

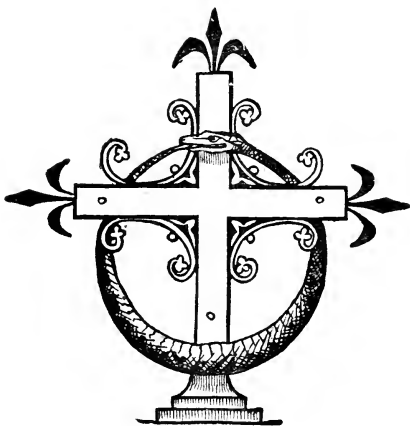




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Ken, Thomas, 1637-1711.
The prose works of the Right
Reverend Thomas Ken, D.D.,

SECTION

BISHOP KEN'S PROSE WORKS.



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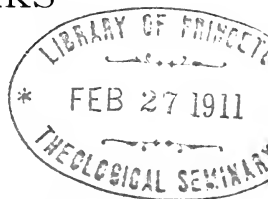
THE PROSE WORKS

OF THE

RIGHT REVEREND

THOMAS KEN, D. D.,

SOMETIME BISHOP OF BATH AND WELLS



*NOW FIRST COLLECTED AND EDITED WITH A
BIOGRAPHICAL NOTICE*

BY THE

REV. W. BENHAM, B. D.,

HON. CANON OF CANTERBURY.



LONDON

GRIFFITH, FARRAN, OKEDEN & WELSH

(SUCCESSORS TO NEWBERY AND HARRIS)

WEST CORNER ST PAUL'S CHURCHYARD

AND SYDNEY, N.S.W.



BIOGRAPHICAL INTRODUCTION.

THE admirable biography of the saintly Bishop Ken by the Dean of Wells, which was published last year, will probably always remain the standard work. Very little additional information is likely to be forthcoming. We therefore have no intention of detailing events at length, but refer the reader who seeks knowledge concerning Ken's life and character, or concerning the times in which he lived, to Dr Plumptre's fascinating volumes, and only set down the simple outlines of his life by way of introduction to the following collection of his prose works, the fullest that has ever yet been published. His "Practice of Divine Love," and "Manual" for the Winchester Scholars, are easily accessible; and his sermons, though less common, are not very difficult to procure, but the first work in the present volume is excessively rare, and the last is seldom met with except in old libraries.

Thomas Ken was born at Berkhamstead in July 1637. His mother died when he was four years old; his father, when he was fourteen. Happily for the boy, he had a half-sister, Anne Ken, twenty-seven years his senior, who, five years before her father's death, had married Izaak Walton, then fifty-three, thus giving the boy a brother-in-law forty-four

years older than himself. Faithfully they fulfilled all their lives a parental part to their young brother. In 1651 he became a scholar at Wykeham's famous school at Winchester, thence in due course went to Oxford, became a fellow of New, and was ordained on his fellowship in 1661.

In 1663 appeared anonymously the pamphlet "Ichabod," which we have placed first amongst his prose writings. There is no hint, as will be seen on examination, which connects it with his name, no clue whatever to guide to the authorship. In 1689 it was reprinted, under the title of "Lachrymæ Ecclesiarum," but not by the author, as is evident from the preface, in which the editor says that he has chanced to meet with it, and finds it so admirable and so likely to be useful, that he has republished it. And two months after Ken's death a new edition appeared under the title of "Expostulatoria," in which for the first time it was stated to be his. Hawkins, Ken's great-nephew and executor, immediately published advertisements in the London papers denying Ken's authorship, but Dean Plumptre adduces arguments proving it to be almost certain that Hawkins was mistaken. Ken was a young man when he wrote it, of fervid piety, and eager for the spread of religion among the people; he had rejoiced in the Restoration of the Monarchy and the Church, and had been proportionately disappointed when the manifest worldliness of the clergy had well-nigh dashed his ideal to pieces. Hence this remarkable, even startling, pamphlet. In 1663 he was appointed, by Lord Maynard, Rector of Little Easton, Essex, and his friendship with Lady Margaret Maynard was one of the privileges and blessings of his life. He resigned in two years and returned to Winchester; the Dean thinks that he did so in simple conscientiousness, from the conviction

that the pleasantness and ease of the pretty country living and his surroundings there, were not such as a young man should rest in, but that he should go forth to harder and more busy life. Dr George Morley, who was now Bishop of Winchester, had been greatly befriended by Walton in the dark days of the Commonwealth, and had now brought his kind friend and his son, Ken's nephew, to his palace in the city, and there the old angler made his home until his death in 1683. The bishop was no doubt glad to have the devout young clergyman as his chaplain, and as Ken had already resolved not to marry, his fellowship afforded him the means of livelihood. He was elected fellow of Winchester College in 1666, and for a short time held the living of Brighthelm, in the Isle of Wight. His fame as a preacher had by this time risen to a supreme height; we know from Pepys, that when he was announced to preach in London, the church was crowded. But apparently he preached extempore, for all the sermons which have survived are those in the present volume.

He soon retired from Brighthelm, and after a while accepted the charge, without emolument, of a poor parish in Winchester, and now he wrote his "Manual" for the Winchester scholars, and probably his Morning and Evening Hymns. The first edition of the "Manual," however, was published in 1674, and the hymns do not appear in it before the edition of 1695.

Immediately after publishing his "Manual," Ken went abroad with his nephew, the younger Izaak Walton, and travelled about the Continent for two years, then returned to Winchester. In 1679 he went to the Hague as chaplain to the Princess Mary, the future Queen, returning next year, when he was appointed chaplain to Charles II. The next two years were spent quietly at Winchester, but in 1682 he

phesier of smooth things. Queen Mary was well known to Ken, who loved her faithfully, and recognised the good side of her character. But he must have felt that it was her duty to ask for her father's forgiveness, or at least for reconciliation with him. She had done nothing of the sort. Was she a person to receive extravagant laudation from the Primate of all England? In the bitter grief which this act, as he deemed it, of unfaithfulness, caused, he wrote the letter which forms our last document in this volume.

Having thus delivered his conscience, it is instructive and also helpful to us, to watch him afterwards refraining, as we have already said, from violence of expression against the Government, and bringing on himself from hot-headed Non-jurers the imputation of lukewarmness. He went calmly on his way, as they went ill-judgingly on theirs, and he has left hereby the record of a life of self-sacrifice, and also of forbearance and abstinence from retaliatory spirit. Much of his time in his last years was spent in writing poetry. The greater portion of it has never been reprinted. Should the reading public shew that they find the present volume acceptable, we may hereafter be encouraged to publish a companion volume, containing his epic, "Edmund," and his poems on the Christian Year. He died March 19th, 1709, and was buried at sunrise of the 21st beneath the chancel window in the churchyard of Frome Selwood, the nearest parish of his diocese to Longleat.

W. B.



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ICHABOD;

OR,

FIVE GROANS OF THE CHURCH;

PRUDENTLY FORESEEING AND PASSIONATELY
BEWAILING HER SECOND FALL :

THREATENED BY THESE FIVE DANGEROUS THOUGH UNDIS-
CERNED MISCARRIAGES THAT CAUSED HER, FIRST—

1. UNDUE ORDINATION.
2. LOOSE PROFANENESS.
3. UNCONSCIONABLE SIMONY.
4. CARELESS NON-RESIDENCE.
5. ENCROACHING PLURALITIES.

Humblly presented to her supreme Head and Governor,

THE KING'S MOST EXCELLENT MAJESTY, AND HIS
GREAT COUNCIL, THE PARLIAMENT OF
ENGLAND.



Ichabod;

Or, The Five Groans of the Church.

—:—

CHAPTER I.

ALL you that pass by me, stand and see *if there be any sorrow like unto my sorrow*; if it hath been done to any Reformed or Protestant Church under heaven, as it is done unto me! O, now my wounds were ready to be closed, my ruins to be repaired, my desolations and wastes to be finished; when the barbarous was checked, the licentious was restrained, the usurpers were removed, the professed enemies of different interests and religion which persecuted me, were subdued, and I ready to settle upon the eternal foundations of sound doctrine, of primitive government, of an holy and pure worship, of a decent and comely order, to the amazement of the world, to the honour of religion, to the glory of God, to the peace of the whole earth, and for good will among men. Behold! my children are discontent, my government is complained of, my ordinances are neglected, my ministers are despised, my peace is disturbed, and my safety endangered. Hear, O heavens, and give ear, O earth! What could I have done that I have not done? Have I not taught the truth of God sincerely, giving milk to babes, and stronger meat to them that were able to bear it, and the oracles of God to all in a language they best understood? Have I concealed any part of God's sacred counsel from you? Have I not set forth with all plainness and freedom the blessed fulness and excellences of my Lord Jesus Christ, in such a manner and measure as I received from the Word and Spirit? Have I not administered all the ordinances of God

The Churches' sense of her reproach and suffering.

faithfully? have I not enjoined and taught all virtue and all grace, carefully recommending to my children "whatsoever things are good, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report;" every holy duty, every necessary rule; and every imitable example; with all the advantages of sound knowledge, powerful preaching, which at once was able to inform the weak, to reclaim the most erroneous, to reform the most debauched, to satisfy the most curious, and to silence the most refractory? Have I not prepared with much study and industry, with many prayers and tears, with long education, and diligent care, reverend bishops, orderly presbyters, able ministers, workmen that need not be ashamed, duly ordained, and called after an uninterrupted and catholic succession through all ages, agreeable to that original institution which was from Jesus Christ, the great High Priest, the true Prophet, the sovereign King of the Church, the chief preacher of righteousness, and

Her care. bishop of our souls? Have I not, I say, taken an holy care of a succession of ministers about holy things, who might divide the word aright by solid preaching, might wait upon God solemnly by a devout and discreet praying, might convince gainsayers by acute disputing, might instruct the world by exact writing, might maintain peace and order by wise governing, might reform the world by holy living? Hath it not been my care and endeavour to keep up the soundness, power, and life of Christian religion? Have not I laboured that my good people might everywhere have what is necessary and wholesome for their souls' good, in devout prayers, in holy sacraments, in powerful sermons; whereby I desired (God knoweth) to preserve wholesome and saving truth, to promote true holiness, to set up an holy decency, to maintain the wholesome form and power of godliness, in truth, peace, order, and unity? Have not I held forth an holy light, rule, and life, in the plain parts of Scripture everywhere read; in the articles everywhere acknowledged, in the creeds and catechism every year explained, in the liturgy constantly used, whereby poor souls had a plain, easy, and sure way to heaven, through an unfeigned faith, sincere repentance, a catholic charity, a devout humility, a good conscience, and an holy obedience to God and man, according to the will of God, unto all well pleasing? Do not I take care to instruct the ignorant diligently, to comfort the weak-hearted tenderly, to raise up them that fall compassionately, to visit those that are sick charitably, to relieve those that want mercifully, to bury my dead that sleep in Jesus solemnly, to punish those that do amiss severely, to restore them that have gone astray pitifully, to instruct them that oppose themselves meekly, to frame a way of peace, order, and communion (in which brethren might happily dwell together in unity) prudently, rationally, and discreetly? O, what

failings of mine, then, have occasioned these impatient murmurs which I hear? What faults of mine have raised those bitter reproaches which I bear? What enormities of mine have provoked those imminent dangers which I fear? O, why is it that ye who own my God as Saviour, who have submitted to my doctrine as your rule, who have partaken of my Sacrament as your refreshment and comfort; O, why is it that ye hate and despise me, that ye strip and wound me, that ye tear and mangle me, that ye impoverish and debase me, that ye make me a scorn, an abomination, an hissing and astonishment to all that see me, a derision and a mocking to my enemies round about me?

Alas, all men of weight and worth, for parts and piety, for judgment and ingenuity, for conscience and integrity, for grace, learning, and renown, know my innocency thus far, that as to the foundation of faith and rule of holiness, I have only adhered to God's blessed Word: as for the circumstances and ceremonies of religion, I use in them prudently and charitably that liberty and power which I suppose is allowed here for peace, order, and decency, by that blessed God who is not the author of confusion, but of peace, as in all the Churches of the saints. If we may believe the integrity of those reformers that settled this Church, whose learning, worth, and piety have been confirmed by the testimony of so many wise and religious princes, by the approbation of so many honourable and unanimous Houses of Parliament, by the suffrages of so many learned and reverend convocations, by the applauses of so many other Reformed Churches; if we may believe the preaching, living, and dying of so many hundred excellent bishops and ministers, or the prayers and proficiencies of so many thousand of godly Christians; or if we may believe the wonderful blessings and special graces of a merciful God, attesting the verity, integrity, and sanctity of my Christian constitution for many happy years: or if you will believe all men in England, who have, by oaths and subscriptions, by vows and protestations, resolved to maintain the Protestant religion as it was established in the Church of England; who despair anywhere to find the way of truth and peace, of holiness and happiness, but in the use of those holy means, and in the exercise of those divine graces which accompany salvation, within me professed and enjoyed. I know nothing excellent in any Church for outward policy, inward tranquillity, and eternal felicity; nothing that was pious or peaceable, moral or virtuous, ritual or spiritual, orderly or comely, or any way conducing to truth and holiness, to grace or virtue, to the soul's edification and comfort, which was not by me entertained with competent maintenance, noble encouragements, ingenuous honours, peaceable serenity, and munificent plenty; in which I flourished so many years by God's goodness and man's indulgence.

Alas, whatever I have done in the settlements of the rites, cir-

*Her apology for
constitution.*

cumstances, and decencies of religion, I have observed that modesty, wisdom, and humility that became a Church of Christ, in discreetly and ingeniously complying with sober, primitive, and venerable antiquity in the Church, as far as it observed the rules of God's Word, and went not beyond the liberty allowed it in point of order and decency. O, you are too knowing to be ignorant, and too ingenious to be insensible of your duty to God, and your respect to me, who was heretofore so much loved by my children, applauded by my friends, revered by my neighbours, feared and envied by mine enemies for those spiritual gifts, ministerial, devotional, and practical, which were evidently seen in me, those heavenly influences which people received from me, those gracious examples and frequent good works set forth by me, the blessed experiences men enjoyed with me, the charitable simplicities exercised by my members, the numerous assemblies, the frequent devotions, the reverent attentions, the unanimous communions, the well-grounded hopes, and unspeakable comforts which thousands enjoyed, both living and dying, in obedience to, and communion with me ; which to impartial men were most impregnant evidences, and valid demonstrations of true religion, and a true Church, settled by the joint consent and public piety of a Christian nation. He was a wise, holy, and reverend son of my bosom, who said, " That in the greatest maturity of his judgment, and integrity of his conscience, when most redeemed from juvenile fervours, popular fallacies, vulgar partialities, and secular flatteries, he declared to the present age and posterity, that since he was capable to move in so serious a search and weighty a disquisition as that of religion is ; as his greatest design was through God's grace to find out and persevere in such a profession of Christian religion as hath most of truth and order, of power and peace, of holiness and solemnity, of Divine verity and Catholic antiquity, of true charity and holy constancy: so he could not (apart from all prejudices and prepossessions) find in any other Church or Church-way, ancient or modern, either more of the good he desired, or less of the evil he would avoid, than he had a long time discerned, and upon a stricter scrutiny more and more in the frame and form, in the constitution and settled dispensation of the Church of England. Nowhere," saith he, " diviner mysteries, nowhere sounder doctrinals, holier morals, warmer devotionals, apter rituals, or comelier ceremonials. All which together by a meet and happy concurrence of piety and prudence, brought forth such spirituals and graces, both in their habits, exercises, and comforts, as are the quintessence and life, the soul and seal of true religion ; those more immediate and special influences of God's Holy Spirit upon the soul, those joint operations of the blessed Trinity, for the justification, sanctification, and salvation of a sinner."

