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for my religion, I die in
the holy catholic and apostolic
faith, professed by the whole
church before the disunion
east and west: more part-
icularly I die in the communion
of the Church of England, as
it stands distinguished from
papal & puritan innovations,
& it adheres to the doctrine
of the Cross.

Bp Ken.

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The R.t Rev.d Father in God Thomas Ken D.D.
Late Lord Bishop of Bath & Wells. Anno Ætat 73

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A

MANUAL

OF

PRAYERS

For the USE of the

SCHOLARS

OF

Winchester College,

And all Other

Devout CHRISTIANS.

To which are added,

Three HYMNS: For *Morning*, *Evening*, and *Midnight*.

By Dr. THO. KEN, late Lord Bishop of *Bath* and *Wells*.

The Twenty-eighth Edition.

To which is prefixed,

A faithful Account of his Lordship's LIFE.

LONDON:

Printed for S. BIRT, in *Ave-Mary-Lane*; J. HODGES, against *St. Magnus*'s Church, *London-Bridge*; and J. and J. RIVINGTON, in *St. Paul's Church-Yard*.

MDCCLV.

THE

LIFE

OF

Dr. THOMAS KEN,

Late LORD BISHOP of

BATH and *WELLS.*

HIS excellent Prelate was the youngeſt Son of Thomas Ken, *of* Furnival's Inn, *a Gentleman deſcended of an antient and worthy Family; and was born* July 1637, *at* Berkhamſtead, *in the County of* Hertford. *He was very young, when he was ſent to* Wincheſter *School; where he made ſo great an Improvement in Learning, that he was much ſooner than uſual elected to* New-College, Oxon. *At which Place, in the*

24th Year of his Age, he took his Degree of Batchelor of Arts, viz. May 3. 1661. *and* Jan. 21. 1664. *he commenced Maſter of Arts. 'Twas the Year* 1678. *before he took his Degree of Batchelor of Divinity: and the Year following commenced Doctor.*

In the Year 1666. *he was choſen Fellow of* Wincheſter College; *and as that Foundation was principally intended to promote a retired and ſtudious Life, it was very ſuitable to his Inclinations; and he became ſo famous for the Purity of his Manners, and the Soundneſs of his Doctrine, as well as for the indefatigable Pains, wherewith he purſued his private Studies, and publick Preaching, that by the latter he brought over many Sectaries, particularly Anabaptiſts, to the Church of* England.

His great Merit ſoon recommended him to Dr. Morley, *Biſhop of* Wincheſter, *who made him his Domeſtick Chaplain; and on the Vacancy of the Parſonage of* Woodhay *in* Hampſhire, *preſented him to it: About which Time he publiſhed the following excellent* Manual of Prayers for the Uſe of the *Wincheſter* Scholars, *which has been moſt deſervedly admired*

admired for the noble and pious Strains, for which this excellent Divine was ſo particularly celebrated. And in the Year 1669. *his Lordſhip, of his own Motion, made him a Prebendary of the Church of* Winton; *in which Poſt, his great Parts and Piety recommended him to King* Charles II. *who made Choice of him to attend the Lord* Dartmouth *to the Demolition of* Tangier; *and on his Return, he was conſtituted his Majeſty's Chaplain by the particular Direction of the King himſelf.*

Some time after, he was made Chaplain to the Princeſs of Orange, *then reſiding in* Holland; *in whoſe Favour he ſtood very high, on account of his prudent Conduct, and ſtrict Piety: And on his Return to* England, *his Majeſty King* Charles II. *of his own Accord, without the Interpoſition of any one, nominated him to the Biſhoprick of* Bath *and* Wells, *vacant by the Tranſlation of Dr.* Mew *to the See of* Winton; *his Majeſty being pleaſed to ſay on this Occaſion, That* Dr. *Ken* ſhould ſucceed to the See of *Bath* and *Wells* by virtue of his own peculiar Appointment. *And accordingly the King himſelf gave Direction for a*

Congé d' Elire *to paſs the Seals*; *and he was conſecrated Biſhop of that Dioceſe on St.* Paul's *Day*, Anno 1684. *And this was the more remarkable, as he had paſſed ſome Slights on Mrs.* Gwin, *one of the King's Miſtreſſes, but juſt before*; *having refuſed her Admittance into his Houſe at* Winton, *where ſhe was appointed to lodge during the King's Abode in thoſe Parts, the* Doctor *frankly declaring*, That a Woman of ill Repute ought not to be endured in the Houſe of a Clergyman, and eſpecially one who had the Honour to be the King's Chaplain.

In the laſt Hours of the King's Life, he was a cloſe and conſtant Attendant on his Majeſty, to inſpire him with Sentiments of Piety and Penitence; *and prevailed with the King to order a certain Dutcheſs, who had been his Miſtreſs, to be removed from his Royal Preſence*; *and ſo effectually repreſented the Injury his Majeſty had done to his Queen, that the King ſent for her, and aſked her Pardon, a little before he expired.*

He was one of the firſt Projectors of Charity-Schools, which he ſet on Foot, in

in order to cure the miſerable Ignorance of the Common People; and wrote an Expoſition of the Church Catechiſm, calculated for this very End; and he uſed to ſay on this Occaſion, That he would try if he could not lay a Foundation to make the next Generation better.

He went frequently to ſome great Pariſh, where he would preach twice, and confirm and catechize: And on Sundays, *when he dined at Home, he uſed to have twelve poor Men or Women dine with him in his Hall, to whom he gave comfortable Inſtruction for their Souls, at the ſame time that he was feeding their Bodies; and what was left at Dinner, he divided among them, that their Families at Home might partake of the Benefits they received. And as a farther Inſtance of the Extenſiveneſs of his Charity, having* 4000 l. *fallen to him as Biſhop of* Bath *and* Wells, *ariſing from a Fine, he gave the greateſt Part of it towards the Support of the diſtreſſed* French *Proteſtants, at that time expelled their Country for their Religion.*

Altho' he was firmly attached to the Intereſt of the Prince on the Throne, which he thought his Duty, as he had ſworn

Allegiance to him; yet compaſſionating the miſerable State of the Priſoners for the Duke of Monmouth's *Rebellion, in his Dioceſe of* Wells, *he daily relieved ſome Hundreds of them, and likewiſe prayed with them, in Priſon: And ſo great was the Fame of his Integrity and Piety, that the King never ſuſpected him for thoſe Acts of Charity to his Enemies: And being once accuſed by the Papiſts, who had at that time a prevailing Intereſt in Court, of ſome free Expreſſions in a Sermon, by him preached in the Royal Chapel, when the King was abſent, and cloſetted by his Majeſty upon it; he with the Freedom and Plainneſs of a truly primitive Biſhop, told the King,* That if his Majeſty had not neglected his own Duty of being preſent, his Enemies had not had that Opportunity of accuſing him.

Though, as has been ſaid, his Loyalty to his Prince *was never queſtioned; yet he thought he owed ſo much to his* Country, *as to make one of the ſeven Biſhops, who made ſo noble a Stand for the Liberty of the People, againſt the diſpenſing Power which the King had juſt aſſumed, and was ſent to the* Tower *on that*

that Occaſion; *which is a Piece of Hiſtory too well known to need mentioning here. After he had thus ſacrificed the* Favour *in which he ſtood with the* King, *to the* Duty *he owed to his* Religion *and his* Country, *he ſuffered himſelf to be deprived of all his Preferments, and his Biſhoprick, which were his whole Fortune and Eſtate, rather than offend his* Conſcience, *having ſome unhappy Scruples about taking the Oaths to King* William, *which he thought incompatible with thoſe he had taken to King* James: *And by this means he was in a manner reduced to receive thoſe charitable Aſſiſtances, which he had ſo liberally diſpenſed to others, that when his Goods and Effects were ſold on his Deprivation, the Whole, excepting his Books, produced but* 700 l. *for which Sum the Lord Viſcount* Weymouth *allowed him* 20 l. per *Quarter, and charged it on his own Eſtate.*

But notwithſtanding he was ſo unhappy as not to be able to comply with the Oaths preſcribed by the Government, after the Revolution; *yet, during the whole Time of his Retirement, to the End of his Life, he was never ſuſpected of*

any ill Design to disturb the Peace of the Government: And Her late most excellent Majesty Queen Anne *was so well satisfied with the Peaceableness of his Behaviour, and his Christian Submission to the Powers in Being, that she graciously conferred on him annually, to the Time of his Death, a particular Bounty; and would say,* That his Acceptance and Thanks, *which he always dutifully returned her,* overpaid the Benefit.

The unaccountable Lengths that many of the Nonjuring Clergy have run, since this good Bishop's Death, even of Unchristianing the Members of the Established Church, by denying the Efficacy of the Sacraments of Baptism and the Lord's Supper, if dispensed by any other Hands than there own; and of several other strange Tenets, which the very Papists themselves disavow; would have received no Countenance from this Orthodox Prelate, whose steady Principles rendered him equally proof against Popery and Superstition on one hand, and Enthusiasm and Fanaticism on the other. And this excellent Choice was not owing to the Prevalence of Custom and Education only, nor to his great Extent of Reading,

Reading, and the abſolute Maſtery he had in all manner of Polemical Studies; but to Experience, and a perfect (and, if I may ſo ſay, perſonal) Knowledge of the Evil he eſchewed, and the Good he embraced: For Anno 1675. *the Year of Jubilee, being only Maſter of Arts, he travelled over all* Italy; *and uſed to ſay,* He thanked God for the Opportunity of that Journey; ſince it had confirmed him more than ever, in the Opinion he always had of the Purity of the Church of *England*, and the ſuperſtitious Fopperies of Popery.

And as an Inſtance of what we have aſſerted, with regard to the late Practices of the Nonjurors; as alſo of the Uniformity of his Principles, and his great Candor and Moderation; he could not, after his Deprivation, agree with thoſe of the Nonjurors, who were for continuing a Separation, and, of Conſequence, for perpetuating a Schiſm, by private Conſecrations *among themſelves: Whereby he demonſtrated, that his declining the Oaths was rather his Misfortune than his Fault; and intirely owing to that Scrupulouſneſs of Conſcience, which, on every ſignal Occaſion in his Life, had pre-*

preſerved to him an irreproachable and unblemiſhed Integrity and Reputation: And from hence we may obſerve, as I hinted before, to what a Length the furious Paſſions, and blind Zeal, of ſome violent Spirits, who have ſince preſided in the Separation, have hurried them: As far beyond the Deſign and Imaginations of the firſt Nonjurors (who had the ſtricteſt Regard to Honour and Virtue in their Behaviour; and would no more offend their Neighbour's Conſcience, than wound their own), as they exceeded the Bounds of Reaſon, and of common Diſcretion and Chriſtianity.

*But to proceed: As a farther Inſtance, as well of the Scrupulouſneſs of this excellent Prelate's Conſcience, as of his Moderation and Charity to Gentlemen differing in Opinion from his own, he anſwered as follows to a worthy * Prelate, who warmly preſſed him to comply with the preſcribed Oaths:* I queſtion not, *ſaid he*, but that you, and ſeveral others, have taken the Oaths with as good a Conſcience as myſelf ſhall re-

* Dr. *Hooper*, his old Friend, late Biſhop of *Bath* and *Wells*, whoſe Acceptance of that See was principally owing to the Perſuaſions of Dr. *Ken*, after his own Deprivation.

fuſe

fuſe them; and ſometimes you have almoſt perſuaded me to comply, by the Arguments you have uſed: But I beg you to urge them no farther; for ſhould I be perſuaded to comply, and after ſee Reaſon to repent, you would make me the moſt miſerable Man in the World.

A little before his laſt Illneſs, believing his Diſſolution approaching, he made his Will, in which the pious Prelate gives this Account of his Religion: As for my Religion, *ſays he*, I die in the Holy Catholick and Apoſtolick Faith, profeſſed by the whole Church before the Diſunion of *Eaſt* and *Weſt*; more particularly, I die in the Communion of the Church of *England*, as it ſtands diſtinguiſhed from all Papal and Puritan Innovations, and as it adheres to the Doctrines of the Croſs.

Being now arrived to the 73d Year of his Age, the pious Prelate began to ripen apace for Glory: He was ſeized with an Ulcer in his Kidneys; which making him void bloody Urine, he went to Briſtol *in the Beginning of the Year* 1710, *to uſe the* Hot Well. *There he tarried till* November *following, when he went*

to

to a Friend's Houſe at Leweſton *near* Sherburn *in* Dorſetſhire, *where he was ſeized with a dead Palſy on one Side, and with the Dropſy: But however, believing himſelf capable of a Journey to* Bath, *in hopes of Benefit by the Waters there, in* March *following he called at* Long-Leate *in his Way thither. This was his laſt Stage; for his Diſtemper increaſing upon him, after taking to his Bed a Week, he departed this Life on* Monday March 19, 1710-11.

In his Illneſs he was intirely reſigned and patient; and as he had travelled many Years with his Shroud in his Portmanteau (for he uſed to ſay, That might be wanted as ſoon as any other of his Habiliments), *ſo he put it on himſelf, as ſoon as he came to* Long-Leate; *of which he took Notice a little before his Death, to prevent his Body being ſtript. He was buried the 21ſt of* March *at* Froom-Selwood, *the neareſt Pariſh within his own Dioceſe, to the Place where he died, according to his own Direction,* in the Church-yard, under the *Eaſt* Window of the Chancel, juſt at Sun-riſing, without any Manner of Pomp or Ceremony, excepting that of the

the Order for Burial in the Liturgy of the Church of *England*.

This excellent Prelate had an extraordinary Taſte for Divine Poetry and Muſick, and was very happy in divers Compoſitions of the former; with a Specimen of which he has preſented the Reader, at the latter End of this Tract, in the three excellent Hymns for the three great Diviſions of the natural Day, viz. Morning, Evening, *and* Midnight. *As for his Works in general, they will be a laſting Monument of his Worth; among which, the enſuing little Tract, written for the Uſe of a Foundation very dear to him, is far from being the meaneſt. We ſhall not attempt to ſet forth its particular Beauties, ſince they are obvious to every Reader: And indeed its practical Plainneſs, and noble Simpicity, have intitled it to the worthy Reception it has met with from all Ages and Degrees; though it muſt be acknowledged, it was more particularly calculated for the Benefit and Capacities of Youth.*

BOOKS

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THE

A

MANUAL

OF

PRAYERS,

For the Use of the Scholars of

Winchester College.

An EXHORTATION to Young Philotheus.

IF you have any Regard, good *Philotheus*, to your own eternal Happiness, it ought to be your chiefest Care to serve and glorify God. 'Tis for this End, God both made and redeemed you: And two excellent Rules he hath given you in Holy Scripture; by the conscientious Obser-

Obſervation of which you will be able, thro' his Grace, to dedicate your tender Years to his Glory.

The one teaches you what you are to do: *Remember now thy Creator in the Days of thy Youth*, Eccl. xii. 1.

The other teaches you what you are to avoid: *Fly youthful Luſts*, that is, all thoſe Sins which are uſually incident to young Perſons, 2 *Tim.* ii. 22.

You cannot imagine the unſpeakable Advantages a pious Youth gains by the Practice of theſe two Rules; and how many ghoſtly Dangers that Soul eſcapes, which is ſeaſoned betimes with the Fear of God, before he is ſullied with ill Company; before he hath contracted vicious Habits, which will coſt him infinite Pains to unlearn; before his Affections are too far engaged in the World, to be eaſily recalled; and before the Devil hath got too ſtrong a Hold in him, to be ſuddenly diſpoſſeſſed.

O *Philotheus!* do but aſk any one old Penitent, What Fruit, what Satisfaction he hath purchaſed to himſelf, by all thoſe Pleaſures of Sin, which flattered him in his Youth, and of which he

he is now aſhamed! Will he not ſadly tell you, he has found them all to be but Vanity, and Vexation of Spirit? How will he befool himſelf for the many good Opportunities he hath loſt; and wiſh a thouſand Times, that he were to live over his miſ-ſpent Days again! And how bitterly will he, with *David*, bewail the Sins of his Youth! *Pſ.* xxv. 7.

