting for a gracious answer from God, and the surest tokens to discern it.

In none of which, my daughters, you must expect what might be gathered by me from divers authors, with my own additions; but such touches only as you may best remember to put in practice. When our Saviour had instructed His Disciples to Pray^e, and shewed how prevalent it is with God if it be continued with importunity (interposing therewith a miracle in casting out a dumb devil^f, which He shewed His calumniators, that He did it not by enchantments, but by the finger of God;) a certain

* Matt. vi. 9; Luke xi. 2.

^f Luke xi. 14.

woman of the company is said to have lifted up her voice by way of applause, *Blessed is the womb that bare Thee, and the paps which Thou hast sucked*^g. But what was the answer she received for so hearty an expression? *Yea, rather* (saith our Saviour), *blessed are they that hear the Word of God and keep it*. It is not the applauding of the preacher, but the edification and practice of the hearer, that finds acceptance at the throne of grace. This therefore we should especially drive at, which is enjoined and made effectual by continual Prayer. The necessity of which, in the first place, is duly of you to be considered.

^g Luke xi. 27, 28.





THE FIRST PART.

CONCERNING THE DUE PREPARATIONS TO PRAYER.

CHAP. I.

OF THE NECESSITY OF PRAYER.

OF all Christian duties we find none so much urged in Scripture as Prayer. *Pray always*^h, saith our Saviour; *continually*ⁱ, saith the Apostle; which convinces its necessity. And experience informs us, that there were never any so brutish, who acknowledged a God, but also concluded upon it, that He must be sought unto by Prayer. We therefore that from heavenly institution have surer grounds to build upon——

^h Luke xxi. 36.

ⁱ 1 Thess. v. 17.

1. From the command of the Father^k;
2. From the seconding of the Son;
3. From the enforcing of the Holy Ghost;
4. From the honour given to them in Scripture, that have been eminent in Prayer;
5. From the wonderful effects of Prayer;
6. From the freedom of it, that cannot be hindered as other duties may;
7. And, last of all, for that it is the only means, that forceth (as it were) the Almighty, and the special engine that terrifies and routs Satan and all his adherents——

We, I say, may well more peremptorily enforce the necessity of it to be such, that as outward works of our vocation cannot be performed without light; *The night cometh, saith our Saviour, when no man can work^l*; so no action of ours can be acceptable to God, or profitable for ourselves, except it be seasoned with the salt of Prayer.

1. For the first inducement; *Call upon Me*

^k 1 Pet. i. 17.

^l John ix. 4.

(saith the Father) *in the time of trouble: so will I hear thee, and thou shalt praise Me^m.*

2. For the second; *Ask and it shall be given you*, they are the words of the Son, *seek and ye shall find; knock and it shall be opened unto youⁿ.* *Ask* by Prayer, *seek* by hearing, *knock* by doing good works. And as though all this had been too little, in regard of our dulness, to have once said the word, He reinforceth it again with a promise renewed; *for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.* And further, lest this large proffer should make the promise suspected, He backs it with an instance, picked out of our natural corrupt affections. *What man is there (so perverse) of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent?* And that we neglect not, or misapply the inference, by our untoward Logic, He adds for a right application: *If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, Which*

^m Psalm l. 15.

▪ Matt. vii. 7—11.

is in Heaven, give good gifts to them that ask Him?

3. For the third; would the Spirit (think you) when *we know not what we should pray for as we ought, help our infirmities, and make intercession for us with groanings which cannot be uttered*^o, if Prayers were not necessary for Saints according to the will of God?

4. In the fourth place; that passage of the Psalmist, *Moses and Aaron among His Priests, and Samuel among such as call upon His Name*^p; and that of the Prophet, *Though these three men, Noah, Daniel, and Job*^q, should be intercessors for the putting by of a determined famine and spoil by beasts, swords, and pestilence, for the wickedness of the people, *they only shall be delivered themselves*—what may it intimate unto us, but the prevalence of such men's Prayers, where any hope is left, and the heinousness of continued *abominations*^r have not quite excluded pardon?

5. Fifthly; the wonderful effects of Prayer

^o Rom. viii. 26.

^p Ezekiel xiv. 14.

^q Psalm xcix. 6.

^r Ezekiel xiv. 6.

are sufficiently set forth in that of Joshua^s? *Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon:* which was no sooner asked than had, so that *there was no day like that, before it, or after it, that the Lord hearkened unto the voice of a man.* But if this may seem too extraordinary, *Elias* (saith the Apostle^t) *was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months, and he prayed again, and the Heavens gave rain, and the earth brought forth her fruit.*

6. And this makes both for Prayer's necessity and excellency, which, sixthly, may be further thought on; that whereas other duties of Preaching, Sacraments, visiting the afflicted, giving of alms, or the like, may through pressing distractions, want of ability, or opportunity of time and place be wholly hindered; no time, no place, no calamity whatsoever, can prohibit us from the practice of Praying. Daniel

^s Joshua x. 12, 14.

^t James v. 17, 18.

in the lion's den^u, Jonah in the whale's belly^x, Paul and Silas^y in the stocks howsoever imprisoned find time and space and scope, to have free access to the Throne of Grace, to Pray and sing psalms, and obtain thereby a miraculous deliverance. For here the *heart* may be *inditing of a good matter*^z when the *tongue* is plucked out, and cannot be *the pen of a ready writer*. Here the heart^a of king Manasses finds a *knee to bow*, when the knees of his body are so chastened, that they cannot move.

7. Last of all; it would be held a kind of blasphemous position, if the Scripture had not uttered it, that Jacob^b could wrestle with God, and enforce, as it were, a blessing from Him by compulsion; that, by Prayer, *Moses*^c should *stand in the gap*, and hold the hand of the Omnipotent, and cause Him to cry, *Let Me alone, that My wrath may wax hot and consume them*^d. And against Satan that *roaring lion*^e and spiri-

^u Daniel vi.

^x Jonah ii. 1.

^y Acts xvi. 25.

^z Psalm xlv. 1.

^a Prayer of Manasses.

^b Genesis xxxii. 24—28.

^c Psalm cvi. 23.

^d Exodus xxxii. 10.

^e 1 Peter v. 8.

tual *Leviathan*^f, think we that any magic spells can prevail, or force of arms, that *esteemeth iron as straw, and brass as rotten wood*^g? No surely; our Saviour will better inform us that faith of itself may do much, but not wholly, to cast out all such adversaries *without prayer and fasting*^h.

I persuade myself, my daughters, by that which hath been spoken, you are convinced of the necessity of Prayer. Now if any scruple and say, "God knoweth our necessities before we ask, and hath determined what to do, so that our Prayers cannot alter Him, and therefore would prove needless;" the answer is at hand, that He that hath determined what to do, hath commanded us also to ask. And not God's secret decrees, which we know not, but His revealed commands or prohibitions in His Word, are the rule of our actions which we must follow. Nay, the Son Himself must ask that which the Father had ever resolved to grant; *desire of Me, and I shall give Thee the heathen for Thine inheritance: and the utmost*

^f Isaiah xxviii. i.

^g Job xl. 27.

^h Matt. xviii. 20, 21.

*parts of the earth for Thy possession*ⁱ. Now, if we prove cold in our asking, our hopes may freeze from obtaining. But may not intruding importunity rather exasperate justice, than obtain a favour? With men it may: but with the Fountain of Mercies the striving *to enter in at the straight gate*^k, and offering *violence*^l *to the Kingdom of Heaven* make the road-way for a pardon. In such a case *the unjust judge*^m will do right to free himself from trouble; much sooner will the Father of mercies be pleased with such holy intrusion, and prevent us with an answer before we call.

Last of all: We need not fear that our continued Prayers should any way hinder the works of our several vocations. The ploughman in the field, the tradesman in his shop, Marthaⁿ about her housewifery, may be Praying as they are doing, and do the better for their Praying. *Go* (saith the Lord to Ananias) and help *Saul of Tarsus* to his sight, *for behold he Prayeth*^o. Prayers bring us blessings we

ⁱ Psalm ii. 8.^k Luke xiii. 24.^l Matt. xi. 12.^m Luke xviii. 5.ⁿ Luke x. 40.^o Acts ix. 11.

little think of; we should think therefore on Prayers the more seriously for enjoying those blessings. For those blessings must needs be of small esteem that we hold not worth the asking.





CHAP. II.

TO WHOM OUR PRAYERS OUGHT TO BE DIRECTED.

It were to small purpose to acknowledge the necessity of Prayer, if we know not to whom we may confidently direct our Prayers. Wherefore this is so punctually set down by our Saviour^p that we need not cast about for further assurance; *Thou shalt worship the Lord thy God, and Him only shalt thou serve.* Calling upon, praising, and Praying to, are the especial kinds of God's worship; which confirmed by our Saviour against Satan in the New Testament out of the Old^q to belong only unto God, so shamed the tempter's claim of it, that he left the field and dared not to attempt any further. Whence we may observe that, neither in the

^p Matt. iv. 10.

^q Deut. vi. 13.

Old Testament or New, it can be shewn that any of God's people ever Prayed to Saints or Angels, but only to God. No saying here of holy Abraham, or holy Peter, Pray for us! but *Thou, O God, that hearest Prayer, unto Thee shall all flesh come*^c. But, *When ye Pray say, not O holy Mother of God! but, Our Father Which art in Heaven*^d! And it may further be taken notice of that Angels, and so Saints, have refused with a kind of indignation that supreme worship and devotion tendered unto them. *Though thou detain me, said the Angel of the Lord unto Manoah, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the Lord*^e. St. John, being about to worship an Angel in the same kind, had the same lesson twice given him, *See thou do it not: I am thy fellow-servant: worship God*^f. *Let no man, therefore, beguile you of your reward* (they are the words of St. Paul) *in a voluntary humility, and worshipping of Angels, intruding into those things which he*

• Psalm lxxv. 2.

• Judges xiii. 16.

^d Luke xi. 2.

^f Rev. xix. 10; xxii. 9.

hath not seen^g. And doth it not stand with common reason, that He to whom we direct our Prayers should be Omniscient, that knows the heart; and Almighty, to be able to help us in all our extremities; and Omnipresent, every where, to be always at hand? Otherwise, we might play the hypocrites with Him, say one thing and mind another, or fail of our purpose in craving for that from a party that cannot relieve us. For what creature may we well imagine to be every where, or able to help us at all times, or that *understandeth our thoughts long before*^h, but only *Our Father Which is in Heaven*? This Satan perceives to be most destructive of his designs, and therefore sets all his engines to work; that where he cannot befool men against nature to think that *there is no God*ⁱ, he might at least so puzzle them what that God should be, that most should hold Him to be no other than they and their leaders have fancied. By such means gods became multiplied according to *the numbers of*

^g Col. ii. 18.^h Psalm cxxxix. 1.ⁱ Psalm xiv. 1.

cities^k or nations: and thus, as it were, upon the turn of a hand, the glory of the God of Israel was *turned into the similitude of a calf that eateth hay*^l. Out of the same forge came in Molochs and Baals, with innumerable abominations and heathenish superstitions. In all which the pretence hath been ever among the sagest, that the true God was only worshipped by such intercessors, or representations; but the vulgar soared no higher than that they saw, and most agreed with their humour: both coming under the Apostle's reproof, *We ought not to think, that the Godhead is like unto gold or silver, or stone, graven by art and man's device*^m. *They that make such puppets are like unto them*ⁿ, saith the Psalmist, that is, senseless and blockish as they are. For *God is a Spirit, and they that worship Him must worship Him in spirit and in truth*^o. Those that tell you that statues and images are good memorials to mind us what we should worship, you may answer, *The heavens declare*

^k Jer. ii. 28.^l Psalm cvi. 20.^m Acts xvii. 29.ⁿ Psalm cxv. 8.^o John iv. 24.

the glory of God, and all other creatures *His handy work*^p. Thus shall ye say unto them, as the Prophets charged the Israelites to tell the idolatrous Chaldeans, *The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens*^q. Images for worship, saith another, are but *teachers of lies*^r, and the promoters of the *doctrines of devils*^s. They may, otherwise, have an historical use and adorn buildings; but for worship we have the Word's direction, not a painted Crucifix to *set evidently forth*, before the *foolish Galatians*, *Christ crucified*^t.

And for the remembrance of our Saviour's Passion; why should not the breaking of bread and the drinking of wine, in the Sacrament of His last Supper, be accounted the best art of memory, seeing He Himself hath taught us, *Do this in remembrance of Me*^u? And would not any wise man take the sermons of our Saviour, and the writings of His Apostles, to be better relics than a chip of the material Cross, or the

^p Psalm xix. 1.

^q Jer. x. 2.

^r Hab. ii. 18.

^s 1 Tim. iv. 1.

^t Gal. iii. 1.

^u Luke xxii. 19.

shewing of St. Peter's chains, to inform us what they taught for our Salvation, or did for our imitation?

Last of all; against the proctors for Praying to Saints or Angels, that which our Saviour replied to the lawyer may be well made use of, *What is written in the Law? how readest thou*^x? Can you shew me any precept or example of any such Prayer throughout all the Old or New Testament? Or, can we think, in reason, that Saints will be more ready to hear or tender our wants, or promote our petitions, than our blessed Redeemer, and our only Mediator and Advocate, Jesus Christ?

The woman of Canaan found small comfort upon earth, of Saints' intercession; *Send her away*, say they, *for she crieth after us*^y. We believe the Saints are most happy in Heaven, and honour their persons and memory here on earth, in appointing holy days, wherein their doings and doctrine are commended to our congregations for their pious imitation. But, what they know of us, or may do for us

^x Luke x. 26.

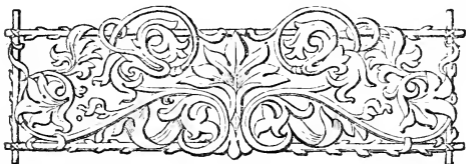
^y Matt. xv. 23.

by way of intercession in Heaven, is not revealed unto us. Build you, therefore, upon certainties, my daughters! Christ hath taught you to say, *Our Father Which art in Heaven*: and the Church, wherein you were born and baptized, teacheth you accordingly, that when you direct your Prayers severally to any of the Persons in whose names you were baptized, or jointly to the blessed Trinity, you direct them to One God, Which is Three in One, and One in all. *And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God^z*: which prevailing with God, they shall the more comfortably and assuredly enjoy, if they take with them, as an antidote, St. John's conclusion, *Little children keep yourselves from idols^a*.

^z Gal. vi. 16.

^a John v. 21.





CHAP. III.

WHAT WE ARE TO ASK IN OUR PRAYERS.

To know the necessity of Prayer, and to Whom we are to Pray, will but little avail, if we are not well advised what to ask. Peter may enquire what shall become of John, but receive a check, *What is that to thee* ^b? Enquire not after that which belongs not to thee; do that I bid thee, *Follow thou me!* And when the mother of Zebedee's children became a suitor for the preferment of them to that which they were incapable of, we know what a cold satisfaction they obtained from our Saviour, *Ye know not what ye ask* ^c. Neither did the joint petition of the Apostles afterwards concerning an

^b John xxi. 22.

^c Matt. xx. 22.

earthly kingdom find better success. *It is not for you to know the times or the seasons which the Father hath put in His own power*^d.

Those, therefore, that trust to speed, must petition only for those things which may be convenient for them to receive, and for God to grant, as the entrance to our Liturgy tells us; they must ask those things which are requisite for the soul and body. Otherwise their *Prayers* may be turned into *sin*^e; and instead of an expected blessing, a deserved curse may fall upon them^f. The caveat therefore of the Preacher^g as well for the mouth as for the foot, is to be observed of all suitors that shall present themselves before the Throne of Grace.

First, learn by hearing, what to do, before thou tender *the sacrifice of a fool*^g without consideration, in hope to obtain; and *be not rash with thy mouth, and let not thine heart be hasty*, to multiply many words, where few would be to the more purpose and better

^d Acts i. 7.
Gen. xxvii. 12.

^e Psalm cix. 7.
^g Eccles. v. 1.

accepted. For how can it choose but prove lost labour, to beg that of God which may not be granted by reason of His revealed Will to the contrary? Hence the Salvation of Judas and damned spirits, the foreknowledge of the day of Judgment, and secrets of God in election or reprobation of this or that party, must not come within the compass of our petitions. And if the tree^h must lie where it falleth, and the condition of the dead from worse to better be unchangeable: those masses, dirges, and Prayers, for any friend departed may very well be spared, which some are so misled to purchase, and others to sell, at so dear a rate. For, *who hath required this at your handⁱ?* *It cost more to redeem^k a soul, therefore that must be let alone for ever.* Upon the same ground, Samuel^l might not pray for Saul; nor Jeremiah^m for preventing Judah's captivity, where the immutable purpose of God was once made known unto them. Things then spiritual, which concern our salvation; and temporal, that make

^h Eccles. xi. 3.

Isaiah i. 12.

^k Psalm xlix. 8.

^l 1 Sam. xvi. 1.

^m Jer. vii. 16. xi. 14. xiv. 11.

for our preservation in the condition in which God has placed us, or for furthering us to a better according to His good will and disposition, and not our restless and itching ambition, must be the line and compass of our approvable devotions. And this brings in that confidence of which the beloved Apostle speaks, *that if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask we know that we have the petitions that we desired of Him*ⁿ. Many scruples are here suggested; whether we may Pray for one blasphemously sinning to death^o, or obstinately standing excommunicate, or rebelliously persecuting the Church and State, seeing the petition of the Psalmist is express, *Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen; and be not merciful unto them that offend of malicious wickedness*^p. But the Psalmist's Prayer runs against those that God shall find so, not against such as we in passion may censure to be so; for we are to hope the best of all, and *condemn not that we be not con-*

ⁿ 1 John v. 14.^o 1 John v. 16.^p Psalm lix. 5.

demned^q. May not a persecuting Paul become a *chosen vessel*^r, and a forsworn Peter^s go out and weep bitterly? But more of this when we shall speak hereafter of execrations.

In regard to what we are to pray for, sufficient limits may be found in that Heavenly pattern^t which our Saviour has left for that purpose, consisting of a Preface, Petition, and Conclusion. In the Preface, the first word as we have it, *Our*, reminds us of unity, and respect to our brethren as well as of ourselves, excluding dissensions that frustrate our best intentions, as also respect of persons in preferring the rich before the poor, and censuring others as being not capable of God's mercies equally with ourselves. The second word, *Father*, assures us of acceptance, tells us that we are all brethren, and that we need not make our addresses for our wants to others whom we may not term Fathers; He having will and power to supply us, and disliking that we should seek further in hope of speeding better; *for*

^q Luke vi. 37.

^r Acts ix. 15.

^s Luke xxii. 62.

^t Matt. vi. 9. Luke xi. 2.

we have not received the spirit of bondage again to fear, but we have received the Spirit of adoption whereby we cry *Abba, Father!* The Spirit itself beareth witness with our spirit that we are the children of God^u. That which follows, *which art in Heaven*, makes pilgrimages to shrines and relics superfluous and superstitious. For it lifts up our hearts to Heaven and Heavenly things, as the Psalmist teaches us: *Unto Thee lift I up mine eyes; O Thou that dwellest in the Heavens*^x. Which our Saviour's practice confirms: *These words spake Jesus and lifted up His eyes to Heaven, and said, Father, the hour is come*^y. It tells us, moreover, that we have an Overseer Who looks into all our thoughts, words, and works: *Who is like unto the Lord our God, Who hath His dwelling so high: and yet humbleth Himself to behold the things that are in Heaven and earth*^z? The Petitions that succeed are by some made but six, but, without quarrelling may be reckoned seven. In which, the order of them shews, that spiritual

^u Rom. viii. 15.

^y John xvii. 1.

^x Psalm cxxiii. 1.

^z Psalm cxiii. 5.

things are to be first looked after, and prayed for, before temporal. *Seek ye first the kingdom of God and His righteousness^a*, and then temporal matters shall be added as an advantage. In which respects Solomon's choice pleased God^b in praying for wisdom before riches and honour; for, what shall be best for us we shall not want, if we prefer the first petition, the hallowing of God's Name before all temporalities. Of this Moses and St. Paul were so tender, that the one wished to be blotted out of God's Book of Life^c, and the other to be *accursed for Christ^d*, rather than an aspersion should be cast on God, either of impotency in not being able, or of breach of promise as not performing what He had of His free bounty undertaken, to bring to pass for His Church. The hallowing, therefore, and glorifying and extolling above all things, of the infinite Majesty of God's Name, is the thing that we are to esteem above our own Salvation. And by Name here, which signifies God's

^a Matt. vi. 33.

^c Exod. xxxii. 32.

^b 1 Kings iii. 10.

^d Rom. ix. 3.

Essence, Attributes, and Commands, must be conceived no other but that which we were baptized in, including Father, Son, and Holy Ghost; Who, being of one Essence, must needs by the same act of ours, be equally honoured or dishonoured.

The second petition, *Thy Kingdom come*, instructs us, that next after God's glory the good of His Church must be respected and Prayed for; that being militant here, as it ought, it may be triumphant hereafter, as it expects. Any thing, therefore, that may derogate from this, must be so far from our Prayers, that it be rejected as the subject of our chiefest detestation.

Thirdly; *Thy Will be done in earth as it is in Heaven*, guides all our desires and petitions to be regulated by God's Will revealed in His Word; the resisting or declining from which must not once come within compass of our thoughts, much less of our petitions.

And now, when we descend to beg for supplies in our own behalf, the fourth petition, *Give us this day our daily bread*, doth lesson us

in every word to exclude exorbitances. *Give*, not as due, but of Thy mere bounty; not to one that hath of his own, but to those that of unfeigned necessity are forced to beg with us, not for themselves only, but for their brethren too, who must do the like for them also. Rich and poor are at God's gate of mercy, must be equally suppliants, and that for present supply. *This day our daily bread* must be conferred on us by continual liberality; where, under the name of bread are contained apparel, dwellings, all things necessary; to teach moderation to be used in all God's blessings, so that superfluities make not up any part of our petitions.

And that these blessings be not hindered by our sins, the fifth petition puts in a caveat, *Forgive us our trespasses, as we forgive them that trespass against us*. The condition here expresses the obligation, that lies upon us, of forgiving others, if we hope to be forgiven of God ourselves. *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that*

despitefully use you, and persecute you^e. So that an irreconciled petitioner in God's Court of Requests is like, as you see, to find no audience.

And as such an one will not be heard for the remission of his own sins, so neither will he be freed from the assaults and hazards of ruining temptations, which makes up the sixth request to be granted by Him that only can keep us from, and deliver us in, the strongest combats of the world and the flesh; and also against the most impetuous incursions of the Devil himself, as desired in the seventh and last petition.

All these shew sufficiently what we are to ask; so that we need not cast about what we should Pray for besides. For the articles of the Apostles' Creed shew but the condition of that Kingdom, whose coming and prosperity we Pray for in the second petition. And what is the loving of God above all things, and of our neighbour as ourselves, but the substance of the Ten Commandments, that we desire in

^e Matt. v. 44.

the third petition, that the *Will* of God may be done by us here *on earth*, as it is in *Heaven* by the Saints and Angels? For the more assured obtaining of all which petitions, the conclusion adds this confidence, *For Thine is the Kingdom*, therefore Thou wilt; *the Power*, therefore Thou canst; *and the glory*, therefore in honour Thou art, in a manner, by Thyself engaged to tender the Prayers of Thy children, subjects and humble supplicants, and dismiss them with the seal of *Amen* set to their just requests. You cannot, therefore, my daughters, be ignorant what to Pray for, or what to decline as impertinent to your devotions, being so compendiously instructed by our Saviour's own Heavenly directory.





CHAP. IV.

OF EXTERNAL GESTURES BESEEMING RELIGIOUS DEVOTIONS.

It will do well, in the next place, to take some notice, what gestures in our Prayers may be most conveniently used. Howsoever superstition, as Praying in an unknown tongue upon beads, before a crucifix, or the like, be as wild gourds^f that, thrown in among good herbs, make the pottage deadly, yet a distinction must be ever made between that and due reverence. This is required not only of the mind, but also of the body. Moses^g and Joshua^h must first put off their shoes, when they approach near to have conference with God. Job, that was somewhat too forward

^f 2 Kings iv. 40.

^g Exod. iii. 5.

^h Josh. v. 15.

upon his integrityⁱ, when the Lord had schooled him, was quickly brought to confess, *I abhor myself and repent in dust and ashes*^k. And it may well be thought, that the heavy doom pronounced against the intruder at the King's marriage-supper for his Son, *which had not on a wedding garment*^l, was specially inflicted upon him for his irreverence in that behalf. For would an earthly Prince endure a tradesman, invited by him to a feast, to come regardless out of his shop, in his worst apparel, without respect of the person, or place, or honour of his superior, that vouchsafed so much to own him? Joseph must not be presented to Pharaoh until he had *shaved himself and changed his raiment*^m. And what ado was there with the *purifications* of the *maidens*ⁿ, before they were thought fit to come into the presence of Ahasuerus? To this purpose, God Himself lessoneth sorrowful Aaron for the unexpected death of his two rash sons, Nadab and Abihu, *I will be sanctified in them that come nigh*

ⁱ Job xxvii. 5.^k Job xlii. 6.^l Matt. xxii. 11.^m Gen. xli. 14.ⁿ Est. ii. 12.

Me, and before all the people I will be glorified°. It is a plot of Satan to brand due reverence of the body with the scandal of superstition. Bowing at the Name of Jesus, standing up at the Creed, kneeling at the receiving of the Blessed Sacrament of the Lord's Supper, must be held with some superstitious, and to smell of Popery, as though it were too much for Him that created the body as well as the soul, to have the due reverence from both; and, because Papists are too peevish in over-acting, we should perform nothing at all. That mean, therefore, must be kept between warrantable ceremonies and superstitious fooleries, that in detesting the one, we prove not profane in the other. Herein our Church hath been very careful and judicious in giving a reason in the Preface to our Liturgy, "*Of Ceremonies, why some be abolished and some retained*;" which those that dislike, will dislike any thing that comes not out of the forge of their own fancies, and that most commonly, as our fashions, endures no longer than the starting up of

° Levit. x. 3.

another whimsy, whose novelty takes more with the people. Such *clouds without water, trees without fruit, raging waves of the sea, foaming out their own shame*^p, gifts without grace, shifts without blushing, drifts without the least touch of conscience and Christianity,—our late experience has taught us how ruinous they prove to Church and Commonwealth. The smarts whereof should rather make us recollect ourselves, and recover what we have lost both in external and internal devotions, than proceed in such dangerous ways, which in the end must needs undo us. For this falleth in with that of the Prophet, *Because My people hath forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up; to make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished and wag his head*^q. But mark the issue, if timely repentance prevent it not: *I will scatter them as with an east wind before the enemy; I will shew them*

^p Jude ver. 12, 13.

^q Jer. xviii. 15—17.

the back, and not the face, in the day of their calamity. Amendment therefore for the present, and prevention for the future, will prove, at this time especially, more seasonable than complaints for that which is past and cannot be recalled.

That which the Apostle requires, *Let all things be done decently and in order*^r, is of a large extent, and hath a more evident reflex in our devotions upon the outward postures of our bodies, than the inward affection of the mind.

Such gestures, therefore, as these, have pattern and warrant in Scripture, and may be used of us in our private or public devotions, as variety of occasions shall be offered.

1. Casting our eyes on the earth, and smiting our breasts, as unworthy to behold Heaven, by reason of our false-hearted exorbitances.

2. Standing up at the Creed, in token of our free profession of it, and resolution ever to stand to it.

3. The lifting up our eyes and hands to

^r 1 Cor. xiv. 40.

Heaven, as to the mercy-seat of that only God, to Whom only our Prayers are to be directed.

4. *Strong cryings and tears*^s which make our supplications prevalent with Him that *puts them in His bottle*^t, and is able to save us from death, provided they be as well meant, as they are oftentimes expressed.

5. Bowing of the head and body.

6. Kneeling on the knees.

7. Prostrating our whole body upon the earth.

1. For casting down the eyes to the earth as unworthy to look on Heaven, and smiting his breast, were the postures of the penitent Publican that *went down to his house justified rather than the self-pleasing, vaunting Pharisee*^u.

2. Phinehas stood up, and Prayed, (or, as it is translated in the Bible-version, *executed judgment*;) *and so the plague ceased*^x. Eglon, the fat King of Moab, had so much goodness in him as to arise *out of his seat*^y, when he was to hear a *message from God*. And may Christians hold it superstitious to rise up reverently when their

^s Heb. v. 7.

^t Psalm lvi. 8.

^u Luke xviii. 13, 14.

^x Psalm cvi. 30.