1. Can you blame my government, that ancient and Catholic government of godly bishops; which is so agreeable to right reason, so suitable to the principles of due order and policy among men, so consonant to Scripture wisdom both in rules and patterns, so conform to the catholic and primitive way of all Christian Churches throughout all ages, and in all places of the world? Would you have me, against all charity, modesty, humility or equity, to fall away from the apostolical way of all famous churches and religious Christians; to cast off the *ἔθος ἀρχαίων, καὶ παραδοσιν*, the *βᾶδμον ἑρπον, nec conciliis institutum, sed semper retentum, et non nisi autoritate Apostolica institutum*; the *Apostolici seminis traduces Episcopos*; that *universam successionem Episcoporum*; those *successiones ab initio decurrentium Episcoporum*; that *ordinem Episcoporum qui in Johannem stat authorem*; that *toto orbe decretum*. Shall I not inquire of the former age, and prepare myself to the search of my Fathers? for I am but of yesterday, and nothing. Shall not they teach me, and tell me, and utter words out of their hearts? Shall not I stand in the way, and ask for the old way, which is the good way, and walk therein?

Would you have me give offence to the whole Christian world, which either is or would be governed by bishops, as the most apostolic, primitive, and universal way? Would you have me disown the right succession of the power ministerial, conferred by Episcopal hands unto this day? Shall the Jewish Church have the heads of their tribes as bishops and rulers over their brethren the priests and Levites, and the Christian Church (in imitation of them, as in other particulars, so in this) have their Apostles, Evangelists, their pastors, and teachers, without reproach, and may not I? O it is certain, that what is once well done, in a regular public way, is ever after done as to the permanency of that virtue that is always in a great and good example. Shall I lay aside primitive and right Episcopacy, which hath such grounds from Scripture, both as to the Divine wisdom so ordering His Church among the Jews, as also by the example, precept, and direction evident from our Lord Jesus Christ, and the holy Apostles in the New Testament, who preferred worthy persons for their piety, zeal, and holy gravity, to exercise a Christian authority over ministers and people for their souls' good, which might consist with charity and humility, for the preservation of the Church's peace and purity in the best and primitive times; such grave persons as for their age, were Fathers; for their innocence, saints; for their industry, labourers; for constancy, confessors; for zeal, martyrs; for charity, brethren; for their light, angels; and venerable for all excellences? And I own no other bishops but such in whom are remarkable the virtues of the most ancient and imitable bishops; the industry of St Austin, the courage of St Ambrose, the devotion of St Gregory, the learning of Nazianzen,

the eloquence of St Chrysostom, the mildness of St Cyprian, the love of St Ignatius, the constancy of St Polycarp, the nobleness of St Basil; and those come nearest the apostolical pattern, and resemble the most of any Christians or ministers, the grace and glory of our Lord Jesus Christ. I endeavour that my bishops may be among Christians the most faithful; among men, the most civil; among preachers, the most painful; among orators, the most persuasive; among governors, the most moderate; among pious men, the most fervent; among professors, the most forward; among severe men, the most exact; among sufferers, the most patient; among perseverants, the most constant: the most complete every way, and perfect unto every good work. These I take care should be duly chosen, should be esteemed with honour, and revered with love. My rule to them is, that they should overrule with vigilance, should rule with joint counsel, neither levelled with younger preachers and novices, nor exalted too much above the grave and elder. I allow these men an honourable competency, with eminency, wherewith they may exercise a large heart and liberal hand, which may conciliate a general respect, and deserve the common love. My direction to them is, that their virtue and piety may preserve the authority of their places; and this is the order, peace and dignity of the Church, that they may be the touchstone of truth, the loadstone of love, the standard of faith, the pattern of holiness, the pillars of stability, and the centres of unity; such as the erroneous may hate, the factious envy, good men may love, and bad men may fear.

2. Can ye blame my doctrine, approved by the reformed, and agreeable with the primitive Church? a doctrine according to godliness, teaching all men that, *She justifieth her Doctrine.* "denying all ungodliness and worldly lust, they should live righteously, soberly, and godly in this present world."

3. Do you find fault with my devotion in the public worship of God, by confession, prayers, praises, psalms, and other holy oblations of a rational and evangelical service, offered up to our God by the joint piety of all my children (the *κοιναι εὐχαί*, the *μία δόσις*, the *Communi Oratio*), where nothing is expressed as my mind, which I thought not agreeable with the mind of God's Spirit in the Scripture? nor do I know any part of it to which a judicious Christian might not in faith say Amen, taking the expressions of it in that pious and benign sense which the Church intended, and the words may well bear. Indeed the whole composure of my liturgy is (in my judgment) so wholesome, so holy, so complete, so discreet, so devout, so useful, so savoury, so well-advised, that I find nothing in the eighteen liturgies composed in the Eastern and Western Church that is excellent, but is in this of mine; and many things, which are less clear or necessary in them, are better expressed or wisely omitted here; the whole being so ordered, as

might best inform all people's understandings, stir up their affections, and quicken their devotions, in a wholesome form of sound words ; such as Moses, David, the prophets, and the Lord Jesus left behind them, solemnly recorded in the Scriptures. So that, according to the primitive care, I first laid down Scripture grounds in the creeds and confessions, and then I enlarged and fixed my Liturgies and devotions as near as I could to the majesty, solemnity, and exactness, unanimity and fulness of public prayers upon all holy public occasions, so plainly, that the devout soul knows well what it should desire of God ; and so affectionately, that it earnestly desires in it what it knoweth God alloweth ; and so uniformly, that it peaceably goeth along with the congregation, with one mind and one heart "in the unity of the spirit, in the bond of peace."

4. Is it the rites and ceremonies I impose that displease you? Alas, I find the God of Heaven which we worship in England enjoining more ceremonies on His own people, and forbidding no holy custom to any Christians, in order to advance the decency and order of His service, or Christians' mutual edification and joint devotion under the gospel. Our blessed Saviour hath, by His spirit guiding the pens and practices of the apostles, sufficiently manifested the power and liberty given the Church, and the governors of it, for the choice and use of such decent customs, rites, and ceremonies (not as divine institutions upon the consciences, but as humane injunctions upon the practices) as agree with godly manners, and the truth of the Gospel, and may best serve for order, decency, peace, solemnity, and mutual edification of Christians, agreed upon by public consent ; in which every one's vote is personally or virtually included. It is true, as the liturgy, so the ceremonies have something of Rome in them : for to deal plainly I did freely and justly assert to my own use and God's glory whatever upon due trial I found to have the stamp of God's truth and grace, or the Church's wisdom and charity upon it. I would not refuse any good I found amongst them, because it was mixed with some evil ; but trying all things, I held fast that which is good, being intent upon the great ends of piety, devotion, and charity. It is true I enjoin my people an inward worship of soul, in spirit and in truth, before God ; but withal I enjoin outward worship of the body (which is but a reasonable service to God that made the body), exemplary and significant before men, in such habits and gestures as may most conduce (by the advice of the whole Church ; for the private spirit of the prophets, in those things ought to be subject to the public spirit of the prophets) to reverence, devotion and edification, in knowing, humble, meek, and quiet spirits, rightly discerning the innocent nature of such things not prohibited and so indifferent ; and the Christian liberty allowed to them, to use those things indifferent when commanded, and to lay them aside when not commanded. However, let the

many obligations to unity by the true faith you jointly profess give you more satisfaction, than the occasions of dividing the ceremonies in which you differ give you offence : so that you may not upon so small occasions, in such small matters, sacrifice to your private passion and persuasion the public peace and prosperity of the Church ; especially since I never heard of any sober Christian, or truly godly minister, who (being in other things prudent, unblameable, and sincere) did ever suffer any check of conscience merely upon the account of having been conformable to, and keeping communion with me : nor did they ever complain of ceremonies, liturgy, and Episcopacy, as any damps to their real graces, or to their holy communion with God's blessed spirit ; but admired them as the united influence, the joint consent, the combined devotion of all good Christians in this nation, who publicly agreed with one mind, and in one manner to serve the Lord, in a way allowed by the most pious of princes, practised by the best nobility, owned by the wisest gentry, maintained by the most learned clergy, and embraced by the best sort of commons. I allow only such ceremonies as make religious duties not more pious, but more conspicuous ; not more sacred, but more solemn ; not more spiritual and holy, but more visible, imitable and exemplary ; to quicken my children, to allure others, to instruct and edify all.

5. Are ye offended with my canons and injunctions? Is it fit that a few men whom order and policy hath made inferior to others, as the rulers and representatives of the whole society, should prefer their own private opinions and judgments before the well-advised results, the learned counsels, the pious endeavours, and solemn sanctions of so many, eminent for piety, prudence, integrity, public influence, and just authority?

6. Are my solemn fasts and feasts, your grievances? those solemn remembrances of God's mercy to men in Christ celebrated with prayer, praises, preaching, and communicating to God's glory, and all sober Christians' improvement, according to the known precedent of the Jews, and the general practice of the Christian Church? What harm is there if some good men observing a day, observe it to the Lord ; and others not observing a day, observe it not to the Lord?

7. Do you resent my endeavours for unity and uniformity? Alas, I desire only that men sincerely worship one true God, and profess the faith of our Lord Jesus Christ, that they may be partakers of the gifts and graces of the Blessed Spirit, and may have an holy communion with that adorable Trinity, and with one another in love and charity, as Christians enjoying the noblest life, the sweetest society, and most heavenly fraternity ; imitating God, emulating angels ; children, and servants of Christ's family, candidates of heaven, expectants of happiness, partakers of grace, and daily preparing for eternal glory : that all men who have been called,

baptised, and instructed by lawful ministers here, in the mysteries and duties of the gospel, may make a joint and public profession of the Christian faith, and reformed religion, in the name, and as the sense of the whole nation, grounded upon the holy Scripture, guided also and administered by that uniform order, due authority, and holy ministry for worship and government, which according to the mind of Christ, the pattern of the Apostles, and the practice of all primitive Churches, hath been lawfully established by the wisdom and consent of all estates in this kingdom, for God's honour, the Church's safety, the public peace, and the common good of souls.

8. Do I not allow you a just liberty to do such things constantly and cheerfully which are most proper and advantageous to the nature and excellency of men? to think what is true, to do what is fit, and enjoy what is just in reference to God, others, and yourselves? I have taken from you no liberty but that of doing evil: you are at liberty to enjoy all the comforts, privileges, and ordinances which Christ hath instituted, in an holy order, and regular way, for private or public good; and to hope for that reward and crown which God the righteous judge hath promised those that persevere in well doing. My highest aim is, that you may have liberty to exercise a good conscience, void of offence towards God and towards man, that they may willingly in all things live honestly.

9. Are ye displeased with my members? Alas, innocent men, they pursue after the knowledge of, and communion with God, in order to a rational, religious, spiritual, gracious, perfect, and unchangeable life; enjoying themselves in the blessed enjoyment of God, the enjoyment of whom satisfieth all their desires, rewards all their duties, requites all their sufferings, completes all their happiness; yea, crowns and perfects true religion. They endeavour that on earth which they hope for in heaven; viz., a right knowledge and a willing performance, which as reasonable creatures they owe for ever to God their Maker, Preserver, and Redeemer in Christ. With this religious frame and temper, of which themselves only are conscientious, they prepare for a glorious and blessed immortality, with a sincerity of heart, and uprightness of conversation, which hath no other rule but God's Word, no other end but God's glory, no other comfort but the constancy of this disposition to their lives' end. Innocent men, they look for one common salvation, they use one common sacrament, they profess one faith and rule of holiness, they have one gracious temper, the same inward sense of duty and devotion; they walk in the same order with the Catholic Church over the face of the earth.

10. Do you envy me my patrimony and maintenance, what the law of God allows me, what the gospel hath provided for me, what the piety of elder times hath bestowed upon me, what good

kings, peers, and people of their own endowed me with, freely honouring the Lord with their substance, that they that served the altar, might live by the altar? O why may not my children who attend the gospel, live by the gospel, since they attend a ministry as venerable in its mysteries, as clear in its doctrine, as glorious in its chief Minister Jesus, as painful to its ministers, and as comfortable to pious and devout souls, as the ministry of the law? Why are you offended that they of my children that are taught, should communicate to them of my children that teach in every good thing?

11. Do you envy my just power and authority, whereby with the wisdom, gravity, and integrity of such men as are invested with that power, I may check all abuses and disorders in the Church, and by a well-ordered discipline, I may recover myself to my former glory and renown, for which I was spoken of throughout the world?

12. Do you except against the private infirmities, the personal failing of my bishops and ministers, as less strict and unblameable in their lives, less painful in their calling, less prudent in their undertakings, or less compassionate in their government? though all the world knoweth that within me learning flourisheth, knowledge multiplieth, grace aboundeth, excellent preaching thriveth, sacraments are duly administered, the fruits of God's spirit are mightily diffused, hospitable kindness is exercised, Christian charity is maintained, plain heartedness and good works are eminent; though I know the Christian world cannot show men more eminent than some of my clergy are for well-weighed knowledge, for Christian courage and patience, for sincere piety, for indefatigable industry, for care and vigilancy, for exemplary virtue, for sound doctrine, useful writing, prudent governing; for a firm constancy, for fatherly instructions, charitable corrections, and imitable conversations; who guide the people without any allowed licentiousness in conversation, any undecency in devotion, any irregularity in administration; in all which according to the sacred direction of God's Word, according to the heavenly assistance of God's Spirit through faith in Jesus Christ, they teach them to worship the only true God, who is blessed for ever; as the admirable instruments of God's glory, and the good of men's souls: teaching them a fruitful and effectual faith, a sound and judicious knowledge, an hearty and sincere love, a discreet and prudent zeal, a severe and thorough repentance, fervent and devout prayers, godly and unfeigned sorrow, spiritual and unspeakable comforts, well grounded and firm hope, heavenly and holy conversation, a meek obedience and submission in the general frame of Christian men's carriage. Though I have men famous for greatness of learning, soundness of judgment, gravity of manners, and sanctity of lives; yet among my ten thousand ministers, it is likely some

may do amiss. If when there was but three men in the world, one was a murderer ; if among Noah's sons, one of the three was disobedient ; if among Jacob's children, of two one was profane ; if of twelve Apostles, one was a devil, another dissembled, and a third denied his Master ; if among the Asian angels, there is none but was to be reprov'd ; if among the few primitive preachers, there was a Demas that loved the present world, a Diotrephes that loved the pre-eminence : among my so many thousand clergy, it is not likely but that some may fall short of the severe exactness required in all ministers who ought to be patterns in good works.