Learn then, good *Philotheus*, by the dear-bought Experience of others, to accuſtom yourſelf to bear Chriſt's Yoke from your Youth; and his Yoke will ſit eaſy on your Neck; for your Duty will grow natural to you by beginning betimes.

Do but conſider how welcome a young Convert is to God: It was to young *Samuel*, that God revealed himſelf, and that at ſuch a Time too, when the Word of God was precious, and very rare; to ſhew how much God honoured a young Prophet, 1 *Sam.* iii. 1. And you know, that St. *John*, the youngeſt of all the Diſciples, is the only Perſon of all the Twelve, who was permitted to lean on our Saviour's Boſom at the laſt Supper, as deareſt to him in Affection, and who is emphatically called the

the Diſciple *whom Jeſus loved*, John xiii. 23. And this is ſuitable to that gracious Promiſe, which God hath made to encourage all young Perſons to ſerve him; *I love them that love me, and thoſe that ſeek me early ſhall find me*, Prov. viii. 17.

O *Philotheus*, let this heavenly Promiſe excite in you a great Zeal to ſeek God, and ſeek him early: For if you do ſeek, you are ſure to find him; you are ſure, when you have found him, he ſhall love you; and you ſhall reap all the happy Effects of God's infinite Love, and of an early Piety.

An early Piety! than which nothing will make you a greater Comfort to all your Friends, or a greater Bleſſing to the very College where you are bred! Nothing will make you more univerſally eſteemed, and beloved by all Men, or more ſucceſsful in your Studies! And beſides that Peace of Conſcience, and the Pleaſure of Well-doing, you will at preſent feel, think, if you can, how inconceivable a Joy it will be to you, when in your elder Years you can reflect on your well-ſpent Time, and the Innocence of your Youth!

Youth! how great a Consolation it will be to you on your Death-bed, how easy it will render your Accounts at the great Day of Judgment! and how much a whole Life, spent in God's Service, will increase your Glory in Heaven!

God, of his great Mercy, *Philotheus*, make these and the like Considerations effectual to create holy Resolutions in you; and give you Grace to make good Use of these following Directions, which are designed to teach you to fear the Lord from your Youth, and are suited to your particular Age and Condition, in hopes they may the more affect you. God grant they may! *Amen.* 1 *Kings* xviii. 12.

Directions in General.

AS soon as ever you awake in the Morning, good *Philotheus*, strive, as much as you can, to keep all worldly Thoughts out of your Mind, till you have presented the First-fruits of the Day to God, which

which will be an excellent Preparative to make you ſpend the reſt of it the better: And therefore be ſure to ſing the Morning and Evening Hymn in your Chamber devoutly, remembring that the Pſalmiſt, upon happy Experience, aſſures you, That it is a good Thing to tell of the Loving-kindneſs of the Lord early in the Morning, and of his Truth in the Night-ſeaſon, *Pſal.* xcii. 1, 2.

When you are ready, look on your Soul as ſtill undreſs'd, till you have ſaid your Prayers.

Remember that God, under the Law, ordained a Lamb to be offered up to him every Morning and Evening. A Lamb! which is a fit Emblem of Youth and Innocence. Think then that you are to reſemble this Lamb, and be ſure every Day to offer up yourſelf a Morning and Evening Sacrifice to God, *Exod.* xxix. 38, 39.

If you are a Commoner, you may ſay your Prayers in your own Chamber; but if you are a Child, or a Choriſter, then, to avoid the Interruptions of the common Chambers, go into the Chapel, between firſt and ſecond Peal

in

in the Morning Prayers; and ſay your Evening Prayers, when you go to *Circum.*

Now, that every one may have his Duty proportioned to his Capacity, the beſt way is to diſtinguiſh two Degrees of young Chriſtians in this College; namely, thoſe that are of an Age capable of receiving the Holy Sacrament, and thoſe that are not; and in one of theſe two Degrees you are to rank yourſelf.

Directions for the Youngeſt.

IF you are very young, good *Philotheus*, that God's Commands may not ſeem grievous to you at your firſt Setting out, I ſhall adviſe you to no more than your infant Devotion will bear; and that is, to take care to learn your Catechiſm without Book, and to learn to underſtand it; for 'tis impoſſible you can ever perform your Duty, unleſs you firſt know what it is; 'tis impoſſible you can ever go to Heaven, unleſs you learn the Way thither: And that you may beg God's daily

Bleſſing, and his Grace to aſſiſt you, learn theſe two ſhort Prayers by Heart, and ſay them every Day.

Morning Prayer.

GLory be to thee, O Lord God, for all the Bleſſings I daily receive from thee, and for thy particular Preſervation and Refreſhment of me this Night paſt.

O Lord, have Mercy upon me, and forgive whatſoever thou haſt ſeen amiſs in me this Night; and for the Time to come, give me Grace to fly all youthful Luſts, and to remember thee, my Creator, in the Days of my Youth.

Shower down thy Graces and Bleſſings on me, and on all my Relations (*on my Father and Mother, on my Brethren and Siſters*) on all my Friends, on all my Governors in this Place, and on all my Fellow Scholars, and give thy Angels Charge over us, to protect us all from Sin and Danger.

Lord, bleſs me in my Learning this Day, that I may every Day grow more fit for thy Service: O pardon my Failings; and do more for me, than I can aſk

ask or think, for the Merits of Jesus, my Saviour, in whose holy Words I sum up all my Wants. *Our Father, which art in Heaven*, &c.

Evening Prayer.

GLory be to Thee, O Lord God, for all the Blessings I daily receive from Thee, and for thy particular Preservation of me this Day.

O Lord, have Mercy upon me, and forgive whatsoever Thou hast seen amiss in me this Day past; and for the Time to come give me Grace to fly all youthful Lusts, and to remember thee, my Creator, in the Days of my Youth.

Lord, receive me and all my Relations, and all that belong to this College, into thy gracious Protection this Night; and send me such seasonable Rest, that I may rise the next Morning more fit for thy Service.

Lord, hear my Prayers, and pardon my Failings, for the Merit of my Blessed Saviour, in whose holy Words I sum up all my Wants. *Our Father, which art in Heaven*, &c.

This, good *Philotheus*, is the loweſt Degree of Duty; and it ſhould be your daily Endeavour to improve in your Devotion, as well as in your Learning: And the more effectually to move you to ſo happy an Improvement, I adviſe you on Sundays and Holidays attentively to read over the following Meditation, and to propoſe to yourſelf the Holy Child Jeſus for your Example.

A Meditation on the Holy Child Jeſus.

GLory be to thee, O Lord Jeſus, Glory be to thee, who, when thou wert twelve Years old, didſt go up to *Jeruſalem* with thy Parents, after the Cuſtom of the Feaſt, to eat the Paſſover, and to worſhip thy Heavenly Father, *Luke* ii. 41, 42.

O bleſſed Saviour, give me Grace, like thee, to make Religion my firſt and chiefeſt Care, and devoutly to obſerve all ſolemn Times, and all holy Rites, which relate to thy Worſhip.

Glory be to thee, O Lord Jeſus, Glory be to thee, who, when thy Parents returned home, didſt ſtay behind

hind in *Jeruſalem*, and after three Days waſt found of them in the Temple, ſitting in the Midſt of the Doctors, both hearing them, and aſking them Queſtions.

O bleſſed Saviour, who in thy very Childhood didſt triumph over all the vain Delights of Youth, and wouldſt chuſe no place but the Temple to reſide in, mortify in me all inordinate Love of ſenſual Pleaſure, which may pervert me from my Duty; raiſe in me an awful Reverence of thy Houſe, and early Devotion in my Prayers, and a Delight in thy Praiſes.

O bleſſed Jeſu, who didſt chuſe before all others, the Company of the Doctors, and didſt both hear them, and aſk them Queſtions, give me Grace to abhor all lewd Company, and all filthy Communication; give me Grace to love wiſe, and ſober, and profitable, and religious Converſation, and to be diligent and inquiſitive after Learning, and whatſoever is good.

Glory be to thee, O Lord Jeſus, Glory be to thee, who, when thy Father and Mother had ſought thee

ſorrowing, didſt reply to them, *How is it that ye ſought me? Wiſt ye not that I muſt be about my Father's Buſineſs?*

O bleſſed Jeſu, who from thine Infancy didſt make it thy whole Employment to do thy Father's Will, kindle in me a forward Zeal for thy Glory, that I may conſecrate my Youth to thy Service, and make it the great Buſineſs of my Life, to know and fear, to love and obey my Heavenly Father.

Glory be to thee, O Lord Jeſus, Glory be to thee, who did at laſt return home with thy Parents, and wert ſubject to them.

O bleſſed Jeſu, give me Grace to honour my Parents and Governors, and readily to obey all their lawful Commands.

Glory be to thee, O Lord Jeſus, Glory be to thee, who in thoſe tender Years wert bleſſed with ſuch Heavenly Wiſdom, that all that heard thee were aſtoniſhed at thy Underſtanding and Anſwers, who didſt daily increaſe in this Heavenly Wiſdom, and in Favour with God and Man.

O Lord

O Lord Jeſus, bleſs me with all Abilities of Mind and Body, that may make me daily increaſe in my Learning; but above all, bleſs me with Wiſdom from above, and give me thy Holy Spirit to aſſiſt and enlighten me, that as I grow in Age, I may daily grow in Grace, and in the Knowledge of thee, and in Favour with God and Man, and every Day more and more conformable to thy unſinning and divine Example. *Amen*, Lord Jeſus, *Amen.*

Directions for thoſe that are more grown in Years.

WHEN you have attained to more Knowledge and Proficiency in Grace, and are of an Age capable of receiving the Holy Sacrament, God then expects more from you; and 'tis high Time for you, good *Philotheus*, to lengthen your Prayers, and to begin to add ſome Ejaculations over and above; ſuch as theſe are, which follow.

Ejaculations at Waking, or Riſing.

AWake, O my Soul, and ſing Praiſes to God.

Glory be to Thee, O God, for watching over me this Night.

Lord, raiſe me up, at the laſt Day, to Life everlaſting.

Morning Prayer.

EArly in the Morning will I cry unto thee; Lord, hear my Prayer.

Glory be to Thee, Lord God Almighty, Glory be to Thee, for renewing thy Mercies to me every Morning; Glory be to Thee, for refreſhing me this Night with Sleep, and for preſerving me from the Perils of Darkneſs.

O do away, as the Night, ſo my Tranſgreſſions; ſcatter my Sins as the Morning Cloud.

Lord, forgive whatever Thou haſt ſeen amiſs in me this Night, my—— *(Here, if you are conſcious to yourſelf of any Sin committed in the Night, confeſs it.)*

it.) O Father of Mercies, wash me throughly from my Wickedness, and cleanse me from my Sin.

And let thy Holy Spirit so prevent, and accompany, and follow me this Day, that I may believe in Thee, and love Thee, and keep thy Commandments, and continue in thy Fear all the Day long.

Lord, make me chaste and temperate, humble and adviseable, diligent in my Studies, obedient to my Superiors, and charitable to all Men.

Lord, deliver me from Sloth and Idleness; from youthful Lusts, and ill Company; from all Dangers bodily and ghostly; and give me Grace to remember Thee, my Creator, in the Days of my Youth.

Bless, and defend, and save the KING, and all the Royal Family, and all Orders of Men amongst us, Ecclesiastical or Civil: Lord, give them all Grace in their several Stations, to be instrumental to thy Glory, and the publick Good.

Together with them, I commend to thy Divine Providence *(my Father and Mother, my Brethren and Sisters)* all my

Friends and Relations, all my Superiors in this Place, and all my Fellow-Scholars: O Lord, vouchſafe us all thoſe Graces and Bleſſings which Thou knoweſt to be moſt ſuitable for us.

Unto Thee, O my God, do I dedicate this Day, and my whole Life: O do Thou ſo bleſs and proſper me in my Studies, that I may every Day grow more fit for thy Service.

Hear me, O Lord, and pardon my Failings, for the Merits of thy Son Jeſus, in whoſe holy Words I ſum up all my Wants. *Our Father, which art in Heaven*, &c.

Directions for reading the Holy Scripture.

WHEN you have ſaid your Morning Prayer, good *Philotheus*, you may then go chearfully to your Study, and rely upon the Divine Goodneſs for a Bleſſing.

But firſt, if you have Time, I adviſe you to read, before ſecond Peal, ſome ſhort *Pſalm*, or Piece of a Chapter

ter out of the Gospel, or Historical Books, because they are the most easy to be understood, remembring the Example of young *Timothy*, who was bred up to know the Scripture from a Child, 2 *Tim.* iii. 15.

But if you want Time on ordinary Days to read the Scripture, be sure to read somewhat of it on Sundays and Holidays, and consider that you have it daily read to you in the Hall before Dinner and Supper, and at Night when you are just going to Bed, that you may close the Day with holy Thoughts; and if you hearken diligently to it when it is read, you do in effect read it yourself.

Now to make your Reading the more profitable to you, begin with one or more of these Ejaculations.

Ejaculations before reading the Holy Scripture.

WHerewithal, Lord, shall a young Man cleanse his Way? Even by ruling himself after thy Words, *Psal.* cxix. 9.

Lord, open my Eyes, that I may ſee the wonderful Things of thy Law.

O Heavenly Father! I humbly beg thy Holy Spirit ſo to help me at this Time to read and underſtand, and to remember and practiſe thy Word, that it may make me wiſe to Salvation.

When you are thus prepared, good *Philotheus*, then begin to read, and conſider that it is God's moſt holy Word you read; and that all the while you are reading, God is ſpeaking to you; and therefore read with Attention and Humility, and endeavour, as much as you can, to ſuit your Affections to the Subject you read.

For Inſtance; if you read any of God's Commands, they ſhould excite in you a Zeal to keep them.

If you read any of God's Threatenings againſt Sinners, or his Judgments on them, they ſhould excite in you a Fear to provoke him.

When

When you read any of his gracious Promises, they should encourage and quicken your Obedience.

When you read any of God's Mercies, they should excite you to Thanksgiving.

When you read any great Mystery recorded in Holy Writ, you are to prostrate your Reason to divine Revelation.

And to this purpose, in the midst of your Reading, say,

Lord, give me Grace to obey this Command. *Or*,
Lord, deliver me from this Sin; *or*, this Judgment. *Or*,
Lord, I rely on this good Promise. *Or*,
Glory be to Thee, O Lord, for this Mercy. *Or*,
Lord, I believe and adore this Mystery.

Say any of these, according as best agrees with the Subject you read; and when you have read as much as conveniently you can, conclude with one of these Ejaculations.

Eja-

Ejaculations after Reading.

BLeſſed be Thou, O Lord; O teach me thy Statutes. *Pſal.* cxix.

Lord, make thy Word a Lanthorn unto my Feet, and a Light unto my Paths.

Lord, make thy Word my Delight and my Counſellor.

Directions for the Day-time.

O *PHILOTHEUS*, you cannot enough thank God for the Order of the Place you live in; where there is ſo much Care taken to make you a good Chriſtian, as well as a good Scholar; where you go ſo frequently to Prayers every Day in the Chapel, and in the School; and ſing Hymns and Pſalms to God ſo frequently in your Chamber, and in the Chapel, and in the Hall; ſo that you are in a manner brought up in a Perpetuity of Prayer.

Be

Be ſure, *Philotheus*, that you are accountable to God for all theſe Opportunities he gives you of ſerving him; and think how many Bleſſings for yourſelf, and for the College, you might obtain, if you prayed to, and praiſed God rather out of a devout Affection, than merely to comply with the Cuſtom of the Place.

Prayer, good *Philotheus*, is the very Life of a Chriſtian; and therefore we are ſo frequently commanded to pray without ceaſing: Not that we can be always on our Knees, but that we would accuſtom ourſelves to frequent Thoughts of God, that whereſoever we are, he ſees us. And when we think on God, we ſhould have always an Ejaculation ready to offer up to him; and by this means we may pray, not only ſeven times a Day with *David*, but all the Day long, *Pſal.* cxix.