^y Judg. iii. 20.

Faith is to be professed, and glory given to God in acknowledgment of the Blessed Trinity, *Glory be to the Father, and to the Son, and to the Holy Ghost?*

3. Moses holding up his hands, that purchased victory against Amalek^z—David's practice and Prayer, *I will lift up mine eyes unto the hills, from whence cometh my help^a*; and, *Let the lifting up of mine hands be an evening service^b*. Our Saviour's confirmation in that excellent Prayer for His Disciples; *These words spake Jesus, and lifted up His eyes to Heaven^c*—these are uncontrollable patterns for the lifting up of our eyes and hands to God in Prayer.

4. And he that observeth David's^d watering his *couch with tears* every night, and *mingling his drink with weeping^e all the day long*; Jeremiah's wishing his *head were water* and his *eyes a fountain of tears^f*; St. Peter's bitter tears^g; and the woman's^h bath of tears for our Saviour's

^z Exod. xvii. 11.

^a Psalm cxxi. 1.

^b Psalm cxli. 2.

^c John xvii. 1.

^d Psalm vi. 6.

^e Psalm cii. 8, 9.

^f Jer. ix. 1.

^g Matt. xxvi. 75.

^h Luke vii. 38.

feet, and towel of her locks to wipe them; must acknowledge that tears with Prayer make a happy mixture to procure pity from Him Who shed tears over Jerusalemⁱ, and wept^k in compassion with the sisters that lamented their dead brother, Lazarus.

5. For bowing the knees and body; that humble posture of the afflicted Israelites, when they received the hopeful message of their deliverance, may be a leading case to be imitated: *When they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped*^l. And what can be the meaning of that prohibition from falling down and worshipping images or any other similitudes in the second commandment^m, but that God hath retained unto Himself such a religious worship of the body?

6. Those that make scruple of such kneeling in Prayer must needs set themselves against that solemn proclamation of the King of Hea-

ⁱ Luke xix. 41.

^k John xi. 35.

^l Exod. iv. 31.

^m Exod. xx 4.

ven: *I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear*ⁿ. The same posture, when we find it allowed to our incarnate Saviour, *that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth*^o; confirmeth the Oneness of the Son with the Father, which innovators now question, and make it their glory to cavil at, where confutation is impossible. Solomon, with these new masters, for *kneeling on his knees with his hands spread up to Heaven*^p in his Prayer at the dedication of the Temple, shall be held unwise. Daniel, for *Praying on his knees three times a day*^q, shall be scarce thought worthy to be beloved. And St. Paul need not *bow his knees unto the Father of our Lord Jesus Christ*^r in behalf of the Ephesians, because sitting, as many do at sermons with their heads covered, would be far more easy, and, in those men's discipline, do as well.

ⁿ Isa. xlv. 23.^o Phil. ii. 10.^p 1 Kings viii. 54.^q Dan. vi. 10.^r Eph. iii. 14.

7. And, last of all, when I find my Saviour falling on His face and Praying, *O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt*^s, I should hold him far from superstition, that in time and place, and where it may be fitly performed, shall prostrate his whole body, or do more if it is possible, and put his face between his knees as Elijah did on Mount Carmel^t, in adoring Him *in Whose book were all our members written, which day by day were fashioned: when as yet there was none of them*^u. With great judgment therefore is the ninety-fifth Psalm set in the front of our Liturgy, as a preface to the ensuing devotions; wherein that passage, *O come let us worship and fall down, and kneel before the Lord our Maker*^x, consorting with that in the hundred and thirty-second Psalm, *We will go into His tabernacle and fall low on our knees before His footstool*^y, should shame the irreverent behaviour of too many in the *House of Prayer*^z, which Turks and Infidels

^s Matt. xxvi. 39. ^t 1 Kings xviii. 42. ^u Psalm cxxxix. 15, 16.

^x Psalm xc. 1.

^y Psalm cxxxii. 7.

^z Isa. lvi. 7.

would hold abominable to be used in their idol-temples. Moreover (wherein women most offend) God's House is not a place for the display of plaiting of hair *and of wearing of gold, or of putting on of apparel*^a, or in outvying one another in more than the twenty-four fashions of the daughters of Zion, taxed particularly by the Prophet^b; but, for *meek and quiet spirits* to humble themselves before God, *to set forth His most worthy praise, to hear His most holy Word, and to ask those things that be requisite and necessary as well for the body as the soul.* And that is not to be slighted, which the Apostle^c reproveth in the Corinthian assemblies, that men presumed to Pray with their heads covered, and women with their heads uncovered. I would have you, my daughters, so to keep your *feet, when you go to the House of God*, that your devotions prove not, through irreverent unseemliness, *the sacrifice of fools*^d. It was the modesty and humility of some of your fore-mothers, not to seat

^a 1 Peter iii. 3.

^b Isa. iii. 16—23.

^c 1 Cor. xi. 4, 5.

^d Eccles. v. 1.

themselves in the Church, before they had performed a reverent respect to the Minister then officiating: which howsoever the high spirits of these times hold derogatory to their greatness, yet the Son of God will take it as done to Himself, if it be done to the meanest of His for His sake^e. And the blessed Virgin His Mother, will inform the stateliest, that God will exalt *the humble and meek* when *He hath put down the mighty from their seats, and the rich He hath sent empty away*^f. This submissive and religious deportment of body in God's worship hath been too shamefully neglected among us. Surely such, that slight God's Ministers so much, would hardly be induced to wash their Master's feet with their tears, and wipe them with their curled locks. But those that have *ears to hear*^g will hear.

Bowing of the head, and of the body to the earth, kneeling, prostration or falling on the face, lifting up the eyes to Heaven, and spreading forth the hands to the same place, as well as smiting the breast with the penitent Publican,

^e Matt. x. 40.

^f Luke i. 52.

^g Matt. xi. 15.

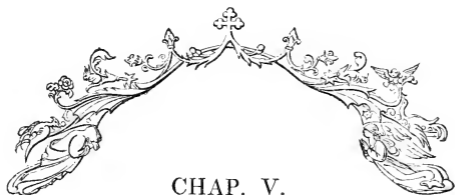
are postures of the body warranted to be used by precept and practice out of the Word of God. Which, if they were more seasonably and devoutly frequented by us in our private and public Prayers, according to the example of our religious predecessors, would, better than any Jewish *phylacteries*^h or *fringes*ⁱ, put us in mind of the business we are about, set an edge on our dulness, and stir up others to offer *violence* and *take the Kingdom of Heaven by force*^k. But this sacred fervency will meet with many impediments, to be considered in the next place.

^h Matt. xxiii. 5.

ⁱ Num. xv. 39.

^k Matt. xi. 12





CHAP. V.

OF IMPEDIMENTS THAT DISTURB OR FRUSTRATE OUR PRAYERS.

PRAYER is so effectual against Satan, and all his drifts and depths, that he sets his utmost plots and stratagems to frustrate or hinder it. He therefore, that seriously composes himself to Prayer, shall be sure to meet with a world of impediments. Among which these especially may be taken notice of, to be carefully avoided;

1. Wandering thoughts.
2. Presumption.
3. Ostentation.
4. Superstition.
5. Bosom-sins retained.
6. Irreconciliation.
7. Despair.

1. Concerning wandering thoughts; we should especially attend to that caveat of the Apostle, *If any of you lack wisdom, let him ask (not by intercession of Saints or Angels, but) of God, that giveth to all men liberally and upbraideth not. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord^k. Such people, in our Saviour's censure, honour Him with their lips; but their heart is far from^l Him. They say one thing, and mean another; pretend love, but seek Him for the loaves^m; and are carried away with the contemplations on their wives and farms and oxenⁿ, and perchance worse fancies, in the midst of their devotions. This is an inbred disease, and an infectious weed of original corruption, which must be rooted out by Higgsions^o and Selahs^p and*

^k James i. 5—7.

^l Matt. xv. 8.

^m John vi. 26.

ⁿ Luke xiv. 18—20.

^o Psalm ix. 16. "Higgsion Selah. Res meditanda summe." Junius. [Ed.]

^p Psalm iii. 4. "Selah here signifies a lifting up of the voice,

Hosannahs used, as some probably think, in the Old Testament to raise attention and intention, and by that of the Apostles, *Lord increase our faith*^q, in the New Testament, which will prove more effectual than any Pharisaical phylacteries^r.

2. Presumption may be held to be the next impediment, which swells up the thoughts of its own worth, and accounts it a kind of indignity not to have audience before others. The Wise Man sets them forth in their native colours: *There is a generation that are pure in their own eyes, and yet is not washed from their filthiness*^s. Those will tell you, as the Prophet informs, *Stand by thyself, come not near to me, for I am holier than thou*^t. But what is the Lord's censure of them in the very same place? *These are a smoke in My nose, and a fire that burneth all day*; with whom He is incensed so far that He will destroy *those murderers and*

to cause us to consider the sentence, as a thing of great importance." *Marginal notes to Barker's Bible.* [Ed.]

^q Luke xvii. 5.

^r Matt. xxiii. 5.

^s Prov. xxx. 12.

^t Isaiah lxxv. 5.

burn up their city^t. What the Pharisee got by his presumption, and the Publican by his humility in Prayer, our Saviour tells us; *This man went down to his house justified rather than the other*^u. It is a substantial introduction therefore in the beginning of our Church-Book, that would have us confess our sins *with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same by God's infinite goodness and mercy.*

3. How, therefore, can we presume that those Prayers shall be acceptable, which are accompanied with an ostentation of imaginary gifts; and spun out in length, to beg applause rather of tired hearers, than a blessing from God, or an intelligent Amen from the most part, that know not what to make of them? You, my daughters, may learn of our Saviour, that such fastings, Prayers, and alms-deeds, as are done only to be seen of men, have no further reward than a windy approbation: *For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield*

^t Matt. xxii. 7.

^u Luke xviii. 14.

no meal: if so be it yield, the strangers shall swallow it up^x.

4. As ostentation, so superstition is to be avoided. External ceremonies^y for order, decency and solemnity, no way crossing God's word, and agreed upon by prudent and religious superiors, are to be comfortably submitted to. But to turn Sacraments into sacrifices^z, make a god of a piece of bread^a, attribute little less to the Cross than to Him that was crucified upon it, make intercessors of Saints and Angels without commission from the Lord of all (nay, having prohibition to the contrary), and the like; this can procure no further grace at God's hands, than that the

^x Hosea viii. 7.

^y Article XXXIV.

^z "The Eucharist," says Bishop Andrewes, "ever was, and by us is considered, both as a Sacrament and a Sacrifice;" whereas the Trent Fathers, by determining that Christ is therein offered up, not commemoratively and sacramentally *only*, but hypotatically destroyed the nature of a Sacrament. [Ed.]

^a "I know that it is not bare bread our adversaries say they worship, but Christ in the bread, or the bread in Christ. But I wish them to consider, what Gregory Nyssen long ago said; *He that worshippeth a creature, though he do it in the name of Christ, is an idolater, giving the name of Christ to an idol.*" Bishop Beveridge on Art. XXVIII. [Ed.]

Prophet expresseth, *Who hath required this at your hands^b?* Such oblations are vain, such incense is an abomination unto Me; as the cutting off a dog's neck^c instead of sacrificing a lamb. Let *Nadab and Abihu* take heed, therefore, though they be *the sons of Aaron* how they offer *strange fire before the Lord which He commanded them not^d*. For where a command lies, that must be punctually observed. We must think that our inventions will not take better in God's worship than his own prescriptions.

5. But, suppose us free from superstition, yet a greater impediment may frustrate our prayers; and that is a bosom-sin which most foster as a favourite. But this must be plucked out with the rest, if we expect any favour from Him that heareth Prayer^e. *We know*, said the poor cured blind man, *that God heareth not sinners^f*; which was David's profession in his own experience, *If I incline unto wickedness with mine heart: the Lord will not hear me^g*. Fain would the young man, that *came running*

^b Isaiah i. 12.

^c Isaiah lxvi. 3.

^d Leviticus x. 1.

^e Psalm lxxv. 2.

^f John ix. 31.

^g Psalm lxvi. 16.

to our Saviour, have kept *whatsoever* he had with the interest that he made suit for in the Kingdom of Heaven; but when our Saviour had discovered that bosom-impediment, he went away grieved^h, and for aught we know, never returned: so impossible is it to make Christ and Belialⁱ joint inmates. All sins must be sincerely repented of, before any Prayers can be prevalent. Let Joshua be never so earnest with all the Elders of Israel, by reason of their unexpected defeat received from the men of Ai, yet no other answer from God can be obtained than this: *There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you*^k. This is what the Apostle aimed at when he so earnestly importunes his newly converted Corinthians: *Examine yourselves whether ye be in the Faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates*^l? Now, Jesus Christ never

^h Mark x. 22.

ⁱ 2 Cor. vi. 15.

^k Joshua vii. 13.

^l 2 Cor. xiii. 5.

harbours where a bosom-sin keeps residence. The prophet David's Prayer, therefore, in this case must make way to our Prayers. *Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts. Look well if there be any way of wickedness in me: and lead me in the way everlasting^m.*

6. In which way, no happy progress is to be expected, if we, that sue for God's peace, should come unreconciled to our brethren. St. John gives him the plain lie, that professeth he loveth God *and hateth his brother*; for, says he, *he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seenⁿ?* That which we see more affects than that which we hear of; and all will say, I will trust mine own eyes rather than another's report.

But how irreconciliation with our brethren renders void all our addresses to God, we need be lessoned no farther than from our Saviour's own mouth. First, where He tells us that all our oblations will be frustrated if *thy brother*

^m Psalm cxxxix. 23.

ⁿ 1 John iv. 20.

hath aught against thee^o; and, therefore, agree with thine adversary quickly, while thou art in the way with him.

Next, what shall we say to that, that our trespasses are desired to be forgiven us, no otherwise than upon this repeated condition^p, again and again most strictly to be observed, *And forgive us our debts, as we forgive our debtors?*

And, lastly, is not that a thundering censure denounced upon that caitiff, that took his brother by the throat for a few pence, when his lord had acquitted him for so many talents? *O thou wicked servant, I forgave thee all that debt because thou desiredst Me; shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee^q?* And you may read what follows; Take him, tormentors! not a penny to be abated; those that afford no mercy shall find none. And the application is from Him that propounded the doctrine: *So likewise shall My Heavenly Father do also unto*

^o Matt. v. 23.

^p Matt. vi. 14, 15.

^q Matt. xviii. 32.

you, if ye from your hearts forgive not every one his brother their trespasses^s.

7. Lastly, disturbance and despair take away all ground of Prayer, and turn us into the land of Nod, with Cain, to denounce with a guilty conscience, *Mine iniquity is greater than that it may be forgiven^t*; or politically to hang ourselves with Ahithophel^u; or to give a name to Aceldama with Judas^x. Such murderers and traitors prevent, as it were, God's judgments, and suppose the pains of hell more tolerable than a guilty conscience. Let it be your care, therefore, my daughters, with your Prayers to beseech God, among other blessings, to remove from you these afore-mentioned hindrances of Prayer. Abraham had much ado, when he sacrificed, to keep off the fowls from devouring it^y. And Joshua, the High-priest, shall no sooner present himself, *clothed with filthy garments, before the Angel of the Lord*, a suppliant for the restoration of his captive countrymen, but Satan will be *at his right hand*

^s Matt. xviii. 35.

^t Gen. iv. 13. *Marginal translation.*

^u 2 Sam. xvii. 23.

^x Acts i. 19.

^y Gen. xv. 11.

to resist him^z. But, *resist the devil*, saith the Apostle, *and he will flee from you*^a. This is done, not by force of arms, nor fasting only, nor alms-giving, however otherwise commended, but by continued and devout Prayers, grounded upon that of our Saviour. *Lead us not into temptation, but deliver us from evil*^b. And if the evil spirit, with this being put to flight return again with *seven other spirits more wicked than himself*^c, of his undermining companions, *with the shield of faith ye shall be able to quench all his darts, Praying always with all Prayer and supplication in the Spirit, and watching thereunto with all perseverance*^d.

^z Zech. iii. 1.^a James iv. 7.^b Matt. vi. 13.^c Luke xi. 26.^d Ephes. vi. 18.



CHAP. VI.

HELPS FOR THE STIRRING UP, AND FURTHERANCE,
OF OUR SUITS.

HE that intends *to build a tower* (you may find whose observation it is) *sitteth down first and counteth the cost*, what it will amount to; *lest, haply, after he hath laid the foundation, and is not able to finish it, all that behold begin to mock and say, This man began to build, and was not able to finish*^e. Herein, the case of such as shall make their addresses to God by Prayer is in a manner represented. All kinds of snares, distractions, seductions, impediments, shall be cast in their way: so that except preventions and helps come from above, and are circumspectly used by us, our best intents will but prove attempts, like a foundation that wants a

^e Luke xiv. 28—30.

purse to complete the building. The helps that herein will best further us, may be reckoned to be,

1. Meditation.
2. Vows.
3. Fasting.
4. Alms-Deeds.
5. Visiting the sick and distressed.
6. Frequenting pious and lawful assemblies.
7. Putting on the whole armour of God, whereby we may be able to withstand in the evil day, and, having done all, to stand.

1. How Meditation and Prayer mutually help each other, the Psalmist shews in his early and earnest prosecution of them. *Ponder my words, O Lord: consider my meditation. O hearken Thou unto the voice of my calling, my King and my God: for unto Thee will I make my Prayer. My voice shalt Thou hear betimes, O Lord: early in the morning will I direct my Prayer unto Thee, and will look up^f.* Which

^f Psalm v. 1—3.

when he had done in a serious turning over three books, the book of Nature, the book of Scripture, and the book of Conscience, which always lie open for all to look upon, he shuts up his religious speculation with this suppliant conclusion : *Let the words of my mouth, and the meditation of my heart, be always acceptable in Thy sight, O Lord, my Strength and my Redeemer*^g ! This was holy Isaac's practice, no doubt, from the institution of his good father Abraham. He *went out to meditate in the field at the even-tide*^h ; to Pray, saith the margin in our last translation, intimating that Prayer and meditation be of such affinity, that Prayer without meditation is as a messenger that runs without his errand.

2. Vows may pass also as helps to Prayers upon deliberate meditation, otherwise they may prove rash and sinful. Those that we have made by our godfathers and godmothers in our Baptism "to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the

^g Psalm xix. 14.

^h Genesis xxiv. 63.

flesh," might hold us in a right course, without any monkish bye-laws or further impositions of our own, if they were as well kept as they are wisely set down in our Catechism. But such is our wavering weakness and itch after novelties, that we must needs have a new lesson before the old be learned, and mannaⁱ from Heaven shall not relish, if it grow too common. You should do well therefore, my Daughters, not to vow more than you have undertaken to do already, or else to vow no otherwise than that it may tend to the performance of that, which solemnly, and before God and His Church, you have undertaken. For though the obedience of the Rechabites to the commands of their father Jonadab^k be approved in Scripture as an ensample for observing the fifth commandment; yet the Pharisaical tie for their corban^l, which exempted children from obedience to their parents, or relieving them in their necessity, is branded by our Saviour, as an attempt which

ⁱ Numbers xi. 6. Psalm lxxviii. 18. ^k Jeremiah xxxv. 19.

^l Mark vii. 11.

puts aside God's law that man's tradition might take its place. So wise we would make ourselves, to perfect God's text with our marginal notes, and give order for a directer way to Heaven than He that is *the Way, the Truth, and the Life*^m, had leisure or pleasure to leave behind Him. Notorious are the consequence of Jephthah'sⁿ inconsiderate vow. And what would Saul's^o for killing Jonathan, and David's^p for the massacre of Nabal and his whole family, have wrought, if God had not in mercy interposed? When therefore we make any extraordinary vows, they must be

1. Warrantable by God's Word :
2. Fit for our condition in life :
3. Concerning things in our power :
4. Injurious to none :
5. Changeable upon necessity :
6. Referred wholly to God's glory, and the good of the Church, and the Commonwealth in which we live.

^m John xiv. 6.

^o 1 Sam. xiv. 39.

ⁿ Judges xi. 30.

^p 1 Sam. xxiii. 22.

7. No way exempting from the performance of any Christian duties that justly belong to us.

Vows, or resolutions, so qualified may be a quickening help to our devotions.

3. Fasting also must be acknowledged to be a quickening help, which is commonly joined with Prayer. Our Saviour mentions *a kind* of devils which *goeth not out* by Prayer only, *but by Prayer and fasting*^q. Where fasting staves off sensuality from hindering our Prayers, which only do the deed that fasting fits us for, those that cry down our Lent-fasts, Ember weeks, fasting on Holy-day Eves according to the prescribed order in our Church, may as well take exception at the appointed *Day of Atonement*^r for the afflicting of souls in the Old Testament, and St. Paul's keeping under his body and bringing it into subjection in the New, without which his preaching would not free him from being *a cast-away*^s. You shall do best therefore, my daughters, to keep these good and warrantable orders in your families.

4. Your alms-deeds will be larger, which

^q Matt. xvii. 21.

^r Levit. xxiii. 27.

^s 1 Cor. ix. 27.

help on Prayers. *Cornelius*, saith the Angel, *thy Prayer and thine alms are come up for a memorial before God^t*. Provided always that neither these nor fasting be tainted with Pharisaical vain-glory, or hypocrisy *to be seen of men^u* which our Saviour warns us of, as of leaven corrupting the whole lump.

5. Visiting the sick or distressed, and relieving them according to our best abilities, make a fair way to have our own Prayers heard, and distresses relieved. For, does not our Lord put such poor layings-out, yet not of our own but of that we are for a time entrusted with, upon His own account? *I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me^x*. Will He, Who takes notice to grace such petty essays by the name of *Blessed*, and crowns them through His infinite mercy with eternal happiness, reject the petitions that come thus accompanied, especially if in their

^t Acts x. 4.^u Matt. vi. 1.^x Matt. xxv. 35.

walk they labour also to be peace-makers, who are honoured with the title of *the children of God*^y.

6. All which graces, honour, and good acceptance, will be the better understood and improved by us, if we be religious and constant frequenters of the appointed assemblies, in set times and places for God's public and sacred worship: not to hear and observe only what gifts our teachers have, but to attend to the Scripture orderly read by the lawful Minister, according to the advised appointment of the Church, manifested in our Calendars, and to join with him and the rest of the congregation in confession of our sins, and profession of our faith, with one heart and voice offering up our Prayers as a sweet-smelling sacrifice of *thanks and praise*^z to our Father Which is in Heaven, through Jesus Christ our only Lord and Saviour. This is that which the Apostle urgeth: *Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;)* and let us consider one another to

^y Matt. v. 9.

^z Psalm l. 23.

provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is^a; some superstitious and schismatical recusants being then, as now there are. For the joint Prayers, and orderly reading the Scriptures, are the ground whereupon sermons and exhortations must be erected; by which you are faithfully catechised what to believe, how to Pray, in what sort to perform your duty toward God and your neighbour, with what faith, hope, and charity to esteem of Baptism, and to receive the blessed Sacrament of the Lord's Supper. Now where shall these saving points be learned, especially by the vulgar, but in our public assemblies? Which being excluded or curtailed, most sermons will edify little more than a *trumpet* that giveth *an uncertain sound^b* in relation to a battle.

I advise you, therefore, my daughters, to be always present, with such as belong to you, in all devout obedience, at all Common-Prayers, Sermons, Marriages, Baptisms, Churchings of

^a Heb. x. 23—25.

^b 1 Cor. xiv. 8.

Women, Funerals, or other commanded assemblies upon extraordinary occasions: especially to be partakers of the Lord's Supper^c, where it is orderly and religiously to be ministered. In such a Communion of Saints (not christened so by their own, but God's esteem) you may *add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity*^d. These things, abounding in you, shall make you powerful in Prayer, fruitful in good works, cheerful in your callings, constant in your good courses, contented in your conditions, happy in your children and families, comfortable to your neighbours and acquaintance.

7. The rather, if we are guarded with the *whole armour of God*^e, which the Apostle commends unto us; and whereunto we betake our-

^c "—whenever it is administered; though it be *every Lord's day in the year*, as it was in the primitive times; or *every day in the week*, as it was, sometime, in the days of the Apostles, and may be so still, according to the Liturgy of the Church of England." Bp. Beveridge. [Ed.]

^d 2 Peter i. 5—7.

^e Ephes. vi. 13—18.

selves, as a safe hold and help, to secure our Prayers.

(1.) By this armour, *the feet are shod with the preparation of the Gospel of peace*, such peace as the world cannot give. This leads us in the right way, and frees us from bye-paths or dashing our feet against blocks or stones.

(2.) *The loins are girt about with truth*, which is always consonant to itself, and will not be drawn aside by partial affections and affectations of singularity.

(3.) The breast is guarded with *the breast-plate of righteousness*; not of our own, *which is of the law*; but that which is through the *faith of Christ, the righteousness which is of God by faith*^f.

(4.) The left hand, next the heart, is furnished with *the shield of faith*; so that, when Satan is ready with his *fiery darts* to drive a guilty conscience into despair upon the horror of God's immutable justice, faith is ready at hand with an extinguisher, as with a pardon to prevent the execution. *If any man sin, we have*

^f Phil. iii. 9.

an Advocate with the Father, Jesus Christ the Righteous: and He is the propitiation for our sins^g: by Whose stripes we are healed, who were as sheep gone astray, but are now returned to the Shepherd and Bishop of our souls^h.

(5.) The right hand is filled with the *sword of the Spirit, which is the Word of God*. This is not only defensive but offensive: quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heartⁱ. This frightened and flighted the tempter^k in that onset against our Saviour in the wilderness, of which triumph we are made partakers by the using aright of the same weapon.

(6.) The head is secured with the *helmet of salvation*, settled on the promises of the Father, in our Redeemer Christ Jesus, *in Whom only He is well-pleased^l*.

(7.) All which variety of armour of proof is

^g 1 John ii. 1, 2.

^h 1 Peter ii. 24, 25.

ⁱ Heb. iv. 12.

^k Matt. iv. 11.

^l Matt. iii. 17.

buckled together, and made useful to us by *Prayer and supplication in the Spirit, and watching thereunto with all perseverance*, as the Apostle there shews, and not without apparent necessity: *for we wrestle, not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places*^m. Which, needs, must be most dangerous unto us—

(1.) For their wariness *that* grapple with us ;

(2.) For their invulnerableness, they being Spirits, whereas we are flesh and blood ;

(3.) For their principalities, whereby they challenge a pre-eminence over us ;

(4.) By their power, by which they would quickly overbear us ;

(5.) By their rule in darkness, in which unawares they entrap us, that see not what we do ;

(6.) They being spiritual and invisible, we carnal and open to all assaults ;

^m Eph. vi. 12.

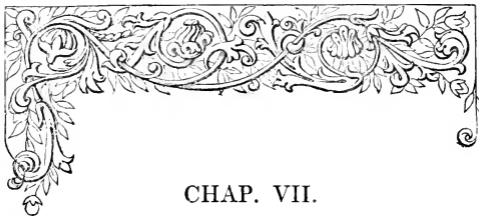
(7.) They in high places, we in the lower ground, to be over-topped at pleasure.

The advantages therefore being so many and material, is it not incumbent on us to be armed, as it were, from head to foot, *to withstand* all these forces *in the evil day, and having done all, to standⁿ?* And if, in an extraordinary storm, we suspect that it will scarce hold out, recourse must be had to our Saviour, by Praying, with His Apostles in danger of drowning, *Master, Master, we perish^o!* that He may arise and rebuke the wind and the waves; and then a wished-for calm will follow. How this may be discerned, the next chapter may, in some sort, direct.

▪ Eph. vi. 13.

• Luke viii. 24.





CHAP. VII.

OF THE WAITING FOR A GRACIOUS ANSWER FROM
GOD TO OUR PRAYERS, AND THE SUREST TOKENS
TO DISCERN IT.

NONE put up petitions to any, but wait for an answer, what they may depend upon. The servants of Benhadad, that, with *sackcloth on their loins, and ropes on their heads*, were supplicants for their master to victorious Ahab, *did observe diligently*^p whether they might catch at any thing from him that might yield them comfort. Upon Esther's engagement among the virgins presented to Ahasuerus for selecting a queen, *Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her*^q. Much more incumbent is it on religious peti-

^p 1 Kings xx. 32, 33.