Oh my clergy are not angels, but men subject to the like infirmities with other men. "If they should say they have no sin, they would deceive themselves, and the truth would not be in them : but if they confess their sins, He is faithful and just to forgive them their sins, and to cleanse them from all unrighteousness." Be perfection the glory of other church members, the glory of mine is sincerity. "Without all peradventure, the most holy and all-seeing God, who walketh in the midst of the golden candlesticks, whose pure eyes are most intent upon the ministers of the Church, hath found iniquity in His servants the bishops and other ministers, both as to their persons and professions ; all things being open and naked to Him with whom we have to do."

1. He observes how many consecrated and set apart to the service of God and His Church in the name, place, power, and authority of Jesus Christ, and approaching His gracious presence with Aaron in the holy of holies, in the glorious manifestations of God in Christ to His Church, by public ordinances and spiritual influences, have not so sanctified the name of the Lord God, their God, in their hearts and lives, in their doctrines and duties.

2. The great Searcher of hearts knoweth how rashly many of His ministers undertake, how carelessly they manage that great and terrible work under which angels may swoon, and great Apostles cry, "Who is sufficient for these things!" how vulgarly they converse, how lazily they live, how loosely they behave themselves, how ambitiously they design, how covetously they reach, how enviously they repine, how unexemplarily they walk unworthy of the favour and indulgence showed them, to the amazement of their high calling, the dishonour of their profession, to the forfeiture of their dignity and plenty, the endangering of their peace and safety.

3. He that is about our paths, and about our dwellings, hath observed how unpreparedly, negligently, and irreverently, how partially, popularly, and passionately, how formally and vainly, without any power of godliness, life of religion, some perform the work of God, the great work of eternal concernment to our own and other men's souls.

4. He whose eyes see, whose eyelids try the children of men, hath looked down from heaven, and observed the iniquity of some

men's holy things ; their dead and unreasonable, instead of a living and acceptable, service : He hath taken notice of that supine negligence which hath sunk some men's ministrations below the just majesty, solidity, and gravity of gospel dispensations ; others by an affected height and depth, for want of plain instruction, and charitable condescending, amuse the poor people, who know not what they say, nor whereof they do affirm.

5. He that will reprove, and set men's sins in order before them, hath taken notice of some men's remiss compliance, and others' exact rigours (according to their private tempers, judgments, and passions), whereby they swerved too much from that just charity, discretion, legality, and constancy which my canons intended, and my constitution, health, and peace required ; especially in the peevish touchiness of these times, when so many subtle and envious ones lie in wait to destroy me.

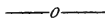
Yet my churchmen's exorbitancies are not my constitutions, their failings are not my frame, their infirmities are not my nature ; their fall is no more mine who disallows it, than the angels' fall may be the heaven's that forbid it ; their weaknesses are human, my authority is divine : that charity which thinketh no evil, will not lay upon me those enormities which I forbid by a law, which I restrain by discipline, which I mourn for in mine humiliation, and discountenance in those great patterns that shew a most excellent way. These sins (O the Christian world !) are transgressions of my law, affronts to my authority, the baffles of my canons and injunctions. Oh that my apology were written, yea, printed in a book, for the satisfaction of the world, " that the good that I would do, that I cannot do ! and the evil that I would not do that I do ! I find a law of my members against the law of my mind." So that it is no more I, but the sins and the sinners that dwell in me.

4. It is you, it is you whom I have nourished and brought up as children, whom I have encouraged as ministers, whom I have promoted as governors ; it is you that have brought this reproach and danger upon me. When I had with heroic patience endured the oppression of adversaries, by a Christian prudence defeated the attempts of schismatics, by an exemplary humility and piety turned the hearts of enemies, and by a miracle of restoration silenced the mouths of all men ; you my sons, opened the mouth of scandal, strengthened the cry of reproach, raised the clamours of the envious. Oh, if an enemy had done this, I could with the same Christian courage I have suffered these twenty years, have borne it ; but it is you of my own bosom, family, and profession : O you, my clergy, whom I expected more glorious, more esteemed, more revered before all the world, after your constant sufferings, who coming out of this fiery furnace, might shine brighter than ever you did with the love of Christ, and of me his Church, both as to the care of those private charges and public inspections,

committed to you in excellent order, and by due authority : and I expected that neither pride nor envy, pomp nor popularity, neither covetousness nor ambition, should distract the thoughts, divide the hearts, exasperate the humours, or provoke the reproach of an incensed people against my order and government, and the good of all sorts of Christians. Whosoever of you, notwithstanding the miracles both of your sufferings and relief, at such a time as this, when the mouth of hell is open against me, shall open any other mouth to join in the cry against the Church, give life or tongue to any scandalous sin, and set that to its *clamans de terra*, crying from the ground; that by luxury or sloth, by covetousness or griping, by insolence or pride, by carelessness or looseness, by disorder and irregularity, shall justify men's malice against me, and by that means persuade credulous and easy people, that is true that hath been said of me, all is just that hath been inflicted upon me; I know not what woe is heavy enough for him : O alas, my brother ! O it had been better for him he had never been born.

5. My doctrine I can maintain, my discipline I can assert, my constitution I can vindicate : you, you, O my sons, I cannot justify : woe is me that I must hear your reproach, and cannot gainsay it. Five things there are that tend equally to mine and your own ruin, which I must charge you before the world : five things that will insensibly undermine my famous fabric, which hath been the care and labour of so many years when erected, and the miracle of this last year when restored. These five sad particulars are :

1. Undue ordination.
2. An unconscionable simony.
3. Careless non-residence.
4. Loose profaneness.
5. Encroaching pluralities.



CHAPTER II.

THE CHURCH OF ENGLAND'S RESENTMENT OF UNDUE ORDINATION.

ALTHOUGH I am well satisfied (whatever the Romanists and others have of late suggested) that my ordination is authentic, primitive and proper in the form of it ; is valid in the author, being by men ordained in an uninterrupted succession by the primitive bishops, as they were by the Apostles, and the Apostles by Christ, and Jesus Christ by God Himself ; and is regular and legal in the circumstances of it, being agreeable to the established

laws of the realm ; yet not without much regret must I confess, that solemn investiture of men to the great calling of ministers fallen much below its native glory, much shrunk in its primitive sacredness and reverence, and extremely decayed in its first esteem and honour, because my reverend bishops, in the great intricacies of late alterations, are surprised to bestow the honour of that high calling (1) upon the young ; (2) upon the unlearned ; (3) upon the debauched ; and (4) upon the factious.

SECT. I.

Of young ministers, whereof I have a call of above three thousand.

WOE is me ! when I have those that teach before they have learned ; that I have those that would instruct others, and have need themselves be instructed which are the first principles of the doctrine of Christ. Instead of the ancient Fathers, we have children who are made priests in all lands. Former times honoured my excellent clergy for their age and gravity, revered them for their learning and austerity, and esteemed them as the wonder of the world ; and said, “ Ask the Father, and He will show thee ; thine ancients, and they shall tell thee.” This age slights them for their youth and weakness, for their ignorance and inexperience, as persons that are but of yesterday, and know nothing. We have understanding, saith the common people to the young men, as well as you : we are not inferior to you ; yea, who knoweth not such things as these ? As the patriarchs separated their first-born for the priesthood, and Moses and Aaron reserved themselves many years for their ministries, and the Law prepared men thirty years for the sacred service ; and the blessed Jesus, the Preacher of righteousness, entered not until the thirtieth year of His age upon the great work of the ministry : so my bishops, knowing how to behave themselves in the work of God, which is the Church of the living God, the pillar and ground of truth, took heed to themselves and the flocks over which the Holy Ghost had made them overseers, that they laid hands suddenly on no man, neither were partakers of other men’s sins, but keep themselves pure, taking care that men be first proved, and then use the office of a deacon, being found blameless ; and then when they had used the office of a deacon well, and purchased to themselves a good degree of a priest or bishop, then they took care that they should be blameless, vigilant, sober, of good behaviour, given to hospitality, apt to teach :—not novices, lest being lifted up with pride, they fall into the condemnation of the devil.—Moreover, they took care they might have a good report of them that are without, lest they fall to reproach

and condemnation of the devil. But now since the looseness of these late times, there are admitted to the priesthood of the meanest of the people, who are not the sons of Levi : as in Jeroboam's days, every one that will, is made a priest, that he may have bread to eat. Those pulpits that were filled with ancient fathers, are now desks for young children : those solemn assemblies that were rapt up into the third heaven with pious sermons and devout prayers, hear the late pedantic harangues and juvenile orations with scorn and laughter : those people that thronged to hear the wisdom of God delivered in the demonstration of the Spirit and with power, are quite weary of that true foolishness of preaching, that consists only in the childish wisdom of words, and in the trifling enticing words of man's wisdom. I had reverend men that shewed themselves a pattern of good works, in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned ; that they that were of THE CONTRARY PARTY WERE ASHAMED, HAVING NO EVIL TO SAY OF THEM, when I ordained elders in every city. I had men blameless, sober, just, holy, temperate ; whose judgments were settled, whose passions were allayed, whose affections were composed, whose actions were advised, and conversation exact and uniform ; since, every one did what is good in his own eyes. My young ministers have been unstable in all their ways, unsettled in their minds, rash in their undertakings, imprudent in their carriage, weak in their discourses, inexperienced in their behaviour, not even orderly and staid in their conversation ; to the grief of good men, who esteem all ministers very highly in love for their work's sake ; to the joy of those evil men that have ill-will for Sion, who cry Aha, aha, so would we have it. O young men, who requireth these things at your hands ? Why do you run before I am willing to send you ? O how dare you take this office upon you, until you are called with solemn preparation, as was Aaron ? Are not you afraid (now you have newly passed the elements of philosophy, and the first principles of Nature) to look into those mysteries which the angels desire to look into, to search into that knowledge which passeth knowledge ? Are not you afraid to ascend that pulpit whither Luther said he never ascended (though very aged) without fear and trembling ? Are not you afraid to undertake that dreadful work from which the prophets fled, the Fathers avoided, the primitive pastors trembled at ; do you know what you do, when you undertake to be ambassadors in Christ's stead, to bring back the world to God, to be co-workers with God in the salvation of souls, to be angels of the Church, to be as stars in God's right hand, to be stewards of the mysteries of God, to watch for precious souls as they that must give an account ?—How can you govern others, who cannot govern yourselves ? What power have you over others, who have hardly any power over yourselves ? What esteem can

you find among them, who will naturally despise your youth? Did not philosophy think you fit (O young men) to *hear* morals, and shall divinity admit you to *read* divine lectures? How can you in the heat of youth, in the vigour of your lusts, appear in the world persuading men to mortify their lusts, to crucify the flesh with the affections and lusts? With what hope can you endeavour to compose the world to that great rule, to which you cannot compose yourselves? How will you behave yourselves as guides among persons whose years and experience are so much beyond yours? How impertinently will you converse, how weakly will you discourse, how imprudently will you deal! How contemptibly will you live among a staid and discreet people, wiser than you in their generations!

“The goodness of God having furnished man with two chief instruments,” saith an incomparable man, “both necessary for this life, hands to exercise, and a mind to devise great things; the one is not profitable longer than the vigour of youth doth strengthen it, nor the other greatly till age and experience have brought it to perfection.”

SECT. II.

Of Debauched Men ordained, 1500.

OH, am I, as Julian blasphemed, the sanctuary of all profaneness? Am I a refuge for all licentiousness? Whom a strict college expels, whom the severe university discountenanceth, whom civil men note with a mark of hatred and abhorrence, must I admit to my sacred order, and honour with my most solemn ministrations? My care is, that each minister should be of a holy and unblameable conversation: what have these poor creatures to do to take God's Word held forth by me in their mouths, seeing they hate to be reformed? O my reverend sons, what, do you bring a man to teach the world a God and His service, who is without God in the world?—What, do you send them to speak of that God who is not in all their thoughts? Why are they employed to propagate the knowledge of God, who desire that the knowledge of the holy One may cease from them? To what purpose do they preach a holy life, who never intend to live it? Why do they put those poor souls to pray for those things of God, which they do not desire? to read that Bible which they do not believe, to bind those heavy burthens upon the people, which they themselves do not intend to bear? to teach that on the Sabbath demurely, which they will contradict throughout the week profanely? Is there any need of authorizing public patterns of impiety? Do you intend to destroy what ye have built? I know you do not. Why then do you send lewd ministers to teach men by an evil example that profaneness

which I have endeavoured to reform by my good instructions? Woe is me, that I see those within me running to all excess of riot, who are employed to teach a pure religion, and undefiled before God. You, O reverend fathers, taught men to deny all ungodliness and worldly lusts, and live soberly, justly and godly in this present world; and will you suffer men to go from among you, to teach all ungodliness and worldly lusts? O alas! one man a divine and a beast! What, consecrated to God, and devoted to sin! An abomination in the holy place! — “Behold, thou art called a minister, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide to the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonoureth thou God? for the name of God is blasphemed among the people through you.

SECT. III.

Of Unlearned Men Ordained.

I AM ashamed that that ignorance which formerly found preferment, should now find orders too; and that I should settle them legally in that calling, whereunto I always said they had illegally intruded themselves. It was too much to suffer that daring ignorance to usurp the sacred office, much more to consecrate it to it. The late miscarriages want nothing to complete them, but to be hallowed. The Catholic Church never entertained a ministry but what was qualified either with extraordinary gifts from above, or with human learning from below: by which the mind being instructed and improved in all the riches of wisdom and knowledge, which are part of the glory and image of God in man, by this learning all truths are clearly unfolded. How do you think poor souls can clear Divine truths, lying hid in the depth, darkness and ambiguity of original words, without skill in languages? How can they attain the genuine and emphatic sense of the Word of God without skill in the original words and phrases? How can they maintain the truths I have established, and confute the errors I have condemned? How can they detect the fallacies with which my poor people are deluded, and convince the gainsayers with which I am troubled, and discover those

sophisms in which poor souls wrap themselves, darkening wisdom with words without understanding, without the art of sound reasoning? How can they convey the holy truths they are furnished with to others, without an holy eloquence, a sacred persuasion and rhetoric, which may commend them to men's minds, and enforce them upon their hearts? how can they satisfy themselves and others in the controversies of this age, without the observations, histories, and customs of former ages ; and standing in the ways, and asking for the old, which is the good way, and walk therein, so find rest for their souls?