In your reading Holy Scripture, eſpecially in the *Pſalms*, you may eaſily gather theſe ſhort Sentences which moſt affect you, for they are moſt proper for this Uſe; and when you have learn'd them without Book, ſay one of

of them now-and-then, as they occur to your Mind, or Occaſion requires, or as your Devotion prompts you.

But be not troubled, if being otherwiſe lawfully employed, or if being indiſpos'd, you paſs a whole Day without ſaying any; for to omit them is no Sin: Nor be you ſcrupulous in what Poſture you ſay them; for they being ſhort Breathings of the Soul to God, require not that Solemnity, as ſet Prayers do.

Now to give you ſome Inſtances of Ejaculatory Prayer, take theſe following:

At going out.

LORD, bleſs my Going-out, and my Coming-in, from this Time forth for evermore, *Pſ.* cxxi. 8.

After a Sin committed

LORD, be merciful to me, miſerable Sinner; and for the Merits of my Saviour, lay not this Sin to my Charge.

After

After any Bleſſing, or Deliverance.

GLory be to Thee, O Lord, for this Bleſſing, *or*, this Deliverance.

Praiſe the Lord, O my Soul; and all that is within me, praiſe his Holy Name, *Pſal.* ciii. 1.

At giving Alms.

O Lord, who didſt not deſpiſe the Widow's Mite, accept of this Little I now give to relieve one of thy poor Members, *Mark* xii. 42.

After having done any Good.

NOT unto me, O Lord, not unto me, but unto thy Name, be the Praiſe, *Pſal.* cxv. 1.

In Temptation.

LORD, ſuccour me with thy Grace, that I may overcome this Temptation.

Di-

Directions for the Evening.

CONſider, good *Philotheus*, how many that have gone to Bed well over Night, have been found dead the next Morning; and therefore it highly concerns you to take care to make your Peace with God before you go to ſleep.

I adviſe you therefore towards Night, or when you go *Circum*, to call yourſelf to an Account how you have ſpent the Day.

Examine your Thoughts, and Diſcourſes, and Actions, and Recreations, and Devotions, and ſee what has been amiſs in any of them.

Conſider what Idleneſs or Unchaſtity, what Lying and Stubbornneſs, you have been guilty of; or whether you have had a Quarrel with any of your Fellows; and if you have, be ſure to be Friends with him before you ſay your Prayers.

Again, conſider what particular Bleſſing, or Deliverance, God has vouchſafed you the Day paſt, that you may give

give Thanks for it, and then say as follows.

Evening Prayer.

LET my Prayer, O Lord, be set forth in thy Sight as Incense, and the lifting up my Hands be as an Evening Sacrifice, *Psal.* cxli. 2.

Holy, Holy, Holy, Lord God, I miserable Sinner must acknowledge that I have offended Thee this Day, in Thought, Word, and Deed; particularly by——— (*Here mention any Sin you have been guilty of*): But I fly into the Arms of thy Fatherly Compassion. Lord, for thy Mercies sake, forgive me: Cleanse me from my Wickedness, and strengthen my Weakness, that I may overcome all the Temptations which daily surround me, and continue constant in my Obedience.

Accept of my humblest Praise and Thanksgiving, O Lord, for all the Goodness Thou hast this Day shewed me; for all the Helps of preventing or restraining Grace Thou hast vouchsafed me; for whatever I have done this Day, which is in any measure acceptable

ble to Thee; for whatever Progreſs I have made in my Study; for thy Preſervation of me from all the Miſeries and Dangers which frail Mortality is every Moment expoſed to; particularly (*Here name any particular Bleſſing or Deliverauce God hath ſent you.*)

Praiſe the Lord, O my Soul, who ſaveth thy Life from Deſtruction, and crowneth thee with Mercy and loving Kindneſs.

O Heavenly Father, to thy Almighty Protection I recommend myſelf, and all my Relations, and all that belong to this College. O Thou that never ſlumbereſt, nor ſleepeſt, watch over us, to preſerve us from Sin and Danger.

Lord, let it be thy good Pleaſure to refreſh me this Night with ſuch ſeaſonable Reſt, that I may riſe the next Morning more fit for thy Service. O pardon my Failings, and hear my Prayers, for the Sake of my Bleſſed Saviour, in whoſe holy Words I ſum up all my Wants. *Our Father*, &c.

Eja-

Ejaculations at going to Bed.

LOrd, as I now go to my Bed, I muſt one Day go to my Grave; O make me wiſe to conſider my latter End.

I will lay me down in Peace, and take my Reſt; for it is Thou, Lord, only makeſt me dwell in Safety, *Pſal.* iv. 8.

Directions for Midnight.

IF you chance to wake in the Night, or can't ſleep, beware, *Philotheus*, of idle and unclean Thoughts, which will then be apt to crowd into your Mind; and therefore to arm yourſelf againſt them, I adviſe you to learn *Pſalm* cxxx. & cxxxix by Heart; or treaſure up ſome Ejaculations in your Mind, which will be excellent Matter for your Thoughts to feed on. For Inſtance,

Ejaculations for the Night.

THOU, Lord, haſt granted thy loving Kindneſs in the Day-time; and in the Night-ſeaſon will I ſing of Thee, and

and make my Prayer to the God of my Life, *Pſal.* xlii. 8.

O Lord, the holy Angels are now before thy Throne in Heaven: They never reſt Day or Night from thy Praiſes; and with them do I now ſing Hallelujah, Salvation, and Honour, and Glory, and Power, be unto our God, for ever and ever. *Amen, Amen.* Rev. vii. 15.

Lord, I know Thou wilt one Day call me to give an Account of my Stewardſhip; but when thou wilt come, I know not, whether at Even, or at Midnight, or at Cock-crowing, or in Morning, *Mark* xiii. 35.

O do Thou give me Grace to watch, and to pray always, that at thy Coming thou mayſt ſay to me, *Well done, good and faithful Servant, enter into the Joy of thy Maſter.* Amen, bleſſed Lord, *Amen.*

But have a care, *Philotheus*, you fix not your Mind too much, neither ſtrive to repeat too many devout Expreſſions, for fear of hindering your Sleep, and of indiſpoſing yourſelf for the Duties of the Day following.

Directions

Directions for the Lord's Day.

A Good Chriſtian, *Philotheus*, that takes care to ſpend every Day well, will take more than ordinary Care to ſanctify the Lord's Day, it being the proper Employment of that Day, to attend God's Worſhip, and to provide for our Souls; and therefore 'tis fit you ſhould add ſome Petitions to your Morning and Evening Prayer, relating to the ſolemn Duties of the Day, ſuch as theſe are which follow.

Before Church-time.

O My God, I humbly beſeech thee to prepare my Soul to worſhip Thee this Day acceptably, with Reverence and godly Fear; fill me with that Fear which works by Love; purify my Heart from all vain, and worldly, or ſinful Thoughts; fix my Affections on Things above, all the Day long; and, O Lord, give me Grace to receive thy Word, which I ſhall hear this Day, into an honeſt and good Heart, and to bring forth Fruit with Patience, *Luke* viii. 15.

Hear

Hear me, O God, for the ſake of Jeſus my Saviour. *Amen*, *Amen*.

When you come into the Church, or Chapel, not only on the Lord's Day, but on any other Day, uſe this ſhort Preparatory Prayer at your firſt kneeling down.

In the Church.

O Lord, I humbly beg thy Holy Spirit to help my Infirmities at this Time, and to diſpoſe my Heart to Devotion, that my Prayers and Praiſes may be acceptable in thy Sight, thro' Jeſus Chriſt my Saviour.

After Church-time.

GLory be to Thee, O Lord God Almighty, Glory be to Thee, who haſt permitted me to appear before Thee this Day, and to tread thy Courts.

Lord, pardon all my Failings in thy Service this Day paſt, the Wanderings, and Coldneſs, and Indevotion of my Prayers; for the Sake of my Bleſſed Saviour, have Mercy upon me.

Lord,

Lord, make me a Doer of thy Word, and not a Hearer only, lest I deceive my own Soul, *Jam.* i. 22.

When you are called to Repetition at Night, remember, *Philotheus*, to make some Amends for your negligent Hearing at the Church; and treasure up in your Memory some little Portion of those Instructions you have heard, to direct your Practice.

Directions for the Receiving the Holy Eucharist.

THE Receiving of the Blessed Sacrament, good *Philotheus*, is the most divine and solemn Act of our Religion; and it ought to be the zealous Endeavour of every true Christian, by God's Assistance, to prepare his Soul with the most serious, and most devout Dispositions he possibly can, to approach the Holy Altar: You are therefore to consider what you are to do before Receiving, what in the time of Receiving, and what after Receiving.

Before Receiving.

THE Duties you are to perform before Receiving, are all comprehended in that one Rule which St. *Paul* gives us, 1 *Cor.* xi. 28. *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup*; which are in a manner commented on by the Church, in the Exhortation before the Sacrament, which I advise you to read over in your Common-Prayer Book.

To put this Rule in Practice, 'tis your best way, *Philotheus*, at some convenient Time, to withdraw yourself into your Chamber, or into the Chapel, and there to begin to commune with your own Heart, and to call your Sins to Remembrance: But first pray heartily to God for his Grace to assist you.

A Prayer before Examination.

HEar the Voice of my humble Petition, O Lord, now I cry unto Thee, and lift up my Hands toward thy Mercy-seat.

Behold, Lord, now I am about to search

search into my own Heart; but, alas, alas! my Heart is deceitful, and desperately wicked; how can I know it? *Jer.* xvii. 9. Thou therefore, that searchest the Heart, and triest the Reins, discover to me all the Evil and Deceits of my own Heart, that I may confess bewail, and forsake them, and obtain Mercy. Lord, hear me, Lord, help me, for the Merits of Jesus, my Saviour. *Amen*, *Amen*.

Rules to be observed in Examination.

HAving prayed for God's Assistance, doubt not, *Philotheus*, but he will vouchsafe it you; and to guide you in your Examination the better, observe these following Directions:

When you examine yourself, either by the following Catalogue, or by that in the *Whole Duty of Man*, or by any other, pause a while on every Particular; and if you find yourself Not guilty, then say, Glory be to Thee, O Lord, for preserving me from this Sin; and so go on.

When your Conscience answers Guilty, then it will be your best way, having said, Lord, have Mercy upon

me, and forgive me this Sin, to write down that Sin in a Paper, that you may have it ready to confeſs to God, when your Examination is done.

You are to conſider, *Philotheus*, that there are ſeveral Degrees of young Penitents; and ſome are more, ſome leſs ſinful. For Inſtance:

Some there are, who either through want of conſcientious Parents, or thro' often ſtifling good Motions, or through Inconſtancy, or Heedleſſneſs, or Unadviſedneſs, or vicious Company, or Ill-nature, ot youthful Luſts, and the like, have been from their Infancy very negligent of learning, or at leaſt of practiſing their Duty.

Again, ſome there are amongſt theſe, whoſe Sins are more heinous than ordinary, in regard they are accompanied with ſeveral Aggravations; for any Sin is much aggravated, if it be committed knowingly, or deliberately, or frequently; and, more than that, if it be committed obſtinately, or preſumptuouſly, or on ſlight or no Temptations, or againſt Checks of Conſcience, or againſt Reproofs, or Admonitions, or Chaſtiſements, or Vows to the contrary;

ry; but moſt of all, if it be committed ſo long, and ſo often, till it becomes habitual, till the Sinner does take Delight in it, or boaſts of it, or makes a Mock of it, or tempts others alſo to commit it. All theſe, and the like Circumſtances, do very much heighten the Guilt of any Sin.

You may eaſily from hence gueſs what Progreſs you have made in Wickedneſs; and if you find yourſelf in the Number of any of theſe, by all means, good *Philotheus*, reſolve to repent immediately, and to confeſs your Sins with all their Aggravations; for be ſure of this, that every other Step you run farther from Heaven, every other Hour you continue longer in a ſinful Courſe, makes your Sins the more hard to be maſtered, and your Repentance the more difficult.

On the other Side, ſome there are, tho' I fear but few, who, having been brought up in the Nurture and Admonition of the Lord, have been by the Goodneſs of God ſecur'd from violent Temptations, and enormous Sins; who have, like *Joſiah*, while they were yet young, ſought the Lord, and have in a

great measure kept their Baptismal Vow, and preserved a Sense of their Duty, 2 *Chron.* xxxiv. 3.

Such as these have fewer Sins to confess, and those Sins less aggravated; and therefore have greater Obligations to magnify God's Mercy than others: But if you are in this Number, have a care of growing careless in your Examination, or of presuming on your own Innocence; for if we say, or think, we have no Sin, we miserably deceive ourselves, 1 *John* i.

O *Philotheus*, the best of Men, God knows, have very much Evil in them to detest and bewail, and have infinite Need of a Saviour; and therefore let him that standeth, take heed lest he fall, 1 *Cor.* x. 12.

Whatever you do then, be sure to keep your Heart with all Diligence, and pray for constant Supplies of God's Grace; for perhaps the Devil defers his tempting you till you are grown up, and become your own Master, and have not that Tenderness of offending, or that Awe of Parents, or Superiors, which you now have.

Be not over-scrupulous, *Philotheus*, either

either to make yourſelf guilty of more Sins than really you are, or to reckon up all your Infirmities, or daily Failings, or Sins of Omiſſion, which would render your Examination endleſs and impoſſible; but examine yourſelf chiefly about your wilful Sins, or Sins of Commiſſion; and know, there be many Sins, even of Commiſſion, that you may doubt whether you have committed, or no; many that you have quite forgot; but be not diſheartened at it; for Holy *David* hath taught you, that a general Confeſſion of ſuch Sins is enough, when he prays to God to cleanſe him from his ſecret Faults, *Pſal.* xix. 12.

That you may gain a true Senſe of your Sins, by your Examination, labour to imprint in your Mind awful Apprehenſions of the Day of Judgment, and of God the great Judge, in whoſe Preſence you now are; and to raiſe ſuch Apprehenſions, dwell a while in ſuch Meditations as theſe.

Motives to Examination.

O My Soul, thou art now in the Preſence of the great Judge of Heaven and Earth, before whoſe dread-

ful Tribunal thou muſt certainly appear at the Day of Judgment, to give a ſtrict Account of all thy Actions, of every idle Word, and every evil Thought, and thy own Conſcience will then be thy Accuſer.

Think, O my Soul, think, if thou canſt, what unimaginable Horrors will ſeize an impenitent Sinner, when the laſt Trump calls him out of the Grave, and the Devils begin to drag him to God's Judgment-ſeat! What would ſuch a Wretch give to purchaſe one ſuch Opportunity of Repentance, as God now in great Mercy gives thee? If ever thou hopeſt to eſcape thoſe Horrors, O my Soul, make thy Peace with God; judge thyſelf here, leſt thou be condemned hereafter.

The Examination itſelf.

I Adjure thee, O my Soul, in the Preſence of the great Judge, who knows all the Secrets of thy Heart; I adjure thee, as thou wilt anſwer before God's Judgment-ſeat at the laſt Day, to tell me;

Does not thy daily Experience teach thee, that thy whole Nature is corrupt, prone

prone to all that is evil, averſe to all that is good?

How haſt thou ſpent thy Time from thy Childhood to this very Moment?

How haſt thou kept the ſolemn Vow of thy Baptiſm?

What good Duties haſt thou omitted?

What Sins haſt thou committed?

In particular, what Sin art thou guilty of, more immediately *againſt God?*

Art thou guilty of any Infidelity, or Atheiſm, and Diſtruſt in, or Preſumption on, or Deſpair of God's Mercy?

Art thou guilty of any wilful Ignorance of God, or of any Idolatry, in worſhiping any Creature? Haſt thou loved any Thing more than *God*, or fear'd any one above him?

Haſt thou been guilty of Hypocriſy in God's Service, or of forſaking God, and of reſorting to the Devil, to Witches or Wizards?

Art thou guilty of repining or murmuring at God's Providence, or of being impatient under his Afflictions, or of being unthankful for his Mer-

cies, or of being disobedient to his Commands, or of being incorrigible under his Judgments?

When, and in what manner, hast thou been guilty of dishonouring God?