^q Esther ii. 11.

tioners, that have put up their Prayers to God in matters of the highest consequence, to attend what will be the issue of them: that, if they take, their thanksgiving may be accordingly: if otherwise, their care may search out where the stop lieth, and all diligence may be used to remove it. Whereupon the Psalmist resolves, *I will hearken, what the Lord God will say concerning me: for He shall speak peace unto His people and to His Saints, that they turn not again to folly*^r. In this Micah seconds him, at a time when neither friend, nor wife, nor children, much less servants, were to be trusted; *I will look unto the Lord; I will wait for the God of my salvation; my God will hear me*^s. The like attendance we find professed by Habakkuk; for respecting what God would do concerning a threatened ruin from the Chaldeans, which he had earnestly Prayed against, *I will stand upon my watch, he says, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd*^t. For he that

^r Psalm lxxxv. 8.^s Micah vii. 7.^t Hab. ii. 1.

thinks it sufficient to Pray, and observes not what effect it takes, may be likened to the foolish ostrich, *which leaveth her eggs in the earth, and warmeth them in the dust*^t, little reckoning what afterwards becomes of them. Our circumspection must be more than this, not only to Pray fervently, but to wait patiently, till some good token for our good may be discerned, for our comfort in good courses, and shame of those which hate us. Miraculous *tokens for good*^u are not to be expected in such clear light of the Gospel, which has been confirmed by miracles; but events are to be observed, whereby we may gather how far our Prayers have prevailed.

When Abraham's servant saw with his eyes how all things had succeeded as he had Prayed for, in Rebekah's readiness to give him to drink^x and water his camels, he made no doubt but that God had heard his Prayer.

And Hannah's cheerfulness^y after Praying to God for a man-child, was a notable evidence

^t Job xxxix. 14.

^x Gen. xxiv. 18.

^u Psalm lxxxvi. 17.

^y 1 Sam. i. 18.

that she should not be disappointed of her hopes. Manoah's wife's logic in such cases, may stand for a rule; the deed will lead us to the doer, and that we find to that we search after. *If, said she, the Lord were pleased to kill us, He would not have received a burnt-offering and a meat-offering at our hands, neither would He have shewed us all these things, nor would, as at this time, have told us such things as these^z.* Upon this woman's logic, then, why might not the best men and women thus proceed to gather what is become of the devoutest Prayer? The Apostle to the Galatians sets down nine *fruits of the Spirit* which those that are furnished with, are not liable to any condemning law. These are, *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance^a.*

If after our humble suits then commended to God, upon impartial examination of our untainted consciences, we find our love to God and man increased; our joy, through some good events, heightened; our peace, both in-

^z Judges xiii. 23.

^a Gal. v. 22.

ward and outward, confirmed; our long-suffering quickened; our gentleness not abused; our goodness more accepted; our faith trusted; our meekness winning others; and temperate moderation in any good measure improved; why may we not conclude that our Prayers are accepted and filed in God's star-chamber, to be farther thought on, to our best advantage? For by our walking *in the Spirit*^b, as the Apostle gives there the rule, we shall find which way the Spirit *bloweth*^c, by which we live.

And to this walking *in the Spirit*, there are required these seven associates.

1. Light, without which there is no walking or working. *The night cometh when no man can work*^d.

2. Confidence, to come at length *unto the haven where we would be*^e, inasmuch as we are here *but strangers and pilgrims*^f.

3. The love of the Country to which we are walking; from whence being absent, we have

^b Gal. v. 16.

^c John iii. 8.

^d 1 John ix. 4.

^e Ps. cvii. 30.

^f Ps. xxxix. 14; and Heb. xi. 13.

David's longing, *when shall I come to appear before the presence of God^g?* old Simeon's craving his letters dimissory; *Lord, now lettest Thou Thy servant depart in peace according to Thy word^h;* and St. Paul's desire to *depart and to be with Christⁱ.*

4. Assurance that we are in the right way to it. *See that ye walk circumspectly,* says the Apostle, *not as fools, but as wise, redeeming the time, because the days are evil^k.*

5. Sobriety, for *Blessed are those that are undefiled in the way: and walk in the law of the Lord^l,* which will be a sure guide unto them.

6. Peaceableness with their fellow-travellers. *See that ye fall not out by the way^m,* said Joseph to his brethren; which we most commonly do through *vain-glory, provoking one another, envying one anotherⁿ,* when common calamities or common blessings invite us most to unity.

7. Cheerfulness, that sweetens all the crosses in the way, and encourages us to go on with assurance of the crown that is set before us.

^g Ps. xlii. 2. ^h Luke ii. 29. ⁱ Phil. i. 23. ^k Eph. v. 16.

^l Psalm cxix. 1. ^m Gen. xlv. 24. ⁿ Gal. v. 26.

Those that sigh and cry for the abominations of the times, and see, as it were, God's hand lifted up to strike, shall find some marked, as in Ezekiel^o and the Revelation^p, which we shall discern in ourselves, as we find a conformity between our actions and petitions. For may not he, that, as a true Nathanael *in whom is no guile*^q, finds himself humble in himself, mourning for his own sins and the iniquity of the times, meek to his companions, hungering and thirsting to do good to all men, merciful to the miserable, pure in his intentions, patient in enduring injuries for righteousness' sake^r, safely conclude that a mark of blessedness is stamped upon him, which is the chief scope our Prayers aim at? But what need we go farther, in this behalf, than the Lord's Prayer? If we find our unbiassed affections striving to compass

1. The hallowing of God's Name above all things :

^o Ezekiel ix. 4.

^q John i. 47.

^p Rev. vii. 3.

^r Matt. v. 3—9.

2. The promoting of His kingdom and Church :

3. The doing His will in observance of His Word :

4. The acknowledging with all thankfulness our daily bread, and all other necessities for this life, to come from His bounty :

5. Our readiness to forgive all others their trespasses against us, that we may receive remission of our sins from Him :

6. Our desires to be freed from all temptations of the flesh and world, in which we should perish, being left to ourselves : and

7. Our protection from the violences and stratagems of that *roaring lion*, who is daily ranging about, *seeking whom he may devour*^s—should not such hearty desires which cannot arise from our own strength, ascertain for us, that the hearty recital of this Prayer of the Son's composing hath found favour with the Father, to our best advantage in due time to be accomplished? Thus have you, my dear children, the necessity of Prayer, and to Whom

^s 1 Peter v. 8.

it is to be directed; the things that we are to Pray for, and the awful reverence to be used in asking; the impediments that may hinder it, and the helps that may make it effectual; and the tokens whereby we may conclude that our Prayers have found grace to be accepted. To put a happy period therefore to this preparation; when we settle ourselves to Pray, which, the Apostle tells us, must be *without ceasing*^t,

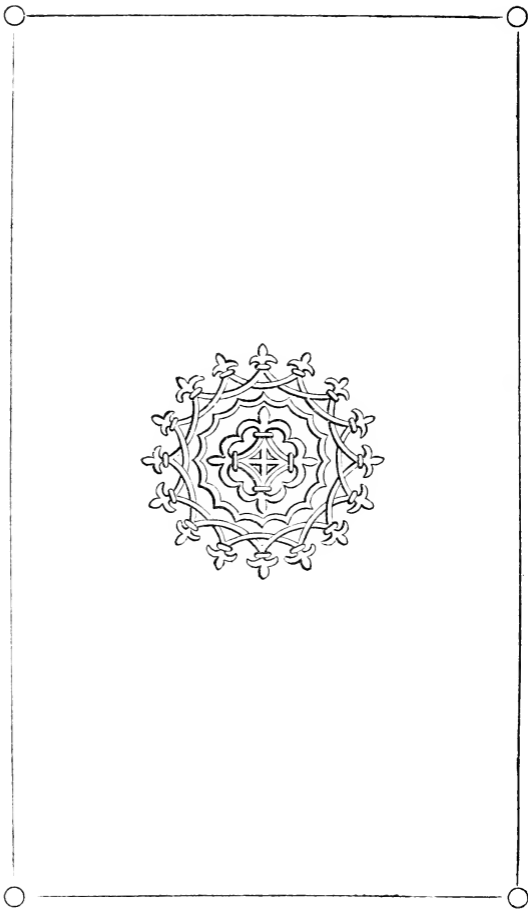
1. The infinite majesty of God;
2. Our own vileness;
3. The fraud and fury of our adversaries; the flesh, the world, and the devil;
4. The weight of the business we go about, being our utter making or marring;
5. The interest we have in our Saviour Jesus Christ's atonement for us;
6. The inevitableness of the account we are to render, and the uncertainty of the time, when we shall be called to it;
7. And lastly, the strictness and unchangeableness of the judgment that will be passed

^t 1 Thess. v. 17.

upon it—all these subjects must be most circumspectly and religiously pondered, and laid to heart, that so we may profess with the Psalmist, *Away from me all ye that work vanity : for the Lord hath heard the voice of my weeping. The Lord hath heard my petition : the Lord will receive my Prayer*^u. How you may frame this more particularly, I shall endeavour to give you plain directions in that which follows.

^u Psalm vi. 8.







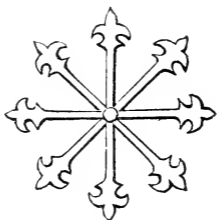
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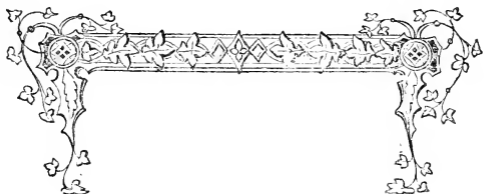
CONCERNING PRIVATE PRAYER.

PRAYERS are known to be either private or public. Those are to be accounted private, which touch not only on private occasions, but as they are distinguished from solemn Prayers at public meeting in the house of God. They may be reckoned to be

1. Personal, or Prayers in secret :
2. Household, or Prayers in a family :
3. Blessings, or occasional salutations :
4. Psalms, hymns or spiritual songs, applicable to divers occurrences :
5. Ejaculations, framed on all sorts of conceits or objects :

6. Lamentations, for sin or miseries :
7. Excitations or encouragements to all kinds of Christian cheerfulness and resolution.





CHAP. I.

OF PERSONAL, OR PRAYERS IN SECRET.

IT is a question proposed by the Apostle, *What man knoweth the things of a man, save the spirit of man which is in him^a?* And it cannot be answered otherwise than it is elsewhere by the same Apostle, that *the Spirit of adoption, whereby we cry, Abba, Father, beareth witness with our spirit that we are the children of God^b.*

This Spirit is acquainted with our infirmities and most secret sins; for which *if our heart condemn us, God is greater than our hearts, to punish or to pity, as His justice or mercy leads Him: but if our heart condemn us not, then have we confidence toward God^c.* The book of conscience, in such cases, is especially to be

^a 1 Cor. ii. 11. ^b Romans viii. 15, 16. ^c 1 John iii. 20, 21.

consulted. Hence were all those zealous strains of the heavenly inspired Psalmist: *O Lord, Thou hast searched me out, and known me: Thou knowest my down-sitting, and mine up-rising; Thou understandest my thoughts long before. Thou art about my path and about my bed: and spiest out all my ways. For, lo, there is not a word in my tongue: but Thou, O Lord, knowest it altogether*^d. To the same purpose is that considerate acknowledgment in another place: *Who can tell how oft he offendeth: O cleanse Thou me from my secret faults! Keep Thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence*^e. Here is a growth of sin, as of an infant in the womb, from scarce sensible motions to close committed offences; which, if they meet not with some public check, will dare by degrees to appear in public, and amount at length to that great offence that sears the conscience^f, and makes it regardless of Hell or Heaven. This *cockatrice*, not crushed in the egg, will

^d Ps. cxxxix. 1—3. ^e Ps. xix. 13, 14. ^f 1 Tim. iv. 2.

soon become a most dangerous *flying serpent*^s; which can be quelled only with personal Prayers, opposed to the temptations, terrors, and assaults with which we are most molested. Now these are only known to God and ourselves, and the *Father which seeth in secret* our retired suits, will *reward us openly*^h, to his own glory, and our best advantage. This Jacob was fully persuaded of, and therefore upon the affrighting news of his brother Esau's coming with four hundred men against him, he betakes himself to this effectual personal Prayer, dictated to him by fear upon the present occasion. *O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which Thou hast shewed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him*

^s Isaiah xiv. 29.^h Matt. vi. 18.

lest he will come and smite me, and the mother with the childrenⁱ. Thus wrestled he with God, and obtained a blessing: and thus must all that generation of *them* do, *that seek Him, even of them that seek Thy face O* [God of] *Jacob*^k. What St. Paul's *thorn in the flesh*^l was, that buffeted him into humility, none was sensible of but himself; but what remedy do we find he used to take it off? No other but personal Prayer. *For this thing I besought the Lord thrice, that it might depart from me.* And the return he received from God was most gracious: *My grace is sufficient for thee: for My strength is made perfect in thy weakness.* In these, and the like practices of piety, you have examples, my daughters, how to fit yourselves with personal Prayers upon private occurrences. Bosom-sins, peculiar temptations and secret defects are incident to the best, and none knows so well where a fair shoe wrings, as he that wears it. In such cases, therefore, the urgency of the matter will quickly frame a form correspondent to our desires. Vexed and barren

ⁱ Gen. xxxii. 9—11.^k Ps. xxiv. 6.^l 2 Cor. xii. 7—9.

Hannah needed not a prompter besides the bitterness of her soul to teach her thus to Pray unto the Lord. *O Lord of Hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a male child, then I will give him unto the Lord all the days of his life^m.* I need not relate how well this Prayer took, the story of Samuel being so well known. From Esther's trembling at the hazardous venture she made upon majestic Ahasuerus, and the importance of the suit she had in hand, we have this pertinent Prayer. *O my Lord, Thou only art our King: help me, desolate woman, which have no helper but Thee: for my danger is in mine hand. O Thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fearⁿ.* This Prayer, howsoever Apocryphal, the calamities of these times^o have made in a sort Canonical. The

^m 1 Samuel i. 11.

ⁿ Esther xiv. 3. 4. 19.

^o The Author died in 1650, the year following the Martyrdom of King Charles. (Ed.)

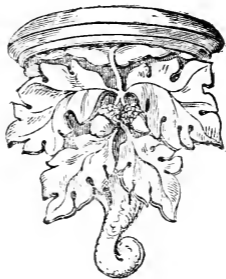
dangers are not unlike ; all upon the point to be lost, and no hopes of redress, but by public and private Prayers, deliberate and occasional, which need not jostle one the other, but duly take their turns in their several places. Extemporal and personal conceptions upon private occasions, which are too often emergent, we must commend and be stored with ; but in public assemblies, where God's people come together, not only to hear that whereby they may be instructed, but especially to confess their sins, and to profess their faith, and to give God thanks with their own mouths in an uniform manner for all His blessings, and to ask those things which shall be requisite and necessary, as well for the body as the soul, not only for themselves but for their brethren wheresoever dispersed, present, or distressed—in such public devotions, *young men and maidens, old men and children*, every one according to his ability, must act their prescribed parts with the Minister, and *praise the Name of the Lord*^p.

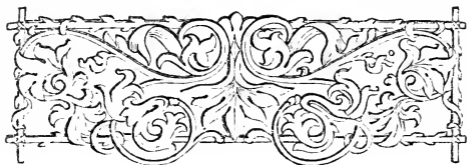
^p Psalm cxlviii. 12.

All must join in saying, *Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep.* All answer the Minister's entrance, *O Lord open Thou our lips!* with, *And our mouth shall shew forth Thy praise.* All stand up, and profess with him leading the way, *I Believe in God, the Father Almighty, Maker of Heaven and Earth.* For was not the Hosanna⁹ of the children in the Temple justified by our Saviour, against those who would have none heard in the Church but themselves? And why may not the congregation join with the Minister in Praying, as in singing; or, to speak to the point, in Prayers in prose in a set form as consonantly as in a set form of Prayers in verse? Must they come together to admire or censure their Minister's gifts, and perform nothing themselves? And is there such antipathy between religious preaching to men, and public set Prayers to God, that they may not stand both together, and the one the better for the other? Men as religious

⁹ Matt. xxi. 15.

and judicious heretofore as, for aught we find, now are, have determined otherwise; whom you may do well to follow, till you are convinced with better reasons than have yet been produced.





CHAP. II.

OF HOUSEHOLD, OR PRAYERS IN FAMILY.

If any provide not for his own, says the Apostle, and specially for those of his own house, he hath denied the faith, and is worse than an infidel^r.

Now if this be required in temporal matters, why should it not be urged more earnestly in spiritual by how much Heaven is to be preferred before earth, and the soul before the body? For, *except the Lord build the house: their labour is but lost that build it. Except the Lord keep the city: the watchman waketh but in vain^s.* Labour and wake and toil we may early and late, and eat the bread of care-

^r 1 Tim. v. 8.

^s Psalm cxxviii. 1, 2.

fulness, and be never the nearer, except *the glorious Majesty of the Lord be upon us*, to prosper the work of our hands, and impart success and *sleep to his beloved*^t.

Those housekeepers, therefore, that expect the blessings of the Marriage Psalm, so pertinently used in our Liturgy, upon them and theirs, must be careful, as Abraham was, to have them religiously instructed and well-catechised, as those three hundred and eighteen were^u, with whom he routed the four eastern victorious kings, and recovered the spoils they had taken. And this God makes a motive for communicating to him his purpose in the ensuing destruction of Sodom and Gomorrah. *And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children after him, and they shall keep the way of the Lord, to do justice and judgment*^x. The

^t Psalm xc. 17. ^u Gen. xiv. 14. *Trained servants, translated in the margin, instructed.* (Ed.) ^x Gen. xviii. 17—19.

fruit of this household instruction we find afterwards in the Prayer and faithfulness of his chiefest servant, whom he sent into Mesopotamia, to fetch a wife for his son Isaac. The Prayer of the servant is very remarkable; *O Lord God of my master Abraham, I pray Thee, send me good speed this day, and shew kindness unto my master Abraham*^y. In prosecution of which business, he refused to eat or drink before he had received a contenting answer; and then forgot not his thankfulness to God, but *worshipped the Lord, bowing himself to the earth*. Oh! for such servants among us Christians! We want not means, but care, and conscience, and giving them good example, to make them so.

Job, herein, out of the land of Uz, from among the reputed Gentiles, may be a further pattern to masters of families themselves. How early was he and persevering to look after his revelling children's exorbitances, to offer sacrifices for them and sanctify them? For, *it may be*, said he, *that my sons have sinned and cursed*

^y Gen. xxiv. 12.

(or, as one translates it, *little blessed*) *God in their hearts. Thus did Job continually*^z.

Of Eli we find nothing, but that of himself he was a good old man and harmless ; yet, for want of taking a rounder course with his scandalous sons, what a breakneck did he draw upon himself and family^a !

It is well that David, in settling his family, bethought himself better, perchance upon the grief that some of his darling children had been unto him. Not a *wicked, unfaithful, forward, slanderous, proud, stubborn, deceitful* person shall find entertainment or countenance at His hands. Nay, says He, *Mine eyes look upon such as are faithful in the land : that they may dwell with Me. Whoso leadeth a godly life : he shall be My servant*^b.

Nay, if Captain Cornelius be observed to fear God sincerely, and to be constant in his devotions, he shall not be destitute of *household servants*, or of a *devout soldier*^c, whom he may securely employ in matters of the highest con-

^z Job i. 5.

^a 1 Sam. iv. 18.

^b Psalm ci. 8.

^c Acts x. 7.

cernment. Such guide is good example to goodness, and domestic instruction to prevent destruction. This consists especially in a strict oversight, by holding every one under our charge to their daily devotions and designed tasks. And these devotions must be first in set and such forms, as all may best be acquainted with, and easily make their own, to bear their part in them.

Next; the time and place for this concurrence must be so ordered, wherein most, if not all, may be present. Where the frequent repetition of the same set forms may make such an impression that the rudest and little ones may have them by heart; which the best gifted will confess to be most useful and commendable, and impossible to be learnt from voluntary and affected vanities which vanish in the uttering, and can hardly be recalled by those that first so hastily conceived them.

Now Household Prayers are usually morning and evening. For morning Prayer it will be found by experience, that by reason of divers distractions, a concurrence cannot be so well

had as immediately before dinner. Then the master of the family, or fittest among the company designed by him, may proceed in this manner.

1. With the general Confession, *Almighty and most merciful Father, &c.*, to be repeated by all after him, devoutly kneeling.

2. Then those two well-known Prayers may be fitly added; the one for Peace, *O God Who art the Author of peace*; the other for Grace and Protection that follows, *O Lord our Heavenly Father, Almighty and everlasting God, &c.*

3. In the third place, interpose those interchangeable Scriptures, with the Lord's Prayer in the midst of them, as they are ordered in the Liturgy: *Lord, have mercy upon us! Christ, have mercy upon us! Our Father &c.; O Lord, shew Thy mercy upon us, to the end, O Lord, make clean our hearts within us! And take not Thy Holy Spirit from us!*

4. Next, that mixed petition, *We humbly beseech Thee, O Father &c.*, for pardoning our infirmities, averting deserved punishments, strengthening us with confidence and continuance in holiness and purity.

5. To this may be added that Prayer which petitions that our faulty supplications may be graciously accepted; *O God Whose nature and property is ever to have mercy and to forgive!* And so, the common Blessing, *The Grace of our Lord Jesus Christ and the love of God &c.!* may make up the conclusion.

Evening Prayer proceeds in like manner, to be celebrated either immediately before supper, or else before the family depart to their rest.

1. With the general Confession, *Almighty and most merciful Father, &c.*; or else, for variety, with that other Confession before receiving the Communion, *Almighty God, Father of our Lord Jesus Christ, &c.*

2. Then come in the two collects, *O God from Whom all holy desires, &c.*, and *Lighten our darkness, &c.*, answerable to the two morning collects.

3. After, *Lord have mercy upon us, &c.*, and the Lord's Prayer recited, as in the morning, you may take those short requests repeated interchangeably, *From our enemies defend us, O Christ! Graciously look upon our afflictions!*

to the end. And then, *We humbly beseech Thee O Father, &c., O God, Whose nature and property, &c., and The grace of our Lord Jesus Christ, &c.* are to be added as before in morning Prayer.

A plainer and more warrantable course for Household Prayers let them set forth that have found it. For mine own part, I must confess, that my long studies, among much variety, have not met with the like for words and matter so judiciously fitted. Neither can I be persuaded that those learned men and Martyrs, who were compilers of our Service-book, came any way short for gravity, learning, or piety, of those men who stand in this age so much upon their gifts, and take upon them, as the saying is, to correct *Magnificate*. But I must not digress. You have, in the former directions, the ordinary Household Prayers for morning and evening through all the week. Sundays and Holy-days are supplied publicly in the Church, which I would have you religiously frequent; yet, on Wednesdays and Fridays in the week, your Household Prayers may profit-

ably admit this alteration in morning Prayer only. On Wednesdays let your beginning be,

1. *O Lord, open Thou our lips!* with those mutual correspondencies; and *Glory be to the Father, &c.*, will follow.

2. Then let the Apostles' Creed be repeated by all standing, with him that officiates.

3. The prayer before the Commandments may be repeated kneeling; *Almighty God, to Whom all hearts be open, &c.* Then

4. The Commandments may be repeated by him that officiates standing, to which the rest kneeling should, as usually they do in Public Prayers, express their desires, saying, *Lord have mercy, &c.*

5. In the fifth place, may be added the *Prayer for the whole estate of Christ's Church, militant here on earth:* and then, as formerly, *O God Whose nature and property, &c.* And *The grace of our Lord Jesus Christ, &c.*, makes up the conclusion. This will revive the memory of the Apostles' Creed, which we undertook to believe and profess in our Baptism; and of the Ten Commandments,

which were written by the finger of the Father, and by the Son never abrogated, but expounded, and urged to be strictly observed. The laying aside of which may make most people, especially the simpler sort, to be liable to such reprehension as the Prophet's; *Which think to cause My people to forget My name by their dreams*^d, and not to remember into what faith they were baptised. In the Friday's office, in morning Prayer, the Litany, as it lies, may serve as complete, beginning with, *O God the Father of Heaven, &c.*, and ending with *The Grace of our Lord Jesus Christ, &c.* And so have you Prayers to be ordinarily used with your families. If besides, in private, when you lie down to sleep, or rise in the morning, you would have some forms to commend you to God, you shall hardly meet with any more effectual that may fit you for the morning than that, *Almighty and most gracious God, I heartily thank Thee for the sweet sleep and comfortable rest, &c.*; and that other for the evening, *O merciful God and Heavenly*

^d Jeremiah xxiii. 27.

*Father, whether we sleep or wake, live or die, we are always Thine, &c., to be had in the end of most of our Church-books^e; which, devoutly used, will bring us to that thankful acknowledgment of the Psalmist, *I laid me down and slept, and rose up again : for the Lord sustained me^f.**

^e This collection of GODLIE PRAIERS, which formed so valuable an appendage to the earlier editions of the Book of Common Prayer, having been omitted of late years, and thus having fallen into disuse; it has been thought desirable to reprint it as an Appendix (I) to the present volume. (Ed.)

^f Psalm iii. 5.





CHAP. III.

OF BLESSINGS AND OCCASIONAL SALUTATIONS.

BLESSINGS may be diversly understood.

All God's favours to us, and our returning thanks to Him, are indifferently called Blessings; of which more hereafter.

Here, Blessings are to be reckoned for such good turns, returns, and wishes, as usually we receive from one another. So Melchizedec blessed Abraham, *Blessed be Abram of the Most High God, Possessor of Heaven and earth: and Blessed be the Most High God, Which hath delivered thine enemies into thine hand* §! Where Abraham is pronounced happy through God's favour, and God is praised and glorified for thus favouring Abraham.

§ Genesis xiv. 19, 20.

The emulation and plotting between Esau and Jacob for their father's Blessing is an argument that parents' Blessings were then of some esteem, which now, with many are reckoned scarce worth asking for. How tenderly did Esau, not much noted for piety, take it that his brother had prevented him; and passionately with tears urge his father to Bless him in like kind! *Hast thou not reserved a Blessing for me? Hast thou but one Blessing, my father? Bless me, even me also, O my father^h!* So sensible he shews himself of so great a loss, that he vows revenge on his brother for thus supplanting him.

Jacob would not let go the Angel without a Blessing, though he got it with an halting; ever after; to shew, that the Blessings of this life are accompanied with infirmity, as St. Paul's rapture into *the third Heaven*, was with *a thorn in the flesh^k*, to keep him from boasting; which our gifted age so much triumpheth in.

Instead of the patterns of the Old Testament,

^h Gen. xxvii. 36, 38.

ⁱ Gen. xxxii. 25.

^k 2 Cor. xii. 7.

we have precept in the New, and that from Him in Whom all the nations of the earth are Blessed: *I say unto you, Love your enemies, Bless them that curse you, do good to them that hate you, and Pray for them that despitefully use you and persecute you*¹. And when little children were brought unto Him *He took them up in His arms, put His hands upon them, and Blessed them*^m.

St. Peter leads us along in the same Blessed path: for after he had fully shewn the mutual duties of husbands and wives, one toward another, he concludes, *Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing, but contrariwise Blessing; knowing that ye are thereunto called, that he should inherit a Blessing*ⁿ.

And, do we not read, that as Aaron was commanded to *Bless the children of Israel on this wise, The Lord Bless thee and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His*

¹ Matt. v. 44.

^m Mark x. 16.

ⁿ 1 Peter iv. 8, 9.

countenance upon thee and give thee peace ° ! So the Apostle's Blessing, which we have in our Liturgy, *The grace of the Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all* ^p, is acknowledged to be his usual *salutation* ^q with his own hand. It is also one of the chiefest arguments for confirming the doctrine of the blessed Trinity, and Praying to the Holy Ghost, which by novelists in their liberty of prophecy is in these days again opposed. In which it is strange also, that a generation is found among us, that scruple at children's asking Blessing from their parents. Are they afraid lest they should shew themselves too dutiful? or surfeit upon Blessings? or must no Blessing be held effectual that comes not from their mouths? The doctrine may be entertained by *itching ears* ^r, and *silly women* ^s; but you, my daughters, shall do better to follow the tracks of your pious predecessors, according to the example of good King David, who, after an eminent

° Num. vi. 23—26. ^p 2 Cor. xiii. 14. ^q 2 Thess. iii. 17.

^r 2 Tim. iv. 3. ^s 2 Tim. iii. 6.

celebration of God's public worship with his subjects, *returned to Bless his household*^t. In your houses, therefore, let such care be taken that cursing or swearing, or lying, or *filthiness*, or *foolish talking*, or *jesting*, which are not convenient^u, be not heard, or pass unreprieved, among your children or servants. Let them not offer to eat or drink, without Grace before meat and after it. It is a piece of Judas Iscariot's character, fore-propheesied^x long by the Psalmist, *His delight was in cursing, and it shall happen unto him: he loved not Blessing, therefore shall it be far from him*^y. Our Saviour's last parting from His Disciples is thus described, *He lifted up His hands and Blessed them. And it came to pass, while he Blessed them, He was parted from them, and carried up into Heaven*^z. From whence when he returns to judgment, O, how much it concerns us to be found with the Blessed on His right hand^a, to inherit eternal Blessedness!