How is it possible for those poor creatures to understand sundry passages of Scripture, depending upon propriety of words and idioms, or upon the customs, rites, proverbs, forms, usages, laws, offices, and antiquities of the Assyrian, Persian, Greek, and Roman Governments, without a competent portion of human learning? My religion was as the king's daughter, all glorious within : attended on by arts and sciences, those handmaids who clothed her with garments wrought with needlework of divers colours, embroidering her with pathetic elegancies, with solid eloquence and orations, with sublimity and gravity, with method and acuteness, with excellent morals and useful observations of a very sober sense. But now, alas, it is exposed to a profane world, with the ridiculous impertinencies and foolish adventures of men zealous, but not according to knowledge. What empty discourses do I hear? what incoherent notions do I read? what vain trifles am I troubled with? what pilfering learned men's works do I endure? O what abundance of things should a minister understand! O what a great defect is it to be ignorant of them! O how much do we miss a competent knowledge in ordinary ministers:—(1) To satisfy themselves and others exactly in the true and original will of God ; (2) To explain and unfold the words in which God's will is originally expressed, and to endeavour by all means a right notion and conception of them, as they are to be understood in the Scripture ; (3) To show exactly what are those saving truths, which are naturally contained in those words so explained ; (4) To confirm those truths so drawn out of the Scripture, by such evident arguments and powerful reasons as may establish the true believer, and convince the gainsayer ; (5) To press those truths so made manifest upon men with that power, that they may have their proper influence and efficacy upon men's hearts and lives. The honest men that are industrious, I would willingly encourage, provided they have (what I wished always, and shall now expect in all my priests and deacons) solidity, gravity, modesty, piety, and some savour of learning, joined with humility and zeal, with humanity ; some methods of intelligible reason, and profitable Scripture divinity. — The law was published by Moses, learned in all the learning of the Egyptians : the Gospel was

propagated by St Paul, bred up at the feet of Gamaliel, in all the varieties of heathenish and Jewish knowledge: the primitive Fathers (as Clemens Alexandrinus, Eusebius, Tertullian, St Augustine, St Ambrose, Minutius, Felix Lactantius, and others) maintained the faith so propagated, by their comprehensive learning. Therefore I have taken care that none should be admitted to holy orders, but they who are approved by sober and wise men, as who have given themselves wholly to these things; that their profiting may appear unto all as men of whom there is some hope, because of their promptness of wit, quickness of conceit, fastness of memory, clearness of understanding, soundness of judgment, and readiness of speech; that they may in time, by art, industry, experience, and observation, become skilful linguists, subtle disputants, copious orators, exact critics, comprehensive historians, profound divines, and powerful preachers; that throughout the three kingdoms I may have those that may settle the people rightly, instruct the ignorant clearly, satisfy the doubtful fully, meet with the seducers skilfully, and promote piety and peace successfully. As the times now are, wherein learning aboundeth even unto wantonness, and wherein the world is full of questions, controversies, novelties, and niceties in religion, and wherein most of our gentry and people are (by the advantage of long peace, and the customs of modern education, together with a multitude of English books) able to look through the ignorance of a clergyman, and censure it, if he be tripping in any point of history, cosmography, moral or natural philosophy, divinity or the arts; yea, and to chastise his very method and phrase, if he speak loosely or impertinently, or but improperly: I, as these times are, must not admit any clergymen without a competency of learning; as who may endeavour by their prayers, care, and industry to improve the learning they have, so as they may be able upon good occasion to impart a spiritual gift to the people of God, whereby they may be established, and to speak with such understanding, sufficiency, and pertinency, in some good measure of proportion to the quickness and ripeness of these present times, showing in their doctrine uncorruptness, gravity, sincerity, sound speech which cannot be condemned; that they which are of the contrary party may be ashamed, having no evil to say of them. I, whose clergy professed to use, and prayed to God to bless their long preparative studies, meditations, writings, readings, habitually to fit them for that dreadful work, and for every actual discharge of it; I am ashamed of those poor smatterers, who have gathered a few raw and undigested notions, either by superficial reading of the Scriptures, or by hearing some sermons or by gleaning a little here and there from the plainest writings (without any critical, historical, or polemical learning), who are fit implements to bring in such ignorance, irreverence, atheism, superstition, and con-

fusion, as shall quite put out the Christian and reformed religion in this nation (reducing all to the ancient darkness, looseness, and barbarousness), which hath been established by persons of real abilities, of good learning, sound knowledge, sober judgments, orderly method, grave utterance, and weighty eloquence ; which all wise and sober Christians expect should appear in every true minister of the Church of Christ, in such a competent measure and evident manner, as they may be able comfortably to discern them and usefully to enjoy them. I am ashamed to see a roll of four hundred and six-and-twenty tradesmen, who, (1) out of desultory restlessness, (2) out of covetousness and ambition, (3) out of sullenness and discontent, (4) out of pride and envy, having intruded in former years into the sacred calling of a minister, are now ordained to it. I am ashamed that my authority should consecrate their extravagancies ; and that what I looked upon as the misery of late times, should be allowed in this ; that I should countenance vain men that run from that calling wherein they are called, and usurp the office, honour, and authority of that sacred priesthood and evangelical ministry, instituted by the Lord Jesus Christ, as sent of God the Father ; a mischief that greatly threateneth the Church and State, faith and good manners, all things civil as well as sacred. O what wise and honest-hearted Protestant (that hath any care of posterity, or prospect for the future) finds not a sad dependency, with a holy impatience arising in his soul, while he seeth so many weak shoulders, such unwashen hands, such unprepared feet, such rash heads, such empty souls, publicly intruding themselves upon all holy duties, all sacred offices, all solemn mysteries, all divine ministrations, with equal insolency and insufficiency, being for the most part so much the more impudent, by how much they are grossly ignorant ; in whom you cannot discern any either rational or religious, orderly or honest expressions in any degree proportionable to what was observable in my most solid ministers, my most acute scholars, and most profound divines, who have been hitherto my support and ornament. Certainly (reverend fathers) you will not so debase and undervalue the evangelical offices of Christ, as to admit every self-flatterer and obtruder presently to officiate, without any due examination or approbation from those with whom that commission and power hath been ever deposited in a regular and visible succession from Christ, the great Exemplar or original ; although (duly considering the diversities of gifts from the same Spirit) you are not to exclude any modest person though of meaner parts and less improved education (if he be of ingenious education, of pious affections, and an orderly life) from a place in Christ's ministry, where one may sow, another may reap, according to the several dispensations and gifts of the same God, who worketh all in all.

SECT. IV.

The Church of England's resentment of the thirteen hundred forty and two factious Ministers that have been lately ordained.

YET I will justify you (O ye my reverend sons) in this, that though you were surprised to ordain young men, yet you hoped that years might improve them ; and debauched, yet you may hope that discipline may reform them ; and unlearned men, yet you may hope that time (with God's blessing upon their private industry and studious piety) may instruct them ; but I cannot with patience see your hands laid upon their heads so suddenly for their ordination, who laid their hands lately upon you for your ruin. O that mine head were waters, that mine eyes were a fountain of tears, to weep for the unhappiness of the daughter of my people, that must needs unadvisedly authorise men principled against its government, prejudiced against its order, prepossessed against its liturgy, and privately practising against its peace and happiness ! In vain doth authority silence your old adversaries, if you consecrate new ones : in vain do they suppress the former race of Non-conformists, if you raise up a new generation, a seed of evil-doers, children that are corrupters.—Shall we perpetuate our miseries, and keep up our unhappiness ? Must a sad race of Dissenters run parallel with the orthodox succession to the end of the world ? whereby I must languish and die, my reformed religion must decay, my piety and charity must be weakened, and my authority and discipline languish. What eye will pity me, when I have raised those men that shall ruin me, when I have commissioned those men that shall oppose me, and given them an opportunity for popular applause who shall use it against me ? without my leave no ordination ; no ordination, no pretence to preach ; no preaching, no public opportunity to seduce whole multitudes against doctrine and discipline, against order and government. My safety is now in mine own hands : if I take care whom I prefer, I need not care whom I may fear : if I carefully choose my ministers, I need not offensively suspend them : if I took care whom I ordained, I might without any noise put an end to all my trouble : mortality would silence those ministers that now disturb my peace, and my care may prevent any more. How ominously do some men discourse ! how popularly do they endeavour to preach ! what dangerous intimations do they make ! how untowardly do they conform ! how awkwardly do they use my ceremonies, and read my liturgy ! When I consider the general approbation and submission to my government and discipline before the wars, by all the clergy and laity of these kingdoms ; I wisth, remember how contrary to true learning and honest integrity, as if they understood not what they did, or that they did conform contrary to their conscience, con-

trary to their former oaths and practices, against their obedience to the laws in being before the points in controversy had any free and impartial debate, these men cried down the established government and religion, and approved and encouraged the violent and most illegal extravagances, tending to the utter ruin of religion and government.

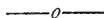
Indeed, I must confess that most of all sides who have thought or done amiss, have done so not out of malice or wilfulness, but out of misinformation or misapprehension of things; and therefore I charitably think none will be more faithful than those persons who, upon mature deliberation, being made sensible of their errors, do feel in their hearts most vehement motives of repentance, and earnest desires to make some reparations for former defects. Yet such sincere converts are they, who are not so much frightened with the sudden miscarriages, as convinced of the continued error of their ways, who are rather persuaded by the truth and reason I always urged, than awed by the authority and power I now enjoy, and so are not blindly carried on by that Providence that advanceth me now, as it did, and may again overturn me; but are rationally wrought upon by the pregnant evidence of the Word, the clear practice of the Catholic Church, the best comment upon that Word, and the irresistible strength of reason for order and obedience, upon which I was always established, which they have not rashly complied with, until they had examined all allegations impartially, surveyed the merit of the cause leisurely, waited upon God by prayer humbly, searched the will of God and the constant practice of good men diligently and sincerely, conversed with good and knowing men profitably and satisfactorily, and denied themselves in all worldly respects most Christianly. The lapsed were not formerly admitted to the communion of Christians, much less to the honour of ministers, without that discreet delay wherein they might have time to satisfy themselves in the reason, and others in the sincerity, of their repentance and conversion. With what caution was the Jewish proselyte received to the synagogue: with what care ought a Christian be brought to the pulpit? Do they serve God in this compliance, or do they serve the times: if they serve God, He was the same as yesterday, so to-day, and for ever. Do they serve the times? God forbid that they who teach a religion whose interest is in another world, should yet own no more religion than may consist with their interest in this. Alas (say poor souls, distracted with alterations of times and men, to their unconstant ministers), is this way lawful you submit to? Why then did you declare it superstitious, Popish, and intolerable these twenty years, before God, angels, and men? Is it unlawful? Why do you practise it now? Was it against your consciences all the while it was discountenanced, and is it agreeable to your consciences now it is upon a sudden countenanced? Oh, have you

persuaded us these twenty years to venture lives and estates against those things you now allow and practice? Is it for this you prayed? Is it for this we fought? Is this the issue of all our blood and treasure? &c. Oh, it is a sad thing to see men in the same desk reading common prayer in a surplice, where they preached against both common prayer and surplice. Oh, it is a sad thing to see men build up in a day, that which they have destroyed these twenty years. It is intolerable to see men keep their places by conformity, which they gained by non-conformity; when they turned out honest men by crying down my government and worship, now they keep them out by compliance with my government and worship. Alas, to see men Presbyterian in the beginning of the war, Independent in the end of it, and now Episcopal. Where shall we stop? Where we are now, we know; where we shall be a year hence, God knoweth. Alas, is a good living the only creed men have? and preferment their only confession of faith? It was a miracle that St Peter could convert three thousand at one sermon. It is nothing now that his majesty hath converted ten thousand ministers with one glance of his eye. Ah, blessed Hammond, thou didst write rationally; excellent Gauden, thou didst persuade powerfully; devout Taylor, thou didst urge pathetically; honest Nicholson, thou didst answer satisfactorily; solid Sanderson, thou didst state clearly; holy Usher and Hall, you did offer moderately, heartily, and learnedly. But who, O ye worthies! believed your report? Who would hear you? Who was convinced by you? The king is restored, I flourish, and dispose of all preferments, and my converts are innumerable. Well, I have but two wishes; the first is, that all who are gone astray may be reclaimed to the way of truth; the second is, that all who are reclaimed, may be reclaimed upon mature deliberation, and a serious consideration of all that can be alleged on all hands, "trying all things," and upon good grounds "holding fast that which is good." Give me the men who conform upon the conscience of my principles, and not upon the prosperity of my cause—who can neglect the most successful error, and own the most afflicted truth; who are settled upon my principles which are constant, and not upon my preferments which are uncertain. Is it the king's majesty's favour they depend upon? he may fail. Is it the Church government they depend upon? that may fail. Is it Church encouragement they stick to? that may fail. Is it the ancient truth and faith they comply with? that hath never failed, and that will never fail. Give me ministers who as they preach so live upon the things which are not seen, and not the things which are seen; the things which are seen are temporal, the things which are not seen are eternal.

And must I have a Samaritanism of religion, serve the true God in the temple, and the calves at Bethel? Must I have a sound

form of words in the desk, and an extempore effusion in the pulpit? must I have the same man read episcopally to walls, and preach factiously to a throng? use the ceremonies, and say to his confidants "they are a burden to him"? use the surplice, "yet unwilling to give offence"? use the cross in baptism, yet say, "I wish it were forborne"? Well, I shall never forget the words of a wise and judicious father, now with God: "They themselves (meaning the Nonconformists) when time was, seemed to be, and if they dissembled not, which we are unwilling to believe, were indeed reasonable well affected: for they submitted to the government, used the liturgy, and observed the ceremonies appointed according to law and order: and gave their own professed approbation of the same as well by express words from their mouths, as by subscription under their hands, yet remaining upon record: what hath wrought this change in them (evidence of reason, or worldly interest), and how far it hath wrought upon them (in reality, or but in compliance), and in what order too (by immediate assault upon their judgment, or by dealing underhand first with their affection), themselves do or should best know. It highly concerneth them as much as the peace of their conscience is worth (and much more than so), to be well assured that their hearts are upright in this affair: and in order thereunto, not to content themselves with slight and overly examination (there is more wickedness and deceitfulness in the hearts of all men than most men are aware of), but to make the more diligent, district, and impartial search possible into the true causes and motives of this change (and for so much as fears and hopes have been ever found the fittest engines to work such feats); to inquire particularly what influence or operation either the fear of losing what they had, or the hope of getting more, might have in this work towards the producing such an effect." It will best become others to judge as charitably as they may; but doubtless it will be safest for them to be very jealous over themselves, lest so great a change could not have been wrought in so short a space, without a strong infusion of the one, or of the other, or both, into the medicine that wrought it; especially since the conjuncture of time wherein this change happened, may very probably raise some suspicion that a visible hope and advantage had some co-operation at least with whatsoever was the principal cause of this so sudden an alteration. If not so, nor so, but that they find themselves clearly convinced in their judgments of their former error, and that they are fully persuaded that they are now in a better way than that wherein they formerly walked, it is happy for them, and I doubt not but that they will find matter of rejoicing in it if they be not mistaken (a thing not impossible) in the trial of their own hearts. Oh, that I had men that in the change of times were unchangeable in their mind and opinion, and to hold to their former and well-grounded principle,

so long as they can neither apprehend any reason of sufficient strength to convince their understandings that they are in the wrong, or to manifest unto them the necessity of making such a change.



CHAPTER III.

THE CHURCH OF ENGLAND'S RESENTMENT OF SCANDALOUS PROFANENESS.