By blasphemous or irreligious Thoughts, or Discourses? or by tamely hearing others blaspheme?

By taking God's most holy Name in vain? or by customary or false Swearin, or by the Breach of any lawful Oath, or solemn Vow?

By any Sacrilege, or irreverent Behaviour in God's House, or mis-pending the Lord's Day? or any Neglect of, or Inattention to God's Word, read or preach'd; or Unprofitableness under the Means of Grace?

Have I dishonoured God by Coldness, and Wanderings, and Indevotion, or Carelessness in my Prayers? or by my Wearineſs in his Service, or by my total Neglect of it? or by unworthy Communicating?

By Impenitence, or putting off the evil Day, or superficial and partial Repentances, or frequent Relapses, or resisting the good Motions of God's Spirit?

By

By abetting any Schism, or Heresy, or Profaneness?

O my Soul, what Sins art thou guilty of more immediately *against thyself?*

Art thou guilty of Pride, either of thy Cloaths, or of thy Estate, or of thy Credit, or of thy Parts, or of thy own Holiness? or of boasting of thy own good Deeds, or of commending thyself, or of being greedy of Praise, or of performing good Duties to gain Applause, or of committing Sin to avoid Reproach of Men?

Hast thou been immoderately greedy of Riches, or of sensual Pleasures? or guilty of Peevishness, or of too violent, or too lasting Fits of Anger, or of Inconstancy, or of Inconsideration, or of Discontentedness with thy Condition?

Hast thou been guilty of mis-spending thy Time, or of Negligence in resisting Temptations, or of not improving those Opportunities of Learning and Piety, which God gives thee in this Place; or of abusing thy natural Parts to Sin?

Haſt thou been guilty of any Intemperance in Eating, or in Drinking, or in Sleeping, or in Recreations, ſpending too much Time on them, or being too greedy after them ?

Haſt thou been guilty of Idleneſs, or of downright Drunkenneſs, or of laughing at it in others ?

Haſt thou been guilty of any Uncleanneſs of the Eye, or of the Hand, or of the Fancy, of any Laſciviouſneſs, or Luſt, or Fornication, or Adultery ? or haſt thou taken Delight in lewd Company, or in vicious or unchaſte Songs, or Stories, or Expreſſions ?

O my Soul, what Sins art thou guilty of more immediately *againſt thy Neighbour ?*

How, when, where, againſt whom haſt thou been guilty of any Injury, or Injuſtice, or Oppreſſion, or Breach of Truſt, or Promiſe, or of any Fraud, or Theft, or Flattery, or Diſſimulation, or Treachery, or Lying, or of giving any unjuſt Scandal ?

How, when, where, againſt whom haſt thou been guilty of any ill Language, or Detraction, or Slander, or Tale-

Tale-bearing, or rash Censuring, or Back-biting, or of Contemning, or Scoffing at thy Neighbour, either for his Infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any Contentiousness, or Spite, or Revenge, or of delighting causlesly to grieve thy Neighbour, or of Railing, or of actually hurting him, or of murdering him in thy Mind, by ill Wishes or Curses? Hast thou been guilty of bitter Imprecations, or bearing false Witness, or Covetousness of any thing he possesses?

Hast thou been guilty of Unthankfulness to those that have done thee Good, or have reproved thee? or of Uncharitableness to the Poor, or to any Christian in Distress? or of any Unnaturalness to any of thy Relations? or of any Evil-speaking, or Disrespect, or Stubbornness against any of thy Governors, either Civil or Ecclesiastical? or, in particular, against thy Parents, or Superiors in this Place? or of any wilful Disobedience to the law-

lawful Commands of all or either of them?

Haſt thou tempted any other to Sin, by Connivance, or Encouragement, or Command, or Perſuaſion, and mightily increas'd thy own Guilt, by furthering the Damnation of thy Brother?

In caſe, *Philotheus*, you do find this Examination too difficult for you, or are afraid you ſhall not rightly perform it, or meet with any Scruples or Troubles of Conſcience in the Practice of it, I then adviſe you, as the Church does, to go to one of your Superiors in this Place, to be your ſpiritual Guide; and be not aſhamed to unburthen your Soul freely to him, that, beſides his ghoſtly Counſel, you may receive the Benefit of Abſolution: For, though Confeſſion of our Sins to God is only Matter of Duty, and abſolutely neceſſary, yet Confeſſion to our ſpiritual Guide alſo is, by many devout Souls, found to be very advantageous to true Repentance.

If upon your Examination, *Philotheus*, you find you have any way wronged your

your Neighbour, reſolve upon the firſt Opportunity to make him ſome ſuitable Satisfaction, and to aſk his Forgiveneſs; for you are firſt to be reconciled to your Brother, before you come to the Altar to offer your Gift, *Matth.* v. 24.

If you are guilty of tempting any other to Sin, aſk God's Pardon for him as well as yourſelf; and, if you have any Opportunity to do it, exhort him to Repentance.

But if any have wronged you, forgive the Injury preſently; for you beg Forgiveneſs of God on this very Condition, that you yourſelf forgive your Brother.

This Examination of yourſelf, *Philotheus*, I ſuppoſe will be Taſk enough for you at one Time; and therefore, that you may not tire yourſelf, you may conclude with this ſhort Prayer.

A Prayer for Examination.

O LORD God, I have now, by thy Aſſiſtance, conſider'd my own evil Ways: O Thou, who only knoweſt the Heart, and who only canſt change it, create in me ſuch a broken

and

and contrite Heart, which thou haſt promiſed not to deſpiſe, and ſo deep a Senſe of my own Sin and Miſery, that my Repentance may bear ſome Proportion to my Guilt. O my God, pardon all my Failings, and perfect that good Work Thou haſt begun in me, for the Merits of Jeſus my Saviour, in whoſe holy Words I ſum up all my Wants. *Our Father*, &c.

At the very next Opportunity of retiring you can get, reſolve, good *Philotheus*, with the Prodigal, to return to your Heavenly Father, and humbly to beg Forgiveneſs; and having brought your Catalogue of Sins with you, kneel down, and with the loweſt Proſtration of Soul and Body, make your Confeſſion to God of your Sins, and of your Aggravations.

A Form of Confeſſion.

O Thou great Judge of Heaven and Earth, before whoſe glorious Majeſty even the good Angels, who never ſinned, fall proſtrate, and tremble:

With what Debaſement and Dread ought I to appear before thy awful Pre-

Preſence, who am but Duſt and Aſhes, and, which is infinitely worſe, a miſerable wretched Sinner!

Holy, Holy, Holy, Lord God Almighty, Thou art of purer Eyes than to behold Evil with the leaſt Approbation: The Way of the Wicked, and the Sacrifice of the Wicked, is an Abomination to thee, *Prov.* xv. 8.

Woe is me then, O Lord, woe is me! for I have inclined unto Wickedneſs with my Heart; but for the Sake of thy well-beloved Son, caſt not out my Prayer, nor turn thy Mercy from me, *Pſal.* lxvi. 20.

Miſerable Wretch that I am! I have gone aſtray from the very Womb; I was ſhapen in Wickedneſs, and in Sin did my Mother conceive me: Who can bring a clean Thing out of an unclean? What is Man then, O God, that he ſhould be clean; or he that is born of a Woman, that he ſhould be righteous?

Thou, Lord, putteſt no Truſt in thy Saints, and the Heavens are not clean in thy Sight, and the very Angels thou chargeſt with Folly, *Job* iv. 18.

How

How much more abominable, then, and filthy am I, who daily drink Iniquity like Water?

Lord, pity, and cleanſe, and forgive, and ſave me, for thy Mercies ſake.

I know, O God, that in my Fleſh dwelleth no good Thing! for when I would do Good, Evil is preſent with me; for I ſee a Law in my Members warring againſt the Law of my Mind, and bringing me into Captivity to the Law of Sin, *Rom.* vii.

Lord, have Mercy upon me, and deliver me from this Body of Death, from this Tyranny of Sin.

Alas, alas! my whole Nature is corrupt, infinitely prone to all Evil, and averſe to all that is Good; my Underſtanding is full of Ignorance and Error; my Will is perverſe; my Memory tenacious of all Things that may pollute me, and forgetful of my Duty; my Paſſions are inordinate, my Senſes the Inlets of all Impurity; and I have abuſed all my Faculties: I am unclean, unclean!

Lord, pity, and cleanſe, and forgive, and ſave me, for thy Mercies ſake.

O Lord

O Lord God, how have I through my whole Life violated the ſolemn Vow I made to Thee in my Baptiſm, by eagerly purſuing the Vanities of this wicked World, by eaſily yielding to the Temptations of the Devil, by greedily indulging my own carnal Deſires and Luſts, by a fruitleſs and dead Faith, and by Diſobedience to thy holy Will and Commands!

Father, I have ſinned againſt Heaven, and in thy Sight, and am no more worthy to be called thy Son.

I have ſinned, O Lord God, I have ſinned *againſt thee*, by—

(*Here confeſs out of your Paper the Sins which you have committed more immediately againſt God, with their Aggravations that accompany them: For Inſtance,*

Lord, I have committed this Sin, or theſe Sins frequently, againſt Checks of Conſcience, *&c. and then add)*

Father, I have ſinned againſt Heaven, and in thy Sight, and am no more worthy to be called thy Son: O pity, and cleanſe, and forgive, and ſave me, for thy Mercies ſake.

I have

I have ſinned, O Lord God, I have ſinned *againſt Thee, and againſt my own ſelf*, by——

(*Here confeſs the Sins you have committed more immediately againſt yourſelf, with their Aggravations*, &c. *and ſay as before.)*

Father, I have ſinned againſt Heaven, *&c.*

I have ſinned, O Lord God, I have ſinned *againſt Thee, and againſt my Neighbour*, by—

(*Here confeſs the Sins you have committed more immediately againſt your Nighbour, with their Aggravations*, &c. *and add as before)*

Father, I have ſinned againſt Heaven, *&c.*

O Lord God, my Wickedneſs is great, and my Iniquities are infinite; they are more in Number than the Hairs of my Head; and my Heart would fail me, but that I well know my Mercies are more numberleſs than thy Sins, *Pſal.* xl. 12.

Have Mercy upon me therefore, O Lord, according to thy great Goodneſs; according to the Multitude of thy

thy Mercies do away my Offences, *Psal.* li. 1.

Who, alas! can tell how oft he offendeth? O cleanse Thou me from my secret Faults, from all my Sins of Ignorance, or Infirmity, or Omission, or which I have not observed, or which I have forgot: Lord, lay none of them to my Charge; Father, forgive me; Lord Jesus, have Mercy upon me.

O remember not the Sins and Offences of my Youth; but receive me, O Heavenly Father, into the Arms of thy fatherly Compassion, as Thou didst the returning Prodigal; and forgive me all my Transgressions, for the Merits of Jesus, thy only well-beloved Son, and my Saviour. *Amen*, *Amen.*

When you have thus confess'd your Sins, good *Philotheus*, endeavour to be still more sensible of them, and to bewail them with a true penetential Hatred, and Shame, and Sorrow for them; then make steady Resolutions of forsaking them, and cry earnestly to God for Pardon and Grace; for you must as well put on the New Man,

Man, as put off the Old, *Eph.* iv. 22. Of all which Acts of Repentance I give you the following Inſtances, and adviſe you to ſay them over as devoutly as poſſibly you can.

Acts of Shame.

O Lord God, I am aſhamed, and bluſh to lift up my Face to Thee; for my Iniquities are increaſed over my Head, and my Treſpaſſes are grown up unto the Heavens! *Ezra* ix. 6.

O my Soul, what Fruit have I reaped from all the Pleaſures of Sin which flattered me, which are but Vanity, and Vexation of Spirit!

Lord, I am aſhamed of my own Folly, and Madneſs, and Diſingenuity, when I call to mind how greedily I have ſucked in my own Pollution; how treacherouſly I have betrayed my own Soul to Temptations, and combined with the very Devils to haſten and increaſe my own Damnation; how obſtinately I have fled from Thee, when thy Mercy purſued me with Promiſes of Pardon; how unworthily I have abuſed thy Goodneſs, and Forbearance,

bearance, and Long-ſuffering, which ſhould have led me to Repentance.

Surely, after I was turned, I repented; and ſince I have conſidered my Ways, I am aſhamed; yea, even confounded, becauſe I bear the Reproach of my Youth, *Jer.* xxxi. 19.

Acts of Abhorrence.

I Hate all evil Ways, O Lord; but thy Law will I love, *Pſal.* cxix.

O Lord God, nothing is more abominable in thy Sight, or more diabolical, nothing more defaces thy divine Image, of makes me more odious in thy pureſt Eyes, than Sin; and therefore I hate and abhor it!

O Lord God, I confeſs I have nothing good in me, nothing that can any way move Thee to compaſſionate ſo loathſome a Sinner, by thy own free, and undeſerved, and infinite Mercy, and the Merits of my Saviour!

O Lord God, I cannot but admire the Riches of thy Goodneſs, who haſt ſpared me ſo long, and haſt given me this Opportunity of Repentance.

pentance. O do Thou yet magnify thy Mercy more in my Forgiveneſs. O cleanſe me from all that Filth my Soul hath contracted, which now renders me odious to my own ſelf, as well as to Thee.

Acts of Contrition.

MIſerable Wretch that I am, that I ſhould begin ſo early to offend my Creator, and ſin ſo much in ſo ſhort a Time!

Lord, I fear I never yet thoroughly conſidered how evil and how bitter a Thing it is to depart from Thee: O make me every Day more and more ſenſible of the Error of my Ways, and of my own infinite Vileneſs!

Miſerable Wretch that I am, that ever I ſhould commit thoſe Sins, which expoſe me to all the Phials of thy Wrath, to all the Curſes of thy Law, to all thy Judgments temporal or ſpiritual in this Life, and to all the Horrors, and Deſpair, and Torments of the damned in the Life to come!

Miſerable Wretch that I am, that ever I ſhould tranſgreſs that Law of thine, O God, which is ſo juſt, and holy,

holy, and good, and perfect, and so condescending to my Infirmities; and in keeping of which there are so great, so unconceivable Rewards!

O, that with *Mary Magdalen* I could weep much, and love much, having so much to be forgiven! *Luke* vii. 38.

O gracious Lord, look on me, as thou didst on *Peter*; and let thy compassionate Look so pierce my Heart, that I may weep bitterly for my Sins; *Luke* xxii. 61.

O Lord God, break this hard Heart, for Thou only canst do it, and melt it into Tears of Contrition! Miserable Wretch that I am, that I should sin so much, and yet grieve so little!

Woe is me, miserable Wretch, woe is me, that ever I should offend so indulgent, so liberal, so tender a Father!

Woe is me, that ever I should repay the infinite Love, and the intolerable Sufferings, of my Saviour for me, with nothing but those Sins which occasioned those very Sufferings!

Woe is me, that ever I ſhould grieve the Holy Spirit, by rejecting of many of his good Motions, from whom only I derive Grace and Conſolation!

O Lord God, every ſlight worldly Trouble is apt to draw back Plenty of Tears from mine Eyes; but when I would weep for my Sins, which are the greateſt Calamities that can poſſibly befal me, either my Eyes are dry, or my Tears too few, to bewail ſo many Provocations!

O Bleſſed Spirit, inſtil true penitent Sorrow into my Soul; make my Head Waters, and my Eyes Fountains of Tears; or do thou ſupply the Want of them with Sighs and Groans unutterable! *Rom.* viii. 26.

But alas! I know all the Tears I can poſſibly ſhed, can never waſh away the leaſt of my Sins; 'tis thy Blood only, Lord, that can do it!

O Bleſſed Saviour, How can I ever ſufficiently lament the Guilt of my Sins, which was ſo great, that nothing but thy own ineſtimable Blood could expiate!

O Hea-

O Heavenly Father, in the Defect of my own Tears, I offer thee the Blood of thy own well-beloved Son; for his Sake have Mercy upon me. *Amen*, *Amen.*

Reſolution.

O Lord God, with Shame I confeſs, that other Lords beſides Thee have hitherto had Dominion over me, *Iſa.* xxvi.