^t 2 Sam. vi. 20.

^x Compare Acts i. 16—22.

^z Luke xxiv. 50, 51.

^u Eph. v. 4.

^y Psalm cix. 16.

^a Matt. xxv. 34.

And what are Christian salutations, but Blessings whereby we express the unfeigned good-will we bear to all God's children? King Toi sends Prince *Joram his son unto King David, to salute him and to Bless him*^b. King Saul goes to meet Samuel to *salute him*^c, according to the text; or, according to the marginal translation, *Bless him*. And this must be performed, not only to great ones or those of our acquaintance: for *if ye salute your brethren only*, says our Saviour, *what do ye more than others? do not even the Publicans so*^d? *When ye come into an house*, (it is His charge to His Apostles) *salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return unto you*^e. Worthy and unworthy then may be saluted, which the Apostle is careful to do in the beginning and ending of most of his Epistles. What a catalogue of salutations have we in the last chapter of his Epistle to the Romans, with an allowance to *salute one another with an*

^b 2 Sam. viii. 10.

^d Matt. v. 47.

^c 1 Sam. xiii. 10.

^e Matt. x. 12, 13.

holy kiss^f: which the jealousy of some Christians scarce approves of^g. The Angel's salutation to Gideon, *The Lord is with thee, thou mighty man of valour*^h! from a thresher exalted him to be a victorious general. Such a salutation it was from the Angel Gabriel that strengthened the Blessed Virgin to entertain a conference with himⁱ. And when Elisabeth heard the Blessed Virgin's salutation afterwards, *the babe leaped in her womb and she was filled with the Holy Ghost*^k.

Among other faults of clownish and churlish Nabal (who lived like a hog, and died like a dog) this is noted for one of the chiefest, that a discreet servant acquainted his mistress, Abigail, Nabal's wife, with, *Behold, David sent messengers out of the wilderness to salute our master; and he railed on them*^l.

But the courteous salutation of Boaz to his reapers, *The Lord be with you!* and their civil

^f Rom. xvi. 16.

^g "In the Apostles' times that was harmless, which being now revived would be scandalous; as their *oscula sacra*." Hooker's Eccl. Pol. Pref. c. iv. 4. (Ed.)

^h Judges vi. 12. ⁱ Luke i. 29. ^k Luke i. 41. ^l 1 Sam. xxiii. 14.

answer to him, *The Lord bless thee^m!* are recorded for patterns to be imitated in like cases. Let it be, therefore, a chief token of your humility and meekness, my loving daughters, to be free of your blessings and due salutations, not only to those about you in your house, but to your neighbours, to strangers, nay to those you are persuaded bear you no good-will. For as *a soft answer turneth away wrathⁿ*; so a kind salutation sometimes makes enemies friends, and, neglected where it should be performed, turns friends to foes. From superiors, it takes off the suspicion of pride or contempt; in equals or inferiors, the note of surliness or incivility. In all, it argueth a religious desire to put in practice that precept of the Apostle, *If it be possible, as much as lieth in you, live peaceably with all men^o*. Neither is this crossed by that of our Saviour, *Salute no man by the way^p*: or that of the beloved disciple concerning a false teacher, *Receive him not into your house, neither bid him*

^m Ruth ii. 4.

^o Rom. xii. 18.

ⁿ Prov. xv. 1.

^p Luke x. 4.

God speed: adding withal a reason, *For he that biddeth him God speed, is partaker of his evil deeds* ^q. For in the first passage, salutation is not forbidden simply, but insisting upon compliments, that might hinder their enjoined quick despatch of the business in hand. And in the latter case, a foreknowledge is presupposed that such come to beguile, *as the serpent did to Eve* ^r, and, therefore, are to be dismissed rather with a *Lord rebuke thee* ^s! than, with a *God speed* to be encouraged. And this we take for a rule in venturing on any action. If a *God speed* may be given to it with a safe conscience, then *Go on and prosper* ^t! if not, they that sow the wind are likely *to reap* nothing but *the whirlwind* ^u, where their *spider's webs* ^x will meet with *the besom of destruction* ^y, and *shall not become garments, neither shall they cover themselves with their works* ^z.

^q 2 John 10, 11.

^r 2 Cor. xi. 3.

^s Zech. iii. 2. Jude v. 9.

^t 1 Kings xxii. 12.

^u Hosea viii. 7.

^x Job viii. 14.

^y Isa. xiv. 23.

^z Isa. lix. 5.



CHAP. IV.

OF PSALMS AND HYMNS AND SPIRITUAL SONGS.

How these differ, there is a difference among the learned; but that is not to our purpose. This text of St. James is canonical, *Is any among you afflicted? let him Pray. Is any merry? let him sing Psalms^a.* What shall he sing? not ballads or jigs of the times: but *Psalms and Hymns and Spiritual songs.* So St. Paul instructeth the Ephesians to speak, not out of *excess of wine*, but of the fulness of the *Spirit*; not only in consort with others, but *speaking to themselves*; when they are alone, *making melody in their hearts to the Lord^b.* To the same key he turneth the Colossians^c. In which sort he would have all them (in whom *the Word of Christ dwelt richly in all wisdom*)

^a James v. 13.

^b Eph. v. 18, 19.

^c Coloss. iii. 16.

to teach and admonish *one another in Psalms*, (as some understand it, with voice and instruments of the best music) *and Hymns* (in praising God with the voice only) *and Spiritual songs* (of private meditation) upon all offered occasions. And it is of especial note that our Saviour, for the proof of His satisfactory redemption, ranks *the Psalms* with the fulness of *the Law of Moses, and the Prophets*^d. Nay, we shall find scarce any part of the Old Testament so often cited in the New, as that which we call the Psalms of David, in regard that he was the chiefest author of them. Seven of these Psalms our Saviour is thought to have sung with his Disciples (that is, by the vulgar account, from the hundred and twelfth to the hundred and nineteenth) after the institution of His last Supper, when He was going towards His Passion. This is a plain text, that *Hezekiah the King, and the Princes, commanded the Levites to sing praise unto the Lord*, in their solemn reformation of God's worship and temple, not in extempore conceptions, but *with the words*

^d Luke xxiv. 44.

of David and of Asaph the Seer^e. And did they refuse to do it? No; but as it follows, *they sang praises with gladness, and they bowed their heads and worshipped*. At the Praying and singing such praises unto God by St. Paul and Silas, imprisoned in the strictest manner, *the foundations of the prison were shaken* by an earthquake, *all the doors were opened, and every one's bands were loosed*^f, and the keeper of the prison terrified into Christianity.

A man would marvel, therefore, what those men mean who are so fierce against Church music in concert with instruments. Would they cut the strings of David's harp, if he were now alive, and turn out Asaph and his brethren for fiddlers? It is well that *the Heavenly Host*, who sang that congratulatory anthem for the birth of our Saviour, *Glory to God in the highest, and in earth peace, good-will towards men*^g, descended not so low as these men's hearing; otherwise, somewhat might have been noted in it to be scarce in tune, or according to the new song of these men's pricking.

^e 2 Chron. xxix. 30.

^f Acts xvi. 26.

^g Luke ii. 14.

It would grieve the heart of any pious Christian to ponder seriously, that, when as we have had heretofore the monthly reading through of these Psalms with the New Testament also, except the Revelation, thrice every year, and the most edifying passages of the Old Testament once a year, to acquaint the people orderly with God's Word, which must be the rule of all preaching, Praying, and Christian conversation—now such a Reformation is directed to us, that we know not where we are, or what to expect; but that the longest liver shall never be acquainted, by this new method^h in our Church-Service, with the whole counsel of God. And, if the Minister please not, the Ten Commandments in the Old Testament, and Lord's Prayer in the New, shall never be known to the simple people.

^h "*How large a portion (of the Holy Scriptures) shall be read at once is left to the wisdom of the Minister.*" Again, "*The Communion, or Supper of the Lord is frequently to be celebrated, but how often may be considered and determined by the Ministers, &c.*" vide, "*Directory for Publique Worship,*" A.D. 1644.

For the actual working of this system, consult Archbishop King's "*Discourse concerning the Inventions of man in the Worship of God,*" ch. iii. sect. 3. and ch. v. sect. 3. (Ed.)

But concerning the divers uses and applications of the Psalms in private, that notable treatise¹ of an ancient father, placed before our Psalms in metre, may be a profitable directory, wherein ninety-nine cases are set down, what Psalms we may distinctly use for our greatest comfort.

For you, my daughters, it may be sufficient to take into your particular devotions those seven Psalms, termed by the ancients *penitentials*; which are the sixth, thirty-second, thirty-eighth, fifty-first, one hundred and second, one hundred and thirtieth, and one hundred and forty-third; and were usually repeated weekly, each on its set day, which was a pious course. But if this may be thought to be otherwise supplied in the family confessions before mentioned in your daily morning and evening Prayer; it may be worth your private observation to consider the several works of the six days in the creation, as they are registered in the first chapter of Genesis, with

¹ This Treatise of St. Athanasius, *On the Use and Virtue of the Psalms*, is reprinted at the end of this volume. v. Appendix II.

the celebration of the Sabbath, and then to select seven Psalms, which may serve as a most sweet and pertinent explanation of each of them.

1. In this accommodation, for *light*, the first day's work, you have the twenty-seventh Psalm, *The Lord is my Light and my Salvation, whom then shall I fear? &c.*

2. For the second day's work, which were the *Heavens*, the nineteenth Psalm, *The Heavens declare the glory of God, and the firmament sheweth His handywork, &c.*

3. For the *earth* with the *sea*, of the third day's framing, how consonant is the twenty-fourth Psalm, *The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein. For He hath founded it upon the sea: and prepared it upon the floods, &c.*

4. In the same order, the *sun* and *moon* and *stars*, which were created and set in the firmament the fourth day, are taken into especial consideration in the eighth Psalm, *When I consider the Heavens, even the work of Thy fingers: the moon and the stars which Thou*

hast ordained, &c. Behold, what an excellent use he makes of it, for a pattern to direct us what we should do in contemplating all the rest of the creatures, *Lord what is man that Thou art mindful of him: and the son of man that Thou so regardest him?*

5. The like use is made upon the consideration of the *fishes of the sea*, and of the *fowls of the air*, which were the work of the fifth day, in the hundred and fourth Psalm.

6. And for the sixth day, wherein *man* was created, with the beasts and the rest of the inhabitants of the earth to serve Him, how fit is the hundred and thirty-ninth Psalm to be thought upon! *O God, Thou hast searched me out and known me, Thou knowest my down-sitting and mine up-rising: Thou understandest my thoughts long before. My bones are not hid from Thee, though I be made secretly and fashioned beneath in the earth. Thine eyes did see my substance, yet being imperfect, and in Thy book were all my members written.*

7. And, last of all, the ninety-second Psalm bears this title, *A Psalm or song for the Sabbath*

day (conformable to which we have the seventh and Lord's day), wherein we may observe that, which *an unwise man doth not consider, and a fool doth not understand* :

(1.) What is to be done in celebrating it: *It is a good thing to give thanks unto the Lord: and to sing praises unto Thy Name, O Thou most Highest!*

(2.) At what set times especially; morning and evening: *To tell of Thy loving-kindness early in the morning: and of Thy truth in the night-season.*

(3.) With what solemnity: *upon an instrument of ten strings, and upon the lute: upon a loud instrument*; any in short that may consort with, or quicken, our praises, Prayers, or thanksgivings.

(4.) Upon what grounds: Because God hath made us glad *through His works*. And therefore, this day should be especially set apart to rejoice *in giving praise for the operations of His hands*; which is intimated in the fourth Commandment itself, *In six days the Lord made heaven and earth, the sea and all*

that in them is^k. What should this mean, but that especially upon this day, with all praise and thanksgiving, all these things were to be considered in pious meditations; and distinct Prayers, praises, and thanksgivings, to be inferred thereupon, according to every man's private devotions and capacities, besides the public service.

(5.) In what manner must this be done: Our Psalmist also here furnishes us with a *Gloria Patri*, *O Lord, how glorious are Thy works! Thy thoughts are very deep!*

(6.) He tells us also that they, who pass over this as a slight business, are but *unwise men and fools*, who prick up as the green grass, quickly to be mown down, and made fodder for beasts; whereas the truly religious and due observers of the Lord's day, according to His holy ordinance, shall have their strength *exalted like the horn of an unicorn*; shall be *anointed with the fresh oil of God's blessed Spirit*; *shall flourish like a palm tree*, that flourishes under pressures; *shall spread abroad*

^k Exodus xx. 11.

like a cedar in Libanus, in spite of winds or tempests; and shall see their enemies daunted and put to confusion according to their desire. Whereas, they themselves shall be firmly fixed and flourish *in the House of the Lord*, and *bring forth more fruit in their age* than the vigour of their former days has yielded.

There be some that apply the whole book of Psalms (one hundred and fifty) in this manner; that the first fifty would especially stir us up to hearty repentance; the second fifty to the consideration of God's mercy and justice; and the third to the contemplation of eternal happiness to be entertained with Hallelujahs and thanksgivings.

But if you answer to this, *such knowledge is too wonderful and excellent for us, we cannot attain unto it*¹; take then in a shorter way those three Psalms which may well be called the sermons of David.

I. In the first of which, the *thirty-seventh*, you have a plaster against fretting at the prosperity of the wicked, and perplexed estate

¹ Psalm cxxxix. 6.

of those that, in all men's judgments, deserve better.

II. In the second, the *forty-ninth*, you have a purge for swelling upstarts, whose state is held no better than that of the beasts that perish.

III. This is set forth more at large in the *seventy-third*, to beat us off from all worldly vanities, and to bring us to *hold fast by God, for that only will bring us true peace at the last.*

These sermons will not overburden your memories with tediousness, but be easily learned by you, and taught your children. And, seeing you have the songs of Miriam^m, and Deborahⁿ, and Hannah^o in the Old Testament, and the *Magnificat*^p of the most Blessed Virgin in the New, so canonically recorded; such patterns should stir you up, my daughters, to practice, and to part with your chiefest worldly delights, as the Hebrew women did with their *looking-glasses*^q to make a laver for the sanctuary, for the setting forth God's praises and worship

^m Exodus xv. 21.

ⁿ Judges v. 1.

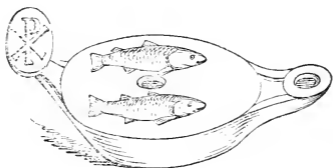
^o 1 Sam. ii. 1.

^p Luke i. 46.

^q Exodus xxxviii. 8.

to the utmost of your abilities. *O clap your hands together, O ye people: O sing unto God with the voice of melody. O sing praises, sing praises unto our God: O sing praises, sing praises unto our King. For God is the King of all the earth: sing ye praises with understanding*^r! And, if not at all times in continued Psalms, yet on all occasions in pious ejaculations, the subject of our next chapter.

^r Psalm xlvii. 6, 7.



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CHAP. V.

OF OCCASIONAL EJACULATIONS.

By Ejaculations are understood such private Prayers, as when upon seeing, hearing, or thinking on any thing of extraordinary concernment, we turn ourselves immediately to God, and in short petitions, praises, wishes or thanksgivings, express our hearty devotions.

In such no set form can be prescribed, but the occasion itself will so frame the suit, that it will be as prevalent as it is piercing, and the defect of words will be made up with hearty affections.

Into such an ejaculatory confession the Israelites brake out at the sight of fire from heaven to consume the sacrifice of Elijah (which all the raving and lancing of the Baalites had

failed to procure from their idol ^s), *The Lord, He is the God! The Lord, He is the God!*^t falling upon their faces at the utterance of it. So David, upon report that politic Ahithophel was turned traitor against him, exclaimed, *O Lord, I Pray Thee, turn the counsel of Ahithophel into foolishness*^u! and what foolishness could be more palpable, than in the wise ordering of his family, to reserve a halter to hang himself^x!

King Asa had no time, when Zerah the Ethiopian fell upon him with a million of men, but to betake himself to this Ejaculation, *Lord it is nothing with Thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God: let not man prevail against Thee*^y. And was not the success as speedy in its kind, as the petition was pithy? For, *the Lord smote the Ethiopians before Asa, and before Judah* to their utter overthrow.

^s 1 Kings xviii. 26—29.

^t 1 Kings xviii. 39.

^u 2 Sam. xv. 31.

^x 2 Sam. xvii. 23.

^y 2 Chron. xiv. 11.

Upon the short address of the disciples to our Saviour in a storm, *Master, carest Thou not that we perish? He arose and rebuked the wind, and said to the sea, Peace, be still! and the wind ceased and there was a great calm*^z. Sudden dangers must have correspondent remedies. And whence may they be hoped for, but from Him that is always present every where, and expects but our calling on Him that He may relieve us?

As you provide, therefore, my daughters, to have hot waters in readiness, or remedies applicable to sudden occasions, lest in the interim, before they can be gotten, the party whom you best wish unto, perish; much more should you have at hand, and by heart, such passages of sacred Scriptures, whereon to ground good wishes and pious Ejaculations, which in infinite unexpected occurrences you shall have occasion to make use of. Such our Liturgy hath so pricked out for you, that you need go no further. To instance in a few of the most obvious particulars. For raising up a dejected and

^z Mark iv. 28, 29.

drooping soul, what may prove more animating than that we first meet with at the threshold of the service? *When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive*^a. What more effectual to remove God's judgments for our manifold transgressions than that of the lamenting Prophet? *O Lord, correct me, but with judgment: not in Thine anger, lest Thou bring me to nothing*^b. A plainer direction cannot be thought upon for a straying sinner, than that of the hunger-starved prodigal, *I will arise and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son*^c. Your children and your rudest servants are acquainted from the Liturgy with these piercing petitions, and the like!

O Lord, open Thou our lips!

And our mouth shall shew forth Thy praise!

O God, make speed to save us!

^a Ezek. xviii. 27.

^b Jer. x. 24.

^c Luke xv. 18, 19.

*O Lord, make haste to help us !
O Lord, shew Thy mercy upon us !
And grant us Thy salvation !
O Lord, deal not with us after our sins !
Neither reward us after our iniquities !
From our enemies defend us, O Christ !
Graciously look upon our afflictions !*

These are made familiar to them by frequent repetition, which those that term shreds and porridge, little think upon the short Ejaculation of David, *I have sinned against the Lord*, that had presently this return, *The Lord also hath put away thy sin, thou shalt not die*^d. Or that of the simple Publican, *God be merciful to me a sinner !* and the sequel of it, that *he went down to his house justified rather than the*^e vaunting Pharisee, for all his eloquence. And this is an advantage in such short Ejaculations, that they are not so liable to distractions as longer Prayers, and are more easy to be remembered by all, and ready to be used when space and place may not be had for longer Prayers.

^d 2 Sam. xii. 13.

^e Luke xviii. 13, 14.

To give a touch in some few particulars.

At our first awaking in the morning, who may not, with heart and hands and eyes lifted up to Heaven, say, *Lord, lift Thou up the light of Thy countenance upon us*^f, and welcome the appearance of the light with this, or the like, Ejaculation, *God be merciful unto us, and bless us, and shew us the light of His countenance, and be merciful unto us*^g?

In clothing ourselves, how becoming would that be of the Apostle (which converted a holy Father^h) to be fitted to the occasion? *The night is far spent, the day is at hand!* Grant, O Lord, that I may *cast off the works of darkness, and put on the armour of light*: that I may *walk honestly as in the day, not in rioting or*

^f Psalm iv. 6.

^g Psalm lxxvii. 1.

^h "So was I speaking, and weeping in the most bitter contrition of my heart, when, lo! I heard, from a neighbouring house, a voice, as of boy or girl, I know not, chanting, and oft repeating, '*Take up and read; Take up and read*' I arose interpreting it to be no other than a command from God, to open the book, and read the first chapter I should find I seized, opened, and in silence read that section on which my eyes first fell: '*Not in rioting and drunkenness, &c.*'" St. Augustine's Confessions, Book viii. § 29. (Ed.)

*drunkenness, not in chambering or wantonness, not in strife or envying; but that I may put on the Lord Jesus Christ (more necessary to cover my soul's nakedness than apparel is for the body) and make not provision for the flesh (as is commonly used) to fulfil the lusts thereof*ⁱ.

In like manner, far be it from superstition, when we wash, to Pray, *Wash me thoroughly from my wickedness: and cleanse me from my sin: For I acknowledge my faults, and my sin is ever before me*^k.

At our going forth, *Shew Thou me the way that I should walk in; for I lift up my soul unto Thee*^l!

At the hearing of a clock, or looking on a watch, or dial, *So teach us to number our days, that we may apply our hearts unto wisdom*^m!

At the undertaking of any work of our vocation, *The glorious Majesty of the Lord our God be upon us! Prosper Thou the work of our hands upon us, O prosper Thou our handy-work*ⁿ!
And if we cannot utter this desire with a good

ⁱ Rom. xiii. 12, 13, 14.

^k Psalm li. 2.

^l Psalm cxliii. 8.

^m Psalm xc. 12.

ⁿ Psalm xc. 17.

conscience, a stop must be made, and the business not undertaken.

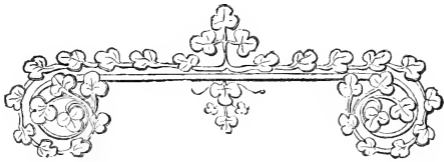
Last of all, upon our death-beds, old Jacob's Ejaculation will be acceptable and comfortable, *O Lord, I have waited for Thy Salvation* °! with old Simeon's in the New Testament, to bear it company, *Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation* ^p, in knowing and depending upon Him for my redemption, my Lord and Saviour, Jesus Christ. Whose Prayer, in giving up the Ghost, must be ours at the last gasp, *Father, into Thy hands I commend my spirit* ^q! the happiest conclusion that all our Devotions can bring us unto. In the interim, we shall meet with, in this vale of misery, many passages to be lamented at: which, how it may be performed, the next Title suggests.

° Gen. xlix 18.

^p Luke ii. 29.

^q Luke xxiii. 46.





CHAPTER VI.

OF LAMENTATIONS AND COMPLAINTS ON SAD OBJECTS.

WE read in the Old Testament of the *Roll of a Book*, wherein was written, *within and without, Lamentations and Mourning and Woe*^r. And, *in Rama was there a voice heard, Lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not*^s.

The taking up of a Lamentation is a Scripture phrase, and the practice of it usual. Lamentations are prescribed for Tyre^t, and Pharaoh^u. Saul has a set Lamentation penned by David for his sad overthrow and his brave son Jonathan's, upon cursed mount Gilboa, in which the *daughters of Israel* are called upon to *weep over* them,

^r Ezekiel ii. 10.

^s Jer. xxxi. 15. Matt. ii. 18.

^t Ezekiel xxvii. 2.

^u Ezekiel xxxii. 2.

under whom they had enjoyed such *ornaments* and happiness^x. *All the singing men and singing women* must, by *an ordinance in Israel*, speak of *Josiah in their Lamentations*^y, who was slain at *Hadadrimmon, in the valley of Megiddon*^z; whereof *Jeremiah* was the penman, from whom we have those inimitable *Lamentations* for the ruin of the Church and State that fell out in his time. *Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people*^a; *Cut off thine hair, O Jerusalem, and cast it away, and take up a Lamentation on high places*^b! *Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow*^c. Then he turns unto the Lord, *Behold, O Lord, and consider to whom Thou hast done this: shall the women eat their fruit, and children of a span long? Shall the priest and the prophet be slain in the sanctuary of the Lord*^d?

How cold are all heathen poets and orators,

^x 2 Samuel i. 17—27.

^z Zechariah xii. 11.

^b Jeremiah vii. 29.

^d Lam. ii. 20.

^y 2 Chron. xxxv. 24.

^a Jeremiah ix. 1.

^c Lam. i. 12.

compared to these burning expressions ! Isaiah had the like, before the desolation he foresaw should come upon his country for their sins. *Look away from me, I will weep bitterly : labour not to comfort me, because of the spoiling of the daughter of my people^e !* And *Alas ! Alas !* is the burthen of the Lamentation, foretold by Amos in the like case, which the citizens, and husbandmen, and such as are skilful of Lamentation^f, must take up, when the Lord is angry and poureth out *the vials^g* of His punishment upon them. On such bread of *tears^h*, and *drink mingled with weepingⁱ* the prophet David often made his kingly repast, when the *floods^k* of Belial made him afraid. And mark how earnest and passionate he is in divers addresses to God, which pierce the highest heavens, to extort, as it were, a blessing. *Will the Lord absent Himself for ever : and will He be no more entreated ? Is His mercy clean gone for ever : and is His promise come utterly to an end for evermore ?*

^e Isaiah xxii. 4.

^g Revelations xvi. 1.

ⁱ Psalm cii. 9.

^f Amos v. 16.

^h Psalm xlii. 3.

^k Psalm lxix. 2.

Hath God forgotten to be gracious : and will He shut up His loving-kindness in displeasure¹? And what consorts more with the miseries of THESE lamentable times, than that of the sixtieth Psalm, O God, Thou hast cast us out, and scattered us abroad : Thou hast also been displeased ; O turn Thee unto us again. Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh. Thou hast shewed Thy people heavy things : Thou hast given us a drink of deadly wine^m !

When you therefore consider, my daughters, (which I will that you seriously and conscionably do) the irreverent contempt, and worse than heathenish profaneness, that is fallen of late upon God's worship, under a pretence of exacter teaching and purer reformation, you may betake yourselves to that complaint of the Psalmist, *Help, Lord, for there is not one godly man left : for the faithful are minished from among the children of menⁿ. The wicked walk on every side when the vilest of the sons of men*

¹ Psalm lxxvii. 7—9.

^m Psalm lx. 1—3.

ⁿ Psalm xii. 1.

are exalted^o. And turn that reproof of our Saviour into a necessary prayer; O Lord, Thy House should be called, and so ever acknowledged to be, the *House of Prayer*; but, behold, it is now made, not only *a den of thieves*^p, but a stable for horses, and a receptacle for Ziim^q and Ijim^r and daughters of the owl^s to act their parts therein. Men of worse than heathenish conditions *are come into Thine inheritance: Thy holy Temple have they defiled, and made Jerusalem an heap of stones*^t!

When you recount with yourselves, things consecrated to God to be alienated to cursed uses; *the shepherds smitten, the flocks scattered*^u; and that, not by strangers, but at home in *the house of our friends*^x; how seasonably will that be thought upon out of the seventy-fourth Psalm, *O God, why art Thou absent from us so long? Why is Thy wrath so hot against the sheep*

^o Psalm xii. 8. *Bible version, with marginal translation.*

^p Mat. xxi. 13. ^q *The wildbeasts of the desert.* Is. xxxiv. 14.

^r *The wild beasts of the island.*

^s Isaiah xxxiv. 13. *marginal translation.* ^t Psalm lxxix. 1.

^u Zechariah xiii. 7; Matt. xxvi. 31. ^x Zechariah xiii. 6.

of Thy pasture? Thine adversaries roar in the midst of Thy congregations: and set up their banners for tokens, breaking down all the carved work, set up for Thy worship, with axes and hammers. Yea, they said in their hearts, let us make havoc of them altogether^y! Come, and let us root them out, that they be no more a people—that we may take to ourselves the Houses of God in possession^z! Is it not time therefore for all good Christians to cry out, Arise, O God, maintain Thine own cause: remember how the foolish man blasphemeth Thee daily^a!

3. At the dismal spectacle of this flourishing Commonwealth, so late famous among neighbouring nations, and now so ruined, who can choose but take up those Lamentations of the Prophet, *My bowels, my bowels, I am pained at my very heart, my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war, Destruction upon destruction is cried, for the whole land is spoiled! And all*

^y Psalm lxxiv. 1. 5. 7. 9.

^z Psalm lxxxiii. 4. 12.

^a Psalm lxxiv. 23.

this is done by *foolish people*; they are wise to do evil, but to do good they have no knowledge^a.

4. And may not our own particular sufferings turn us to the lamentable expressions of the sixty-ninth Psalm? *Save me, O God; for the waters are come in, even unto my soul. I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me. Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me; but there was no man; neither found I any to comfort me^b.*

5. And surely the perfidiousness of friends, the fraud of flatterers, and the impudent insultations of the basest of the people may put us upon Job's complaint; *They that are younger than I, have me in derision: whose fathers I would have disdained to set with the dogs of my flock. They were cried after, as a thief. They were the children of fools, yea children of base men. But now I am their song, yea I am their*

^a Jeremiah iv. 19—22.