OH you, my sons, why do you these things? for I hear of your evil dealings by all this people. Oh, sirs, my God above looks upon you, and is provoked; the blessed angels see you, their fellow-servants (for you are a spectacle to God and angels), and are grieved; wicked men observe you, and blaspheme God; good men behold you, and are ashamed. Is it for this that you are delivered, that you may work wickedness? Hath God punished you, and will you yet sin more and more? Will not twelve years' sufferings reform you? will not twenty years' reproaches awake you? will not miracles of judgment deter you from evil? will not miracles of mercy oblige you to good? Oh, despise you the riches of God's goodness towards you, not knowing that the goodness of God should lead you to repentance? But after your hardness and impenitency of heart, will you treasure up more wrath against another day of wrath? Is this the return you make to a gracious God, to dishonour Him? Is this your kindness to me, to undo me? Is this your gratitude for the public favours of king and parliament, to be utterly unworthy? Religion hath honoured you with a high calling, you betray it; your prince vouchsafed you royal favours, you shame him; honest people afforded you their pity and compassion, you deceive them. Is this your kindness to your friends?

I saw indeed the late scandalous centuries, but I neglected them as slanders and calumnies; I heard the late complaints and outcries, but slighted them as I do envy, malice and hatred. Dreadful things were daily suggested against you; great things were daily offered for you: the faction reviled, the orthodox maintained you: sober men writ for you; but now you confute them: holy men excused you, but you contradict them: good and great men spoke for you; but who will now believe them? Must you needs justify malice itself? Must you needs justify what uncharitableness itself durst not suggest against you? Do you hear what they say—There, there, go your ministers? If you hear no

what they say, see what you are : You are the salt of the earth ; if the salt now lose its savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men. You are the salt ; yet, how unsavoury ! you are the light of the world, and do you walk as children of light ? are you burning, are you shining lights ? Oh, your carelessness, oh, your indifferency, in matter of religion ! Oh, how negligently you do the work of the Lord, while you know God is serious in the word He speaks, in the judgments He inflicts, in the mercies He bestows ! when you know Christ is serious in redeeming souls, the Holy Spirit is serious in sanctifying them, the devil is serious in undoing them ; the whole creation is serious round about you. How you trifle with immortal souls ! how you play with the great and terrible work of the ministry ! how formally do you pray ! how unconcernedly do you preach ! how vain and unprofitably do you discourse ! how unevenly do you walk ! What, do you speak for eternity ? do you preach for immortality ? Are you sent of God ? Are you here to save souls ? and yet Gallio-like, care for none of those things ? Woe is me, to see you “ walk in the counsel of the ungodly, stand in the way of sinners, and sit in the seat of the scornful ” ; whose delight should be in the law of the Lord, in whose law you should meditate day and night ! What, the same man laugh at religion and preach it ! the same soul droll upon serious holiness in company, and yet urge it in the great congregation ! What, persuade men to virtue in the pulpit, and laugh men out of it in the parlour ! Where is that serious holiness that crowned, that solemn gravity that adorned, that severe virtue that advanced my sober ministers, my reverend pastors, and holy men ? Where is thy pious spirit, devout Hall ! where is thy gracious temper, excellent Usher ! where is thy even and settled frame, serious Hammond ! where is thy virtuous deportment, famous Morton ! where is thy rational, well-weighed, and stayed soul, O venerable Sanderson ! In England, as in Rama, there is a voice heard, lamentation and weeping, and great mourning ; I as Rachel weeping for my excellent children ; but they are not. Woe is me for your covetousness, Oh, ye my sons, that you instruct men for another world, yet look not beyond this ; that you who are sent to teach men to live by faith, should yet live by sense ; that you who teach faith the evidence of things not seen, should yet eye only the things which are seen. O shame ! self-denial is the great duty you enjoin, self-seeking is the great sin you are guilty of. Love not the world, is one of the most remarkable axioms of our religion ; Love the world, is the considerablest rule of your lives. “ I have coveted no man’s silver or gold,” saith the Apostle : Oh what say you ? “ I seek not yours, but you,” saith he ; “ I seek not you but yours,” saith you, “ neither at any time used I a cloak for covetousness, God is my witness,” saith the Apostle ; Oh, what you

have done, God and men are witness. "Give me the souls (saith Abraham), take Thou the goods" : "give us the goods (say you), take you the souls." Is to live to Christ, in this sense, thy gain? is to die to Him, thy advantage? Alas ! alas !

Oh, your debauched courses (you vile and sordid souls), an holy calling, and an unholy life ! Spiritual persons, and yet live after the flesh ! a clean garment, and an unclean heart ! servants of God, and yet servants of sin ! reverend in your function, and yet shameful in your lives ! a minister, and yet given to wine ! a priest, and yet wanton ! in holy orders, and yet in riotous disorder ! walk circumspectly, and yet reel ! a man devoted to the study and the closet, in chambering and wantonness ! conversation in heaven, and in ale-houses and taverns ! study eternity, and yet trifle away time ! stand at the communion of saints, yet sit down in the company of scorners ! Oh, these things ought not to be.

Thus vile you are, and yet you are proud ; thus dishonouring yourselves, and yet ambitious. "Learn of Me (said Christ), for I am meek and lowly" : look upon you, you are proud and lordly. I made you ministers for the service of souls, you advance yourselves to be rulers. I taught every soul of you to be subject ; you are impatient of subjection. Humility and meekness was the glory of my ministers ; haughtiness and pride is your shame. Were you raised by the favour of God and men lately, to be high now? God remembered, and man pitied you in your low estate ; God will remember, and man will punish you in your high estate. You humbled yourselves, and you were exalted ; you exalt yourselves, and you may be made low. Oh, the pride that composeth your sermons, that contrives your designs, that fills your thoughts, that formeth your countenances, that putteth the accents and emphasis on your words, that ordereth your habit, modelleth your gestures ; that makes you aim at yourselves in all you do, and forget God ; when you should aim at God and forget yourselves. Shall ministers that bring men to heaven live in pride, that cast angels to hell ?

You are proud, poor souls, and ye must be contentious too : ambassadors of peace ye are, yet in strife and envy : you profess a gospel of peace, yet what emulation? what wrath? Christ left peace among you when He went to heaven, shall He find peace when He returns from heaven? Oh, no : though religion obligeth you to peace, although divisions have undone us, although truth be almost lost, the power of godliness be decayed, good men be grieved, I be endangered ; though enemies be encouraged, and atheism be promoted by your unhappy differences ; yet still you quarrel, still you dispute. Why do you strive, seeing ye are brethren? Have you not one God? have you not one faith? have you not one baptism? have you not one hope? O why do you

not keep the unity of the spirit in the bond of peace? why these jealousies, these fears, these distances, these bitternesses? I mark them which cause divisions contrary to the truth and peace; I always owned, and shall avoid them. Bishop Usher proposed what was moderate, you hearkened not; Bishop Davenant wrote peaceably, you read him not; Bishop Sanderson offered modestly, you regarded him not; many sober men offered healing principles agreeable to the concessions on all hands, yet they are neglected; God Himself united you in your miseries, yet you disagree in your judgments; He joined you in sufferings, yet you divide yourselves in His service. "O tell it not in Gath, publish it not in Askelon"—that ministers of the Gospel disagree among themselves, and head and lead their people to disagreements. What, shall a minister live and not love? How do you read? How is it written? Is it not, "Follow peace with all men as much as in you lieth, if it be possible?" Do not you read, do not you preach thus? Oh, why do you not live thus? Yea, there is utterly a fault among you, that you fall out with your neighbours. Now there is utterly a fault among you, "that you go to law one with another, I speak this to your shame:" why do not you rather suffer wrong? why do not you suffer yourselves to be defrauded? How preach you, how read you, is it not, that "ye resist not evil? and if any man shall sue thee at the law, and take away thy coat, give him thy cloak also. Who is a wise man, and endued with knowledge among you?" Let him show out of a good conversation his works with meekness and wisdom: but if you have bitter envyings and strifes in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual and devilish; for where envying and strife is, there is confusion and every evil work: but the wisdom which is from above, is first pure, and then peaceable, gentle, easy to be entreated, full of mercy and good works, without partiality, without hypocrisy: and the "fruit of righteousness is sown in peace of them that make peace."

Well, if you go on professing religion indifferently, doing the work of God negligently; if you carry on only a form of godliness hypocritically; if you live without the grace of God within you profanely; if you live without the fear of God before you loosely; if you live without the love of God uncharitably; if you live against your profession shamefully: farewell the most flourishing Church, farewell ordinances, farewell ministry, farewell comforts, farewell blessings, farewell our glory, farewell our God; "and woe unto us when He is departed from us."

Oh, my sons, hearken to this one wish; and oh that it be not my last! For God's sake, for our own sake, for my sake, for three kingdoms' sake, for our gracious king's sake, for the sake of late posterity.

TAKE HEED TO YOURSELVES.

1. That you want not that grace you offer others ; that when you save others, you perish not as castaways yourselves. Oh, feel the power of that religion you preach, and preach the power you feel : be what you persuade others to be.

2. Take heed to yourselves, and consider what manner of men ye ought to be in all holy conversation and godliness.

3. Take heed to yourselves, that you pull not down with a wicked life, what you build up with an holy doctrine. If there be no such thing as religion, preach it not ; if there be, live it ; if a loose life may be allowed, do not preach against it : and if it may not be allowed, do not live it ; be not deceived and deceive not others. Do you know the judgment of God, that all that commit such things as you do, are worthy of death ? then why do you do them ? if not, why do you preach the other ? Oh, preach exactly, and live exactly : as you think all the week how to speak upon Sunday, so resolve upon Sunday how to live all the week. How curiously you preach ! Oh, how carelessly you live !

4. Take heed to yourselves, and walk wisely towards them that are without ; that whereas they speak evil of you, they may be ashamed, considering the nature and end of your conversation.

Oh, take heed to yourselves : you have many eyes upon your infirmities ; you have many spectators of your falls, to find to aggravate, and to publish them : God forbid that you should do evil in the eyes of the whole world ; the good part whereof watcheth on your virtues, to imitate you : the evil part watcheth on your vices, to traduce you ; you are as lights upon a hill, O walk as in the light.

Take heed to yourselves : if not for others, yet for your own immortal souls. Oh, preach not of heaven, and fall short of it : Oh, preach not of hell, and fall into it ; of grace and duty, and yet live without them.

Oh, take heed to yourselves. Vigilant is your tempter, great are your trials, many are your temptations, much the opposition you will meet : for weighty is your work : you destroy the power of Satan : you engage the powers of hell : Oh, take heed to yourselves.

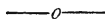
Oh, take heed to yourselves. You have the same nature with others, but you commit not the like sins with others : the sins that dwell in you are the same with other men's, the sins that are committed by you are greater than other men's : Oh, watch then over your evil nature, take care of your great transgressions : 1. Against knowledge, wilfully : 2. Against your trust unfaithfully : 3. Against your profession, hypocritically : 4. Against others very offensively ; against the honour of God and His ways, very

dangerously ; who is blasphemed by the ignorant and ungodly through you.

Take heed to yourselves, that you may be blessed in your undertaking. Let your ways please God, as you hope God will bless your ways. If not for your own, yet for other men's souls' sake take heed to yourselves : speak from your hearts to their hearts : be not entangled by sin, that you may be able to speak against sin. Oh, do as you preach, that the world may see you mean as you preach.

Oh, reverend Fathers, enjoin my wholesome canons severely, visit men's lives and carriages exactly, oversee the flocks over which the Holy Ghost has made you overseers, carefully : pity religion that is a dying ; pity me that am decaying ; pity yourselves that are again falling. Reform my clergy and you are safe ; neglect them, and you perish : keep up the life and practice of religion, and that will keep you ; if the power of religion be lost, the profession of it will ; your calling will fail, your order will fail ; and God knows what will be the end thereof : I fear nothing but sin, I want nothing but true grace eminent in all my ministers, whereby they may please God, adorn the Gospel, convince gain-sayers, and reform the world.

Have you not enjoined, that " no ecclesiastical persons shall at any time, other than for their honest necessities, resort to any taverns or alehouses, neither shall they board or lodge in any such place? Furthermore, they shall not give themselves to any base or servile labour, or to drinking or rioting, spending their time idly by day or night, playing at dice, cards, or tables, or any other unlawful game ; but at all times convenient they shall hear or read somewhat of the Holy Scriptures, or shall occupy themselves with some other honest study or exercise, always doing the things which shall appertain to honesty, and endeavouring to profit the Church of God ; having always in mind that they ought to excel all others in purity of life, and should be examples of the people to live well, and Christianly, under pain of ecclesiastical censures to be inflicted with severity, according to the qualities of their offences."



CHAPTER IV.

THE CHURCH OF ENGLAND'S COMPLAINT AGAINST UNCONSCIONABLE SIMONY.

IN your other courses, O ye my sons, fear of authority may deter you, conscience may check you, strict laws may restrain you, a severe oversight may reform you. In this strange, in this sad miscarriage of simony, I have made laws, yet you transgress

them. I have enacted, 31 of Queen Elizabeth 6, "That if any persons, bodies politic or corporate, shall or do at any time for any sum of money, reward, gift, profit, or benefit, directly or indirectly, or for or by reason of any promise, grant, bond, covenant, or other assurance of or for any sum of money, reward, gift, profit, or benefit whatsoever, directly, or indirectly, present or collate any person to any benefice with cure of souls, dignity, prebend, or living ecclesiastical ; or give or bestow the same for or in respect of any such corrupt cause or consideration ; that then every such presentation, collation, gift, &c., should be utterly void, and of none effect in law, and that any person accepting of any ecclesiastical promotion upon such sordid accounts, shall be judged a disabled person in law to have or enjoy any benefice, dignity, prebend, or living ecclesiastical." Yet still you truck for livings, you market for benefices ; still you buy and sell in the Temple. This abomination is still forbidden, and yet still allowed : my canons tie from it by an oath, yet you venture. You swear thus :

"I, N. N., do swear that I have made no simoniacal payment, contract or promise, directly or indirectly, by myself, or by any other to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning (Can. 40.) the procuring and obtaining of this ecclesiastical dignity, place, preferment, office or living, nor will any time hereafter perform or satisfy any such kind of payment, contract or promise made by any other without my knowledge or consent. So help me God through Jesus Christ."

Yet you do it. Oh, you men of God, can you forswear this abominable sin, and yet commit it? Will you publicly disown it before God and the Church, and yet own it between yourselves and your patrons? Shall not God search out this? These things you do and God keeps silence : you think He is altogether such an one as yourselves. Ah, He, He will reprove you ; He will set your sins in order before you. Oh, consider this, ye that in this forget God ! Oh, be sure your sins shall find you out. Shall a man take the name of God in vain and be guiltless? Shall a man break his solemn oath and be delivered? Shall he escape that doth such things? Shall he prosper? How will you look that God in the face in prayer whom you have blasphemed in your oath? How can you behold that congregation that knows you are forsworn? What, preach the Word of God, and regard not the oath of God ! What, gain a parsonage and lose thy soul ! To attain to a preferment, shall you hazard more than the whole world?