I have been in the Snare of the Devil, and have been led captive by him, and Sin hath reigned in my mortal Body, and I have obeyed it in the Luſts thereof; but henceforth I reſolve to ſerve none but Thee, and from this very Moment I utterly forſake all my Sins, and turn to Thee, 2 *Tim.* ii. *Rom.* vi.

O my God, I do from my Heart renew my baptiſmal Vow, which, alas! I have hitherto ſo often violated; I do for ever renounce the Devil, and all his Works, and all his Temptations; I do for ever renounce all the Vanities of this wicked World, which may prevent me from thy Ser-

vice, and all the ſinful Luſts of the Fleſh.

O my God, I do ſtedfaſtly believe all the Articles of the Chriſtian Faith, and will keep thy holy Will and Commandments, and walk in the ſame all the Days of my Life.

All this I am bound to do and believe, and by thy Help ſo I will; and I heartily thank Thee, O heavenly Father, who haſt called me to this State of Salvation, through Jeſus Chriſt my Saviour; and I humbly pray Thee for his Sake to give me Grace, that I may continue in the ſame to my Life's End.

Oblation.

BLeſſed be thy Name, O Lord God, who haſt ſet before me Life and Death, and haſt bid me chuſe Life.

Behold, Lord, I do with all my Heart chuſe Life. I chuſe Thee, O my God; for Thou art my Life.

Save, Lord, and hear me, O King of Heaven, and accept of my Sacrifice, even the Sacrifice of my whole Heart, which I now give Thee.

O my

O my God, I offer Thee my Senſes and Paſſions, and all my Faculties; I offer Thee all my Deſires, all my Deſigns, all my Studies, all my Endeavours, all the Remainder of my Life; all that I have, or am, I offer up all intirely to thy Service.

Lord, ſanctify me wholly, that my whole Spirit, Soul, and Body, may become thy Temple. O do Thou dwell in me, and be Thou my God, and I will be thy Servant. *Amen*, *Amen*, 1 Cor. vi.

Acts of Charity.

O Lord God, I do from henceforth reſolve to love my Neighbour as myſelf, and to love him not in Word only, but in Deed and in Truth, *John* i. 3.

I do from my Heart forgive all Men their Treſpaſſes; do Thou, Lord, forgive them alſo.

Lord, bleſs them that hate me, and do good to them that have any way deſpitefully uſed me: O repay them Good for Evil.

O my God, bleſs all thoſe that I have any way wronged; have Mercy on

all thoſe to whoſe Sins I have been any way acceſſary, and give them all Grace to forgive me. *Amen*, *Amen*.

Petition of Pardon.

O Thou Father of Mercies, and God of all Conſolation, be merciful to me a miſerable Sinner.

Lord, remember all thy gracious Calls of Sinners to Repentance, all thy Proteſtations, that Thou delighteſt not in the Death of him that dies, and that Thou would have all to be ſaved, *Ezek.* xviii. 32. 1 *Tim.* ii. 4.

Lord, remember all the exceeding great and precious Promiſes, which Thou haſt made to penitent Sinners.

Lord, remember that thy Mercy is over all thy Works, that in Mercy Thou delighteſt, and that all the holy Angels, ſeeing Thee well pleaſed in the Exerciſe of that Mercy, rejoice at the Converſion of a Sinner; that the greater my Sins are, the more will that Mercy be magnified in my Forgiveneſs, *Luke* xv. 10.

Lord, remember that thou didſt ſo love the World, as to give thy only beloved

beloved Son a Ranſom for it, *John* iii. *Rom.* viiii.

O Heavenly Father, Thou that ſpareſt not thy only Son, but deliveredſt him for us, wilt thou not with him alſo freely give us all Things? and if all Things, wilt thou not alſo give us the Pardon of our Sins?

O my God, I firmly believe Thou wilt, on that Ranſom my Saviour hath paid for me: and on all thy gracious Promiſes of Pardon, which for his Sake thou haſt made to me, I wholly rely; here only is the ſure and ſtedfaſt Anchor of my Soul, to which my Faith and Hope ſhall for ever adhere.

All this, Lord, do I plead, to implore thy Forgiveneſs.

Behold, Lord, though my Failings are many, yet to the utmoſt of my Power, I have confeſſed, and bewailed, and forſaken my Tranſgreſſions. Behold, Lord, I come at thy Call, and I come weary and heavy laden with the Burthen of my Sins: Be it unto me according to thy Word. O Thou that art faithful and juſt, forgive me my

Sins, and cleanſe me from all Unrighteouſneſs. Lord, do thou in no wiſe caſt me from Thee, but heal my Backſlidings, and love me freely; eaſe me of my Burthen, that I may find Reſt in Thee; and ſay unto my Soul, Be of good Cheer, thy Sins are forgiven thee, *Matth.* xi. 29. 1 *John* i. 9. *John* vi. 36. *Hoſ.* xiv. 4.

O Heavenly Father, for thine own infinite Mercies Sake, for thy Truth and Promiſe Sake, for all the Merits and Sufferings of the Son of thy Love, in whom thou art always well pleaſed, pardon all my Sins and Failings, and receive me into thy Favour. *Amen*, O Lord God, *Amen*, *Amen*.

A Petition for Grace in general.

O Lord God, I have ſworn, and I will perform it, that I will keep thy righteous Judgments, *Pſal.* cxix.

But alas! I am able of myſelf to do nothing that is good, not ſo much as to think one good Thought; and I no ſooner ſhall riſe from my Knees, but I fear I ſhall be tempted to thoſe very Sins I have now ſolemnly renounced;

nounced; and those Temptations will certainly overcome me, unless thou, Lord, dost seasonably interpose thy Grace to with-hold me.

But I can do all Things thro' Thee strengthening me: Do thou then, O blessed Saviour, perfect thy Strength in my Weakness; for in thee only is my Trust, *Phil.* iii.

O my God, Thou hast promised to give thy Holy Spirit to those that ask it, *Luke* xi. 3. Behold, Lord, I do humbly, I do now earnestly ask thy Holy Spirit of Thee: O fulfil thy gracious Promise to me: O vouchsafe me that Holy Spirit I pray for, to purify my corrupt Nature, to strengthen my Weakness, to comfort me in Troubles, to support me in Discouragements, to succour me in Temptations, and to assist me in all Parts of my Duty; that I may ever hereafter live in thy Fear, and in constant, sincere, and universal Obedience to all thy righteous Laws.

Thou, O Searcher of Hearts, knowest the Sin (or Sins) I am most inclined to (*Here name it, or them*); and herein will lie my greatest Dan-

ger of Back-ſliding: But, O my God, I beg a double Portion of thy inviſible Aid againſt it (or *them*): Hold Thou up my Goings in thy Paths, that my Footſteps ſlip not. O work in me that victorious Faith, by which I may overcome the World, the Devil, and my own corrupt Nature, 1 *John* v. 4.

True it is, O Lord God, that there are many Sins, which upon Examination, I find, thro' thy Grace, I have not yet committed; and therefore not unto me, Lord, but to thy Name be the Glory. But alas! there is in my corrupt Nature ſo great a Proneneſs to Evil, ſo great a Curioſity to try what Sin is, that without thy reſtraining Grace, every Temptation, when I ſhall have more Age and Liberty, and Opportunity to enforce it, will be apt to draw me from my Obedience, and to overthrow all my preſent Reſolutions.

But my Help ſtandeth in Thee, O great Creator, who haſt made Heaven and Earth; and I commit my Soul to thy Keeping. O Thou that art Faithful, as well as Almighty, keep that ſafe which is committed to thy Truſt; watch

watch over me, that I may not be beguiled by the Deceitfulness of Sin, or betrayed by my own treacherous Heart, or surprised by my ghostly Enemies; and give me Grace to watch and to pray incessantly myself, lest I enter into Temptation. Hear, Lord, from Heaven, and succour me, for the alone Merits of Jesus my Saviour. *Amen*, *Amen*, 1 Pet. iv. 19.

Petitions for particular Graces.

O That my Ways, Lord, were made so direct, that I might keep thy Statutes! For then shall I not be confounded, when I have Respect unto all thy Commandments, *Psalm* cxix.

Vouchsafe me thy Holy Spirit therefore, O Lord God, to work in me whatever is well-pleasing in thy Sight, that, for the Time to come, I may bring forth Fruits meet for Repentance.

O let it be thy good Pleasure to create in me a saving Knowledge of Thee, and of my Duty, justifying Faith, true sanctifying Grace, and a purifying Hope, an ardent Love, and

a filial Fear of Thee, a conſtant Deſire of pleaſing Thee, and a great Tenderneſs of offending Thee.

Lord, create in me a penitent Heart, a reſigned Will, and mortified Affections, an habitual Mindfulneſs of thy Preſence, and a ſteady Devotion in my Prayers, ſincere Intentions and Zeal for thy Glory, Perſeverance in all holy Purpoſes, and Conſtancy in all Trials and Temptations.

Lord, create in me a reverential Awe of thy Name, a Delight in thy Service, a ſecret Regard to this Day and Houſe of Prayer, and a great Attention to thy Word; a daily Care of my Time, and Diligence in my Studies.

Lord, make me chaſte and temperate, humble, and adviſeable, and patient of Reproof; and create in me a chearful and meek, a contented and conſiderate, a quiet and peaceful Spirit.

Lord, bleſs me with Health and Competency of Living, with a good Underſtanding, a retentive Memory, and a ready Apprehenſion; and with ſuch a Meaſure of temporal good

Things,

Things, as Thou seest fit for me; and give me Grace to make a right Use of all those Blessings I have already received.

Lord, purify my Thoughts, bridle my Tongue, guide all my Actions, guard all my Senses, stop my Ears, and turn away my Eyes from Sin and Vanity.

Lord, give me Grace to be just in all my Dealings; to do to all Men as I would they should do to me; to be subject to my Parents, and to all my Superiors; to the King as Supreme, and to all Civil Magistrates; to the Pastors of thy Church, and to all my Governors in this Place: O grant that I may render due Honour and Obedience to them all in their several Stations.

Lord, make me willing to forgive Injuries, and unwilling to offer any; make me grateful to my Benefactors, friendly to my Equals, condescending to my Inferiors, compassionate to the Afflicted, charitable to the Poor, according to my Ability, a Lover of good Men, and kind to my Enemies; and give me Grace to keep always a Con-

Conſcience void of Offence towards Thee, and towards Men, and to continue in the Communion of the Church without wavering.

O merciful God, keep thy Servant from all wilful, deliberate, or preſumptuous Sins, and let no Wickedneſs have Dominion over me.

From Stubborneſs and Pride, Idleneſs and Sloth, Intemperance and youthful Luſts, Inconſtancy and Lying, good Lord, deliver me.

From irreligious Principles, and falſe Teachers, unruly Paſſions, and violent Temptations, from contracting vicious Habits, or taking Pleaſure in Sin; from Profaneneſs and ill Company, Envy and Malice, Detraction and Uncharitableneſs, good Lord, deliver me.

From the Errors and Vices of the Age, and all remanent Affections to Sin; from the Sin (or Sins) my corrupt Nature is moſt inclined to (*Here name* it, *or* them); from whatſoever is offenſive to thee, or deſtructive to my own Soul, good Lord, deliver me.

Hear me, O Heavenly Father, and conform my whole Life to the Example

ample of my bleſſed Saviour, and that for his Sake, in whoſe holy Words I ſum up all my Wants: *Our Father which art in Heaven*, &c.

You are now, good *Philotheus*, by God's Help, gone over the hardeſt Part of your Preparation for the Holy Sacrament. The next Thing you are to do, is to examine yourſelf, whether you do ſufficiently underſtand what the Sacrament is; then to aſk yourſelf with what Intentions you do approach it, and to pray for God's Grace to diſpoſe you for worthily receiving; and all theſe Particulars, together with all that you are to know and believe concerning the bleſſed Sacrament, are contained in theſe following Meditations, which I adviſe you to read over devoutly at ſeveral Times, till you are in ſome Meaſure affected with them.

Meditations

Meditations on the Holy Euchariſt.

On the Outward Elements.

I Adore thee, O bleſſed Jeſus, my Lord, and my God, when I conſider what that Sacrament is, to which thou now inviteſt me, and of what Parts it conſiſts; of an outward and viſible Sign, and of an inward and ſpiritual Grace; for thou, Lord, who knoweſt our Infirmities, and how little able we are to conceive Things heavenly and ſpiritual, in Pity to our dark and feeble Apprehenſions, haſt ordained outward, and obvious, and viſible Signs, to repreſent to our Minds thy Grace, which is inward and inviſible: Thou haſt ordained Bread and Wine, which is our corporal Food, to picture out to our Faith the Food of our Souls.

On the inward Part, or Thing ſignified.

I know, O my God, that I muſt look thro' the outward Elements, and fix my Faith on that which they ſignify, and which is the inward and inviſible Grace, even thy own bleſſed Body and Blood, which is verily and indeed

deed taken and received by the Faithful in the Lord's Supper.

But tell me, O thou whom my Soul loveſt, how canſt thou give us thy Fleſh to eat?

Lord, thou haſt told me, that thy Words they are Spirit, and they are Life, and are therefore not carnally to be underſtood: Lord, I believe, help thou my Unbelief, *John* vi.

I believe thy Body and Blood to be as really preſent in the Holy Sacrament as thy divine Power can make it, though the Manner of thy myſterious Preſence I cannot comprehend.

Lord, I believe that the Bread that we break, and the Cup that we drink, are not bare Signs only, but the real Communication of thy Body and thy Blood, and Pledges to aſſure me of it; and I verily believe, that if with due Preparation I come to thy Altar, as certainly as I receive the outward Signs, ſo certainly ſhall I receive the Thing ſignified, even thy moſt bleſſed Body and Blood; to receive which ineſtimable Bleſſing, O merciful Lord, do thou fit and prepare me. *Amen*, *Amen*. 1 *Cor.* x.

Who

Who inſtituted it.

I Adore thee, O bleſſed Jeſus, my Lord, my God, when I conſider that this holy Sacrament was thy own Inſtitution; for it was thou, Lord, who in the Night thou waſt betrayed, didſt take Bread, and after that the Cup, and didſt bleſs them, and give them to thy Diſciples. O bleſſed Saviour, let thy Divinity, thus ſtamped on it, ſtrike into my Soul an holy Awe and Reverence in approaching it: O create in me heavenly Diſpoſitions to celebrate ſo heavenly an Inſtitution. *Amen, Amen.*

For what End.

I Adore thee, O bleſſed Jeſus, my Lord and my God, when I conſider for what End thou didſt inſtitute thy holy Sacrament, implied in thy own Command, Do this in Remembrance of me.

But what need this Command, O gracious Lord? Is it poſſible for me ever to forget thee my Saviour, who haſt done ſo great Things for me?

Alas,

Alas, alas! my own ſad Experience tells me it is: Woe is me; every Temptation, every Vanity, is apt to make me forget thee, though thy own dying Words bid me remember thee.

But, O bleſſed Lord, for thy infinite Mercies ſake, pardon all my ſtupid Forgetfulneſs and Ingratitude hitherto, and do thou now create in me ſuch a thankful and lively Remembrance of thy dying for me, that may excite me to give up myſelf intirely to thee, as thou didſt give up thyſelf on the Croſs for me. *Amen, Amen.*

A Thankſgiving for Chriſt's Suffering.

O Thou, my crucified Saviour, Glory be to thee, for cauſing my Sufferings to be regiſter'd in the Goſpel: There I have read, and remember the Works and Triumphs of thy Almighty Love, for which I will always adore and praiſe thee.

I remember, O gracious Lord, how thou, who thoughteſt it no Robbery to be equal with God, waſt made in the Faſhion of frail Man, *Phil.* ii. of the vileſt and moſt comptemptible of Men; for thou tookeſt on thee the Form

Form of a very Servant: I remember how many Reproaches, and Contradictions, and Blaſphemies, and Perſecutions, thou didſt endure from a wicked and perverſe Generation; and all this to ſave us ſinful Men.

O Lord Jeſus, was ever Sorrow like unto thy Sorrow? Worthy art thou, O Lamb, that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing, Rev. vii. 12.