^b Psalm lxxix. 1, 2, 21.

by-word. They abhor me, they flee far from me, and spare not to spit in my face^c!

6. Upon survey and sense of our own disabilities, to procure the least refreshing to our galling grievances, how feelingly may that of Isaiah vent our sorrows! *My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are so ordered upon us, that he, who fleeth from the noise of the fear, shall fall into the pit; and he, that cometh up out of the midst of the pit, shall be taken in the snare^d.*

7. Last of all; if David's *eyes gushed out with water, because men kept not God's law^e*, what rivers of tears should run down our cheeks at beholding our obstinate offendings under the rod of God's confounding punishment! Even *in the sight of Moses and the congregation, weeping by reason of the plague among them, an impudent Zimri shall trace along with his shameless Cozbi^f*. Instead of true humiliation, we shall

^c Job xxx. 1 5. 8—10.

^e Psalm cxix. 136.

^d Isaiah xxiv. 16—18.

^f Num. xxv. 6.

have obtruded deluding dissimulation ; and *dogs* shall prove more pitiful to disconsolate *Lazarus* than purple *Dives*^g, or any of his full-fed attendants. To all which what have we to say, but, *O Lord God, to Whom vengeance belongeth: Thou God, to Whom vengeance belongeth, shew Thyself*^h? What remaineth but to comfort ourselves in this, that in Sodom's destruction from heaven, Lot shall find a protection to escapeⁱ; and Baruch shall obtain his *life for a prey in all places whither* he goeth^k? In the destruction of that temple and city which was *the perfection of beauty, the joy of the whole earth*^l, a mark shall be set upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst thereof^m; that so in the day of vengeance they may be passed over and preserved. Whereupon we may safely conclude, with the Psalmist, as much experienced in this kind as any of God's children, *They that sow in tears, shall reap in joy. He that now goeth on*

^g Luke xvi. 19.

ⁱ Gen. xix. 16.

^l Lam. ii. 15.

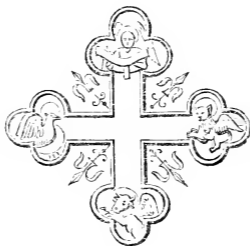
^h Psalm xciv. 1.

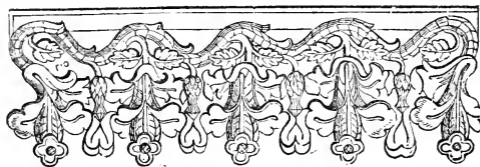
^k Jer. xlv. 5.

^m Ezek. ix. 4. and Rev. vii. 3.

*his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him*ⁿ. For expressing of which rejoicing we may use for a directory the helps that follow.

ⁿ Psalm cxxvi. 7.





CHAPTER VII.

OF EXCITATIONS OR ENCOURAGEMENTS TO ALL KINDS OF CHRISTIAN CHEERFULNESS AND ALACRITY.

SUCH is the stupid dulness of our nature since the Fall, and loathing averseness from all goodness, that though it be erected by grace, and directed in the plainest paths that lead to happiness, yet, without continual goadings on, it will look back with Lot's wife^o, and be like the horse and mule, which will follow us no longer than they are drawn to it, *with bit and bridle*^p in our hands. Hence the Psalmist, being exceeding sensible of this original lethargy, no less than seven times in one Psalm, sues to the Physician of our souls for spiritual quickening, *Aqua Vitæ*, in these and the like expressions. *Quicken me, O Lord, according to Thy Word—in Thy way—in*

^o Gen. xix. 26.

^p Psalm xxxii. 10.

Thy righteousness—after Thy loving kindness ^q! And the blessed Apostle thinks it not enough, to exhort his scholar Timothy, to *endure hardness, as a good soldier of Jesus Christ* ^r, except he joined with it the *stirring up the gift of God* ^s that was in him, and improving it to the utmost, in the vocation in which the Church had set him. When the people told blind Bartimæus (whom they had before *charged that he should hold his peace* ^t) that our Saviour made a stand and called for him, Oh, how nimbly the blind beggar bestirs himself! Off goes his garment, up he starts, scrambles to Jesus as well as he could, was presently healed, and followed after with all alacrity, praising the heavenly Donor of so inestimable a benefit. Such cheerful and confident alacrity the Lord Himself in a peculiar manner gives in charge to His general Joshua: *Have not I commanded thee? be strong and of a good courage, be not afraid, neither be thou dismayed; for the Lord Thy God is with thee, whithersoever thou goest* ^u. Among *teeth* as *spears* and

^q Psalm cxix. 9. 25. 40. 88.

^r 2 Tim. ii. 3.

^s 2 Tim. i. 6.

^t Mark x. 48.

^u Joshua i. 9.

arrows, and *tongues* of his enemies as *sharp* as *swords*, and nets to entangle his feet, and pits to swallow up his whole body, observe how the Prophet David cheers himself up: *My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, my glory; awake, lute and harp: I myself will awake right early*^x. And this is the ready, the willing, the cheerful worship, the dancing of the *heart for joy*^y, the praising of God *with the best member*^z we have, that was prophesied to be performed after our Saviour's erecting his Church of Jews and Gentiles; *In the day of Thy power shall the people offer Thee free-will offerings with an holy worship; (or, as our later translation has it, Thy people shall be willing in the day of Thy power, in the beauties of Holiness) the dew of Thy birth is of the womb of the morning*^a, gentle for the descending in drops innumerable.

For putting life into and cheering this free-will worship, which is only acceptable unto God when it proceeds according to His own

^x Psalm lvii. 5—9.

^y Psalm xxviii. 8.

^z Psalm cviii. 1.

^a Psalm cx. 3.

Directory, three things in the Scripture and our Church-book, are especially to be taken notice of :

1. Proclamations from God.
2. Excitations of ourselves.
3. Incitations of others.

I. Of those which may be termed cheerful Proclamations, you may take notice of these seven especially :

1. Of that whereof King David is made the herald; *Come ye children, and hearken unto me : I will teach you the fear of the Lord^b*. Your teacher shall be a King and Prophet ; your teaching shall be gratis ; your learning shall be such as shall make you eternally happy.

2. And because, perchance, to some it may come more plausibly from the deliverance of a woman, Solomon the son brings in Wisdom bestirring herself, and sending *forth her maidens*, to invite all desirous of learning, to a great feast in her stately house erected upon *seven pillars*. *Whoso is simple, (she crieth from the*

^b Psalm xxxiv. 11.

highest places of the city, where it is likely of the greatest audience,) let him turn in hither : as for him that wanteth understanding, let him come eat of my bread, and drink of my wine, which I have mingled^c !

3. In the third place, that of Isaiah would be diligently hearkened unto ; *Ho, every one that thirsteth, come ye to the waters, (for spiritual refreshing, which is infinitely beyond all carnal comforts,) and he that hath no money ; come ye, buy, and eat ; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread ? and your labour for that which satisfieth not ? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness^d.*

4. And to prevent all surmises that a pious life is accompanied with sadness, and lays a tie upon us which would abridge us of all cheerful society, the Proclamation of our Saviour Himself doth ascertain us to the contrary. *Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon*

^c Proverbs ix. 1—5.

^d Isaiah lv. 1, 2.

you, and learn of Me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light^e. This is taken into our Liturgy, for a chief ground of the Excitations that are set before the partaking of the Lord's Supper :

Lift up your hearts !

We lift them up unto the Lord !

Let us give thanks unto our Lord God !

It is very meet and right so to do !

5. Upon this, the Great King's invitation of all sorts to His wedding feast for His Son would be most seriously hearkened unto: *Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage^f.* Turn it not off with excuses of absence, neither profane it by irreverent intruding without a wedding-garment; for this shall never pass without a heavy censure.

6. Neither is the sixth Proclamation of less consequence. *Come out of her, My people, that*

^e Matt. xi. 28—30.

^f Matt. xxii. 4.

ye be not partakers of her sins, and that ye receive not of her plagues^g. Take it how you will, either for clearing yourselves from the Babylon, or confusions, of Popery, or of schismatics, or of wretched worldlings, the case is of such consequence, that the not abandoning of such societies will make us incapable of the last Proclamation.

7. *And the Spirit and the Bride say, Come, and let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the waters of life freely*^h. What sense is so benumbed, and affection so bewitched, what heart so stupified, that such proffers, if they win not, yet at least will not retard from the desperate courses, which the world, the flesh, and the devil continually puts us upon?

To strengthen those graces so freely offered, these *Memorandums* or *Mementos* may do well to be had in readiness.

1. *Remember thy Creator in the days of thy youth*ⁱ, while thou hast abilities and oppor-

^g Rev. xviii. 4.

^h Rev. xxii. 17.

ⁱ Eccles. xii. 1.

tunities to do it; for thou knowest not how soon thou mayest be deprived of them.

2. *Remember Lot's wife^k*; fall not back from a good course wherein thou art, lest thou be at a loss, which thou shalt never be able to recover.

3. Remember *Dives* and *Lazarus*^l. We must not think to fare well here, and never to be called to an account hereafter.

4. *Remember the Sabbath-day, to keep it holy^m*; not in hearkening so much after other men's undertakings in speaking, as the worshipping of God ourselves in the Beauty of Holiness. *Consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approachingⁿ*. This will draw on

5. The fifth Memento. *Remember that Jesus Christ, of the seed of David, was raised from the dead^o*; and having spoiled principalities, and

^k Luke xvii. 32.

^l Luke xvi. 19—31.

^m Exodus xx. 8.

ⁿ Heb. x. 24.

^o 2 Tim. ii. 8.

powers, He made a show of them openly, triumphing over them^p by Himself, in His Cross; thereby freeing us from Satan's slavery, and purchasing to us an immortal kingdom. In travelling to the possession of which, we must labour to support the weak, and take

6. The sixth Memento of our Saviour with us: and *remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive*^q.

7. And yet, when all this is done, to keep us from undoing all again, that Memento of St. Jude in the last place will be necessary: *Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts*^r. But how shall we discern them from honest men, seeing they varnish all their actions with the exquisite veil of holiness, and hold forth their jealous projects with the most taking professions of Saintship? The nineteenth verse will there tell us in

^p Coloss. ii. 15.

^q Acts xx. 35.

^r Jude 17, 18.

downright terms : *These be they who separate themselves, sensual, having not the Spirit.* These be the Separatists, Libertines, and Enthusiasts, of this age spawning, which some suspect to have affinity with the *three frogs, issuing out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet*, which set kingdoms and states against the Lamb and His followers, until they be utterly defeated in the battle of *Armageddon* ^s.

Here the like number of *Caveats* may be put in, and all from the Saviour immediately ; as

1. *Take heed that no man deceive you* ^t, by putting false Christs and false Prophets upon you.

2. *Take heed what ye hear* ^u, and how ye hear ^x.

3. *Take heed that ye do not your alms before men* ^y : *that thou appear not unto men to fast* ^z ; that, *when thou Prayest*, thou be not as the hypo-

^s Rev. xvi. 13. 16.

^t Mark xiii. 5.

^u Mark iv. 24.

^x Luke viii. 18.

^y Matt. vi. 1.

^z Matt. vi. 18.

crites are^a: lest there be vain-glory in thy best works.

4. *Take heed that the light which is in thee be not darkness*^b, by aiming at wrong ends, and overprizing your own sanctity in comparison with others.

5. Take heed, and *beware of men*, by being *wise as serpents, and harmless as doves*^c; which caution intimates that which the Prophet Jeremiah hath more at large: *Take heed every one of his neighbour; and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders*^d.

6. *Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth*^e. They make him not happy, but the well bestowing of them; which, basely neglected, prove oftentimes the bane of the owner, and a booty for those that will wickedly set them packing.

7. *Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and*

^a Matt. vi. 5.

^b Luke xi. 35.

^c Matt. x. 16, 17.

^d Jer. ix. 5.

^e Luke xii. 15.

drunkenness, and cares of this life; and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth ^f.

But enough hath been spoken, if it be well remembered and practised. And yet, what will Caveats, Mementos, or Edicts from Heaven avail, if we be wanting to ourselves, and bend not an ear to hear, or a heart to entertain *what the Spirit saith unto the Churches* ^g, and, in them, to us in particular?

II. Here then come in these Excitations, which among Divines are called Soliloquies, in which, by reflecting upon ourselves, in what condition soever we are, we set the superior faculties of our souls, that is, the understanding and will, to comfort and cheer up our drooping senses and consciences, upon heavenly principles that will never fail. And, herein, for a *lantern to our feet, and a light unto our paths* ^h, we have the Prophet David, in so many passages, that it may distract us which especially

^f Luke xxii. 34, 35.

^g Rev. ii. 11.

^h Psalm cxix. 105.

to instance. In the midst of his devouring cannibal enemies, *who came upon him to eat up his flesh*, how cheerfully does he rouse himself up! *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*ⁱ? Upon the scoffs of his adversaries, that, having him at an advantage, would cast him in the teeth, *Where is now thy God?* he reflects within himself, and, without passionate retort, makes good his ground against them. *Why art thou so vexed, O my soul, and why art thou so disquieted within me? O put thy trust in God, for I will yet thank Him Which is the help of my countenance and my God*^k. *Praise the Lord, O my soul: and all that is within me praise His holy Name*^l! *While I live, will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God*^m. Such a communing with her own heart hath the poor woman *diseased with an issue of blood, for she said within herself, If I may but touch His*

ⁱ Psalm xxvii. 1.^k Psalm xlii. 14, 15.^l Psalm ciii. 1.^m Psalm cxlvi. 1.

garment I shall be whole^u! And how calmly, in this kind, doth Job put off the losses of his goods and children! Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord^o!

III. Last of all, for inciting others; not only must all sorts of people be called upon in these, and the like, terms, *O praise the Lord! O give thanks unto the Lord! O sing unto the Lord a new song!* which are as familiar as comfortable; but also beasts and senseless creatures must be fetched in to bear a part, as in the close of the Psalms: *Let every thing that hath breath praise the Lord^p! Let the sea make a noise—let the floods clap their hands—let the hills be joyful together before the Lord^q! and, O be joyful in the Lord all ye lands, serve the Lord with gladness, and come before His presence with a song^r!* These and like select

^u Matt. ix. 20, 21.

^o Job i. 21.

^p Psalm cl. 6.

^q Psalm xcvi. 8, 9.

^r Psalm c. 1.

passages, set in our Liturgy, made familiar to you and yours, my daughters, may serve to make you heavenly melody in the greatest distractions and affrightments this world may put upon you. For, *the Lord will not fail His people, neither will He forsake His inheritance; but give them patience in time of adversity, until the pit be digged up for the ungodly^s. Bruised reeds shall not be broken, smoking flax^t shall not be quenched; sheep shall find green pastures^u, when lions do lack and suffer hunger^x; the barrel of meal shall not waste, neither shall the cruise of oil fail^y, until there appear a more plentiful supply. Cast all your care therefore, my daughters, upon God, in all your exigencies, for He careth for you^z. Be content with such things as ye have, for He hath said, I will never leave thee, nor forsake thee^a. And our Saviour, Who tells us that in the world we shall have tribulation, and be sharers with Him*

^s Psalm xciii. 13, 14.

^u Psalm xxiii. 2.

^y 1 Kings xvii. 14.

^a Heb. xiii. 5.

^t Isa. xlii. 3.

^x Psalm xxxiv. 10.

^z 1 Pet. v. 7.

in His sufferings, cheers us up, notwithstanding, with this conclusion, *Be of good cheer, I have overcome the world*^b!

^b John xvi. 33.





THE THIRD PART.

OF PRAYERS IN PUBLIC ASSEMBLIES.

PUBLIC Prayers are such as are celebrated solemnly by congregations in appointed times and places, according to set forms prescribed to Priest and people by particular Churches within their several jurisdictions. Such was that of blessing the people by the Priest, not in variety of forms and phrases, as he thought fit, but in such terms and words as are enjoined by God Himself. *And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace! And they shall put My name upon the*

children of Israel; and I will bless them^a. This name some would have to import the Blessed Trinity, by reason of the word Jehovah, or Lord, here thrice repeated; to which that Blessing is well conformed, which is imparted usually by most parents to children, *In the Name of the Father, and of the Son, and of the Holy Ghost*^b. And in the same form precisely all children of Christians are commanded to be baptised. In like manner, it was not at the choice of him that presented his *first-fruits*, to acknowledge his thankfulness in what terms or variations he conceited; but, *Thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppression: And the Lord brought us forth out of Egypt*

^a Numb. vi. 21.

^b Matt. xxviii. 19.

with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders : and He hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which Thou, O Lord, hast given me^c.

So Israel's repentance is directed by Hosea ; *Take with you words, and turn to the Lord : say unto Him, Take away all iniquity, and receive us graciously : so will we render the calves of our lips^d.*

So in their solemn fasting, the time was not to be unseasonably spent in tedious teaching, or extemporal rhapsodies, to set forth the gifts of the speaker, or tire the devotion of the auditory, but as the Prophet directeth. *Let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them : wherefore should they say among the people, Where is their God^e ?*

Which set Forms were so far from being

^c Deut. xxvi. 5.

^d Hosea xiv. 2.

^e Joel ii. 17.

altered in the New Testament, that they are summed up and perfected in the Lord's Prayer; and so transmitted by the Apostles to all posterity, that no settled Church can be noted, that had not some Public Liturgy^f; wherein the people might join with the Minister in God's service. Children, and the simpler sort, might thus be instructed by hearing the same words constantly repeated, and not come only as spectators to a Theatre, to hear much, learn little, and do nothing; as though all had not an interest in God's service, according to their abilities and callings, and that *out of the mouth of babes and sucklings*^g, Hosannas were not to be endured.

^f "Though there was but one Form of Worship throughout the whole Church, as to what concerned the substance of Christian Worship; yet every Bishop was at liberty to form his own Liturgy, in what method and words he thought proper, only keeping to the analogy of faith and sound doctrine." Bingham's *Christ. Antiq.* II. 6. § 2. (Ed.)

^g Psalm viii. 2. Matt. xxi. 16.





PUBLIC PRAYERS MAY BE EITHER,

1. Confessions.
2. Deprecations.
3. Supplications.
4. Intercessions.
5. Thanksgivings.
6. Praises, or
7. Comminations.

CHAP. I.

CONFESSIONS.

FOR Public Confessions, what can be contrived more fully and effectually than that used at the entrance of our Devotions; *Almighty and most merciful Father, we have erred and strayed, &c.* or that other before the receiving of the Lord's Supper; *Almighty God, Father of our Lord Jesus Christ, &c?*

These you and your children must have by heart, to be ready at all times, upon all pangs of sadness for sin, or more dangerous convulsions of conscience. In this the Psalmist found present ease; *I said I will confess my sins unto the Lord: and so Thou forgavest the wickedness of my sin* ^g. This the Apostle commends as a salve most sovereign; *If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*; but, *If we say that we have not sinned, we make Him a liar, and His Word is not in us* ^h.

The Prophet Daniel fully relates how it wrought with him; for no sooner had he made that earnest and passionate Confession, in the behalf of himself and his fellow-captives in Babylon, than he adds; *Whiles I was yet speaking, and praying, and confessing my sin, and the sin of my people Israel—yea, whiles I was speaking in Prayer, even the man Gabriel, being caused to fly swiftly, came and touched me* ⁱ, to give me satisfaction. So quick in operation is a hearty Prayer and Confession.

^g Psalm xxxii. 6.^h 1 John i. 8.ⁱ Dan. ix. 20.

No sooner shall David say, *I have sinned against the Lord*, but the Prophet shall reply, *The Lord also hath put away thy sin ; thou shalt not die^k !* As soon as he shall acknowledge, *My foot hath slipped*, he shall presently have good cause to add, *Thy mercy, O Lord, held me up. In the multitude of the sorrows that I had in my heart : Thy comforts have refreshed my soul^l.* For as cleansing the stomach, after excess of gluttony, giveth it ease, so Confession easeth the conscience after a burthening sin committed.

For this purpose it will be a great ease to the afflicted soul, to have recourse to those Hymns in our Church-Book, and sing them devoutly.

^k 2 Sam. xii. 13.

^l Psalm xciv. 18.



The humble suit of a Sinner.

O Lord on Whom I do depend,
Behold my careful heart,
And when Thy will and pleasure is,
Release me from my smart.
Thou seest my sorrows what they are,
My grief is known to Thee ;
And there is none that can remove,
Or take the same from me ;

But only Thou Whose aid I crave,
Whose mercy still is prest :
To ease all those that come to Thee,
For succour and for rest.
And since Thou seest my restless eyes,
My tears and grievous groan :
Attend unto my suit, O Lord,
Mark well my plaint and moan.

For sin hath so enclosed me,
And compassed me about :
That I am now remediless,
If mercy help not out.
For mortal men cannot release,
Or mitigate this pain,
But even Thy Christ, my Lord and God,
Which for my sins was slain.

Whose bloody wounds are yet to see,
 Though not with mortal eye:
Yet do Thy Saints behold them all,
 And so I trust shall I.
Though sin doth hinder me awhile,
 When Thou shalt see it good,
I shall enjoy the sight of Him,
 And see His wounds and blood.

And as Thine Angels, and Thy Saints,
 Do now behold the same,
So trust I to possess that place,
 With them to praise Thy Name.
But while I live here in this vale,
 Where sinners do frequent,
Assist me ever with Thy grace,
 My sins still to lament.

Lest that I tread in sinners' trace,
 And give them my consent,
To dwell with them in wickedness,
 Whereto nature is bent.
Only Thy grace must be my stay,
 Lest that I fall down flat:
And, being down, then, of myself,
 Cannot recover that.

Wherefore this is yet once again,
My suit and my request,
To grant me pardon for my sins,
That I in Thee may rest :
Then shall my heart, my tongue and voice,
Be instruments of praise :
And in Thy Church and house of Saints,
Sing Psalms to Thee always.

The Lamentation of a Sinner—MARKET.

O Lord, turn not away Thy face,
From him that lies prostrate.
Lamenting sore his sinful life,
Before Thy mercy gate.
Which gate Thou openest wide, to those
That do lament their sin.
Shut not that gate against me, Lord,
But let me enter in.

And call me not to mine accounts,
How I have lived here :
For then I know right well, O Lord,
How vile I shall appear.
I need not to confess my life,
I am sure Thou canst tell :
What I have been and what I am,
I know Thou know'st it well.

O Lord, Thou know'st what things be past
And eke the things that be :
Thou know'st also what is to come,
Nothing is hid from Thee :
Before the heavens and earth were made
Thou know'st what things were then.
As all things else that have been since,
Among the sons of men.

And can the things that I have done,
Be hidden from Thee then ?
Nay, nay, Thou know'st them all, O Lord,
Where they were done, and when.
Wherefore with tears I come to Thee,
To beg and to entreat :
Even as the child that hath done ill,
And feareth to be beat :

So come I to Thy mercy gate,
Where mercy doth abound :
Requiring mercy for my sin,
To heal my deadly wound.
O Lord, I need not to repeat,
What I do beg or crave :
Thou know'st, O Lord, before I ask,
The thing that I would have.

Mercy, good Lord, mercy I ask,
 This is the total sum :
 For mercy, Lord, is all my suit,
 Lord, let Thy mercy come.

The Lamentation.

Through perfect repentance, the sinner hath a sure trust in God, that his sins shall be washed away in Christ's blood ^m.

O Lord in Thee is all my trust,
 Give ear unto my woful cry ;
 Refuse me not that am unjust,
 But bowing down Thy heavenly eye,
 Behold how I do still lament,
 My sins wherein I do offend :
 O Lord, for them shall I be shent ⁿ,
 Since Thee to please I do intend ?

^m In the Old Version of the Psalms in Metre, there was originally prefixed to each Psalm a brief account of its contents, making especially all prophetic reference to Christ and His Kingdom. This served to keep their truly Evangelical character ever present to the reader's mind ; and there was *then* no ' *complaining of the sweet Songs of Zion, given by inspiration of God the Holy Ghost, that they are not sufficiently Spiritual !*' (Ed.)

ⁿ Blamed

No, no, not so, Thy will is bent,
To deal with sinners in Thine ire :
But when in heart they shall repent,
Thou grant'st with speed that they desire.

To Thee therefore still shall I cry,
To wash away my sinful crime :
Thy blood, O Lord, is not yet dry,
But that it may help me in time.

Haste Thee, O Lord, haste Thee, I say,
To pour on me Thy gifts of grace,
That when this life must fleet away,
In Heaven with Thee I may have place ;
Where Thou dost reign eternally,
With God, Which once did down Thee send ;
Where Angels sing continually,
To Thee be praise world without end.

They too that have some fuller taste and relish of God's Word, may make a kind of confessional Litany to themselves, fitted to the times of trouble they live in. As for example.

1. By our fratricide with Cain^o, who causelessly murdered his innocent brother :—

^o Gen. iv. 8.

2. By our unnatural irreverence with Ham^p, who scoffed at the nakedness of his father ;—

3. By our contemptuous profaneness with Esau^q, who for one morsel of meat sold his birth-right^r;—

4. By our sacrilege with Achan^s, who wickedly ventured on that which was consecrated to God, to the destruction of himself and all his ;—

5. By our devilish conspiracy with Corah and his company against Moses and Aaron, God's spiritual and temporal Prelates ;—

6. By Doeg's^t brutish falling upon God's Priests to make away with them, that he might have the greatest share in the plundering of their means ;—

7. By Absalom's^u most unnatural rebellion against his most indulgent father ;—

We, O Lord, have affronted Heaven, and plucked down Thy just vengeance upon us ;
Correct us, therefore, O Lord, but with judg-

^p Gen. ix. 22.

^r Heb. xii. 16.

^t 1 Sam. xxii. 18.

^q Gen. xxv. 33.

^s Josh. vii. 18.

^u 2 Sam. xv. 10.

ment, not in Thine anger, lest we be consumed, and Thou bring us to nothing^x!

And if you, my daughters, would fit it more properly to your sex, you may dispose it in this manner.

1. With Lot's wife^y, deserting her husband, and looking back to the luxury of Sodom ;—

2. With Dinah^z, gadding abroad to her own shame, the enraging of her brethren, and the discontent of her father :—

3. With the plots of Joseph's mistress^a upon her chaste servant :—

4. With Job's impatient wife^b, to add affliction to the greatest afflictions of her tormented husband :—

5. With Michal's^c scoffing at her husband David's devotion ; as misbeseeming his high place to be submissive to God :—

6. With the haughtiness of the daughters of Zion^d, displaying their fancies to the world in twenty-one fashions :—

^x Jer. x. 24.

^y Gen. xix. 26.

^z Gen. xxxiv. 1.

^a Gen. xxxix. 7.

^b Job ii. 9.

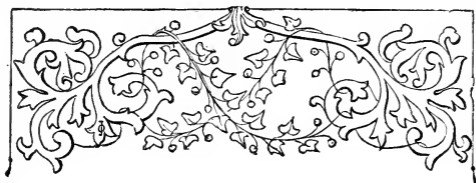
^c 2 Sam. vi. 20.

^d Isa. iii. 16.

7. With the peremptory Jewish wives^e, we have snapped at God's Ministers, as they did at the Prophet Jeremiah in Egypt; and told them in plain terms, Let them say what they would, we would do as we list, and our husbands shall justify us in it, as there it is undertaken. In all which insufferable exorbitances, or some of them, we have drawn down Thy just judgments upon us.—But, *Spare us, Good Lord, spare Thy people, whom Thou hast redeemed with Thy precious blood, and be not angry with us for ever!* Which leads us to Deprecations, the second kind of Public Prayer.

• Jer. xliv. 16.





CHAP. II.

OF DEPRECATIONS.

AFTER Confession, Deprecation may be best thought upon, by which we, being conscious to ourselves how manifold punishments our innumerable sins have deserved, cry out unto God with the Psalmist, *If Thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who may abide it^a?* and to fall in with our Liturgy, *O Lord, deal not with us after our sins, neither reward us after our iniquities!* And fully to that purpose is that excellent Deprecation, *O God, merciful Father, that despisest not the sighing of a contrite heart, &c.* This is seconded by another no less material, *We humbly beseech Thee, O Father, mercifully to look upon our infirmities, &c.*

^a Psalm cxxx. 3.

And here may be taken in those interchangeable vows of Priest and People which are interposed.

O Lord, arise, help us, and deliver us, for Thy Name's sake! O God, we have heard with our ears, &c.

And therefore :

O Lord arise, help us, and deliver us, for Thine honour! that we may also, with united hearts and voices, in the highest strain, profess and say, '*Glory be to the Father,*' &c.