1. Have you never read that in Acts viii. 18, 19, 20, 21, 22, 23—"And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money

perish with thee, because that thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness; and pray God, if perhaps the thoughts of thy heart may be forgiven thee. For I perceive that thou art in the gail of bitterness, and in the bond of iniquity." You will say,

Object. You buy not any gift of grace, as Simon would have done; but some encouragement to exercise your gifts and your graces.

Sol. Alas! is it not the gift of God you buy? Are tithes of God, or are they not? If they are not, why do you challenge them? If they are of God, why do ye buy them of men? Shall a man rob God? Yet ye have robbed me, even this whole nation. They say, Wherein have we robbed God? In tithes and offerings. The lay patron takes from God, and you take from him; he steals from God, you receive from him. Is it his? Why do you say tithe belongs only to ministers? Is it the minister's? Why do you pay him for it? Why do you justify his encroachment, betray God's right, wrong me, and undo yourselves? Who goeth to warfare at his own charge? You do it. Do ye not know that they who minister about holy things, live of the things of the Temple? and that so the Lord hath ordained, that they that preach the Gospel, should live of the Gospel?

Object. I deal not with the patron himself, you will say.

Sol. Oh, be not deceived! God is not mocked. What you do by others you do yourselves. Simon himself went not to God, whose the Holy Ghost was, but to Peter, one of the stewards of the manifold gifts of God.

Object. I am only civil to the steward.

Answer. How read you 2 Kings v. 20, &c. "Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath spared Naaman the Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after him. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well: my master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the Prophets: give them, I pray thee, a talent of silver and two changes of garments. And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants, and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. But he went in, and stood before his master. And Elisha said unto him,

Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow."

Object. Yes, let Gehazi look to that.

Sol. Is it a sin in him to receive a gift, and is it not a sin in you to give it?

Object. I only laid a wager, bought a horse, married my patron's daughter, or gave bond to resign.

Sol. Fie, fie! Are you called to be ministers? Do your duty; you may look for your due, and make no terms with men for what God freely gives you. Will you add a cheat to your sacrilege, rob God, and put a trick upon the law? Is this, is this to obey for conscience' sake?

Object. I only bought an advowson.

Sol. If you cannot buy a living when it is void, how can you buy it over another man's head when it is not? What do you aim at in the advowson? Do you aim at the good of souls? those souls are provided for already. Do you aim at the benefit of the place? Oh, unworthy man! What, embrace the present world! is the tithe a minister's? what need you buy it beforehand? Is it the people's? why do you take it at all?

2. And is the Church grown so contemptible, that it may be bought and sold for money? Is preferment rather a prize for the richest, than a reward for the worthiest? who will spend their days in serious study, and their life in wearisome retirement, and their estates in a chargeable education, and at last must either buy their preferment, or live neglected, and die unobserved? what ingenious man can endure tedious allowance, unsupportable fees, intolerable baffles, and not retire to his closet, and there give himself to despondency and despair, cursing the day wherein he was born, and the years wherein he was bred up: saying, as Elijah secretly to his soul, "Lord, it is enough, take away my life," since I have out-lived the glory of the Church, the honour of my calling, the encouragements of parts and worth?—I cannot live usefully; O that I might die comfortably!

3. Have I no true ministers, but a generation of Demasses, that embrace the present world? Have I no ministers called of God, that will live upon God? none that can trust God with their maintenance? Will you all crouch for the priest's office only that you may eat a morsel of bread? will you all degrade yourselves, and buy and sell your sacred persons and employments? Justly would the Catholic Church have degraded you, *Can. ap. 10, Conc. Chal.*

2, *Conc. Auriac.* 14. And will you go on making merchandise of the Word? and will you go on in the ministry, out of filthy lucre, and not out of a ready mind?

Thus, thus are my worthy sons laid aside, the unworthy are promoted: my people perish, my religion decays, my enemies break in upon me, and I have only here and there one to stand by me. The weak, the scandalous that came in by simony, betray me. O sacred majesty, O ye the honourable nobility, O ye worthy gentlemen, let it be your honour that ye can dispose of livings to the glory of God, the honour of the Church, and your own comfort: let it be your shame that you make any advantage of your livings to the dishonour of God, the danger of the Church, and the ruin of souls. O ye ingenious ministers, content yourselves rather that you deserve preferment, than endeavour to enjoy them in this vile, unworthy, and dangerous way: never stoop to these low terms: be rather buried in an honest privacy, than appear with a public infamy. *Non si nunc et olim sic erit.* Oh sacred and august authority of king and parliament, own your former laws; vindicate your authority; meet, meet this threatening mischief; set a watch upon patrons and their stewards; frown upon the reaching clergy; find out the panders of simony that lie about town, and set up as it were an office for abomination. Take heed, O ye patrons, how you lay the child's portion in a parsonage, and devour that which is holy, and after make an inquiry; forcing the hopeful youth to begin with perjury, and commence with sacrilege. Oh! words fail me: I must leave with you the excellent Jewel's words to Queen Elizabeth, 1561.

“The livings of such as are in the ministry, are not in their hands to whom they are due: they seldom pass now-a-days from the patron if he be no better than a gentleman, but either for the lease or present money. Such merchants are broken into the Church of God, a great deal more intolerable than were they whom Christ whipped out of the Temple. Thus they who should be careful for God's Church, that should be patrons to provide for the consciences of the people, and to place among them a learned minister, who might be able to preach the Word to them in season and out of season, and to fulfil His ministry, seek their own, and not that which is Jesus Christ's; they serve not Jesus Christ, but their belly: and this is done not in one county, in one place, but throughout all England. Oh merciful God, whither will this grow at the last? If the misery which this plague worketh would reach but to one age, it were intolerable; it will be a plague to posterity; it will be the decay and desolation of God's Church. Young men see this, and they are weary and discouraged, they divert their studies another way. I know your Grace heareth not of these matters, and I hope God will work in your gracious heart some

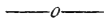
remedies against them : for otherwise the schools will be forsaken, the Church desolate, the people wild and dismayed, the Gospel discredited ; and this noble realm, which ever was famous for the name of learning, likely to come to such ignorance and barbarity as hath not been heard of in any memory before our time. Poor souls are destitute without a guide, the afflicted in conscience have none to quiet them ; they grow wild and savage as a people that hath no God ; they are commanded to change their religion, and for lack of instruction they know not whither to turn them. Oh, if the kingdom of God be not worthy to be promoted, yet the kingdom of Satan is worthy to be overthrown.

“ Oh, our posterity shall rue, that ever such fathers went before them ; and chronicles will report this miscarriage : they shall leave it written in whose time and in whose reign this was done. Or if we grow so barbarous that we consider not this, or be not able to draw it into chronicle ; yet foreign nations will not spare to write this, and publish it, to our everlasting reproach and shame. By these means foreign power, which by God’s mercy this realm is delivered from, shall be brought upon us ; such things shall be done to us as we before suffered : the truth of God shall be taken away ; the Holy Scripture burnt and consumed in fire ; a marvellous darkness and calamity must needs ensue.

“ Oh, that your Grace might behold the miserable disorder of God’s Church ! or that you might see the calamities that will ensue ! It is a part of your kingdom, and such a part as is a prop and stay of the rest. I will say to your majesty as Cyrillus sometimes said to the godly emperors, Theodosius and Valentinian : ‘ *Ab ea quæ erga Deum est pietate reip. vestræ status pendet.*’ You are our governor, you are the nurse of God’s Church : we must open this grief before you, and God knoweth whether it may be redressed, it is let grown so long, it is gone so far : but if it may be redressed, there is no other but your highness that can redress it.”

The Definition of Simony.

SIMONY is an intentive desire or purpose to buy or sell a spiritual living, or any corporal thing annexed to the Church.—*Grat. dist. 1. p. 2, 91 ; Zanch. de inter. cultu. Concil. compl., sect. 43 ; dec. cont. Nic. can., 96.*



CHAPTER V.

THE CHURCH OF ENGLAND’S COMPLAINT AGAINST ENCROACHING PLURALITIES.

IS your portion, oh my sons, in this life, or is it in another? Is the satisfaction your immortal souls look for in the empty, vain, low and perishing contents of this world, or in the full, high

and everlasting enjoyments of the other world? If in this life you have hope only, you are of all men the most miserable, the most contemptible, and most deceitful: if in another, why so many imperial laws, so many ecclesiastical canons, so many decrees of councils, so many severe reproofs from fathers and casuists, so many complaints and reproaches, so many laws and injunctions, so many attempts and endeavours in Parliament these sixty years against your monopoly of livings and pluralities of benefices? Why do you heap upon yourselves this envy? why do you provoke these reproaches? I provided for you liberally; I checked those that opposed your maintenance, seasonably; I encouraged your industry and merit carefully, beyond any reformed Church in the world; I restored you to your rights handsomely, I secured your rights legally: will not this satisfy you? will not this content you?

1. It is but lately that you were thought incapable of one living; and now three, four, five, cannot suffice you. It is not long since you wanted necessaries, and do you now heap up superfluities? Lately you could not provide for your families' wants, and do you now provide for their excess and pride? Have you forgot how lately you grasped all, and you lost all? Alas! alas!

2. And will you eat bread out of your brethren's mouths, and will you starve your fellow-servants? Are you ministers? so are they. Are you orthodox? so are they. Are you loyal? so are they. Have you been constant? so have they. Are you serviceable to the Church? they more; in labours more abundant. Oh, how many excellent men who out-lived the late miseries, articles, committees, sequestrations, protestations, covenants, engagements, lingering out their lives, laden, and almost oppressed, worn out, and quite tired with the burthen of years, cares, fears, labours, necessities and afflictions, are now fain to die in obscurity, want, and contempt, as if the sons of the Church of England wanted only this to make up the measure of their sufferings, that they should be undone when the Church is restored! How many hundreds, sober and able men, are laid aside, and contemned by some as orthodox, and despised by others as poor? whom the people would relieve, but that they are faithful to me: whom I would relieve, but that I am swallowed up by you. When you look big with your abundance and superfluity, and glory in your preferments, how many hundred able and sober men are ashamed of their order and function, are wrapped up in poverty and discontent, and lost in poor employments and poorer encouragements? whose faithful labours I want, whose sober conversations might honour me, whose diligence and care might restore me, whose reason and learning might uphold me, whose powerful preaching might establish me, whose self-denial and devotedness to public good might save me. Alas, sirs, let none of you think of himself more highly than he ought to think, but to think soberly

according as God hath dealt to every man the measure of faith, for as you have many members in one body, and all members have not the same office, so I being made of many, am one body in Christ, and every one in me is a member one of another. You, my sons, having then gifts differing according to the grace that is given you, whether prophecy, &c., why shall not they that prophesy be encouraged according to the proportion of faith? or ministry, why should not all be encouraged that wait on the ministry? or they that teach, on teaching? or they that exhort, on exhortation? The body is not one member, but many: now hath God set the members in the body as it pleaseth Him; and if they were all one member, where were the body? the eye cannot say to the head, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble, are necessary, and those less honourable, upon these we ought to bestow more abundant honour. And our uncomely parts have a more abundant comeliness: for our comely parts have no need, but God hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body, but that the members should have the same care one for another. Now ye, my sons, are the body of Christ, and members in particular; and God hath set some in the Church: first, Apostles; secondarily, prophets; thirdly, teachers. Are all Apostles? are all prophets? are all teachers? are all provided for? O covet earnestly the best gifts, not the best livings! And yet I could shew you a more excellent way.

Why is that preferment engrossed by one, which might maintain twenty? Why are those revenues lost upon the folly, vanity, and superfluity of one family, which might provide for the honest occasions of five? O Justice, the equal distributor of affairs, whither art thou fled? O Equity, whither art thou retired?

3. If you consider not the sin, do you consider the consequences of these miscarriages? the envy that you already sink under, the occasion given unto them that seek occasion, which hath already disgraced you; the great discontent that already endangereth you. Have not you enemies to your order, calling, and judgment, and must you incense your friends? Must you provoke that God that hath hitherto upheld your order and function, by abusing the maintenance He allows for His service and servants to your own advantage? Must you displease his sacred majesty, by appropriating to a few ill-beloved persons, for whose sake his majesty is thought the worse of, that encouragement which might be equally bestowed upon well-deserving and well-beloved, who might in each parish teach his subjects their duty faithfully, persuade them to obedience successfully, and settle them in the doctrine of government according to the great principles of Christianity, most

happily? Must you provoke your brethren of the clergy to discontent, by taking up all the encouragements of their studies, all their employments and hopes? How many hopeful young men in city and country are forced either to want, or, which is worse, to live upon your small pensions and scant allowance; and, what is natural for parts and ingenuity in want, to despair their fortunes, and to envy yours? How readily do they now, hopeless of any regular favour, apply themselves to popular applause, that their compliance may gain that among the people which their merit could not among you? Do not you see how the people forsake you, as self-seekers? how the gentry censure you, as unconscionable? how the clergy abhor you, as invaders of their places and preferments? Do you not see that the law can hardly secure you? that authority can scarcely defend you from all the affronts and baffles that malice and fury do suggest to an incensed people? the adversaries triumph, the many friends I have weep, the sober and serious are amazed, to see fourscore or an hundred odious men filling up a whole Church. Do you imagine those many active men will rest in a dispirited, poor, mendicant, decayed, dejected, and vexatious condition? Do not you fear their melancholy thought, their retired contrivance, their forlorn meetings? You know there are none so dangerous as the discontented scholars. Monopoly is the ruin of the State; pluralities are the ruin of the Church. The one necessitates the indigent subject to dangerous courses and practices; the other, the poor scholar to as dangerous discourses and thoughts.

Is it not enough that men's late malice and insolency against the ministry reduced them to want and contempt, but that (to my shame, who am blessed of God with abundance and honour) one small part of the ministry should reduce the other to small contributions, poor dependencies; so uncertain and so base, that men of ingenuous spirits and learning must detest them, who cannot endure, when they do their work, to beg for their wages, not without sordid compliances and flatteries with vile men in their vilest humours? Oh, look upon the poor curates and their families; what is their portion of the prosperity we now enjoy? Alas, they live by God's mercy and men's charity. How despicable is their calling! How little their authority! how inconsiderable their instructions! How successless their doctrine! how uncreditable their lives! Do you not see that your fellow-ministers under these necessities will not long be able to assert the honour of their calling, and that no after-generation will succeed to inherit their poverty and pains, unless such as will further debase the dignity of the function? What, must all the industrious ministers be stipendiaries? The faction threatened no more. Must they have only their allowances? Anarchy could have done no more. Are you restored to reduce your fellow-servants to that penury by law,

which fanatics would have brought them to without law? They wanted only this misery, to be undone by their brethren, and perish by them of their own profession.

Object. These poor men, you will say, are provided for answerable to their parts.

Answer. Have they parts for the calling of ministers, and have they not parts for the maintenance of ministers? Can they preach the Gospel, and can they not live by the Gospel? Are they worthy to discharge your cures, and are they not worthy to enjoy them?