I remember, O gracious Lord, how thou didſt endure a moſt bitter Agony, and didſt ſweat great Drops of Blood, falling to the Ground; how thou, who art God above all, bleſſed for ever, waſt treacherouſly betrayed and apprehended, and bound as a Malefactor; how thou waſt ſet at nought by *Herod*, and his Men of War, and forſaken of all thy Diſciples, and denied by *Peter*; and all this to ſave us ſinful Men, *Rom.* ix. v.

O Lord Jeſus, was ever, &c.

I remember, how thou, O God of Truth, waſt accuſed by falſe Witneſſes;

nesses; how thou, whom all the Angels adore, wast blind-folded, and buffetted, and mocked, and spit upon, and stripped naked, and scourged; and all this that we may be healed by thy Stripes, and to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, Lord, how thou, that art the great Judge of Heaven and Earth, wast thyself dragged to the Judgment-seat, and condemned; how thou, O King of Heaven, wast crowned with Thorns, and oppressed with the Weight of thy own Cross; and all this to save us sinful Men.

O Lord Jesus, was ever, &c.

I remember, O blessed Saviour, how thou, who art the Lord of Glory, and the sole Author of Life, wast put to a most ignominious Death; how thy Hands and thy Feet were nailed to a Cross; how thou wast crucified between two Thieves, and number'd with the Transgressors; how thou hadst a Potion given to thee to embitter thy

thy very laſt Gaſp; and all this to ſave us ſinful Men.

O Lord Jeſus, was ever, &c.

I remember, O gracious Lord, how when thou wert hanging on the very Croſs, thou waſt ſcoffed at and reviled; how infinitely then thou wert afflicted and bruiſed for our Tranſgreſſions, when the Iniquities of us all were laid on thy Shoulders; how thou didſt then expreſs an Anguiſh greater than all the Tortures of thy Crucifixion, when thou didſt cry out, My God, my God, why haſt thou forſaken me! and how thou didſt at the laſt give up the Ghoſt, and die thyſelf, that we might live.

O Lord Jeſus, was ever, &c.

I unfeignedly believe, O gracious Lord, that thou didſt ſuffer all this for ſinful Men, and in particular for me, when we were all thy utter Enemies, and had nothing in us to move thee to pity us, but our extreme Miſery; nothing to move thee to ſave us, but our great Unworthineſs, and thy greater Mercy.

O the

O the Depth of the Riches of thy Love, bleſſed Lord! How unutterable is thy Mercy, and thy Love paſt finding out!

O all ye holy Angels, behold and wonder! Wretched Man hath ſinned againſt God, and God himſelf has ſuffered the Sinner's Puniſhment.

Was there ever Sorrow like that which my Lord and my God endured for me?

Was there any Love like to that Love my Lord and my God hath ſhewed me?

O ye bleeſſd Hoſt of Heaven, who rejoice at the Converſion of one ſingle Sinner, adore and praiſe my crucified Saviour, who died for the Sins of the World; adore and praiſe that unknown Sorrow, that wonderful Love, which you yourſelves muſt needs admire.

O my gracious Lord, my Heart is now full of the Senſe of thy Love; and what have I to return to thee but Love again? 'Tis all I have to offer thee; accept it, O merciful Lord, imperfect as it is. And do thou daily

heighten

heighten my Senſe of thy Love to me, that I may daily heighten my Love to thee.

O thou infinite Lover of Souls, with all my Heart I love, I praiſe, I adore thy Love to me; but, alas! I can never do it enough.

O do thou at laſt, gracious Lord, tranſlate me to thy Kingdom of Glory, that there I may love thee to the uttermoſt Capacity of a Creature, and praiſe thee to all Eternity. *Amen*, Lord Jeſus, *Amen*, *Amen*.

What Benefit we receive by it.

I Adore Thee, O bleſſed Jeſu, my Lord, and my God, when I conſider the Benefits, which through thy Mercy we receive by thy Holy Sacrament.

Glory be to thee, O Lord, who there makeſt thy own Body and Blood to become our ſpiritual Food, to ſtrengthen and refreſh our Souls.

Glory be to thee, O Lord, who by this heavenly Food doſt myſtically unite us to thyſelf; for nothing becomes one with our Bodies, more than the bodily Food we eat, which turns into

into our very Subſtance; and nothing makes us become one with thee, more than when thou vouchſafeſt to become the very Food of our Souls.

Glory be to thee, O Lord, who by this immortal Food doſt nouriſh our Souls to live the Life of Grace here, and doſt raiſe us up to Life everlaſting hereafter. Lord, do thou evermore give me this Bread. *Amen*, *Amen*. John vi. 51.

Motives of Receiving.

O Bleſſed Saviour! what more powerful Motives can I have to perſuade me to communicate, than thy Command, and the admirable Effects of the Holy Sacrament?

But, alas! my corrupt Nature is apt to ſubject me to low and baſe Inducements to this Duty; ſuch as are, Fear of my Superiors Diſpleaſure: If I abſtain; or Shame of not appearing as devout as my Equals; or the mere Cuſtom of the Place, or of the Seaſon.

But, Lord, I do from my Heart renounce all theſe and the like carnal Conſiderations, and I come to thy Altar, to renew my Baptiſmal Cove-

nant with thee, of which thy Sacrament is a Seal.

I come to teſtify my Senſe of thy Love, O heavenly Father, in ſo loving the World, as to give up thy only Son to die for me.

I come to teſtify my Faith in thee, and my Love towards thee, O bleſſed Saviour, and thankfully to commemorate thy wonderful Love in dying for me.

I come, Lord, to teſtify my Stedfaſtneſs in the Communion of thy Church, and my Charity to all the World.

I come to thy Table, O Lord, out of the Senſe I have of the Want of that ſpiritual Food, to which thou there inviteſt me.

Alas! alas! I am ſoon apt to grow weary of Well-doing; a few Prayers, very little Duty, is apt to tire me; every ſlight Temptation is apt to overcome me; and I know there is no Food can ſtrengthen my Soul but thy Body; no Cordial can revive my drooping Obedience, but thy Blood: and 'tis thy moſt bleſſed Body and Blood I hunger and thirſt after: O gracious

gracious Lord, grant that I, and all that communicate with me, may feel its ſaving Efficacy. O feed, O refreſh, O nouriſh our Souls with it to Life everlaſting, and that for thy own infinite Mercy Sake, which moved thee to offer up thy Body and Blood for us. *Amen*, *Amen.*

Prayer for Preparation.

BLeſſed Lord Jeſus! I even tremble, when I conſider, that he that eateth and drinketh unworthily, is guilty of thy Body and Blood, and eateth and drinketh Damnation to his own Soul; and this ſevere Sentence on unworthy Communicants makes me afraid to come to thy Altar, 1 *Cor.* xi. 29.

But when I conſider, that thy Sentence is as ſevere againſt thoſe, who being invited, refuſe to come, (for thou haſt ſaid, they ſhall not taſte of thy Supper; and unleſs we eat thy Fleſh, and drink thy Blood, we have no Life in us) I am then afraid to keep away, *John* vi.

But bleſſed be thy Mercy, O Lord; for in this Streight my Soul is in, thou

art my Guide; thou by giving me this Opportunity of receiving, inviteſt me to thy Table; thou calleſt me to ſeek thy Face, and my Heart replies, Thy Face, Lord, will I ſeek.

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, alas! alas! I am then unfit, not only to communicate, but to ſay even my daily Prayers.

I know, Lord, that if I ſhould ſtay till I am worthy to come, I ſhould then never come; and therefore, tho' I am unworthy of ſo unſpeakable a Mercy, yet I come to beg thy Grace to make me worthy, or at leaſt ſuch as thou wilt accept.

O bleſſed Jeſus, do thou ſo open my Eye of Faith, to diſcern thy Body and Blood in the Holy Sacrament; do thou ſo diſpoſe my Soul at this Time to communicate, that I may feel all the happy Effects of thy own divine Inſtitution; that my Soul may receive ſuch laſting Impreſſions of thy Goodneſs, and be ſo raviſhed with the Love of thee, and with the incomparable Delights of thy Service, and with ſuch an early Foretaſte of Heaven,

Heaven, that all the Pleaſures of Sin, which in my growing Years may tempt me, may appear to me taſteleſs and unwelcome.

O Heavenly Father, cloathe me with the Wedding Garment, even the Graces of my bleſſed Saviour; for then am I ſure to be a welcome Gueſt to thy Table, when I ſhall come thither in the Likeneſs of thy own well-beloved Son, in whom thou art always well pleaſed.

O Heavenly Father, fill me with a lively Faith, profound Humility, filial Obedience, inflamed Affections, and univerſal Charity: O raiſe in my Soul all thoſe heavenly Tranſports of Zeal and Devotion, of Love and Deſire, of Joy and Delight, of Praiſe and Thankſgiving, which become the Remembrance of a crucified Saviour, which become one redeemed by the Blood of God, and that for his ſake only that redeemed me; in whoſe holy Words I ſum up all the Graces and Bleſſings I ſtand in need of: *Our Father, which art in Heaven,* &c.

This Prayer, *Philotheus*, is proper for you to add to your Morning

Prayer, the Day on which you are to receive.

Directions in Time of Receiving.

IN Time of receiving, good *Philotheus*, labour all you can to keep your Heart affected with the publick Prayers, and to fill up all the vacant Minutes with holy Ejaculations, such as these which follow :

At going to the Altar.

IN the Multitude of thy Mercies, O Lord God, do I now approach thy Altar : O pardon my Sins, and receive me graciously. *Amen*, *Amen.*

At the Offertory.

BLessed be thou, O Lord God ; for all Things come of Thee, and of thy own do I now give thee, 1 *Chron.* xxix. 14.

O let this Alms be an Odour of a sweet Smell, a Sacrifice acceptable and well-pleasing to thee, *Phil.* iv. 18.

At Conſecration.

O Bleſſed Jeſu, in the Bread broken, I call to Mind thy Body torn with Whips, and Thorns, and Nails; and in the Wine poured out, I call to Mind thy precious Blood, ſhed for my Sins.

Glory be to thee, O Lamb of God, that didſt offer thyſelf a Sacrifice to take away the Sins of the whole World: Lord, have Mercy on me, and take away mine alſo.

Whilſt others are Communicating.

O My God, whom have I in Heaven but thee? And there is none on Earth I deſire in Compariſon of thee, *Pſal.* lxxiii. 25.

As the Hart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God, *Pſal.* xlii. 1.

My Soul is athirſt for thee, O God, my God.

Bleſſed Saviour, I am thine, I am wholly thine; for thou haſt bought me with a Price, with the ineſtimable Price of thy own Blood, 1 *Cor.* vi.

Lord, suffer not the Price of thy own Blood to perish, and I will always glorify thee in my Body, and in my Spirit, which are thine.

If there be many Communicants, and thou hast much vacant Time, *Philotheus*, and dost want devout Matter to employ thy Thoughts till all have communicated, thou mayst then repeat the *Thanksgiving for Christ's Suffering*, p. 89. either in Whole, or in Part, as thou seest it needful.

When the Priest cometh towards you.

O Lord God, I now desire to renew my Covenant with thee, and to seal it in this Sacrament.

Lord, put thy Laws into my Mind, and write them in my Heart: And for the Passion of thy Son, which I now commemorate, be merciful to my Unrighteousness; my Sins and my Iniquities remember no more; and be thou my God, and I will be thy Servant. *Amen*, *Amen*. Heb. viii. 10.

O my Soul, taste now, and see how gracious the Lord is, *Psal.* xxxiv. 8.

After

After Receiving the Bread.

GLory be to thee, O Lord, who feedest me with the Bread of Life.

O Lord God, who didst sanctify us by the Offering of the Body of Jesus once for all, sanctify me, even me, O Heavenly Father, *Heb.* x. 10.

After Receiving the Cup.

GLory be to thee, O Lord Jesus, who permittest me to drink of the Fountain of Life freely.

My Beloved is mine, and I am his.

Blessed Saviour, thou hast loved us, and washed us from our Sins in thy own Blood; and therefore to thee be Glory and Dominion, for ever and ever. *Amen*, *Amen*, Rev. i. 6.

Glory be thee, O Jesus, my Lord and my God, for thus feeding my Soul with thy most blessed Body and Blood: O let thy heavenly Food transfuse new Life, and new Vigour into my Soul, and into the Souls of all that communicate with me, that we may all grow more humble and contrite for

our Sins, that we may all love thee, and ſerve thee, and delight in thee, and praiſe thee more frequently, more inceſſantly, than ever we have done heretofore. *Amen*, *Amen*.

After the Congregation is diſmiſſed, *Philotheus*, if you cannot get Privacy in your own Chamber, I adviſe you at the firſt Opportunity to go into the Chapel, and there to give God Thanks for that great Bleſſing, of which he has now made you a Partaker.

A Thankſgiving after Receiving.

O How plentiful is thy Goodneſs, my Lord, and my God, which thou haſt laid up for thoſe that fear thee, which thou haſt laid up for thoſe that put their Truſt in thy Mercy! *Pſal.* xxxi. 19.

Was it not Love infinite enough, deareſt Lord, to give thyſelf for me on the Croſs? Was not that Sacrifice of thyſelf ſufficient to expiate the Sins of the whole World? What, Lord, could thou then do more for me?

All the mighty Hoſt of Heaven ſtood amazed to ſee the Blood of God

ſhed,

shed, to see their King of Glory, (to whom from the first Moment of their Being they had sung their Hallelujahs) nailed to a Cross; and all this to save Sinners.

Sure, Lord, none of all those blessed Spirits, with all the glorious Illuminations they had, could ever have imagined how thou couldst give thyself more to us than thou hast done.

And yet for all this, thou hast wrought new Miracles of Love for us; and, as if it had not been Love enough to have given thyself for us on the Cross, thou hast found out a Way to give thyself to us in the Holy Sacrament; to unite thyself to us with the most intimate Union that 'tis possible to conceive; to become the very Food, the Life, the Strength, the Support of my Soul; to become one with me; to become the very Soul of my Soul.

O Lord God, this is so inconceivable a Blessing, that is, so divine an Union, that the very Angels, who so much desire to look into the great Mystery of our Redemption, who learn thy manifold Wisdom from thy Church

Church, and frequent the Places of thy publick Worſhip, do crowd about our Altar, and with awful Admiration contemplate the Holy Sacrament, 1 *Pet.* i. 12. *Eph.* iii. 10. 1 *Cor.* x.

What Thanks then, gracious Lord, can I return to thee for thoſe Wonders of Love thou haſt ſhewed to me, wretched Sinner; which the very Angels, who never ſinned, ſo much admire?

O deareſt Lord, raiſe thou my Devotion to the higheſt Pitch it can poſſibly reach, to praiſe thee; inlarge my Soul to its utmoſt Extent, to love thee.

How can I ever more offend ſuch Riches of Mercy as are in thee, O crucified Saviour! And yet, whilſt I carry this Body of Sin about me, I fear I ſhall: But, Lord, I do from my Heart renounce and abhor all Things that diſpleaſe thee; I reſolve, to the utmoſt of my Power, to reſiſt all Temptations, and to become as totally thine, as my frail Nature will permit me.

O gracious Lord, who haſt ſo infinitely loved us, and given us everlaſting

laſting Conſolation, and good Hope through Grace, comfort my Heart, and for ever eſtabliſh it in every good Word and Work.

Bleſſing, and Honour, and Glory, and Power, be unto him that ſiteth on the Throne, and unto the Lamb, for ever.

Rejoice in the Lord Jeſus, O my Soul; for of him cometh my Salvation.

I will love thee, O Lord, my King, and I will praiſe thy Name for ever and ever.

Glory be to thee, O Lord God, for giving me this bleſſed Opportunity of coming to thy Altar. O grant I may never more pollute my Soul, which thou haſt now made thy Temple to reſide in, who art the God of Purity.

Praiſe the Lord, O my Soul; while I live, will I praiſe the Lord: As long as I have any Being, I will ſing Praiſes unto thee, O bleſſed Saviour, my King and my God.