And what are all those recountings of dangers (in particular Orisons) rising up from our sins, as vapours that gather into a black cloud of vengeance, to shun which we unanimously cry in our Litany, *Spare us, Good Lord!* and *Good Lord, deliver us!* What are they, but so many Deprecations for removal of just executions, which would otherwise utterly confound us? It was not without just cause, therefore, that St. Paul so carefully exhorted Bishop Timothy, (whom he had left in Ephesus to settle Church doctrine and discipline) that in doctrine he should labour to divert them from

novelties, (*that they teach no other doctrine^b*) fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith. And, for discipline, he would have set in the first place, in the ordering of Public Worship, Deprecations, Supplications, Intercessions, and Thanksgivings, *for all men*, but especially, *for Kings, and for all that are in authority^c*. Which lesson, if it had been well pressed by those that take on them to be somewhat gifted above their brethren, and observed better by their zealous followers, we should have had little need then of such Liturgical Deprecations, from

1. Herodian tyranny^d;
2. Pharisaical malicious hypocrisy^e;
3. Sadducean brutish incredulity^f;
4. Judas Iscariot's highest treason^g;
5. Simon Magus'^h, and Elymas' hellish oppositionⁱ;

^b 1 Tim. i. 3.^c 1 Tim. ii. 1.^d Mark vi. 27; Luke xxiii. 11; Acts xii. 1. 6.^e Matt. xxii. 18.^f Matt. xxii. 23.^g Mark xiv. 45.^h Acts viii. 21.ⁱ Acts xiii. 8.

6. Ananias' and Sapphira's dainty deluding with a smooth lie^k;

7. The Silversmiths'^l and Coppersmiths'^m boisterous and mechanical tumults, to have Church and State forged on their anvils, as they would hammer it:—from all these, (to repeat again and again) *Good Lord, deliver us!*

Let it be our care, therefore, my daughters, in all such cries and clamours, *Lo, here is Christ, or thereⁿ!* Behold, you shall find Him by such a river rebaptizing, or meet with Him in such a conventicle exorcising or distributing gifts!—let it be our care, I say, not to forsake *the old paths^o*, which have warrant to be good from the *Ancient of days^p*; but *to hold fast by God^q*, with the Psalmist, and *possess your souls in patience^r*, according to our Saviour's direction in the heaviest calamities. Forget not that advice of the sad but serious Prophet^s, implying that foreign waters are not to be

^k Acts v. 1—10.

^m 2 Tim. iv. 14.

^o Jer. vi. 16.

^q Psalm lxxiii. 27. ^r Luke xxi. 19.

^l Acts xix. 24.

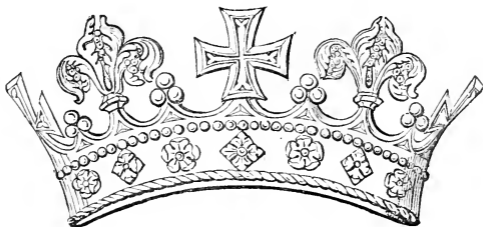
ⁿ Matt. xxiv. 23.

^p Dan. vii. 9.

^s Jer. xviii. 14.

preferred before our better-trying springs at home, nor untrodden paths that are not cast up, before *the ancient paths*, wherein our fathers have safely walked without stumbling. For the performance of which Supplications will be found necessary, and therefore fittest to be considered in the next place.





CHAP. III.

OF SUPPLICATIONS OR PETITIONS.

SUPPLICATIONS are prayers directed to God for supply of our wants, or prospering our pious intentions and endeavours, whether spiritual or temporal. Of which our Liturgy is also a treasury, that containeth all good *things, new and old*^a, to be desired; as likewise a Magazine, wherein that armour of God is to be had, whereby we may be able to withstand *all principalities, and powers, and rulers of the darkness of this world, and spiritual wickedness in high places*^b; if we continue with all Prayers and Supplications, and watch thereunto, as the Apostle exhorts us,

^a Matt. xiii. 52.

^b Eph. vi. 12.

with perseverance. Herein, after Confession of sins and Deprecation of punishment, how orderly are we led on, both in the Morning and Evening Prayer, to be humble Petitioners for peace and protection, which yield the greatest happiness that in this world may be expected!

Now for the first we have these Prayers; *O God, Which art the author of Peace, and lover of Concord, &c.*; and, *O God, from Whom all holy desires, all good counsels, and all just works do proceed, &c.*

For the second, those; *O Lord our Heavenly Father, Almighty and Everlasting God, &c.*; and, *Lighten our darkness, we beseech Thee, O Lord, &c.*

They that hold these, and the like, Supplications the less effectual because common, and so fitted for the mouths of babes and sucklings, and of persons of least understanding among the vulgar, may as well slight the sun and moon, imparting their beams equally to the prince and peasant, and cast off the whole sacred Text of Scripture, because it comes not out weekly in a new Translation.

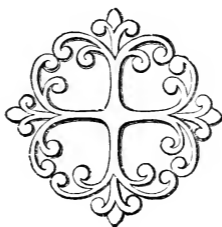
Those also, that further require variety, as more grateful to their appetites, (whom manna from Heaven would not long satisfy,) if they will but take the pains to peruse, with deliberation and singleness of heart, the ninety-two Collects, which are no other but quick and pertinent petitions, framed and fitted to the time of the year, out of the texts of Epistles and Gospels for Sundays and Saints'-days, shall find the like vein of Devotion not to run in any "Helps," or "Hand-maids," or "Practices of Piety," that may fill *the hungry with good things*, when *the rich*, in their squeamish choiceness, may be sent *empty away*^c. Where, by the way, if we but cast an eye on the Litany, what are all those necessary desires, which the religious thoughts of many ages have laid together—with which young and old, rich and poor, offer violence, as it were, jointly, with their cries to the Throne of Grace, *We beseech Thee to hear us, good Lord!*—what are all these, but a sum of petitions linked together, wherein all have a share, which the best-gifted men, on

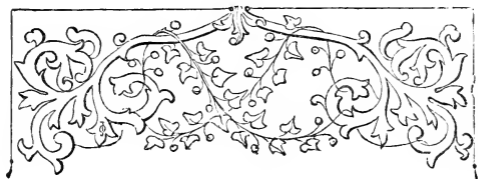
^c Luke i. 53.

the sudden, will hardly think upon? Oh! what admirable variety of choice may here be found! As, when we consult the Scriptures, to begin with the Collect of the Second Sunday in Advent, *Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning, &c.* When we undertake and begin any work of our vocation, to procure a blessing upon it, with that so well-known Supplication, *Prevent us, O Lord, in all our doings, &c.* For an entrance to our Prayers, how fit is that, *Assist us mercifully, O Lord, in these our Supplications, &c.*; or, that which follows: *O Almighty Lord, and everlasting God, vouchsafe, &c.!* And, after the hearing of a Sermon, how becoming and pious is that Petition, *Grant, we beseech Thee, Almighty God, &c.!* And, for the close of all our Prayers, that which closes the Service of the Communion, *Almighty God, Who hast promised to hear, &c.* They are unworthy to Pray, or to be heard, that *forsake such fountains of known and living waters, to hew out to themselves cisterns, broken cisterns, that hold troubled, or no, water*^d,

^d Jeremiah ii. 15.

or, perchance, some mixtures of Marah or Meribah; which will not guide us to the springs of Intercession, that next we must take in our way.





CHAP. IV.

OF INTERCESSIONS.

AMONG those kinds of Prayers to which the Apostle especially exhorts^e, Intercessions succeed Supplications, which are petitions put up to God for others, for whom we are bound to pray, either by Nature, Law, or Christian Charity. Under these titles, therefore, come all those Prayers we have for the Church in general, and then, more distinctly, for superiors, leaders, equals, friends, enemies; *all that are desolate and oppressed*, that they may be relieved; all that are in good courses, that they may be preserved and encouraged.

To such Intercessions the Psalmist exhorts all well-affected persons, especially when they

^e 1 Tim. ii. 1.

are assembled together. *O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls: and plenteousness within thy palaces. For my brethren and companions' sake: I will wish thee prosperity. Yea, because of the house of the Lord our God: I will seek to do thee good*^f. So Samuel prayed for Saul^g, until God told him in plain terms that He had rejected him. And so long in charity we are to pray for those that are most untoward, until God hath evidenced by cutting them off, that their case is desperate; which we must not be too bold to prejudge, seeing that she, who had seven devils^h in her, did become the most zealous attendant of our Saviour; and he, that was a most violent persecutor, the most laborious among all the Apostlesⁱ. Small hope was there of St. Peter's preservation, the sword having so fatally cut off St. James, and Herod being so fully bent to please the blood-thirsty Jews. *Peter therefore was kept in prison, but prayer* (that is, Intercession,) *was made*

^f Psalm cxxii 6—9.

^h Luke viii. 2.

^g 1 Sam. xvi. 1.

ⁱ 1 Cor. xv. 10.

*without ceasing of the Church unto God for him^k. And was not the event as miraculous? Peter is delivered by an Angel, and the expectation of the Jews deluded. Few would imagine that St. Paul, who had the favour to be caught up to the third Heaven, and heard unspeakable words, which it is not lawful for a man to utter^l, should have need of the Intercession of any of those converts of his, whom he had so lately catechised to Christianity. Yet we see what he writes to the Thessalonians, *Brethren, pray for us^m*, and to the Hebrews, *Pray for us; for we trust we have a good conscience, in all things willing to live honestlyⁿ*. Nay, Pharaoh and Simon Magus were not so hard-hearted, though *in the gall of bitterness*, but they allowed and desired the intercession of God's servants. *Entreat the Lord*, said Pharaoh, *that there be no more mighty thunderings and hail^o*; and, *Pray ye to the Lord for me*, said Simon Magus, *that none of these things, which ye have spoken, come upon me^p*.*

^k Acts xii. 5.^l 2 Cor. xii. 2, 4.^m 1 Thess. v. 25.ⁿ Heb. xiii. 18.^o Exodus ix. 28.^p Acts viii. 24.

Whereupon St. James laid it down for a Canon to be observed of all the faithful, *Confess your faults one to another, and pray one for another, that ye may be healed*^q. Which two ingredients make an excellent soul-salve for all spiritual wounds and bruises. And therefore we have so divers and effectual forms of Intercession in our Church-book, that I may well use the words to you, that Boaz sometime did unto Ruth, *Hearest thou not, my daughter? Go not to glean in another field, neither go from hence*^r, for here you shall find that which will satisfy. The pattern of Intercession we have from our Saviour for his Apostles, successors, and converts, in the seventeenth chapter of St. John's Gospel, as we had His general Prayer for all things necessary in the sixth chapter of St. Matthew's; conformable to which we have, in our Liturgy, that excellent Intercession framed, under the title, *Let us pray for the whole state of Christ's Church militant here on earth*. This Prayer is to be had by heart, and always used upon any occasion. And, in

^q James v. 16.^r Ruth ii. 8.

particulars, find we not further Intercessions for the King^s, Queen, and Royal Progeny, Bishops, and all the Clergy, most orderly following one another? To the same purpose are these interchangeable Intercessions between Priest and People;

O Lord, shew Thy mercy upon us ;

And grant us Thy salvation !

O Lord, save the King ! &c.

which your little ones may be brought to repeat in answering one another. The like passages are interposed in Matrimony for the parties contracting marriage,

O Lord, save Thy Servant and Thy Handmaid ;

Which put their trust in Thee, &c.

Again, in the Visitation of the Sick,

O Lord, save Thy servant :

Which putteth his trust in Thee, &c.

* "One of the greatest faults some men found with the Common Prayer Book, I believe, was this, that it taught them to pray so oft for *me*." King Charles I. *Εικων Βασιλικη*. Sect. xvi. (Ed.)

And also, at your women's-meetings, commonly called Church-goings,

*O Lord, save this woman Thy servant,
Who putteth her trust in Thee, &c.*

Persuade yourselves, my daughters, these things are not to be little set by. This simplicity in coming to God with good hearts and humble minds, in obedience to our Mother, the Church, which hath thus directed us, will be more acceptable to him, and more prevalent, than Balak's *seven altars*^t, and Balaam's thence fetching prophecies; nay, than the sacrifice of *a bullock, that hath horns and hoofs*^u. For God is not taken with quaint inventions, or *excellency of speech*^x; for, as the Apostle tells us, *The wisdom of this world is foolishness with God*^y, and His *Kingdom is not in word, but in power*^z. *If our heart, therefore, condemn us not, God is greater than our hearts, and knoweth all things; and then, saith the Blessed Apostle, have we confidence toward God. And whatsoever we ask,*

^t Numbers xxiii. 1.

^u Psalm lxix. 32.

^x 1 Cor. ii. 1.

^y 1 Cor. iii. 19.

^z 1 Cor. iv. 20.

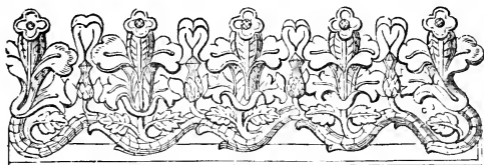
we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight^a. And so we may close with the man after God's own heart^b, The humble shall consider this, and be glad: seek ye after God, in this way, and your soul shall live^c.

^a 1 John iii. 20—22.

^b 1 Sam. xiii. 14.

^c Psalm lxix. 33.





CHAP. V.

OF THANKSGIVING.

WELL may Thanksgiving follow Intercession, which is the only high-rent that God expecteth for all His infinite blessings bestowed upon us. Among the sacrifices of the Old Testament, this of Thanksgiving hath a special prescription to be tempered with plenty of *oil of gladness*^d, that maketh a *cheerful countenance*^e. In this behalf the Psalmist is so copious, that it is hard to pitch upon any one passage, wherein he seems more expressive than another. In that ninety-second Psalm, which carries the title, *For the Sabbath day*, no entrance is found but by the door of Thanksgiving. *It is a good thing to give thanks unto*

^d Psalm xlv. 8.

^e Psalm civ. 15.

the Lord: and to sing praises unto Thy Name, O Most Highest: to tell of Thy loving-kindness early in the morning: and of Thy truth in the night-season: upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp^f. Church music, then, in those days, was not held superstitious, but taken in for a help, to set forth Praise and Thanksgiving. For performance of which duty, so many ties are upon us, that the Prophet^g cries out, as if destitute of expressions; *What reward shall I give unto the Lord: for all the benefits that He hath done unto me*^h? And the Psalmist can resolve no otherwise for himself than, *Every day will I give thanks unto Thee, and praise Thy Name for ever and ever*ⁱ. And for stirring up of others to the same duty, he exclaims, *O praise the Lord, for it is a good*

^f Psalm xcii. 1—3.

^g Patrick ascribes this Psalm to David; but Hammond refers it to a period subsequent to the Captivity, from certain Chaldaisms which occur in it. Others consider it likely to have been composed by Hezekiah. 2 Kings xx. 1. (Ed.)

^h Psalm cxvi. 11.

ⁱ Psalm cxlv. 2.

thing to sing praises unto our God : yea a joyful and pleasant thing it is to be thankful^k,

But what need we go further, where we have the practice of our Lord to lead us? *I thank Thee, O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight^l.*

According with this, we have that large form of Thanksgiving, besides many others, to stir up ourselves and others, of the kingly Prophet, *O give thanks unto the Lord, for He is gracious : and His mercy endureth for ever. O give thanks unto the God of all Gods : for His mercy endureth for ever. O thank the Lord of all Lords : for His mercy endureth for ever^m!* And so he goes on, numbering up God's Blessings, for which thanks were due, with a repetition from whence they proceeded ; from God's mercy not our deserts ; *for His mercy endureth for ever.* He ends, moreover, as he began, as though in

^k Psalm cxlviii. 1.

- Matt. xi. 25.

^m Psalm cxxxvi. 1-3.

his acknowledgment he had never said enough ;
*O give thanks unto the God of Heaven : for His
mercy endureth for ever. O give thanks unto the
Lord of Lords : for His mercy endureth for
ever.*

Upon this ground proceed the four and
twenty Elders, representing the whole Church
of the Faithful, falling *upon their faces*, and
worshipping God ; *saying, We give Thee thanks,
O Lord God Almighty, Which art, and wast, and
art to come ; because Thou hast taken to Thee
Thy great power, and hast reignedⁿ !*

From these, and the like, patterns our Liturgy's
Forms are derived ; such as the Thanksgiving *for
Rain* in time of drought, *for Fair Weather, for
Plenty, for Peace and Deliverance from our ene-
mies, for Deliverance from the Plague*, and that
one after the receiving of the Lord's Supper,
commencing with, *Almighty and everlasting
God, we most heartily thank Thee &c.* And, last
of all, under the title of Prayers most commonly
set in the end of the Church-Book, what a com-
plete form of Thanksgiving have we, that thus

ⁿ Rev. xi. 17.

begins ; *Honour and Praise be given to Thee, O Lord God Almighty &c.* ° ; which ends with the most pious and necessary petition to be used at all times and on all occasions ; *Let Thy mighty hand and outstretched arm, O Lord, be still our defence &c.*

For your sex also, my daughters, is not to be omitted the Thanksgiving of Women after Child-birth, commonly called the Churching of women, though latter times have held it superstitious ; wherein you are called upon to *give hearty thanks unto God*, and to pray, in the words of the Psalmist, *I will lift up mine eyes unto the hills : from whence cometh my help. My help cometh even from the Lord : Who hath made Heaven and earth* P. And that which follows, *so that the sun shall not burn thee by day, neither the moon by night*, is not impertinent, as some will have it, inasmuch as it ascribes all preservation to God, at all times, and in all places, in our greatest extremities. When more punctual, devout, and judicious Thanksgivings, upon surer ground and authority,

° Vide Appendix I.

P Psalm cxxi. 1.

shall be tendered to you, my daughters, you may satisfy your consciences in making use of them. In the mean time, you and yours may feed on the milk which your Mother, the Church, so plentifully [¶] affords you; and not cast about for change of nurses, who will scarce prove so natural [†].

[¶] "Whatsoever means of Grace and Salvation hath been used by the Catholic Church in all ages, the same, and none else, are to this day used by our own. Insomuch that, if we do but cast our eye upon the Church we live in, we may in that, as in a mirrour, behold the constant practice of the Universal Church, in all things necessary to man's salvation." *Bp. Beveridge, Ser. 4. Vol. 1. Folio.* (Ed.)

[†] "I tell you, I have tried it, (the Church o England,) and, after much search, and many disputes, have concluded it to be the best in the world; not only in the community, as Christian, but also in the speciall notion, as reformed: keeping the middle way between the pomp of superstitious tyranny, and the meannesse of fantastique anarchy." *K. Charles I. Εικων Βασιλικη Sect. xxvii.* (Ed.)





CHAP. VI.

OF PRAISES.

PRAISE is a due acknowledgement of God's infinite excellency, expressed in His works of Power, Mercy, and Justice. It has such affinity with Thanksgiving, that most commonly they go together, and are usually taken one for the other. As in that Psalm, *All Thy works praise Thee, O Lord, and Thy Saints give thanks unto Thee. I will magnify Thee, O God, my King: and I will praise Thy Name for ever and ever. Every day will I give thanks unto Thee, and praise Thy Name for ever and ever* ^s.

Notwithstanding, however, Magnifying, Praising, Blessing, and Giving of Thanks to God, are used for the same purpose, yet Praise

^s Psalm cxlv. 10, 1. 2.

may belong to excellency which we are not bound to thank; whereas Thanks include Praise for affording us a blessing, by which we are obliged to glorify the Donor.

In the Old Testament, those, that shall seek for forms in this behalf, shall find all the Psalms of David, in the original, come under the title of "The Book of Praises." Not that all Psalms therein may be so termed; but, because the most part are so, that gives the nomination to the whole.

As an example for Praises to you, my daughters, that of Miriam may be pertinent, which is registered to all posterity for imitation in these words; *And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances:* (none being so scrupulous in those days as to take exceptions at them,) *and Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea* †. Oh, what an excellent emulation it is between

† Exodus xv 20, 21.

men and women, when they contend who may praise God most for His blessings bestowed upon them! In the same strain of Praises is the concert of Deborah and Barak for the overthrow of General Sisera; *Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves &c.*^u! In comparison of which piece, the highest touch of heathen poetry sounds flat and lifeless.

Nor must the good-wives of Bethlehem praising God for the birth of Obed, King David's grandfather, be thought not worthy to be imitated upon the like occasion. *And the women said unto Naomi, Blessed be the Lord, Which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him*^x.

Thankful Hannah's Hymn is tuned to the same key for the birth of her son Samuel; *And Hannah prayed, and said, My heart rejoiceth in*

^u Judges v. 2.

^x Ruth iv. 14, 15.

the Lord, mine horn is exalted in the Lord; my mouth is enlarged over mine enemies; because I rejoice in Thy salvation ^y.

But eminent above all the rest is that *Magnificat*, or Song of Praise and Thanksgiving, of the most Blessed Mother-maid, retained in our Liturgy to be always repeated. Wherein humility in her greatest advancement, referring all to God's glory, and reflecting still upon the Church's good, is most lively set forth; He hath looked upon me, a poor wretch, *He hath regarded the lowliness*, and inconsiderable estate, *of His handmaiden*, passing by the flourishing pomp of *the rich and mighty*. *He hath holpen His servant Israel, in remembrance of His mercy, as He spake to our Fathers*. Therefore, *My soul doth magnify the Lord, and my spirit hath rejoiced* (not for any worth found in myself, but) *in God, my Saviour* ^z. Oh, that the proud ones of these times would but think upon this! This one pattern might be sufficient to take down their haughty looks, and new-

^y 1 Sam. ii. 1.

^z Luke i. 46—55.

fangled attires, by reminding them that the most Blessed among women was otherwise affected.

In the like strain is that *Benedictus* of holy Zachary, *Blessed be the Lord God of Israel, for He hath visited and redeemed His people, &c.*^a ! And that, *O be joyful in the Lord, all ye lands, serve the Lord with gladness, and come before His presence with a song ! Oh, go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name*^b. And it is worth the noting, that, as the Book of the hundred and fifty Psalms begins with, *Blessed is the man, (or, Many blessings are upon that man) that hath not walked in the counsel of the ungodly, but kissed the Son, and ordered his ways to God, to which the first fifty Psalms especially lead him,—nor stood in the way of sinners, which the second fifty beats him from, as most dangerous,—so the third fifty plucks him and his from the seat of the scornful, lifts him up with Psalms of*

^a Luke i. 68.

^b Psalm c. 1. 3.

Degrees^c, and Hallelujahs, to thank and praise the Maker and Preserver of all things, sealing all up with this conclusion, *Let every thing that hath breath praise the Lord*^d!

Wherefore let not the *Te Deum* (*We praise Thee, O God, &c.*) nor the following Cantic, the *Benedicite*, (*O all ye works of the Lord &c.*) be thought superfluous in our Liturgy, for not having that authority, which the former Scriptures have; lest our Sermons, and unpremeditated Praises and Prayers, should, in that respect, be excepted against, and so Preaching be discredited, as bordering too near sometimes upon Apocrypha. Let it be sufficient then, that such holy Prayers have ground in Scripture, from which, like the Articles of our Creed, they are deduced, and framed to the capacity and memories of all, that cannot be more edifyingly in-

^c The hundred and twentieth, and fourteen following Psalms are styled *Songs of Degrees*, or rather, *of Ascensions*, having been composed, as is generally imagined, to be sung in processions of the King and his Court, or of the people, when they went up to worship at the Temple. (1 Kings x. 5; xii. 27. John vii. 8.) Some think the term denotes that they are peculiarly suited to raise the soul from earth to Heaven. (Ed.)

^d Psalm cl. 6.

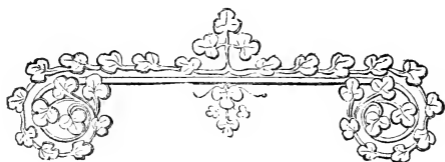
structed. So *Gloria Patri* (*Glory be to the Father, &c.*) so often repeated, to uphold the doctrine of the sacred Trinity against the ancient and modern Heretics, and that Angelical Rapture, used after receiving the Lord's Supper, (*Glory be to God on high &c.*) are such collections, whereby *young men and maidens, old men and children* may praise the name of the Lord^e, as the Psalmist exhorts them to do. With whom we may safely conclude, in that which our Liturgy takes up for an entrance, *O come, let us sing unto the Lord*^f, and with the post-script of that good wish, *Let all those that seek Thee be joyful and glad in Thee : and let such as love Thy Salvation say always, The Lord be praised*^g !

^e Psalm cxlviii. 12.

^f Psalm xciv. 1.

^g Psalm xl. 19.





CHAP. VII.

OF COMMUNATIONS, OR CURSINGS.

COMMUNATION in our Liturgy is a part of Church-Discipline, whereby God's judgements are denounced against notorious offenders, to terrify them from their desperate courses, and to put a stop to others, that they follow them not in their damned ways, which by their own mouths they have pronounced accursed.

This is grounded on the twenty-seventh chapter of Deuteronomy, with little alteration of words or matter, for the applying it to our time. And to the same end serve the Woes denounced by our Saviour against the hypocritical Scribes and Pharisees, in the twenty-third chapter of St. Matthew's Gospel, which will never be out of date, so long as the same sins are fomented, and thought good policy, and not

heartily repented of, amongst professors of Christianity.

With this Commination Church-Excommunication^h hath a near affinity, whereby obstinate notorious offenders are excluded from the benefit of the Saints' Communion, and delivered *unto Satan*, (as the incestuous Corinthian was by Saint Paul) *for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus*ⁱ.

These warrantable practices of Primitive Discipline, considered as they ought, should breed a restless horror in the consciences of those that lie under such censures. For, *be not deceived, God is not mocked*^k! He will not have His Church neglected, whose privileges of binding and loosing here on earth are enrolled in Heaven^l. And if we account it a slight matter, to be reckoned of God's people *as an heathen man and a Publican*^m; at the last admittance

^h Bp. Prideaux, "with invincible courage and bravery, denounced all those of his Diocese, (Worcester) that took up arms against the King, Excommunicate." (Ed.)

ⁱ 1 Cor. v. 5.

^k Gal. vi. 7.

^l Matt. xviii. 18.

^m Matt. xviii. 17.

of the faithful and obedient into the New Jerusalem, a better portion cannot be expected for us, than to be shut out with *Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolatersⁿ*, and Forgers and Approvers of lies, into that *outer darkness, where shall be weeping and gnashing of teeth^o*, and *the worm dieth not, and the fire is not quenched^p*.

But that which may be more useful to you, my daughters, and more consonant to Prayer, which we have in hand, is Imprecation, or Cursing,—how far that is to be detested, and yet in some cases to be allowed as a commendable Prayer.

Such Imprecations, then, may either be upon unreasonable animals or reasonable.

So the *Serpent is cursed above all cattle^q*, for being an instrument of the Devil to seduce man.

The ground is cursed for man's sake^r, that had yielded to the Devil so easily, to transgress his Maker's command.

ⁿ Rev. xxii. 15.

^o Matt. xxv. 30.

^p Mark ix. 44.

^q Gen. iii. 14.

^r Gen. iii. 17.

Likewise, in the New Testament, did the *Fig-tree*^s, that yielded only leaves instead of fruit, escape the *curse* of our blessed Saviour ?

These things are not for our practice, but observation, to catechise us, that, as nothing prospers without God's blessing, so, when He curseth, the least good, or scruple of comfort, cannot be expected.

It is a fashion of divers, when their horse stumbleth, to wish, *The Devil take him!* or, when any thing thwarts their will, to bid a *Vengeance upon it!* or the like. Such Imprecations are intolerable abuses in Christianity, and give no further content than that which the Psalmist speaks of: *his delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him*^t.

Imprecations against reasonable creatures may be, either, against such as are blasphemers and profaners of God's Name and Worship, destroyers and persecutors of His Church and Saints, oppressors of their Country's wholesome laws and liberties; or against other per-

^s Matt. xxi. 19.

^t Psalm cix. 16.

sons or societies that by private injuries have wronged us.

That blasphemers and profaners of God's Name and Worship, destroyers and persecutors of His Church and Saints, oppressors of their Country's laws and liberties, or making any reproaches that way, lie under the curse of God and all good people, no man can doubt that findeth a mongrel boy^u stoned to death for blasphemy; Achan and all his family executed for sacrilege^x; and Meroz with its inhabitants cursed *bitterly because they came not to the help of the Lord, to the help of the Lord against the mighty*^y.

So that those Psalms of David, the eighty-third and the hundred and third, with like passages in others, may be thought not so much prophecies of what will befall the wicked, as Imprecations to implore God's justice to take vengeance on them that continue in their obstinate courses. *Smite through the loins of*^z

^u *The son of an Israelitish woman, whose father was an Egyptian.* Lev. xxiv. 14.