5. Do you desire the advantage of so many benefices, or do you desire the charge? if the advantage, then the poor Separatist was in the right when he called you hirelings; then, indeed, you make merchandise of souls; then you are the greatest jugglers and deceivers in the world; and you laugh among yourselves (as the Tuscan soothsayers), and confer notes, as that pope with his cardinal, saying, How much gain doth this fable of Christ bring us?—and poor souls should avoid you as the shadow of death. What, shall I hear him whose godliness is gain, whose god is his belly, whose faith is his advantage, whose hope is only in this world? “His watchmen are blind: they are ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look for their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant” (Isa. lvi. 10, 11, 12).

If the charge, do you know what you do? do you know that you must watch over the congregation as they that must give an account? so many benefices, so many more hundreds of souls that you must answer for? Do you know what it is to answer the great God for an immortal soul? do you know what it is to give an account of the purchase of Christ's blood? do you know what is the work, what is the charge of a minister? Oh, poor souls! you consider not whether some have not accused you to God, whom you never saw; whether souls under your charge are not daily going to another world, with doleful complaints against you, whom you never knew; whether any in hell do not cry out against you, whom you never saw: thousands have appeared before the judgment seat of God, excusing themselves with your faults, though you lay it not to heart; alleging, that they saw no more religion in the world than interest and gain, they knew not what to do to be saved. Alas, you are not sensible that there may be hundreds in hell that you looked not after, cursing the day that ever you were born, that ever you were sent into the world, that there should be so many wretches that lived only to damn men. If it be a charge you desire, why do you not attend unto

that flock over which the Holy Ghost made you overseers? Why do you not in that calling wherein you are called abide with God? Is it possible for you to serve two cures? you will hold to the one, and despise or neglect the other: and is it possible for you to be saved unless you serve both? Must ye needs do that which makes it impossible for you to be saved? Lord, what if you gained the world at the rate of undoing souls? Do you consider that the bread you eat is the price of souls, the drink you drink is the blood of souls? How can you eat with comfort, and think, Oh, some of my charge may be now going to eternity, and I prepared them not? How can you sleep securely, and think, Some of my charge may awake to-morrow in another world, whether of woe or weal I know not? How can you die peaceably and think, Where shall we meet the many souls that have gone before us out of our congregations? Oh, where are ye, O immortal souls! with God, or for ever departed from the presence of the Lord! Oh, did you ever read that of St Bernard, *Qui non unus sed plures in beneficiis, non unus sed plures in suppliciis?* If you pity not me once again by these courses decaying, if you pity not poor souls by this means perishing, O pity yourselves, and have mercy upon your own souls. Alas, that men should be educated chargeably, should study diligently, should be ordained solemnly to delude souls, to mock God, to deceive the world, and undo men, for two, or three, or four hundred pounds yearly, during a short life! that you should appear in a pulpit (if yet you do appear in a pulpit) for a little maintenance! that you should appear very solemnly every Sunday, only to put a trick upon God and men! I hope better things of you, and things that accompany salvation, though thus I speak. "In the primitive times every Church of so many souls as are of your parishes, had many ministers, whereof the ablest speakers did most in public, and the rest did the more of the less public work (which some mistake for ruling elders), but now one of you takes the care of many churches." The Popish times, I mean years 632, could divide England into parishes, for the better discharging of the cure of souls: our times unite those parishes again, for the better maintenance of pride and vanity. Is it for this that we are reformed? is it for this we are Protestants? Then each parish had their ministers to pray with them fervently, to teach them faithfully, to comfort them seasonably, to converse with them usefully, to relieve them charitably, to direct them carefully. Ah! *in quæ nos reservamur tempora!* Now, now my people are neglected, my buildings are ruined, my hospitality is lost, my authority is shrunk and fallen, and the Church of England is thought to be nothing else but the interest of a few crafty clergymen, ordering all things to their best advantage.

Though envy may know, and prejudice itself may consider, I am a Church made up of godly and religious men: princes, nobles,

gentry, bishops, ministers and people maintaining an orthodox doctrine, a primitive government, a pure and orderly worship, a severe discipline, and a Christian communion in word and sacrament; who have forbidden these extravagances by wholesome laws, checked them by severe canons, and disallowed them by fair and just means imaginable. In the darkest and most superstitious times, I ordered, "That no monks, *i.e.*, idle persons, should take livings of bishops, or appropriate the revenues of them to themselves; but that the priests serving those cures, and the churches, might be provided with necessaries."

Do you know why monks were pulled down in Henry VIII.'s time? Lay it to heart, I beseech you, for many look for your fall too.

1. They were accused for engrossing wealth and trade; and do you hear what the world saith of you? 2. They were accused for impoverishing parish priests, by decrying preaching, as ministering matter of schism and disputes, and magnifying their own performances of prayer and devotion: by which and other artifices, they undermined the poor priests, and procured that many churches presentative, with their glebes and tithes, were appropriated to their convents, leaving but a poor pittance for the parish vicar. This was the occasion of the first impropriations; I pray God your carelessness doth not occasion another.

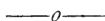
Oh, remember Robert Whitgift's, the abbot of Wellow's, speech, who was wont to say: "That they and their religion could not long continue, because," said he, "I have read the whole Scripture over and over, and never found that monasteries" (and, I may add, pluralities) "were founded by God: for," said the honest abbot, "every planting which my heavenly Father hath not planted, shall be rooted up."

Do you remember that lay parliament in King Henry VIII.'s time? wherein the nobles and commons assembled signified to the king, that the temporal profession of abbots, priors, &c., vainly spent, would suffice to find 150 earls, 1500 knights, 6200 esquires, 100 hospitals? Do you remember those mock parliaments that often considered how many thousand men your tithes (ill-bestowed upon you, as they thought) would maintain? You were once undone, — now are you made whole: I beseech you, my sons, sin no more, lest a worse thing come unto you.

BISHOP JEWEL ON 1 THES., p. 71.

"Forasmuch, brethren, as we were kept from you for a season concerning sight, but not in heart, we are enforced the more to see your face with great desire. Therefore we would have come unto you, I Paul, at least once or twice, but Satan hindered us. Such a zeal and care had he over the people of God. Oh in what

case, then, are they that are careless, and have no regard of the people of God ! which hunt after livings, and bend not themselves to do good ! which serve their own belly, and seek to be rich, and eat up the people of God as if they were bread ! They cannot say they have a desire to see the face of their flock, and that their heart is with them : howsoever they find time for other matters ; they can never take time to know their sheep, and they do the work of the ministry among them : they care not for them, they think not of them ; they plant not, they water not, they watch not, they give no warning of the dangers at hand : they teach them not to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world. It were happy if all such were removed out of the Church of God : they destroy the souls and lead them to destruction by their negligence. What account shall they give unto God for the souls of their brethren ? Where shall they stand ? or what will they say when He shall bid them make a straight account ? This is the practice of Satan, he useth all means to snare us, and withdraw us from that blessed hope : sometimes he letteth the increase of the Gospel, by raising up tumults, and disquieting the Church of God, and stirring the heart of such as are in authority, to persecute by all means the teachers of the Gospel of Christ. Again, when God gives peace and quietness to His Church, he leadeth the overseers of the people to a forgetfulness of their duty, to seek the pleasures and delight of this life, and to have no regard of the work of the Lord : such occasion the devil seeketh to hinder our salvation, and to withstand the truth and glory of God."



CHAPTER VI.

THE CHURCH OF ENGLAND'S RESENTMENT OF NON-RESIDENCE.

OH my sons, I have no pleasure in exposing you ; yet have I no power to excuse you : you know that I have charity for you, that suffereth long, that is kind, that is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things. Alas ! what shall I do now my people complain, my adversaries reproach, my sovereign is displeased, my nobility and gentry are incensed ; and wherever I turn myself, complaints are made, petitions are drawn up, jealousies are whispered, and fears are murmured ! If I should hold my peace, I should be thought altogether such an one as you are : if I should speak, my tongue fails me. I am in a great strait ; yet you had better hear your miscarriages faithfully reprov'd by me, to

your reformation, than maliciously aggravated by others to your destruction. My words may be smart, yet they are wholesome; severe they may be, yet kind; you hear me with sorrow, but not with more than I speak to you with.

1. It is sad that after so many councils, decrees (as *Carth.* 6, *Tol.* 6, *Chalc.* 7, *Nic.* 15, *Sardic.* 14, after so many Fathers' charge, as *Hier. com. ii. p.* 111, *Aug.* 7. 4, in *B.* 16, *Athan. in Jo.* 7, *Naz. apol. p.* 16, *Cy. Ep.* 8, *Greg. de cura pastorali passim*) after so many provisions of parliaments, as 30 *Henry VIII.* 4, 32 *Elizabeth* 6; so many complaints from friends and foes, as 31 *Queen Elizabeth*, 3 *King James*, 12 *King Charles*; a sin so dishonourable to your profession, so dangerous to Church and State, so clearly repugnant to your callings as non-residence is, should yet be named amongst you.

As, 1. Do you read that in Acts xx. 25, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood," &c.? Take heed, be not absent, neglect not. Do you consider where you are, what you have taken upon you? Over which the Holy Ghost:—hath the Holy Ghost set you over your flocks, and do you forsake them? hath heaven intrusted them to you, and do you neglect them? overseers, and yet come not near your flock? bishops, and never visit them? To feed the Church of God, that Church for whose sake the world is upheld. Oh, what a charge have you undertaken! and will you be unfaithful to this charge? are you stewards of God's own family? Oh, "it is required of a steward that he be found faithful" (1 Cor. iv. 2). Have you the conduct of those saints that must live for ever with God in glory, and will you neglect them? Are the souls of men thought meet to see His face in glory, and are they not worthy of your utmost care and pains? Oh, if you keep beasts you might say they are scarce worth looking after; but do you think so of the souls of men, of the Church of God, the peculiar people, the holy nation? "which He hath purchased with His blood." God the Son hath purchased the Church with His blood, and will not you look to it? What, sirs, will ye despise the blood of Christ? Shall the price of His blood be lost? Hath Christ died for souls, and shall I not sweat? Are my people they which Christ came from Heaven to save, and shall not I go from the city, from the court, &c., to save them? Oh, what do I hear, may you say, when it may be one of my poor flock perisheth, for whom Christ died?

"After my departing (saith the text) grievous wolves shall enter in among you, not sparing the flock." Oh, sirs, do you not know that the Jesuit is busy, that the seducers are many? Why do you forsake the flocks? are you resolved to ruin me? First you displease the people, then you leave them open to any seditious or

factions persons that will improve their prejudice, discontents, and weakness, to their own advantage. It is true, you substitute your curates ; but, alas, poor men, they are hardly able to live, much less to dispute : they are hardly able to furnish themselves for sermons, much less for controversies : besides that, they are so contemptible, that I may here very pertinently allege that of Eccles. ix. 13.

Oh, that you should betray his majesty's interest and my cause, and leave his subjects and my people to the temptations of those men who with good words and fair speeches deceive the hearts of the simple, with feigned words making merchandise of them ! Can you stay in court or city, and leave poor neighbours perverted, honest men deluded, good subjects debauched, and a kingdom almost overturned ? As Augustus said to Quint. Varus, *Quintili Vare redde Legiones* ; so his majesty, so I (if yet you will hear me) say unto you : Oh, restore us the many souls which by your neglect we have lost ! Oh, restore that peace which by your carelessness we want ! Oh, restore us that purity of doctrine and worship, which by public and private diligence you might have secured ! While you are asleep, the enemy soweth his tares ; while you sleep, your ruin slumbers not ; while you ride to and fro seeking that preferment your ambition may pitch upon, your adversary the devil and his emissaries go to and fro seeking whom they may devour. You compass sea and land for wealth, your adversaries compass sea and land for proselytes.

And did not the late times slander you ? and are you hirelings indeed ? "He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep" (John x.). Oh, of your own selves do men arise speaking perverse things to draw away disciples after them. Therefore watch ; and remember, that in the primitive times for the space of many years the ministers ceased not to warn every one night and day with tears : and they could say to their congregations, "We take you to record that we are pure from the blood of all men, for we have not shunned to declare unto you the whole counsel of God. We have coveted no man's silver or gold, nor apparel" (Acts xx.).

2. Are not you them that watch for men's souls ? and do you not look after them ? Are you to watch over them so as to give an account ? and do you leave them ? Are you the angels of the Church, sent forth to minister to them who shall be heirs of salvation, and to behold the face of their father which is in Heaven ? and do you not regard them ? Angels, and earthly ? angels, and yet worldly ? Are you the soldiers of Christ, and do you entangle yourselves in the affairs of this life ? Are you ordained to preach

the Gospel? a necessity is laid upon you, and woe is you if you preach not the Gospel. Are you stewards of the manifold gifts of God, and do you not remember that you must give an account of your stewardship, for you shall be no longer stewards? Are you in Christ's stead, and yet so careless of His people? Ah, if Christ had served you so, what had become of you? what had become of the world?

3. Do you love the Lord Jesus Christ, and yet not feed His flock? "Simon Peter, lovest thou Me? feed my lambs. Simon Peter, lovest thou Me? Thou knowest, O Lord, that I love Thee : feed My sheep." Have you any kindness for your people's souls? Do you not hear them cry, Come and help us? Are they your joy, your crown, your rejoicing? Oh, have¹ mercy upon them! Do you not hear them say, Master, carest thou not that we perish? We have immortal souls to lose, and eternity to hazard; carest thou not that we perish? Do you wonder that your people desert you, when you have forsaken them? Can you blame them that they separate from you, who have no care of them? They must needs forget their duty towards you, when you have forgotten yours towards them. No wonder if they cleave to their pastors and teachers : for they find none like-minded, who naturally care for their state.

O sirs, the harvest of souls at this time is great :¹ the prebends are many, the priests are many, the deans are many—the labourers are few : shall I pray the Lord of the harvest to turn you out, and send forth labourers into His harvest? The souls that would be saved are many, but they die in ignorance, and you are not among them to instruct them ; they die in doubt, and you not near them to satisfy them ; they die in despair, and there is none to comfort them ; they live in disorder, and there is none to guide them ; they are in state of nature, and there is none to reclaim them ; they are weak and there is none to strengthen them ; they are liable to temptation, and there is none to assist them to manage their temptation ; they go astray, and there is none to seek them that are lost ; they are in the gall of bitterness, and there is none to relieve them ; they are under the power of Satan, in darkness, and there is none to turn them to God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by faith in Christ, if God peradventure might give them repentance to the acknowledgment of the truth, that they might escape out of the snare of the devil ; that so they might be converted, and their sins be forgiven them. Fain would they hear, that their souls might live, but you are not among them to preach ; willing are they to receive the sacrament, but you are not among them to administer it. They are declining in grace, and there is none to recover them, or in the spirit of meekness to restore

¹ Bishop Jewel.

them; they are at a loss, and there is none to advise them; they miscarry, and there is none to oversee them, to watch over them, to look to them; they are sick, and there is none to visit them, to instruct and comfort them; they are unruly, and there is none to see that Church discipline be exercised upon them.