O gracious Lord, pardon all my Failings, accept all my Prayers and Praiſes, and ſupply all my Wants, which

which I ſum up in thy own bleſſed Words: *Our Father*, &c.

Remember, good *Philotheus*, that when you have receiv'd the Holy Sacrament, your greateſt Work is then but beginning, which is, to obſerve all the Promiſes you have made to God of future Obedience; and therefore 'tis good for you to read over now and then, and to renew your Reſolutions, and to examine yourſelf how you have kept them, that you may preſerve in your Soul a ſerious Senſe of your Duty, and a conſcientious Care to perform it.

Form of general Thankſgiving.

WOrthy art thou, O Lord of Heaven and Earth, to receive Glory, and Honour, and Power; for thou haſt created all Things, and for thy Pleaſure they are, and were created, *Rev.* iv. 11.

Thou haſt made Heaven, the Heaven of Heavens, with all their Hoſt, the Earth, and all Things that are therein: Thou preſerveſt them all, and

and the Host of Heaven praiseth thee, *Nehem.* ix. 6.

Glory be to thee, O Lord God Almighty, for creating Man after thine own Image, and making so great Variety of Creatures to minister to his Use.

Glory be to thee, who givest us Life, and Breath, and all Things; who givest us fruitful Seasons, and fillest our Hearts with Food and Gladness, *Acts* xiv. 17.

Glory be to thee, O Lord God, for all thy many Blessings and Deliverances; for all thy Forbearance and Long-suffering to this sinful Nation: Glory be to thee, O Lord, who hast made me also share in those publick Mercies, and for that Light of the Gospel thou vouchsafest us, of which the greatest Part of the World is totally ignorant.

Glory be to thee, O Heavenly Father, for my Being and Preservation, Strength and Health, Understanding and Memory, Friends and Benefactors, and for all my Abilities of Mind and Body.

Glory

Glory be to thee, O Heavenly Father, for my competent Livelihood, for my Education in this College, for all my known or unknown Deliverances, and for the Guard thy holy Angels keep over me.

But, above all, Glory be to thee, for giving thy only Son to die for my Sins, and for all the ſpiritual Bleſſings he has purchas'd for me; for my Baptiſm, and all the Opportunities thou giveſt me for ſerving thee, or of receiving the Holy Euchariſt; for whatever Sin I have eſcaped, for whatever Good I have done, or thought; for all my Helps of Grace, and Hopes of Heaven, Glory be to thee.

Praiſe the Lord, O my Soul, and all that is within me, praiſe his Holy Name.

Glory be to thee, O Lord Jeſus, for thy inexpreſſible Love to loſt Man: Glory be to thee, O Lord, for condeſcending to take our frail Nature on thee: Glory be to thee, for all thy heavenly Doctrine to inſtruct us, thy great Miracles to convince us, and thy unblameable Example to guide us.

Glory

Glory be to thee, O bleſſed Jeſus, for thy Agony and bloody Sweat, for all the Torments and Anguiſh of thy bitter Paſſion.

Glory be to thee, O bleſſed Jeſus, for thy glorious Reſurrection, and Aſcenſion into Heaven, and Interceſſion for us at the Right-hand of thy Father.

O gracious Lord, thou that haſt done ſo much for me, how can I ever ſufficiently praiſe and love thee?

Praiſe the Lord Jeſus, O my Soul, and all that is within me, praiſe his holy Name.

Glory be to thee, O bleſſed Spirit, Glory be to thee, for all the miraculous Gifts and Graces thou didſt beſtow on the Apoſtles, to fit them to convert the World, and for inſpiring the ſacred Penmen of Holy Scripture.

Glory be to thee, for inſtilling holy Thoughts into my Soul, for all the Ghoſtly Strength, and Support, and Comfort, and Illumination, we receive from thee; for all thy preventing, and reſtraining, and ſanctifying Grace, Glory be to thee.

Bleſſed

Bleſſed Spirit, let me never more by my Sins grieve thee, who art the Author of Life and Joy to me.

Praiſe the Lord, O my Soul, and all that is within me, praiſe his holy Name.

Here, *Philotheus*, if you recite this Thankſgiving on any Feſtival or Saint's Day, you may add,

Particularly, O Lord, I am bound to praiſe thee for the great Bleſſing we this Day commemorate (*Here mention it*; *for Inſtance, the Nativity of our Bleſſed Saviour, or the like*).

Or, for the Saint, whoſe Memory we this Day celebrate (*Here you may name him, and add*);

Praiſe the Lord therefore, O my Soul, and all that is within me.

Bleſſing, and Honour, and Thankſgiving, and Praiſes more than I can utter, more than I can conceive, be unto thee, O moſt adorable Trinity, Father, Son, and Holy Ghoſt, by all Angels, all Men, all Creatures, for ever and ever. *Amen, Amen.*

A Form of general Intercession.

HOly, Holy, Holy, Lord God Almighty, I, miserable Sinner, humbly acknowledge that I am altogether unworthy to pray for myself; but since thou hast commanded us to make Prayers and Intercessions for all Men, in Obedience to thy Command, and in Confidence of thy unlimited Goodness, I commend to thy Mercy and divine Providence the Wants and Necessities of all Mankind.

Lord, let it be thy good Pleasure to restore to thy Church Catholick primitive Peace and Purity, and to preserve it against the Gates of Hell.

Particularly, O Lord God, I implore thy Mercy for this sinful Nation; for the Iniquity of the Land is exceeding great.

Alas! alas! we are unthankful for thy Blessings, incorrigible under thy Judgments, and unprofitable under all the Means of Grace; and what can we expect from thee, but to drink deep of the Cup of thy Wrath?

And, Wretch that I am! my Sins have increased the Heap of the publick

lick Impieties, and made their Cry the louder to Heaven for Vengeance.

But, O Lord God, in the midſt of Judgment remember Mercy: Turn thou us, Lord, and ſo ſhall we be turned: O be favourable to thy People, and give us all Grace to turn to thee, in Faſting, Weeping, and Mourning, to put a Period to our Provocations, and do thou put a Period to our Puniſhments.

O Lord God, out of the Multitude of thy Mercies, give us Grace to fear thee, and to keep thy Commandments always, that it may be well with us, and thou mayſt rejoice over us, to do us Good. *Amen, Amen.*

O let it be thy good Pleaſure to bleſs us all, from the higheſt to the loweſt, in our ſeveral Stations:

To defend the Church of *England* from all the Aſſaults of Schiſm, or Hereſy, or Sacrilege; and to bleſs all Biſhops, Prieſts, and Deacons, with Apoſtolical Graces, exemplary Lives, and ſound Doctrine.

O let it be thy good Pleaſure to ſave and defend our Sovereign Lord the King from all his Enemies; grant him

him a long and happy Reign over us; and endue him with all those Gifts and Graces, which may make him a Terror to evil Works, and a great Promoter of thy Glory.

Bless him and all his Royal Relations with a great Measure of all temporal good Things, and with eternal Glory in the World to come.

Lord, let it be thy good Pleasure to grant to the Privy-Council, Wisdom from above; to all Magistrates, Integrity and Zeal for Religion; to the Gentry and Commonalty, pious and just, peaceable and loyal Hearts; to our Armies and Navy, Protection and Victory; to the whole Nation, healthful, and fruitful, and peaceful Times.

Lord, let it be thy good Pleasure to grant to all *Jews*, *Turks*, Infidels, Atheists, and Hereticks, Conversion; to all Malefactors, and wicked Men, timely Repentance; to all holy Persons, Increase of Grace and Perseverance; to all that I have tempted any way to Sin, or with whom I have been a Companion in Evil, Contrition and Pardon.

Lord,

Lord, let it be thy good Pleaſure to bleſs all thoſe I have any way wronged, and to forgive thoſe that have wronged me; to comfort the Diſconſolate; to give Health to the Sick, Eaſe to thoſe that are in Pain, Patience to the Afflicted, Food to the Hungary, Cloaths to the Naked, Liberty to the Captive, and a ſafe Delivery to Women with Child.

Lord, be thou a Guide to the Traveller, Safety to thoſe that are at Sea, a Refuge to the Oppreſſed; be thou a Father to the Fatherleſs, take Care of the Widows, pity and relieve all poor Priſoners for Debt, and have Mercy on all Idiots and mad Perſons.

Lord, let it be thy good Pleaſure to bleſs my Parents, my Brothers and Siſters, and all my Relations; all my Friends, all my Governors in this College, all my Fellow-ſcholars, all who have commended themſelves to my Prayers, particularly (*Here you may name them, if you ſee Occaſion*). Lord, thou beſt knoweſt all our Conditions, all our Deſires, all our Wants: O do thou therefore ſuit thy Grace and

and Bleſſings to our ſeveral Neceſſities of Body and Soul.

Hear, O merciful Father, my Supplications, and that for the Sake of thy Son Jeſus, who died for us all; in whoſe holy Words I ſum up all my own, and the Wants of all I pray for. *Our Father*, &c.

If you are a Child of the College, good *Philotheus*, I adviſe you now-and-then to ſay that uſual Collect, wherein you give Thanks for the Founder, and pray for the College; both which you have great Reaſon to do in private, as well as in publick, when you conſider, that God has made the Founder an Inſtrument of doing you much Good, in advantaging your Education; and the Bleſſings you pray for on the College, you have yourſelf a Part in.

A Thankſgiving for the Founder.

I Give thee humble and hearty Thanks, O moſt merciful Father, for our Founder, *William* of *Wickham*, and all other our Benefactors, by whoſe Benefits we are in this College brought

brought up to Godlineſs and good Learning; and I beſeech thee to give us Grace ſo to uſe theſe thy Bleſſings to the Glory of thy Name, that we may become profitable Members in the Church and Commonwealth, and may be at laſt Partakers of the immortal Glory of the Reſurrection, through Jeſus Chriſt our Lord. *Amen, Amen.*

Directions to uſe the foregoing Prayers.

HAVE a great Care, good *Philotheus*, that you make not any of the Rules here given you a Pretence to neglect the Orders and Duties of the Place you live in, or of the School; for that were Idleneſs rather than Devotion.

When you fix on a Day to examine your Soul, or to confeſs your Sins in, believe me, *Philotheus*, nothing will more enforce your Prayers and Repentance, than if they are accompany'd with Faſting and Alms, as you may ſee in the Example of *Cornelius*, whoſe

whoſe Prayers, and Faſting, and Alms, all join'd together, were ſo acceptable to God, as made him ſend, firſt, an Angel from Heaven, and after the Angel, an Apoſtle, and after the Apoſtle, the Holy Ghoſt, to confirm and enlighten him, *Acts* x.

But take Notice, *Philotheus*, that all the Faſting I adviſe you to, is only to ſome Faſting-day, or ſome one *Friday*, or *Saturday*, when your Commons are leſs than on other Days, to content yourſelf with your bare Allowance, and withal to lay aſide ſome ſmall Matter, according to your Stock, for the Poor.

But beware you do not do your Duty only to be ſeen or approved of by others; for this were Hypocriſy: And take Heed your Performance do not puff you up with a vain Conceit of your Holineſs, and that you are better than your Fellows; for this were abominable Pride: And, alas! when you have done the beſt you can, you fall infinitely ſhort of your Duty, and 'tis God's mere Mercy, not any the leaſt Worth in you, makes your Service any Way acceptable to him.

When you have once thoroughly examined yourſelf, good *Philotheus*, and made a particular Confeſſion of the Sins of your whole Life, and begged Pardon, there is not the ſame abſolute Neceſſity of ſuch laborious Examination, at your next Communicating, eſpecially if you examine yourſelf carefully every Night, and daily repent of the Evil of the Day paſt, and are not conſcious to yourſelf of any great and notorious Sins ſince your laſt Confeſſion; for if you are not, the Examination and Confeſſion only of what paſt ſince your laſt Communicating, together with a general Confeſſion of your former Sins, and a ſolemn Renewing of your former Acts of Repentance, may ſerve the Turn.

But if your Conſcience accuſes you of any culpable Neglect in your laſt Examination, or of any great Relapſes, or of any wilful Violations of your laſt Vows and Reſolutions, in thoſe and the like Caſes, it is the ſureſt Way to begin all your Repentance again.

Remember,

Remember, *Philotheus*, that tho' 'tis God that works in you to will and to do of his good Pleasure, yet God also commands you to work out your own Salvation yourself; and therefore you are to labour for those Blessings, and to practice those Graces, you pray for: So that you are to read your Duty in your Prayers.

If you find any particular Sin you are guilty of, or any particular Grace which you want, or any particular Blessing which you are to give Thanks for, which is not here mentioned, 'tis easy for you to add it to your Prayers, as Occasion requires. In like manner, if you meet with any Passage in any Prayer, which does not either so directly, or so fully, express the Sense of your Soul, as you could wish, leave it out.

If Opportunity, Leisure, and Devotion, all together, do at any Time, when you go Home, or at Times of Liberty, incline you to make some present Addition to your daily Prayers; or like *Daniel* and Holy *David*, not only at Morning and at Evening, *Dan.* vi. 10. *Psal.* lv. 17.

but at Noon-day, to pray to God, thou mayſt then uſe the Prayer for *Particular Graces*, *Page* 81. or thoſe *Acts of Reſolution and Oblation*, *Pages* 73, 74, or on Sundays and Holidays, the *Form of General Thankſgiving*; or on Faſting-days, the *Form of General Interceſſion*; as may beſt ſuit with the Seaſon, and with your own Affections.

Directions concerning Infirmities.

IF, after all the Care and Pains you can take, and your Petitions alſo for God's Grace, you find, in the Performance of thy Duty in your daily Prayers, Examinations, receiving the Holy Euchariſt, or the like, great Coldneſs and Wandrings, and Incompoſedneſs and Wearineſs of Spirit, and that your Heart is little affected with it, and that you fall very much ſhort of the Rules here laid down, and therefore are ready to conclude, that all you have done is in vain, and diſpleaſing to God; be not diſ-

diſheartened at this, *Philotheus*, 'tis a good Sign to be ſo much grieved for your Failings in your Duty; 'tis an Argument of a filial Tenderneſs, and Deſire to ſerve God better; that your Spirit is willing, though your Fleſh is weak; and if you ſtill continue your Endeavours and Prayers, patiently relying on God's infinite Goodneſs, and on his gracious Promiſe of hearing you, he will aſſuredly hear you in his good Time.

Know, good *Philotheus*, that this is the Caſe of Thouſands as well as of yourſelf: The very beſt of Chriſtians ſign under the Perverſeneſs and Impotence of their corrupt Nature; and even the juſt Man falls ſeven Times a Day, through Sins of Ignorance, or Infirmity, or ſudden Surreption, or Inadvertency, or the like; though it is true, he riſeth again by an habitual Repentance; and therefore be not diſcouraged, but daily beg Pardon for your daily Failings.

To eaſe you in ſuch Indiſpoſitions, or when you are alſo ſtreighten'd in Time, or diverted by any unavoidable Avocations, I adviſe you to

ſhorten your Prayers, and, for the longer Morning and Evening Prayer, ſay the ſhorter: And as for the other Parts of Devotion, throughout this whole *Manual*, they are cut into ſo many Breaks and Diviſions on purpoſe, that you may lengthen or ſhorten your Prayers, as may beſt comply with your Occaſions and Infirmities; only let me warn you ſeriouſly, that under Colour of indulging your Infirmities, you do not indulge your Sloth.

Be not then afflicted, good *Philotheus*, if you cannot come up exactly to the Rules here given you: Believe me, it was never imagin'd you would; it was only hoped, that you would endeavour it: And know, that it is a great Error of many devout Souls to think all they do ſignifies nothing, becauſe they fall ſhort of the Rules laid down in their Books of Devotion; little conſidering that 'tis Sincerity God requires of us, and not Perfection; for if there be a willing Mind in us, it is accepted according to that which a Man hath, and not according to that a Man hath not,

2 *Cor.*

2 *Cor.* viii. 12. So that your Infirmities ought to humble, but not diſcourage you.