^x Joshua vii. 25.

^y Judges v. 23.

^z Deut. xxxiii. 11.

Church-opposers is a passage of Moses, where he blesses the sons of Levi, and curses their enemies. *Let him be Anathema Maranatha, if any one love not the Lord Jesus Christ*^a, saith St. Paul. And from the same incensed zeal proceeded that against the factors for a new Gospel among the giddy Galatians: *Though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you, than that ye have received, let him be accursed*^b. Here is curse upon curse, but upon just cause, and a supposal that damnable seducers would make head to affront God's truth. Where the Imprecation, or Curse, as you see, is in a public cause, and levelled against the sins rather than the persons of the offenders. For those, if it so please God, by Prayer and repentance may be recovered: as Peter after denying his Lord, when he had began *to curse and to swear* that he knew *not the man*^c.

^a 1 Cor. xvi. 22.^b Gal. i 8, 9.^c Matt. xxvi. 75.

All this will stand well with our Saviour's mildest doctrine and practice; *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and Pray for them that despitefully use you and persecute you*^d. For personal wrongs may and must be forgiven, where a Curse is ever due to the opposers of all true peace and piety. Whence we have that highest pitch of charity in His extremest agony on the Cross towards his scorning and brutish executioners, *Father, forgive them, for they know not what they do*^e! Thus, *when He was reviled, He reviled not again: when He suffered, He threatened not*^f.

No such words as these ever proceeded from His sacred lips; *I may forgive, but will never forget—I shall find a time to cry quits with you—The plague of God fall upon him that so devilishly wrongs me!* or the like. No! He commits Himself only to *Him that judgeth righteously*; Who will plead His cause with them that strive with Him, and fight against those that fight against Him; Who will say unto His soul, I

^d Matt. v. 44.^e Luke xxiii. 34.^f 1 Peter ii. 23.

am thy salvation ^g! For, *vengeance is mine : I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head* ^h.

And according to this calm and Christian temper, I make no doubt but God's Spirit directed the learned, pious, and judicious Compilers of our Church-Liturgy, to insert that charitable Prayer, to be tendered to God on Good-Friday (as we call it) for all sorts of people for whom our Saviour suffered ; that by believing in Him they might apprehend the only means of their salvation. *Merciful God, Who hast made all things &c.*ⁱ. To such charity and blessing *we are all called*, as the blessed Apostle instructs us, *that we should inherit a blessing* ^k.

The exemplary king David^l in settling of his family, (as it was touched upon before) would not endure that any unfaithful, froward, scan-

^g Psalm xxxv. 1, 3.

^h Rom. xii. 19.

ⁱ Third Collect for Good Friday.

^k 1 Peter iii. 9.

^l Psalm ci.

dalous, slanderous, proud, cheating or lying person should have any residence in it. And if you, my daughters, ever expect God's Blessing upon you or yours,

1. Irreverent mention of God's holy Name,
2. Lying,
3. Swearing,
4. Cursings,
5. Calumnies,
6. Profane jestings, especially on God's Word and Ministers, and
7. *Evil Communications*, which corrupt good manners^m,

must not once be countenanced or named among you, but knocked, as it were, in the head, with your most effectual reproofs and corrections. Which if you shall religiously do, in zeal to God's glory and not out of a passionate disposition to vent your own misbeseeing harshness, then shall you be delivered *from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity.* Then

^m 1 Cor. xv. 33.

shall your *sons grow up as the young plants, and your daughters be as the polished corners of the Temple.* Your *granaries* shall be *full and plentiful with all manner of store*; your *sheep* shall increase and your *oxen be strong to labour without decay*: there shall be *no leading into captivity, and no complaining in your streets* ⁿ.

And thus have you, my dear daughters, the best legacy which my ruined worldly estate, among so many distractions, could lay together for you. Wherein you may take notice, that, of purpose, I have tied myself to the Scriptures and Church-Book, not adding any quotation of any other Authors (who yet notwithstanding are plentiful and profitable in this kind) or Prayer of mine own making; to let you understand, that in these two Books you shall have sufficient, if you set your hearts to make true use of them, without coasting about for any newer refined directories.

I end with that Collect appointed for the Fourth Sunday after the Epiphany, which especially sorts with the times wherein we

ⁿ Psalm cxliv. 11—14.

live; and was commended unto me by your grandfather, John Prideaux, my dear father, when I was a boy, in the time of the Plague. The words are these: *God, Which knowest us to be set in the midst of so many and great dangers, that for man's frailness, we cannot always stand uprightly, grant to us the health of body and soul, that all those things which we suffer for sin, by Thy help we may well pass and overcome: through Christ our Lord* °.

To this you may add, if you please, the Collect for the second Sunday in Lent. *Almighty God, Who seest that we have no power of ourselves to help ourselves: keep us, both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord*—Who make you and yours partakers abundantly of all Temporal and Spiritual Heavenly Blessings,

° This ancient Collect is translated from the Sacramentary of St. Gregory; it was altered to its present form at the Restoration. (Ed.)

External, Internal, Eternal! To Whom, with the Father and the Holy Ghost, Three Persons and One God, be all Honour, Might, and Majesty, in Prayer, Praises and Thanksgivings, ascribed, both now and evermore. *Amen.*



APPENDIX

I.

CERTAINE GODLIE PRAIERS TO BE

used for sundry purposes.

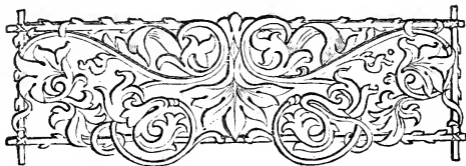
Imprinted at LONDON by the
Deputies of *Christopher Barker*, Printer to the
Queenes most excellent Maiestie.

Cum priuilegio Regiæ Maiestatis.

[1598.]

The "Godlie Praiers" attached to the Editions of the Common Prayer-Book printed in the Reigns of Queen Elizabeth (1598) King James I. (1614) and King Charles I. (1634) differ in their contents and arrangement. The following Collection, however, comprehends them all; and, in order to mark the variations in each selection, it has been thought advisable to prefix to each Prayer the initial letters of the Sovereigns in whose reigns it was first introduced or continued.

The last Prayer, No. xxvii. is taken from a set of Prayers printed at the end of the "*Psalms in Metre*" in various Editions of 1599, 1617 and 1633. It is inserted here, from being referred to by Bishop Prideaux. *Eucho-logia*, Book iii. Chapter 5. (Editor.)



CERTAIN GODLY PRAYERS

TO BE

USED FOR SUNDRY PURPOSES.

I. *A General Confession of sins to be said every morning.* (E. J. C.)

O ALMIGHTY God and Heavenly Father, I confess and acknowledge that I am a miserable and a wretched sinner, and have manifold ways most grievously transgressed Thy most godly commandments, through wicked thoughts, ungodly lusts, sinful words and deeds committed all my whole life. In sin am I born and conceived, and there is no goodness in me, inasmuch as if Thou shouldest enter into Thy narrow judgment with me, judging me according unto the same, I were never able to suffer and abide it,

but must needs perish and be damned for ever: so little help, comfort, or succour is there either in me or in any other creature. Only this is my comfort, O Heavenly Father, that Thou didst not spare Thy only dear beloved Son, but didst give Him up unto the most bitter, and most vile and slanderous death of the Cross for me, that He might so pay the ransom of my sins, satisfy Thy judgment, still and pacify Thy wrath, reconcile me again unto Thee, and purchase me Thy grace and favour, and everlasting life. Wherefore, through the merit of His most bitter death and passion, and through His innocent bloodshedding, I beseech Thee, O Heavenly Father, that Thou wilt vouchsafe to be gracious and merciful unto me, to forgive and pardon me of all my sins, lighten my heart with Thy Holy Spirit, to renew, confirm, and strengthen me with a right and perfect faith, and to inflame me in love towards Thee and my neighbour, that I may henceforth with a willing and glad heart, walk as it becometh me in Thy most godly Commandments, and so glorify and

praise Thee everlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of death, cry boldly and merrily unto Thee, and say,

I believe in God the Father Almighty, Maker of Heaven and earth :

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty ; From thence He shall come to judge both the quick and the dead.

I believe in the Holy Ghost ; The holy Catholic Church ; The Communion of Saints ; The Forgiveness of sins ; The Resurrection of the body, and the life everlasting. Amen.

But, O Lord God, Heavenly Father, to comfort myself in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is Thy gift : and forasmuch as

Thou wilt be prayed unto, and called upon for it, I come unto Thee, to pray and beseech Thee, both for that and for all other my necessities, even as Thy dear beloved Son, our Saviour Jesus Christ Himself hath taught us, and from the very bottom of my heart I cry and say, *Our Father, Which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.*

II. *A Prayer to be said in the morning.* (E. J. C.)

O Merciful Lord God, Heavenly Father, I render most high lauds, praise, and thanks unto Thee, that Thou hast preserved me both this night, and all the time and days of my life hitherto, under Thy protection, and hast suffered me to live unto this present hour. And I beseech Thee heartily, that Thou wilt vouch-

safe to receive me this day, and the residue of my whole life, from henceforth into Thy tuition, ruling and governing me with Thy Holy Spirit, that all manner of darkness, of misbelief, infidelity, and of carnal lusts and affections, may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul through a right and perfect faith, and so walk in the light of Thy most godly truth, to Thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ, our Lord and Saviour.
Amen.

II. *Another Prayer for the morning.* (E.)

O ALMIGHTY and most gracious God, we heartily thank Thee for the sweet sleep and comfortable rest which Thou hast given us this night: and forasmuch as Thou hast commanded by Thy Holy Word that no man should be idle, but all occupied in godly and virtuous exercises, every man according to his calling: we most humbly beseech Thee that Thine eyes

may attend upon us daily, defend us, cherish, comfort, and govern us, and all our counsels, studies, and labours, in such wise, that we may spend and bestow this day according to Thy most holy will, without the hurting of our neighbours, and that we may diligently and warily eschew and avoid all things that should displease Thee, set Thee always before our eyes, live in Thy fear, working that which may be found acceptable before Thy Divine Majesty, through Jesus Christ our Lord, *Amen.*

IV. *A Prayer for the evening.* (E.)

O Most Mighty Lord our Father, and God Everlasting, full of pity and compassion, we acknowledge and confess that we be not worthy to lift up our eyes to Heaven, much less to present ourselves before Thy Majesty, with confidence that Thou wilt hear our Prayers, and grant our requests, if we consider our own deserving. For our consciences do accuse us, and our sins witness against us, and we know that Thou art an upright judge, which dost not

justify the sinners and wicked men, but punish-est the faults of such as transgress Thy Commandments. Yet, most merciful Father, since it has pleased Thee to command us to call on Thee in all our troubles and adversities, promising even then to help us, when we feel ourselves (as it were) swallowed up of death and desperation; we utterly renounce all worldly confidence, and flee to Thy sovereign bounty, as our only stay and refuge, beseeching Thee not to call to remembrance our manifold sins and wickedness, whereby we continually provoke Thy wrath and indignation against us, neither our negligence and unkindness, which have neither worthily esteemed, nor in our lives sufficiently expressed the sweet comfort of Thy Gospel revealed unto us, but rather to accept the obedience and death of Thy Son Jesus Christ, Who by offering up His body in Sacrifice once for all, hath made sufficient recompence for all our sins. Have mercy, therefore, upon us, O Lord, and forgive us our offences. Teach us by Thy Holy Spirit, that we may rightly weigh them, and earnestly repent for the

same : and so much the rather, O Lord, because that the reprobate, and such as Thou hast forsaken, cannot praise Thee, nor call upon Thy Name : but the repenting heart, the sorrowful mind, the conscience oppressed, hungering and thirsting for Thy grace, shall ever set forth Thy praise and glory. And albeit we be but worms and dust, yet Thou art our Creator, and we be the work of Thy hands : yea, Thou art our Father, and we Thy children : Thou art our Shepherd, and we Thy flock : Thou art our Redeemer, and we Thy people, whom Thou hast bought : Thou art our God, and we Thine inheritance. Correct us not therefore in Thine anger, O Lord, neither according to our deserts punish us, but mercifully chastise us with a fatherly affection, that all the world may know that at what time soever a sinner doth repent him of his sin, from the bottom of his heart, Thou wilt put away his wickedness out of Thy remembrance, as Thou hast promised by Thine holy Prophet.

Finally, forasmuch as it hath pleased Thee to make the night for man to rest in, as Thou hast ordained him the day to travel : Grant, O

dear Father, that we may so take our bodily rest, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life, and in the mean season that we, not overcome by any fantasies, dreams, or other temptations, may fully set our minds upon Thee, love Thee, fear Thee, and rest in Thee : Furthermore, that our sleep be not excessive or over much, after the insatiable desires of our flesh : but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of Thine Holy Name, and profit of our brethren. *Amen.*

V. *A most necessary Prayer.* (E. J. C.)

O LORD Jesus Christ, Which art the true Sun of the world, evermore arising, and never going down, which by Thy most wholesome appearing and sight, dost bring forth, preserve, nourish, and refresh all things, as well that are in Heaven, as also that are on earth, we beseech Thee mercifully and favourably to shine

into our hearts, that the night and darkness of sins, and the mists of errors on every side driven away, Thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemly walk (as in the day-time) being pure and clean from the works of darkness, and abounding in all good works which God hath prepared for us to walk in, Which with the Father and with the Holy Ghost livest and reignest for ever. *Amen.*

VI. *The Prayer of Manasseh king of the Jews.* (E.)

O LORD Almighty, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, Which hast made Heaven and earth with all their ornament, Which hast bound the sea by the word of Thy commandment, Which hast shut up the deep and sealed it by Thy terrible and glorious Name, Whom all do fear, and tremble before Thy power : for the Majesty of Thy glory cannot be borne, and Thine angry threatening towards sinners is importable, but

Thy merciful promise is unmeasurable and unsearchable. For Thou art the most high Lord, of great compassion, long suffering, and most merciful, and repentest for man's miseries. Thou, O Lord, according to Thy great goodness, hast promised^a repentance and forgiveness to them that sin against Thee, and for Thine infinite mercies hast appointed repentance unto sinners that they may be saved. Thou therefore, O Lord, that art the God of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not^b sinned against Thee, but Thou hast appointed repentance unto me that am a sinner: for I have sinned above the number of the sand of the sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the Heavens for the multitude of

^a Thou hast promised that repentance shall be the way for them to return to Thee.

^b He speaketh this in comparison of himself and those holy fathers which have their commendation in the Scriptures, so that in respect of himself he calleth their sins nothing, but attributeth unto them righteousness.

mine unrighteousness. I am bowed down with many iron bands, that I cannot lift up mine head, neither have any release. For I have provoked Thy wrath, and done evil before Thee. I did not Thy Will, neither kept I Thy Commandments. I have set by abominations, and have multiplied offences. Now therefore I bow the knee of mine heart, beseeching Thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge my transgressions : but, I humbly beseech Thee, forgive me : O Lord forgive me, and destroy me not with my transgressions. Be not angry with me for ever, by reserving evil for me, neither condemn me into the lower parts of the earth. For Thou art the God, even the God of them that repent : and in me Thou wilt shew all Thy goodness ; for Thou wilt save me that am unworthy, according to Thy great mercy : therefore I will praise Thee for ever all the days of my life. For all the powers of the Heavens praise Thee, and Thine is the glory for ever and ever. *Amen.*

VII. *A Prayer containing the duty of every true Christian.* (E. J. C.)

O Most mighty God, merciful and loving Father, I wretched sinner come unto Thee in the Name of Thy dearly beloved Son Jesus Christ, my only Saviour and Redeemer : and I most humbly beseech Thee for His sake to be merciful unto me, and to cast all my sins out of Thy sight and remembrance, through the merits of His bloody death and passion.

Pour upon me, O Lord, Thy Holy Spirit of wisdom and grace ; govern and lead me by Thy Holy Word, that it may be a lantern unto my feet, and a light unto my steps. Shew Thy mercy upon me, and so lighten the natural blindness and darkness of my heart through Thy grace, that I may daily be renewed by the same spirit and grace : by the which, O Lord, purge the grossness of my hearing and understanding, that I may profitably read, hear, and understand Thy Word and Heavenly Will, believe and practise the same in my life and

conversation, and evermore hold fast that blessed hope of everlasting life.

Mortify and kill all vice in me, that my life may express my faith in Thee : mercifully hear the humble suit of Thy servant, and grant me Thy peace all my days. Graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name : but most chiefly my soul against all assaults, temptations, accusations, subtle baits and sleights of that old enemy of mankind, Satan that roaring lion, ever seeking whom he may devour.

And here (O Lord) I prostrate, with most humble mind, crave of Thy Divine Majesty, to be merciful unto the Universal Church of Thy Son Christ : and specially according to my bounden duty, beseech Thee for His sake to bless, save, and defend, the principal member thereof, Thy servant, our most dear and sovereign Lady, Queen Elizabeth : increase in her royal heart true faith, godly zeal, and love of the same ; And grant her victory over all her enemies, a long, prosperous, and honourable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto her Majesty's most honourable councillors, and every other member of this Thy Church of England, that they and we in our several callings, may truly and godly serve Thee : plant in our hearts true fear and honour of Thy Name, obedience to our Prince, and love to our neighbours : increase in us true faith and religion : replenish our minds with all goodness, and of Thy great mercy keep us in the same till the end of our lives : give unto us a godly zeal in Prayer, true humility in prosperity, perfect patience in adversity, and continual joy in the Holy Ghost.

And, lastly, I commend unto Thy Fatherly protection, all that Thou hast given me, as wife, children, and servants : aid me, O Lord, that I may govern, nourish, and bring them up in Thy fear and service. And forasmuch as in this world I must always be at war and strife, not with one sort of enemies, but with an infinite number, not only with flesh and blood, but with the devil, which is the Prince of darkness, and with wicked men, executors of his

most damnable will: Grant me, therefore, Thy grace, that being armed with Thy defence, I may stand in this battle with an invincible constancy against all corruption, which I am compassed with on every side, until such time as I having ended the combat, which during this life I must sustain, in the end I may attain to Thy heavenly rest, which is prepared for me and all Thine elect, through Christ our Lord and only Saviour. *Amen.*





CERTAIN GODLY PRAYERS

FOR SUNDRY DAYS. (J. C.)

VIII. MONDAY.

ALMIGHTY God, the Father of mercy, and God of all comfort, Which only forgivest sin, forgive unto us our sins, good Lord, forgive unto us our sins, that by the multitude of Thy mercies they may be covered, and not imputed unto us, and by the operation of the Holy Ghost, we may have power and strength hereafter to resist sin, by our Saviour and Lord, Jesus Christ. *Amen.*

IX. TUESDAY.

O Lord God, which despisest not a contrite heart, and forgettest the sins and wickedness

of a sinner in what hour soever he doth mourn and lament his old manner of living; grant unto us (O Lord) true contrition of heart, that we may vehemently despise our sinful life past, and wholly be converted unto Thee, by our Saviour and Lord Jesus Christ. *Amen.*

X. WEDNESDAY.

O Merciful Father, by Whose power and strength we may overcome our enemies both bodily and ghostly: grant unto us, O Lord, that according to our promise made in our Baptism, we may overcome the chief enemies of our soul, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after lead our lives in holiness and righteousness, that we may serve Thee in spirit and truth, and that by our Saviour and Lord Jesus Christ. *Amen.*

XI. THURSDAY.

O Almighty and everlasting God, Which not only givest every good and perfect gift,

but also increasest those gifts that Thou hast given ; we most humbly beseech Thee (merciful God) to increase in us the gift of faith, that we may truly believe in Thee, and in Thy promise made unto us ; and that neither by our negligence, nor infirmity of the flesh, nor by grievousness of temptation, neither by the subtle crafts and assaults of the devil, we be driven from faith in the blood of our Saviour and Lord Jesus Christ. *Amen.*

XII. FRIDAY.

Grant unto us, O merciful God (we most heartily beseech Thee) knowledge and true understanding of Thy Word, that, all ignorance expelled, we may know what Thy Will and pleasure is in all things, and how to do our duties and truly to walk in our vocation : and that also we may express, in our living, those things that we do know, that we be not only knowers of Thy Word, good Lord, but also be workers of the same, by our Saviour and Lord, Jesus Christ. *Amen.*

XIII. SATURDAY.

O Almighty God, Which hast prepared everlasting life to all those that be Thy faithful servants: grant unto us, Lord, sure hope of the life everlasting, that we being in this miserable world, may have some taste and feeling of it in our hearts, and that, not by our deserving, but by the merits and deserving of our Saviour and Lord, Jesus Christ. *Amen.*

XIV.

O Merciful God, our only aid, succour, and strength at all times: grant unto us, O Lord, that in the time of prosperity we be not proud, and so forget Thee, but that with our whole heart and strength we may cleave unto Thee, and in the time of adversity, that we fall not into infidelity and desperation, but that always, with a constant faith, we may call for help unto Thee: grant this, O Lord, for our Advocate's sake and Saviour, Jesus Christ. *Amen.*

XV. SUNDAY.

O Almighty and merciful Lord, Which givest unto Thy elect people the Holy Ghost, as a sure pledge of Thy Heavenly Kingdom : grant unto us, O Lord, Thy Holy Spirit, that He may bear witness with our spirit, that we be Thy children, and heirs of Thy Kingdom, and that by the operation of this Spirit we may kill all carnal lusts, unlawful pleasures, concupiscences, evil affections, contrary unto Thy will, by our Saviour and Lord, Jesus Christ. *Amen.*

XVI. *A Prayer for Trust in God.* (J. C.)

The beginning of the fall of man was trust in himself. The beginning of the restoring of man was distrust in himself and trust in God. O most gracious and most wise Guide, our Saviour Christ, Which dost lead them the right way of immortal blessedness, which, truly and unfeignedly trusting in Thee, commit themselves to Thee : Grant us, that, like as we be

blind and feeble indeed, so we may take and repute ourselves, that we presume not of ourselves to see to ourselves, but so far to see, that alway we may have Thee before our eyes, to follow Thee being our guide, to be ready at Thy call most obediently, and to commit ourselves wholly unto Thee, that Thou, Which only knowest the way, mayest lead us the same way unto our heavenly desires : to Thee, with the Father and the Holy Ghost, be glory for ever. *Amen.*

xvii. *Prayers, to be said in the Morning.* (J. C.)

All possible thanks, that we are able, we render unto Thee, O Lord Jesus Christ, for that Thou hast willed, this night past, to be prosperous unto us : and we beseech Thee likewise to prosper all this same day unto us for Thy glory, and for the health of our soul ; and that Thou Which art the true Light, not knowing any going down, and Which art the Sun eternal, giving life, food, and gladness, unto all things, vouchsafe to shine into our minds,

that we may not any where stumble to fall into any sin, but may, through Thy good guiding and conducting, come to the life everlasting.

Amen.

XVIII. (J. C.)

O God and Lord, Jesus Christ, Thou knowest, yea, and hast also taught us, how great the infirmity and weakness of man is, and how certain a thing it is that it can do nothing without Thy godly help. If man trust in himself, it cannot be avoided, but that he must run headlong, and fall into a thousand undoings and mischiefs; O our Father, have Thou pity and compassion upon the weakness of us Thy children, be Thou prest and ready to help us, always shewing Thy mercy upon us, and prospering whatsoever we godly go about: so that, Thou giving us light, we may see what things are truly good indeed: Thou encouraging us, we may have an earnest desire to the same: and Thou being our guide, we may come where to obtain them: for we, having nothing

but mistrust in ourselves, do yield and commit ourselves full and whole unto Thee alone, Which workest all things in all creatures, to Thy honour and glory. So be it.

XIX. *A Prayer against temptation.* (J. C.)

O Lord Jesus Christ, the only stay and fence of our mortal state, our only hope, our only salvation, our glory, and our triumph, Who in the flesh (which Thou hadst for our only cause taken upon Thee) didst suffer Thyself to be tempted of Satan; and Who, only and alone of all men, didst overcome and vanquish sin, death, the world, the devil, and all the kingdom of hell: and whatsoever Thou hast so overcome, for our behoof it is that Thou hast overcome it: neither hath it been Thy Will to have any of Thy servants to keep battle, or fight with any of the foresaid evils, but of purpose to reward us with a crown of the more glory for it; and to the intent, that Thou mightest likewise overthrow Satan in Thy members, as Thou hadst before done in Thine own Person, give Thou

(we beseech Thee) unto us Thy soldiers (O Lion most victorious of the tribe of Judah) strength against the roaring lion, which continually wandereth to and fro, seeking whom he may devour. Thou being that same Serpent, the true giver of health and life, that was nailed on high upon a tree, give unto us, thy silly ones, wiliness against the deceitful awaiting of the most subtle serpent. Thou being a Lamb as white as snow, the vanquisher of Satan's tyranny, give unto us, Thy little sheep, the strength and virtue of Thy Spirit, that being in our own selves weak and feeble, and in Thee strong and valiant, we may withstand and overcome all assaults of the devil, so that our ghostly enemy may not glory on us, but being conquered through Thee, we may give thanks unto Thy mercy, Which never leavest them destitute that put their trust in Thee; Who livest and reignest, God for ever, without end.

Amen.



xx. *A Prayer for the obtaining of
Wisdom.* (J. C.)

WISDOM IX.

O God of our fathers, and Lord of mercy, Thou that hast made all things with Thy Word, and ordained man through Thy Wisdom, that he should have dominion over the creatures which Thou hast made, that he should order the world according to equity and righteousness and execute judgment with a true heart: give me Wisdom, which is ever about Thy seat, and put me not out from among Thy children: for I Thy servant and son of thine handmaid am a feeble person, of a short time, and too young to the understanding of Thy judgments and laws: yea, though a man be never so perfect among the children of men, yet if Thy Wisdom be not with him, he shall be nothing worth: O send Thy Wisdom out of Thy holy Heavens, and from the Throne of Thy Majesty, that she may be with me and labour with me, that I may know what is acceptable

in Thy sight, for she knoweth and understandeth all things, and she shall conduct me right soberly in Thy works, and preserve me in her power, so shall my works be acceptable. *Amen.*

xxi. *A Prayer against worldly carefulness.* (J. C.)

O most dear and tender Father, our defender and nourisher, endue us with Thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping of Thy holy Law, and that we may labour and travail for our necessities in this life, like the birds of the air and the lilies of the field, without care. For Thou hast promised to be careful for us, and hast commanded that upon Thee we should cast all our care: Which livest and reignest world without end. *Amen.*

xxii. *A Prayer necessary for all persons.* (J. C.)

O merciful God, I a wretched sinner acknowledge myself bound to keep Thy holy Commandments, but yet unable to perform

them, and to be accepted for just, without the righteousness of Jesus Christ Thy only Son, Who hath perfectly fulfilled Thy Law, to justify all men that believe and trust in Him. Therefore grant me grace, I beseech Thee, to be occupied in doing of good works, which Thou commandest in Holy Scripture, all the days of my life, to Thy glory ; and yet to trust only in Thy mercy, and in Christ's merits, to be purged from my sins, and not in my good works, be they never so many. Give me grace to love Thy Holy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually. Order my life so, O Lord, that it may be always acceptable unto Thee. Give me grace not to rejoice in any thing that displeaseth Thee, but evermore to delight in those things that please Thee, be they never so contrary to my desires. Teach me so to Pray, that my petitions may be graciously heard of Thee. Keep me upright among diversities of opinions and judgments in the world, that I never swerve from Thy truth taught in Holy Scripture. In

prosperity, O Lord, save me that I wax not proud. In adversity help me, that I neither despair nor blaspheme Thy Holy Name, but taking it patiently, to give Thee thanks, and trust to be delivered after Thy pleasure. When I happen to fall into sin through frailty, I beseech Thee to work true repentance in my heart, that I may be sorry without desperation, trust in Thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisy, lowly in heart without feigning, faithful and trusty without deceit, merry without lightness, sad without mistrust, sober without slothfulness, content with mine own without covetousness, to tell my neighbour his faults charitably without dissimulation, to instruct my household in Thy Laws truly, to obey our King and all governors under him unfeignedly, to receive all laws and common ordinances (which disagree not from Thy Holy Word) obediently, to pay every man that which I owe unto him truly, to backbite no man, nor slander my neighbour secretly, and to abhor all vice, loving all goodness earnestly. O Lord,

grant me thus to do for the glory of Thy Holy Name. *Amen.*

XXIII. *A Prayer for Patience in trouble.* (J. C.)

How hast Thou (O Lord) humbled and plucked me down! I dare now uneaths (*not easily*) make my prayers unto Thee, for Thou art angry with me, but not without my deserving. Certainly I have sinned, Lord, I confess it; I will not deny it: but, O my God, pardon my trespasses, release my debts, render now Thy grace again unto me, stop my wounds, for I am all to (*altogether?*) plagued and beaten: yet, Lord, this notwithstanding I abide patiently, and give mine attendance on Thee, continually waiting for relief at Thy hand, and that not without skill, for I have received a token of Thy favour and grace toward me, I mean, Thy word of promise concerning Christ, Who for me was offered on the Cross, for a ransom, a sacrifice, and price for my sins: wherefore according to that Thy promise, defend me, Lord, by Thy right hand, and give

a gracious ear to my requests, for all man's stays are but vain. Beat down, therefore, mine enemies Thine own self, with Thy power, Which art mine only aider and protector, O Lord God Almighty. *Amen.*

XXIV. *A Prayer to be said at night
going to bed. (J. C.)*

O merciful Lord God, heavenly Father, whether we sleep or wake, live or die, we are always Thine. Wherefore, I beseech Thee heartily, that Thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkness, but to kindle the light of Thy countenance in my heart, that Thy godly knowledge may daily increase in me through a right and pure faith, and that I may always be found to walk and live after Thy will and pleasure, through Jesus Christ our Lord and Saviour. *Amen.*



xxv. *A Prayer to be said at the hour
of death.* (J. C.)