For Inſtance, Suppoſe you ſhould not be able, after all your Endeavours and Prayers, to ſhed any, or but few Tears for your Sins, be not too much caſt down at it; for to be troubled for want of Tears, is one Sign of godly Sorrow; and 'tis certain, though Tears are a very deſirable, yet they are not always Signs of true Repentance; for Hypocrites may ſhed them, and there may be true godly Sorrow without them; and perhaps God will at laſt give them to you, when his Wiſdom ſees your Heart in a fit Temper for them.

Whenſoever then you are troubled with an afflicted Senſe of your Infirmities, and for your many Failings, I adviſe you to ſay this Prayer following, and to reſt ſatisfied, that he that died for you, will both hear, and accept, and ſuccour you.

A Prayer againſt Failings.

O Thou compaſſionate Saviour of ſinful Men, look down from

Heaven, and have Mercy upon me, wretched Sinner: O ſave me, O help me; for without thee I can do nothing as I ought.

Miſerable Man that I am! my very Prayers and Repentance are accompanied with ſo many Failings, that I am ſometimes afraid, that thou, Lord, wilt not hear ſuch Prayers, nor regard ſuch Repentance.

But, O bleſſed Saviour, my Lord, and my God, 'tis thy Promiſe, not to diſcourage the leaſt Meaſure of Grace. Thou wilt not quench the ſmoaking Flax, or break the bruiſed Reed, *Matt.* xii. 20.

'Tis thy Practice, Lord, to comply with the Weakneſs of thy Servants: Thou art the good Shepherd, who carrieſt the tender Lambs in thy very Boſom, and gently leadeſt thoſe that be with young, *Iſa.* xl. 11.

Nay, Lord, 'tis the very Nature ſo to do; for thou thyſelf haſt felt human Infirmities, and canſt not but commiſerate thoſe that ſigh under them, *Heb.* ii. 15. iv. 17, 18.

Why art thou then ſo heavy, O my Soul, and why art thou ſo diſquieted

quieted within me! O put thy Trust in thy Saviour, who is the Help of my Countenance, and my God, *Psal.* xliii. 5.

O gracious Lord, do thou pity me, and accept my weak and imperfect Performances, and supply, by thy boundless Mercy, all the Defects in my Duty; and if it be thy Pleasure I should serve thee better, O Lord God, increase thy Succours of Grace, and I shall then increase my Obedience.

O thou Lover of Souls, for the Sake of that infinite Compassion of thine, which moved thee to die for me, hear me, and help me. *Amen*, Lord Jesus, *Amen*, *Amen*.

Directions in Time of Sickness.

FAR be it from you, good *Philotheus*, to counterfeit yourself sick at any Time, to avoid the School, or the like, lest God send you Sickness indeed, to punish your Idleness and Dissimulation.

But if it pleaſe God to viſit you with a real Diſeaſe, let it be your firſt Care to make your Peace with Heaven; for God, by taking you off from your uſual Studies, does give you a Call to Repentance; and the Examination of yourſelf in the Beginning of your Sickneſs is as ſeaſonable and neceſſary as before your Communicating: Beſides, if your Sickneſs proves dangerous, you will then, I doubt not, deſire to communicate; ſo that to fit you both for the Holy Sacrament, and for Heaven, Examination and Repentance ought to be firſt in your Thoughts.

Beware, *Philotheus*, of deferring this Duty, becauſe you are young, and think you may have Time enough to repent hereafter; for you ſee, that Perſons younger than yourſelf die, and you are not ſure to outlive this Diſtemper; and if you ſhould put it off, till your Sickneſs grows more on you, it may perhaps take away your Senſes; or if it does not, be ſure it will much more indiſpoſe you to Prayer and Recollection.

In the Beginning then of your Sickness begin your Repentance; and say over this following Prayer, and not only say, but practise it:

Prayer in the Beginning of Sickness.

O Heavenly Father, who in thy Wisdom knowest what is best for me, Glory be to thee.

Lord, if it seem good in thy Sight, divert this Distemper from me, which I now feel seizing on me, that I may employ my Health to thy Glory, and praise thy Name.

But if thou art pleased it should grow on me, I willingly submit to thy afflicting Hand; for thou art wont to chastise those whom thou dost love; and I am sure, thou will lay no more on me, than thou wilt enable me to bear, 1 *Cor.* x. 13.

I know, O my God, thou sendest this Sickness on me for my Good, even to humble and reform me; O grant it may work that saving Effect in me.

Lord, create in me a true penitent Sorrow for all my Sins past, a stedfast Faith in thee, and sincere Resolutions

ſolutions of Amendment for the Time to come.

Deliver me from all Frowardneſs and Impatience, and give me an intire Reſignation to thy Divine Will: O ſuffer not the Diſeaſe to take away my Senſes, and do thou continually ſupply my Thoughts with holy Ejaculations. Lord, bleſs all Means that are uſed for my Recovery, and reſtore me to my Health in thy good Time; but if otherwiſe thou haſt appointed for me, thy bleſſed Will be done. O wean my Affections from all Things below, and fill me with ardent Deſires after Heaven: Lord, fit me for thyſelf, and then call me to thoſe Joys unſpeakable and full of Glory, when thou pleaſeſt, and that for the Sake of thy only Son Jeſus, my Saviour, in whoſe holy Words I ſum up all my Wants: *Our Father, which*, &c.

Ejaculations in Time of Sickneſs.

FAther, if it be poſſible, remove this Cup from me; nevertheleſs not my Will, but thine be done, *Matt.* xxvi. 39.

Trouble

Trouble and Heavineſs have taken hold on me; but my ſure Truſt is in thee, O Lord.

Forſake me not, O my God, when my Strength faileth me; haſte thee to help me, O Lord God of my Salvation, *Pſal.* xxxviii. 21, 22.

Lord teach me ſo to number my Days, that I may apply my Heart to Wiſdom, *Pſal.* xc. 12.

Deal thou with me, O Lord, according to thy Name; for ſweet is thy Mercy.

Lord, what is my Hope? Truly my Hope is even in thee.

O my Soul, tarry thou the Lord's Leiſure: Be ſtrong, and he ſhall comfort thy Heart, and put thou thy Truſt in the Lord.

Into thy Hands I recommend my Spirit; for thou haſt redeemed me, O Lord, thou God of Truth!

In my Father's Houſe are many Manſions; and thou, Lord Jeſus, art gone before to prepare the Place for us, that where thou art, we may be alſo, *John* xiv. 2.

Lord, be merciful to me a miſerable Sinner.

O Lord God, we muſt all at the laſt Day appear before thy Judgment Seat: O cleanſe me from my Sins, that I may be found blameleſs at the Coming of the Lord Jeſus.

As the Day goeth away, and the Shadows of the Evening are ſtretched out, ſo paſſeth away my Life, even like a Vapour, that appeareth for a little Time, and vaniſheth away, *James* iv. 14.

Eye hath not ſeen, nor Ear heard, nor the Heart of Man conceived, the good Things which God hath laid up for thoſe that love him. Lord, do thou therefore inflame my Soul with thy Love, 1 *Cor.* ii. 9.

I know, Lord, that thy Judgments are right, and thou of very Faithfulneſs hath cauſed me to be troubled, *Pſalm* cxix. 75.

O Heavenly Father, my Hope is wholly in thy Mercy, and in the Merits and Sufferings of my Saviour: O, for his Sake, forgive and ſave.

To theſe, and the like Ejaculations, *Philotheus*, which thou mayſt gather thyſelf, thou mayſt now-and-then, either

either read a *Psalm* yourself, or have one read to you, as particularly *Psalm* xxiii, or xxv, or xxvii, or li, or any other that does best suit with thy Condition.

I need give you no further Directions for the Time of Sickness, because I presume, *Philotheus*, that when you feel your Sickness prevailing on you, you will then send for a spiritual Guide, who will give you more particular Advice, and minister to all the Necessities of your Soul; and therefore I shall only add this Form of Thanksgiving:

A Thanksgiving after Recovery.

GLory be to thee, O Heavenly Father, for the Sickness thou hast in Mercy sent me.

Lord, the Stripes thou didst lay on me, were the Stripes of Love! Glory be to thee!

Before I was troubled, I went wrong; but now I will keep thy Word, *Psalm* cxix. 67.

It is good for me, that I have been in Trouble, that I might learn thy Statutes.

Glory

Glory be to thee, O Lord, Glory be to thee, for delivering me from the Terrors of Death, and reſtoring me to my Health again; Glory be to thee.

I called upon the Lord in my Trouble, and the Lord heard me at large, *Pſal.* cxviii. 5.

I ſhall not die, but live, and declare the Works of the Lord.

Praiſe the Lord therefore, O my Soul: As long as I have my Life, which at firſt God gave me, and which he has now reſtored to me, I will ſing Praiſe unto my God.

O Lord God, who haſt in thy tender Mercy prolonged my Days in this World, give me Grace to ſpend that Life thou haſt now lengthened, in thy Service: O give me Grace to perform all my Reſolutions of new Obedience, and ſo to live in the filial Fear of thee, all the Remainder of my Time, that I may at laſt die at Peace with myſelf, at Peace with the whole World, and at Peace with thee; and that for the Sake of thy well-beloved Son, and my Saviour, in whoſe holy Words I ſum up all my Wants: *Our Father*, &c.

To

To this you may, if you think fit, *Psalm* ciii.

To conclude, my good *Philotheus*, if you have reaped any Good from these Prayers and Instructions, be sure to give God hearty Thanks for it, and let this encourage you to make the more frequent Use of them; and God of his infinite Mercy bless them every Day more and more to your Growth in Grace, and to his own Glory. *Amen.*

THREE

HYMNS,

By the AUTHOR of the

MANUAL of PRAYERS

For the Use of the

SCHOLARS of *Winchester-College.*

A Morning HYMN.

AWake, my Soul, and with the Sun
Thy daily Stage of Duty run;
Shake off dull Sloth, and joyful rise,
To pay thy Morning Sacrifice.

Thy precious Time, mis-spent, redeem;
Each present Day, thy last esteem;
Improve thy Talent with due Care,
For the great Day thyself prepare.

In

In Converſation be ſincere,
Keep Conſcience, as the Noon-tide, clear;
Think how all-ſeeing God thy Ways,
And all thy ſecret Thoughts, ſurveys.

By Influence of the Light divine,
Let thy own Light to others ſhine;
Reflect all Heav'n's propitious Rays,
In ardent Love, and chearful Praiſe.

Wake, and lift up thyſelf, my Heart,
And with the Angels bear thy Part;
Who all Night Long unweary'd ſing,
High Praiſe to the eternal King.

Awake, awake, ye heav'nly Choir:
May your Devotion me inſpire,
That I, like you, my Age may ſpend,
Like you, may on my God attend!

May I, like you, in God delight,
Have all Day long, my God in Sight;
Perform, like you, my Maker's Will;
O may I never more do Ill!

Had I your Wings, to Heav'n I'd fly;
But God ſhall that Defect ſupply,
And my Soul, wing'd with warm Deſire,
Shall all Day long to Heav'n aſpire.

All Praiſe to thee, who ſafe haſt kept,
And haſt refreſh'd me, whilſt I ſlept;
Grant, Lord, when I from Death ſhall wake,
I may of endleſs Light partake.

I would

I would not wake, nor rise again:
E'vn Heav'n itself I would disdain,
Wert not thou there to be enjoy'd,
And I in Hymns to be employ'd.

Heav'n is, dear Lord, where e'er thou art:
O never then from me depart;
For to my Soul 'tis Hell to be
But for one Moment void of thee.

Lord, I my Vows to thee renew,
Disperse my Sins, as Morning Dew;
Guard my first Springs of Thought and Will,
And with thyself my Spirit fill.

Direct, controul, suggest, this Day,
All I design, or do, or say,
That all my Pow'rs, with all their Might,
In thy sole Glory may unite.

Praise God, from whom all Blessings flow,
Praise him, all Creatures here below;
Praise him above, ye heav'nly Host,
Praise Father, Son, and Holy Ghost.

An Evening HYMN.

ALL Praise to thee, my God this Night,
For all the Blessings of the Light:
Keep me, O keep me, King of Kings,
Beneath thy own Almighty Wings.

Forgive

Forgive me, Lord, for thy dear Son,
The Ill that I this Day have done;
That with the World, myſelf, and thee,
I, e're I ſleep, at Peace may be.

Teach me to live, that I may dread
The Grave as little as my Bed;
To die, that this vile Body may
Riſe glorious at the awful Day.

O may my Soul on thee repoſe,
And may ſweet Sleep mine Eye-lids cloſe;
Sleep, that may me more vig'rous make,
To ſerve my God, when I awake.

When in the Night I ſleepleſs lie,
My Soul with heav'nly Thoughts ſupply,
Let no ill Dreams diſturb my Reſt,
No Powers of Darkneſs me moleſt.

Dull Sleep! of Senſe me to deprive!
I am but half my Time alive;
Thy faithful Lovers, Lord, are griev'd,
To lie ſo long of thee bereav'd.

But tho' Sleep o'er my Frailty reigns,
Let it not hold me long in Chains;
And now-and-then let looſe my Heart,
Till it an Hallelujah dart.

The faſter Sleep the Senſes binds,
The more unfetter'd are our Minds;
O may my Soul, from Matter free,
Thy Lovelineſs unclouded ſee!

O when ſhall I, in endleſs Day,
For ever chaſe dark Sleep away,
And Hymns, with the ſupernal Choir,
Inceſſant ſing, and never tire?

O may my Guardian, while I ſleep,
Cloſe to my Bed his Vigils keep;
His Love Angelical inſtil,
Stop all the Avenues of Ill!

May he celeſtial Joy rehearſe,
And Thought to Thought with me converſe;
Or, in my ſtead, all the Night long,
Sing to my God a grateful Song!

Praiſe God, from whom all Bleſſings flow,
Praiſe him, all Creatures here below;
Praiſe him above, ye heav'nly Hoſt,
Praiſe Father, Son, and Holy Ghoſt.

A Midnight HYMN.

MY GOD, now I from Sleep awake,
The ſole Poſſeſſion of me take;
From Midnight Terrors me ſecure,
And guard my Heart from Thoughts impure.

Bleſs'd Angels, while we ſilent lie,
You Hallelujahs ſing on high;
You joyful Hymn the Ever-bleſt,
Before the Throne, and never reſt.

I with

I with your Choir Celeſtial join,
In off'ring up a Hymn divine;
With you in Heav'n I hope to dwell,
And bid the Night and World farewel.

My Soul, when I ſhake off this Duſt,
Lord, in thy Arms I will entruſt;
O make me thy peculiar Care,
Some Manſion for my Soul prepare.

Give me a Place at thy Saints Feet,
Or ſome fall'n Angel's vacant Seat;
I'll ſtrive to ſing as loud as they
Who ſit above in brighter Day.

O may I always ready ſtand,
With my Lamp burning in my Hand!
May I in Sight of Heav'n rejoice,
Whene'er I hear the Bridegroom's Voice!

All Praiſe to thee, in Light array'd,
Who light thy Dwelling-place haſt made:
A boundleſs Ocean of bright Beams
From thy All-glorious God-head ſtreams.

The Sun in its Meridian Height,
Is very Darkneſs in thy Sight:
My Soul O lighten, and inflame,
With Thought and Love of thy Great Name.

Bleſs'd Jeſu, Thou, on Heav'n intent,
Whole Nights haſt in Devotion ſpent,
But I, frail Creature, ſoon am tir'd,
And all my Zeal is ſoon expir'd.

My Soul, how canſt thou weary grow,
Of antedating Bliſs below,
In ſacred Hymns, and heav'nly Love,
Which will eternal be above.

Shine on me, Lord, new Life impart,
Freſh Ardors kindle in my Heart;
One Ray of thy All-quick'ning Light
Diſpels the Sloth and Clouds of Night.

Lord, leſt the Tempter me ſurpriſe,
Watch over thine own Sacrifice;
All looſe, all idle Thought, caſt out,
And make my weary Dreams devout.

Praiſe God, from whom all Bleſſings flow,
Praiſe him, all Creatures here below;
Praiſe him above, ye heav'nly Hoſt,
Praiſe Father, Son, and Holy Ghoſt.

FINIS.