O Lord Jesus, Which art the only health of all men living, and the everlasting life of them which die in faith: I wretched sinner give and submit myself wholly unto Thy most blessed will. And being sure that the thing cannot perish which is committed unto Thy mercy, willingly now I leave this frail and wicked flesh in hope of the resurrection: which in better wise shall restore it to me again. I beseech Thee, most merciful Lord Jesus Christ, that Thou wilt by Thy grace make strong my soul against all temptation, and that Thou wilt cover and defend me with the buckler of Thy mercy against all the assaults of the devil. I see and acknowledge that there is in myself no help of salvation, but all my confidence, hope, and trust is in Thy most merciful goodness. I have no merits nor good works which I may allege before Thee. Of sins and evil works, alas, I

see a great heap, but through Thy mercy I trust to be in the number of them to whom Thou wilt not impute their sins, but take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wast born for my sake, Thou didst suffer both hunger and thirst for my sake, Thou didst preach and teach, Thou didst Pray and fast for my sake, Thou didst all good works and deeds for my sake, Thou sufferedst most grievous pains and torments for my sake, and finally Thou gavest Thy most precious body to die, and Thy blood to be shed on the Cross for my sake. Now, most merciful Saviour, let these things profit me, which Thou freely hast given me, That hast given Thyself for me. Let Thy blood cleanse and wash away the spots and foulness of my sins. Let Thy righteousness hide and cover mine unrighteousness. Let the merits of Thy passion and blood be the satisfaction for my sins. Give me, Lord, Thy grace that my faith of salvation in Thy blood waver not in me, but be ever firm and constant; that the hope of Thy mercy and life everlasting, never

decay in me ; that charity wax not cold in me ; finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon Thee ; that when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto Thee, *In manus Tuas, Domine, commendo spiritum meum!* (that is to say) O Lord, into Thy hands I commend my spirit! *Domine Jesu, accipe spiritum meum!* Lord Jesu, receive my soul unto Thee! *Amen.*

xxvi. *A Prayer necessary to be said at all times. (C.)*

O bountiful Jesu, O sweet Saviour, O Christ the Son of God, have pity upon me, mercifully hear me and despise not my Prayer. Thou hast created me of nothing, Thou hast redeemed me from the bondage of sin, death, and hell, neither with gold nor silver, but with Thy most precious body once offered upon the

Cross, and Thine own blood once shed for all my ransom. Therefore cast me not away, whom Thou by Thy great wisdom hast made: despise me not, whom Thou hast redeemed with such a precious treasure: nor let my wickedness destroy that, which Thy goodness hath builded. Now, while I live, O Jesu, have mercy on me, for if I die out of Thy favour, it will be too late afterward to call for Thy mercy: while I have time to repent, look upon me with Thy merciful eyes, as Thou didst vouchsafe to look upon Peter Thine Apostle, that I may bewail my sinful life, and obtain Thy favour, and die therein. I acknowledge that, if Thou shouldst deal with me according to very justice, I have deserved everlasting death. Therefore I appeal to Thy high Throne of Mercy, trusting to obtain God's favour, not for my merits, but for Thy merits, O Jesu, Who hast given Thyself an acceptable Sacrifice to Thy Father, to appease His wrath, and bring all sinners, truly repenting and amending their sinful life, into His favour again. Accept me, O Lord, among the number of them that shall

be saved ; forgive me my sins ; give me grace to lead a godly and innocent life ; grant me Thy heavenly wisdom ; inspire my heart with Faith, Hope, and Charity ; give me grace to be humble in prosperity, patient in adversity, obedient to my rulers, faithful unto them that trust me, dealing truly with all men, to live chastely in wedlock, to abhor adultery, fornication and all uncleanness, to do good after my power, unto all men, to hurt no man, that Thy Name may be glorified in me during this present life, and that I afterward may obtain everlasting life, through Thy mercy and the merits of Thy Passion. *Amen.*

[*End of the Godlie Prayers.*]

xxvii. *A Godly Prayer to be said at all times.*

Honour and praise be given to Thee, O Lord God Almighty, most dear Father of Heaven, for all Thy mercies and loving-kindness shewed unto us, in that it hath pleased Thy gracious

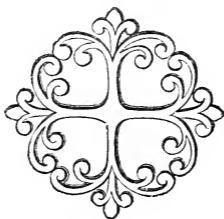
goodness, freely and of Thine own accord, to elect and choose us to salvation before the beginning of the world. And even like continual thanks be given to Thee, for creating us after Thine own image, for redeeming us with the precious blood of Thy dear Son, when we were utterly lost; for sanctifying us with Thy Holy Spirit in the revelation and knowledge of Thy Holy Word, for helping and succouring us in all our needs and necessities, for saving us from all dangers of body and soul, in comforting us so fatherly in all our tribulations and persecutions, for sparing us so long and giving us so large a time of repentance: these benefits, O most merciful Father, like as we acknowledged to have received them of Thy only goodness, even so we beseech Thee for Thy dear Son Jesus Christ's sake, grant us always Thy Holy Spirit, that we may continually grow in thankfulness towards Thee, to be led into all truth, and comforted in all our adversities. O Lord, strengthen our faith, kindle it more in ferventness and love towards Thee and our neighbours for Thy sake. Suffer us not, most dear Father, to receive Thy

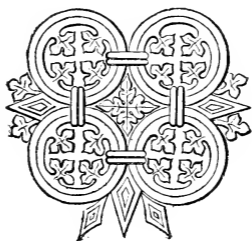
Word any more in vain, but grant us always the assistance of Thy grace and Holy Spirit, that in heart, word, and deed, we may sanctify and do worship to Thy Name, help to amplify and increase Thy Kingdom, and whatever Thou sendest, we may heartily be well content with Thy good pleasure and will: let us not lack the thing, O Father, without the which we cannot serve Thee, but bless Thou all the works of our hands, that we may have sufficient, and not be chargeable, but rather helpful to others.

Be merciful, O Lord, to our offences, and seeing our debt is great, which Thou hast forgiven us in Jesus Christ, make us to love Thee and our neighbours so much the more. Be Thou our Father, our Captain and defender in all temptations; hold Thou us by Thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of Thy Holy Name, through Jesus Christ our Lord and only Saviour. So be it.

Let Thy mighty hand and stretched-out arm, O Lord, be still our defence; Thy mercy

and loving-kindness in Jesu Christ Thy dear Son our salvation, Thy trust and Holy Word our instruction, Thy grace and Holy Spirit our comfort and consolation unto the end and in the end. So be it.





APPENDIX

II.

A TREATISE MADE BY

ATHANASIUS THE GREAT CONCERNING THE VSE AND

vertue of the Psalmes.

IAMES V.

If any be afflicted let him pray, and if any
be merie let him sing Psalmes.

LONDON

Printed by Iohn Windet, for the
Assigns of Richard Day
1599.

§ " This is the Treatise of Athanasius the Great, as it is styled, concerning the use and vertue of the Psalmes prefixed to old editions of Sternhold and Hopkins, but injudiciously excluded from the modern; and found in the Version also of Archbishop Parker without the variation of a word " Todd's Observations upon the Metrical Version, p. 43.

* * *

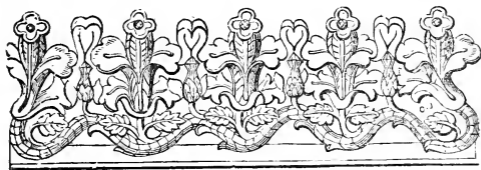
Ye holy strains, on David's harp that hung,
Tabor and little Hermon to your call,
And Jordan's willowy banks responsive sung:
Ye with soft wings, like Angel friends, when all
Seem'd to forsake, have soothed the Martyr's thrall,
Some high-soul'd Laud, in suffering fortitude,
Some captive Taylor by his prison wall;
And one by Cherwell's banks in happier mood,
Hath woo'd your choral voice to soothe his solitude*.

Nor learned cell alone, or sacred pile—
Made animate with sweetness, flowing o'er
The music-rolling roof, and branching aisle—
But widowed Eld, that, in some cottage poor,
Sitteth alone by the eternal shore,
With your deep inspirations hath been young;
Your beauteous torch hath lit Death's shadowy door,
And strengthened by your staff, and cheering tongue,
The failing Spirit walks unfading groves among.

* * *

THE CATHEDRAL.

* Bishop Horne,



A TREATISE

MADE BY ATHANASIUS THE GREAT

CONCERNING THE USE AND VIRTUE OF THE PSALMS.

ALL Holy Scripture is certainly the teacher of all virtue and of the true faith ; but the Book of the Psalms expresses after a certain manner the very state and condition of the soul. For as he who intends to present himself to a King, will first compound with himself to set in good order both his gesture and speech, lest else he might be reputed rude and ignorant : even so does this godly Book inform all such as are desirous to lead their life in virtue, and to know the life of our Saviour which He led in His

conversation ; putting them in mind, in the reading thereof, of all their affections and passions, whereto their soul is inclined.

Moreover, the Psalms form and teach every man with divers instructions, whereby he may not only espy the affection and state of his soul, and to win a good pattern and discipline how he may please God ; but also with what form of words he may amend himself, and how to give God due thanks, lest if he should speak otherwise than were convenient, he should fall into impiety by his irreverent estimation of God ; for we must all make an account to the Judge, as well of our evil deeds, as of our idle words.

1. If therefore thou wouldest at any time describe a blessed man, who he is, and what thing maketh him to be so ; thou hast the first, thirty-second, forty-first, hundred and twelfth, and hundred and twenty-eighth Psalms.

2. If thou wouldest rebuke the Jews for their spite they have to Christ ; thou hast the second Psalm.

3. If thine own familiars pursue thee, and if

many rise against thee^a; say the third, and hundred and forty-third Psalms.

4. If thus in trouble thou hast called on God, and hast tarried upon His help: and wouldest give Him thanks for that He hath heard thee with His help; sing the fourth, fortieth, and hundred and sixteenth Psalms.

5. If that thou seest that evil men lay snares for thee, and therefore desirest God's ears to hear thy Prayer; sing the fifth Psalm.

6. If thou feelest God's dreadful threats, and seest thyself afraid of them, thou mayest say the sixth, thirty-eighth and eighty-eighth Psalms.

7. If any take counsel against thee, as Ahitophel^b did against David, if thou be admonished thereof; sing the seventh Psalm.

8. If thou, in beholding the grace of our Saviour spread on every side, especially for the restoring of mankind to salvation, wouldest speak thereof in meditation to God; sing the eighth Psalm.

9. If, so again, thou wilt sing in giving

^a 2 Sam. xv—xviii.

^b 2 Sam. xv. 31.

thanks to God for the prosperous gathering of thy fruits ; use the eighth Psalm.

10. If thou wouldest have thine adversary kept back, and thy soul saved, trust not in thyself but in the Son of God, singing the ninth Psalm.

11. If thou perceivest God to be wroth with His people, as though He regarded them nothing ; thou hast, to pacify Him, to complain thereof, the tenth, sixtieth, and seventy-fourth Psalms.

12. If any man would put thee in fear, have thou thy hope in God, and sing the eleventh Psalm.

13. If thou beholdest the pride of many men, and seest malice to abound, so that there is no godliness among men, repair then to God, and say the twelfth Psalm.

14. If thine adversaries lie long in wait against thee, despair not, as though God had forgotten thee ; but call upon the Lord, and sing the thirteenth, twenty-second, and sixty-first Psalms.

15. If thou hearest any blaspheme God in

His providence, be not partaker with them in wickedness, but make haste to God, and say the fourteenth and fifty-fifth Psalms.

16. If thou desirest to know who is a citizen of Heaven, sing the fifteenth Psalm.

17. If thou hast need of Prayer for such as be against thee and have closed thy soul on every side^c, sing the sixteenth, seventeenth, eighty-sixth and hundred and forty-first Psalms.

18. If thou hast escaped from thine enemies and art delivered from them who pursued thee^d, sing thou the eighteenth and eighty-ninth Psalms.

19. If thou dost wonder at the order of things created by God, considering the grace of the divine Providence, sing the nineteenth and twenty-fourth Psalms.

20. If thou seest a man in adversity, comfort him and pray for him, in the twentieth Psalm.

21. If thou perceivest thyself to be defended and fed by God, and to live prosperously, rejoice therein, and sing the twenty-third Psalm.

^c 2 Sam. xxiii. 23.

^d 2 Sam. xxii. 1.

22. If thine enemies conspire against thee, lift up thy soul to God, and say the twenty-third Psalm, and thou shalt espy them to labour but in vain against thee.

23. If thine enemies cluster against thee, and go about with their bloody hands to destroy thee, go not thou about by man's help to revenge it, for all men's judgments are not trusty; but desire God to be Judge, for He alone is Judge, and say the sixteenth, thirty-fifth, and forty-third Psalms.

24. If they press more fiercely on thee, though they be in number like an armed host, fear them not who thus reject thee, as though thou wert not anointed and elected by God, but sing the twenty-seventh Psalm.

25. If they be yet so impudent that lay wait against thee, so that it is not lawful for thee to have any vocation by them, regard them not, but sing to God the twenty-eighth Psalm.

26. If thou wilt exhort and provoke kings and princes to submit their powers to God, and to regard His honour, sing the twenty-ninth and seventy-second Psalms.

27. If thou renew and build thine house, both of the soul whereto thou receivest God as a guest, and of thy temporal habitation, sing the thirtieth, forty-eighth, and hundred and twenty-seventh Psalms.

28. If thou seest thyself had in hate, for the truth's sake, of thy friends and kinsfolk, leave not off thy purpose, nor fear them which be against thee, but think on them which follow, and sing the thirty-second Psalm.

29. If thou beholdest such as be baptized, and so delivered from the corruption of their birth, praise thou the bountiful grace of God, and sing the thirty-second Psalm.

30. If thou delight to sing among many, call together righteous men of godly life, and sing the thirty-third Psalm.

31. If by chance, thou fallest among thine enemies, and yet hast fortunately escaped them^e—if therefore thou wilt give thanks, call together meek men and sing the thirty-fourth Psalm.

^e 1 Sam. xxi. 19.

32. If thou seest wicked men contend among themselves to do mischief, think not that their nature doth impel them by necessity to work sin against their will, (as certain heretics suppose,) but consider the thirty-sixth Psalm; and thou shalt perceive that they be to themselves their own occasion of sinning.

33. If thou seest how wicked men do much wickedness, and that yet simple folk praise such, when thou wilt admonish any man (*to refuse*) to follow them, to be like unto them, because they shall be shortly rooted out and destroyed: speak to thyself, and to the other, the thirty-seventh Psalm.

34. If thou hast decreed to take heed of thyself, and seest thine enemies approach nigh thee, as to such the adversary is more provoked to come with assault, and therefore wilt prepare thyself, sing the thirty-ninth Psalm.

35. If thou seest many poor men begging, and wilt shew pity to them, thou mayest both thyself receive them to mercy, and also exhort others to do the same, singing the forty-first Psalm.

36. If thou hast a desire to Godward, and hearest thine enemies upbraid thee, be not troubled, but consider what fruit of immortality riseth to thee for this desire : comfort thy soul with hope to God, and so therein relieving and assuaging the heaviness of thy life, say the forty-second Psalm.

37. If thou wilt remember God's benefits which He did to their fathers, both in their outgoing from Egypt and in the desert ; and how good God was unto them, but they unthankful to Him : thou hast the forty-fourth, seventy-eighth, eighty-ninth, hundred and second, hundred and sixth, hundred and fourteenth, and hundred and seventeenth Psalms.

38. If thou hast made thy refuge to God, and hast escaped such trouble as was prepared against thee, if thou wilt give thanks and shew out His kindness to thee, sing the forty-sixth Psalm.

39. If thou wilt know how to give thanks to God, when thou dost resort to Him with understanding sound, sing the forty-seventh and forty-eighth Psalms.

40. If thou wilt exhort men to put their trust in the living God, who ministereth all things abundantly to good men's use, and blameth the madness of the world which serveth their god Mammon so inordinately: sing the forty-ninth Psalm.

41. If thou wouldest call upon the blind world for their wrong confidence of their brute sacrifices, and shew them what sacrifice God hath most required of them, sing the fiftieth Psalm.

42. If thou hast sinned, and art converted, and moved to do penance^f, desirous to have mercy, thou hast words of confession in the fifty-first Psalm.

43. If thou hast suffered false accusation before the king, and seest the devil to triumph thereof, go aside and say the fifty-second Psalm.

44. If they which persecute thee with accusations and would betray thee, as the Pharisees did Jesus, and as the aliens did David^g: discomfort not thyself therewith, but sing in good

^f 2 Sam. xi. and xii.

^g 1 Sam. xxiii.

hope to God the fifty-fourth, fifty-seventh, and sixty-ninth Psalms.

45. If thine adversaries, which trouble thee, do upbraid thee, and they which seem to be thy friends speak most against thee—whereupon, if in thy meditation, thou art somewhat grieved thereat, thou mayest call on God, saying the fifty-fifth Psalm.

46. If persecution come fierce on thee and unbewares (*unlooked-for intruders*) chance to enter into the cave ^h where thou hidest thyself, fear not: for in this strait thou shalt have expedient words, both to comfort thee, and put thee in remembrance, with the fifty-seventh and the hundred and forty-second Psalms.

47. If thou wilt confound hypocrites which make glorious shows outwardly, speak their conversion with the fifty-eighth Psalm.

48. If thy pursuers command thy house to be watched, when thou art escaped, give thanks to God, and grave it in the tables of thy heart for a perpetual remembrance, and say the fifty-ninth Psalm.

^h 1 Sam. xxiv.

ⁱ 1 Sam. xix. 11—18.

49. If thine enemies cruelly assault thee, and would catch thy life, offer the subjection to God against them, and be of good comfort: for the more they rage, the more shall God subdue them: and say the sixty-second Psalm.

50. If thou fliest persecution and gettest thee into a wilderness^k, fear thou not as though thou wert there alone, but having God nigh unto thee, rise to Him early in the morning, singing the sixty-third Psalm.

51. If thine enemies should put thee in fear, and never cease to lay trains for thee, and pick all manner of quarrels against thee^l, though they be very many, give no place to them; for the darts of babes shall be their destruction, if thou sayest the sixty-first, sixty-eighth, seventieth, and seventy-first Psalms.

52. If thou wilt laud God with a Psalm or Hymn, sing the sixty-fifth and sixty-sixth Psalms.

53. If thou askest mercy of God, sing the sixty-seventh Psalm.

54. If thou wouldest sing to the Lord, thou

^k 1 Sam. xxii. 14.

^l 2 Sam. xvii. 2.

hast what to say in the ninety-sixth and ninety-eighth Psalms.

55. If thou hast need to confess God with thanks, sing the seventy-first, seventy-fifth, ninety-second, hundred and eighth, hundred and eleventh, hundred and eighteenth, hundred and thirty-sixth, hundred and thirty-eighth, and hundred and forty-fifth Psalms.

56. If thou seest wicked men prosper in peace, be not offended thereat, but say the seventy-third Psalm.

57. If thine enemies have beset the ways whither thou fliest, and thou art thereby in great anguish ; yet in this trouble despair not to Pray, and if thy Prayer be heard, give God thanks and say the seventy-seventh Psalm.

58. If they persevere still and defile the House of God, kill His elect, and cast their bodies to the fowls of the air ; fear not their cruelty, but shew pity to them which be in such agony, and say the seventy-ninth Psalm.

59. If thou wilt inform any one with the mystery of the Resurrection, sing the eighty-first Psalm.

60. If thou wilt sing to the Lord, call together God's servants on the Festival Day, and sing the eighty-first, ninety-fifth, and hundred and thirty-fourth Psalms.

61. If the adversaries flock together on every side and threaten to destroy the House of God, and make their conspiracies against religion, let not their number and power trouble thee, for thou hast an anchor of the words of the eighty-third Psalm.

62. If thou castest an eye to God's House, and to His eternal Tabernacles, and hast a desire thereto as the Apostle had^m: say thou also the eighty-fourth Psalm.

63. If God's wrath be ceased, and the captivity ended, thou hast cause how to give thanks to God with David, recounting His goodness to thee and others, with the seventy-sixth, eighty-fifth, and hundred and sixteenth Psalms.

64. If thou wilt rebuke Paynims and Heretics, for that they have not the knowledge of God in them, thou mayest have under-

^m Phil. i. 23.

standing to sing to God the eighty-sixth and hundred and fifteenth Psalms.

65. If thou wilt see and know the dissent that the Catholic Church hath from Schism, and wouldest convert schismatics, or discern the Church concerning the outward appearance and forms thereof, thou mayest say the eighty-seventh Psalm.

66. If thou wouldest know how Moses^u prayed to God, and, in his meditation recounting the bitter state of man's life, desired God so to direct his short life, that he might follow wisdom ; read the ninetieth Psalm.

67. If thou wouldest comfort thyself and others in true religion, and teach them that hope in God will never suffer a soul to be confounded, but will make it hold without fear for God's protection: sing the ninety-first Psalm.

68. If thou wilt sing on the Sabbath Day^o, thou hast the ninety-second Psalm.

^u Deut. xxxiii. 1.

^o "We meet together on the (*Jewish*) Sabbath, not that we are infected with Judaism; but that we may worship Jesus, the Lord of the Sabbath." St. Athanasius, *Homilia de Semente*.

69. If thou wilt sing on the Sunday in meditation of God's Word, desiring to be instructed therein, whereby thou mayest rest in God's holy Will, and cease from all the works and doctrines of vain men; revolve that notable Psalm the hundred and nineteenth.

70. If thou wilt sing in the second day^p of the Sabbath, thou hast the ninety-fifth Psalm.

71. If thou wouldest sing to the Lord, thou hast what to say in the ninety-sixth and ninety-eighth Psalms.

72. If thou wouldest sing the fourth day of the Sabbath^q, sing the ninety-fourth Psalm: for when the Lord was betrayed He began to take vengeance on death, and to triumph over it: therefore when thou readest the Gospel, wherein thou hearest the Jews take counsel

^p "The second day of the Sabbath," *i. e.* Monday: the word Sabbath here denoting week.

^q The fourth day of the Sabbath, *i. e.* Wednesday. Wednesdays and Fridays were "days kept in the Greek Church for more solemn Fasts, because the Bridegroom was then taken from us, being sold by Judas on the Wednesday, and murdered on Friday." Sparrow's Rationale.

against the Lord, and that He standeth boldly against the devil, then sing the aforesaid Psalm.

73. If thou wilt sing on Good-Friday, thou hast a commendation of the ninety-third Psalm: for then was the House of God's Church builded and groundly founded, though the enemies went about to hinder it: for which cause sing to God the songs of triumphant victory with the said Psalm, and with the ninety-eighth and hundred and twenty-ninth Psalms.

74. If there be any captivity wherein thy house is laid waste, and yet builded again, sing the ninety-sixth Psalm.

75. If the land be vexed with enemies, and afterward come to any rest by the power of God, if thou wilt sing thereof, sing the ninety-seventh Psalm.

76. If thou considerest the providence of God in His governance so over all, and wilt instruct any with true faith and obedience, when thou hast first persuaded them to confess themselves, sing the hundredth and hundred and forty-seventh Psalms.

77. If thou dost acknowledge in God His judicial power, and that in judgment He mixeth mercy, if thou wilt draw nigh unto Him, thou hast the words of the hundred and first Psalm, to the end.

78. If for the imbecility of thy nature, thou art weary with the continual miseries and grief of this life, and wouldest comfort thyself, sing the hundred and second Psalm.

79. If thou wilt give thanks to God, as it is most convenient and due for all His gifts : when thou wilt so do, thou hast how to rejoice thyself thereunto, with the hundred and third and hundred and fourth Psalms.

80. If thou wilt praise God, and also know how and for what cause, and with what words thou mayest best do it, consider the hundred and thirteenth, hundred and seventeenth, hundred and thirty-third, hundred and forty-fifth, hundred and forty-seventh, hundred and forty-eighth, hundred and forty-ninth, and hundred and fiftieth Psalms.

81. If thou hast faith to such things as God speaketh, and believest that which in prayer

thou utterest, say the hundred and sixteenth Psalm to the end.

82. If thou feelest thyself to rise upward in degrees of well-working, as though thou sayest with St. Paul, I forget *those things which are behind, and reach forth unto those things which are before*^r: thou hast the hundred and twentieth Psalm.

83. If thou art held in thralldom under straying and wandering thoughts, and feelest thyself drawn by them, whereof thou art sorry, then stay thyself from thenceforth, and tarry where thou hast found thyself in fault, set thee down, and mourn thou also as the Hebrew people did^s; and say with them the hundred and thirty-seventh Psalm.

84. If thou perceivest that temptations are sent to prove thee, thou oughtest after such temptations to give God the thanks, and say the hundred and thirty-ninth Psalm.

85. If thou art in bondage by thine enemies,

^r Phil. iii. 13.

^s Ezra viii. 21; Nehemiah i. 3—11.

and wouldest fain be delivered, say the hundred and fortieth Psalm.

86. If thou wouldest pray and make supplication, say the hundred and forty-first, hundred and forty-second, and hundred and forty-third Psalms.

87. If any tyrannous enemy rise up against the people, fear thou not, no more than David did Goliah; but believe like David^t, and sing the hundred and forty-fourth Psalm.

88. If thou art elect out of low degree, specially before other, to serve thy brethren, advance not thyself too high against them in thine own power, but give God His glory, Who did choose thee; and sing thou the hundred and forty-fifth Psalm.

89. If thou wilt sing of obedience, praising God with Halleluia, thou hast the hundred and fifth, hundred and sixth, hundred and seventh, hundred and eleventh, hundred and twelfth, hundred and thirteenth, hundred and fourteenth, hundred and fifteenth, hundred and seventeenth, hundred and thirty-fifth, hundred and forty-

^t 2 Sam. xxii.

sixth, hundred and forty-seventh, hundred and forty-eighth, hundred and forty-ninth, and hundred and fiftieth Psalms.

90. If thou wilt sing specially of our Saviour Christ, THOU HAST HIM IN EVERY PSALM, but most chiefly in the twenty-fifth, forty-fifth, and hundred and tenth Psalms.

91. Such Psalms as shew His lawful generation from His Father, and His corporal presence, be the eleventh and forty-ninth Psalms.

92. Such as prophesy before of His most holy Cross and Passion, telling how many deceitful assaults He sustained for us, and how He suffered, are the second and hundred and nineteenth Psalms.

93. Such as express the malicious enmities of the Jews, and the betraying of Judas, are the twenty-first, fiftieth, fifty-fifth, sixty-ninth, seventy-second, and hundred and ninth Psalms.

94. Such as describe His agony in His Passion, Death, and Sepulture, are the twenty-second and eighty-first Psalms.

95. For His dominion and presence in the flesh, read the hundred and sixteenth Psalm.

96. Such as shew His glorious Resurrection of Body are the forty-fourth and forty-seventh Psalms.

97. Such as set out His Ascension into Heaven, are the ninety-third, ninety-sixth, ninety-eighth, and ninety-ninth Psalms.

98. And that He sitteth on the right hand of His Father, the hundred and tenth Psalm makes manifest.

99. Such as shew that He hath authority of His Father, to judge, expressing His judicial power, both in condemning the devil and all wicked nations, are the fiftieth, seventy-second, and eighty-second Psalms.



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