4. Will you receive the tithes of God, and not do the work of God? Will you live of the Gospel, and not preach the Gospel? Will you live of the altar, and yet not serve the altar? Will you eat, and not work? Will you receive tithes given to Melchizedec, and yet bless not the children of Abraham, that pay it? Will you receive the Levite's portion, and yet not wait on the tabernacle, nor serve the sanctuary? Will you have the double honour of reverence and maintenance, and yet not labour in the word and doctrine? Must he that is taught communicate unto him that teacheth him not in every good thing?—How can you enjoy these donations our forefathers made to ministers for teaching the Word of God, for praying, &c., and yet neither teach nor pray? *Vide* Spel. conc. Br., p. 29; *Vide* Illyr. cent. 8, c. ix. col. 316, Ed. 1624; Bede, Hist. Eccl. li., c. xvi. fin.; Lamb. Arch., p. 22; Bonif. Ep., p. 24; Polyd. Virg. l. 5, p. 89-90; Stow. p. 99 vit.; Eg. Ingulph. sect. 6-7; Mat. West. Gest. Br. ii. 2; Tilsley anim. sed., p. 173; Speed, Hist. 7, c. xxxii.; Fox Martyrol. 3, p. 136; Præfat. in Leg. Alfredi., c. xxxviii.; Leg. Eccl. Alur. Athelstan. Mulmesb. de Gest. Br. 2, c. xi.; Gemel. l. 6, c. ix.; Seld. Eadm. Hist., p. 171; R. Bastingst. 3, p. 186. How will you look your ancestors in the face, when you have taken their gifts, and neglected their desires? What, take the tithe they gave, and leave their posterity destitute!

Ob. You will say, we have curates and they perform our duty.

Ans. I. Curates—What new generation of men are these curates? We have indeed some Prophets, some Apostles, some Evangelists, some pastors, some doctors, but no curates. Your commission (O my sons) is, "Go ye, and teach all nations;" not "Go ye, or send your curates to teach all nations." Hath your servant liberty to bring whom he will to your service, while he takes his pleasure; and have you liberty to bring whom you will to God's service, while you take your pleasure. Oh, sirs, the Scriptures run thus: "Son of man, I have made thee a watchman to the house of Israel, therefore hear the word of My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not

given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hand. Nevertheless, if thou warn the righteous that the righteous sin not, and he doth not sin, he shall surely live because he is warned ; also thou hast delivered thy soul. I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing, and His kingdom : preach the Word, be instant in season, out of season ; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou, in all things endure afflictions, do the work of an evangelist, make full proof of thy ministry." If you would be saved only by curates, then serve God by curates : if you may be damned only by curates, then trust your charge to curates. But how do you read ? " Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel, that do feed themselves : should not the shepherds feed the flocks ? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed : but you feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost : but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd, and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill ; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. Therefore ye shepherds hear the word of the Lord : As I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherd search for My flock, but the shepherds fed themselves, and fed not My flock : Therefore, O ye shepherds, hear the word of the Lord ; Thus saith the Lord God, behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more, for I will deliver My flock from their mouth that they may not be meat for them."

2. Are curates ministers, or are they not ? If not, why do you employ them ; if they are, why do they not live upon that maintenance that God hath allowed ministers ? You could not endure rationally in these late times to hear of stipends, yet now your brethren must be content with allowances ; and besides, if they

are ministers, then either they have cure of souls, or not; if they have cure of souls, why do they not attend their own charge; if they have no cure of souls, how can they exercise any ministerial act, seeing they have none to exercise it upon? no people being obliged to attend any but their own minister: yea, all people being obliged to attend only their own minister. If you will say, he is your people's minister, then you must say, you are not.—One people can have but one minister at a time.

3. Do you, who are non-resident, expect tithes by man's law only, or God's? No, by man's law only; for you have said, and must say against the Anabaptists, that they are of divine right; otherwise they will say, "What man hath given, man may take away;" nor must you look for it by God's law, which never allowed the maintenance of a minister to any but such as did the work of the ministry. The labourer, and he only, is worthy of his hire.

4. Cannot the State keep curates as well as you? If this be all, may not the Commonwealth allow salaries and stipends as well as you, and so remove the burthen of tithe? Oh, sirs, you know not what to do; when the King, Lords, and Commons observe how much tithe goeth to maintain your pride, vanity, and folly, and how little to maintain the service of God, they say, what need this waste? why do ye throw away so much of the public revenue, as amounts to two millions and a half, whereas half a million may maintain men to read prayers, and do all the duties of ministers? A gentleman hath a parsonage of £200 a-year in his gift. Why, saith he, shall I part with so much of my estate? cannot I give £20 or £30 to a curate as well as a clergyman? You will tell him, Sir, you rob God. He will say, No more than you: you know God only hath tithes when they are employed in His service, and I shall allow so much more to God's interest than you do. *Object.* Why should you, being a layman, meddle with tithes which belong to God's service? *Answer.* I do not meddle with any which belong to God's service, but with what is abused to man's wantonness. *Object.* I am a clergyman. *Answer.* So are thousands more; yet none hath right to tithe, but he that performs the duty enjoined them that receive tithe: tithe is not so much the maintenance of ministers' persons, as their wages for their work; but a little of the tithe may suffice him who does the work, as we may observe from what you allow, and really I do not know by what law of God or man a clergyman may turn his tithe to private advantage any more than a layman. O, sirs, if you neglect your calling when you have maintenance, what would you do if you had none? Oh, you that condemn sacrilege, do you live by it? You that say a man should not rob the Church, do you rob it? You that preach and write against taking away ministers' maintenance, do you take away ministers' maintenance? Is it for this the nation upheld tithes against all

oppositions, to have a few readers and curates? what, have we saved them from the factious to be swallowed up by the covetous? Oh, you are men born to undo yourselves, to ruin your calling, and to tempt a greedy world to take away all your maintenance. Do you read history? (Alas, I am afraid that a spirit hath seized you.) Do you observe what was written in Ead., chap. x. p. 279, and Chartres de nug. cur. 7, 21. They (the priests) grew scandalous:—they neglected their cures; they resided not upon their livings;—they went to and fro for their pleasure;—the people arose up against them; the noblemen withdrew their tithe from them;—the whole kingdom cried, No service, no maintenance. Yea, the poor people burned the tithes, being loath the unworthy ministers should have any benefit by them, though loath themselves to meddle with them. Thereupon it was agreed among the Thanes that there should be no maintenance given to parsons, but to churches, which might allow them to such persons as did them service, and that none should live by Church allowance but they that did Church duties (Seld., *ibid.* Excerpt, Egbert. can. 100). In continuance of time the lazy and the idle had engrossed almost all Church preferments; then the tithes were alienated and impropriated as it is at this day—whereupon the clergy awaked a while, and followed their business diligently in King Edward VI.'s and the beginning of Queen Elizabeth's reign. Yet men are men still; for about the 30 of Queen Elizabeth the remainder of Church livings that had escaped the impropriators were engrossed by a few pluralists and non-residents; insomuch that the Commons in the Parliament of that year petitioned the Lords earnestly, argued rationally, concluded peremptorily against these miscarriages, as they did in all Parliaments until the 12 of King Charles, when the scandal of this usurpation was so great, the odium so general, the clamour so universal, the juggle of the non-residents (in holding tithes under the pretence of the ministry for nothing, and in receiving a million of the national revenue for nothing else but that they were in orders) was so apparent, that the whole maintenance of ministers was endangered, all Church preferment was threatened. And you, who now cannot content yourselves with handsome and honest competencies, were like to be brought to a morsel of bread. Oh, sirs, give not occasion to them that seek occasion; let the world see that duty is more your care than maintenance, that you do not work to eat, but that you eat to work; that to maintain the English clergy is (1) to uphold religion; (2) to advance God's name; (3) to promote the salvation of souls, to support the glory and interest of the kingdom, together with the peace, civility, and happiness of this age and posterity.

A CATALOGUE OF NON-RESIDENCIES.

In Berkshire,	18	In Northamptonshire,	76
„ Bedfordshire,	30	„ Northumberland,	36
„ Buckinghamshire,	24	„ Nottinghamshire,	34
„ Cambridgeshire and Isle of Ely,	45	„ Oxfordshire,	53
„ Cornwall,	46	„ Shropshire,	43
„ Cheshire,	455	„ Somerset,	87
„ Cumberland,	12	„ Suffolk,	106
„ Derbyshire,	32	„ Surrey,	69
„ Devonshire,	61	„ Sussex,	67
„ Dorsetshire,	79	„ Worcestershire,	78
„ Durham,	57	„ Anglesey,	31
„ Essex,	106	„ Brecknock,	17
„ Gloucestershire,	46	„ Caermarthenshire,	20
„ Hampshire,	65	„ Caernarvonshire,	35
„ Herefordshire,	54	„ Denbighshire,	41
„ Kent,	96	„ Flintshire,	18
„ Lancashire,	63	„ Glamorganshire,	143
„ Leicestershire,	62	„ Merionethshire,	24
„ Lincolnshire,	49	„ Monmouthshire,	26
„ Middlesex,	105	„ Montgomeryshire,	52
„ Norfolk,	104	„ Pembrokeshire,	33
		„ Radnorshire,	19

So that of 12,000 Church livings, or thereabouts, 3000 and more being impropriate, and 4165 being *Sinecures*, or *Non-residents'* livings; what a poor remainder is there left for a painful and an honest ministry, for the glory of God, and the salvation of souls.

[*Note by the Editor.*—I have unsuccessfully endeavoured to find the data from which Ken took these figures.]

THREE SERMONS.

I.

PREACHED AT THE FUNERAL OF THE RIGHT HON. THE LADY
MARGARET MAINARD, AT LITTLE EASTON, IN ESSEX,
JUNE 30, 1682.

ON PROV. XI. 16.

II.

PREACHED IN THE KING'S CHAPEL, WHITEHALL, IN THE
YEAR 1685.

ON DAN. X. 11.

III.

PREACHED UPON PASSION SUNDAY.

ON MICAH VII. 8, 9.



DEDICATION.

*To the Right Honourable William Lord Mainard,
Baron of Eastains and Comptroller of His Majesty's
Household.*

MY LORD,

Though I am unwilling to decline any service which your Lordship expects from me, yet when you enjoined me, the printing of this sermon, I could not obey your command without disputing it. For I considered, that in such an age as this, where an exemplary holiness is very rare, I shall be thought guilty of most gross flattery, in the character I have given of your incomparable lady now in heaven.

But knowing I have so many unexceptionable witnesses to attest every line I have said, especially yourself, who best understood her value, and are most sensible of her loss; and being conscious to myself that I have spoken no other throughout than the words of truth, I soon broke through all the discouragements I had, either from the just censures the world would fix on the meanness of the discourse, or from the unjust ones it might pass on my insincerity: and resolved to do all that little honour I could to her memory, and to give God the glory of her example; and I humbly beseech the Divine goodness, that what I now offer to the public, may not be wholly unprofitable to those who read it; however, I am sure, it will not be unacceptable to your Lordship, or to those who were so happy to know her, which will be satisfaction enough to

My good Lord, your Lordship's
most humble and faithful servant,

THO. KEN.



A SERMON

PREACHED AT THE FUNERAL OF THE
RIGHT HON. THE LADY MARGARET MAINARD.

“A gracious woman retaineth honour.”—PROV. xi. 16.

THE world was never yet so bad, but the good man, though his life was a continued satire to the age he lived in, did always either find or extort a veneration from it. So true is it of both sexes, which Solomon here affirms of women only, that *gracious persons*, they who are in the grace and favour of God, and are strengthened by His gracious assistances, they who by the covenant of grace are enrolled in His service, and in whose hearts there is a conspiracy of all the graces of His Holy Spirit; all which particulars are included in the word grace, and do all concur to make up a gracious soul; such persons, I say, as these, shall from the generality of men gain an inward esteem and a great opinion, and, for the most part, an outward and a suitable respect, or as the wise man words it, shall *retain honour*.

I must confess that there are many instances, even in our own perverse generation, wherein virtue has rather been contemned and ridiculed than honoured, but I will mention no other than the most signal of all, God incarnate, whose example, though it was as perfect and unblameable as the fulness of the Godhead could render it; yet His most divine Person was so far from being *honoured* by many of the Jews, that He lay under the utmost imputations of slander and blasphemy which words could express; and as glorious as all His miracles were, they were ascribed to no other than Beelzebub, the prince of the very devils.¹

But though it be true that our blessed Lord, in regard to His state of humiliation, seemed to have no form, no comeliness in Him,² yet all His conversation had so many irradiations of divinity

¹ Matt. xii. 24.

² Isa. liii. 2, 3.

in it, which did abundantly evince His heavenly extraction; and it is no wonder He should suffer such contradictions of sinners, it being usual for an heroic virtue, which is singly to encounter whole legions, to contend with inveterate errors or reigning vices, to reprove and reform the world, as our Saviour was, to be loaded with most diabolical reproaches. But goodness has an inseparable splendour which can never suffer a total eclipse, and when it is most reviled and persecuted it then shines brightest out of cloud. So that all who are not wilfully blind, who will but make use of their eyes to see, must acknowledge the force of its rays.

This did the very Jews themselves, as many as had any relics of common ingenuity left; the multitude owned our Saviour for a great prophet, wondered at His gracious words,¹ confessed he had done all things well,² insomuch that they would have exalted Him to the throne, and have made Him their King; Pilate could find no fault in Him at all;³ and the centurion, a heathen, even when he saw Him hanging on the cross, as a malefactor, cried out, "Certainly this was a righteous man."⁴ So that a *gracious person*, under the most extreme degree of infamy and slander, shall yet *retain honour*, shall from all that are in their right minds have at least an inward veneration.

If this be verified of a public virtue, there can be less doubt of it in a private one, which not being on such a stage as may provoke and affront the angry world, by openly contradicting, or upbraiding, or chastising it, passes along with a less assaulted and less envied reputation, and more undisturbedly *retains honour* than the former.

There is, I know, an *honour* which is due to all men, as they are God's workmanship,⁵ and have some lines of His image in them, but especially to kings and to magistrates, whom it is our duty to honour, whether they *be gracious persons* or no; this we are to render to the froward and pagan, as well as to "gentle and believing masters;"⁶ to princes that are "infidels and persecutors," as well as to "Christian and nursing fathers."⁷ But then this *honour* is not paid them out of respect to any real goodness in them, but only to their authority, as they are God's ordinance, as we depend on their protection, and as our obedience is enforced by law and penalties: but the *honour* we give to a *gracious person*, is purely in reference to his moral excellences which are legible in the whole conduct of his life. The former is merely civil, the latter may, in some sort, be styled religious; empire is honoured as it resembles God's power, abstracted from His holiness, and therefore it is compatible with an ungracious person, it is confined only to this world and reaches no farther; but *graciousness* is

¹ Luke vii. 16, iv. 22.

⁴ Luke xxiii. 47.

² Mark vii. 37.

⁵ 1 Pet. ii. 17, 18.

⁷ Rom. xiii. 1.

³ John vi. 15, xviii. 38.

⁶ 1 Tim. vi. 2.

honoured as a participation of the divine nature, appropriated to no other than saints, and which has its prospect only on heaven :¹ the former is like thunder and lightning, and works on our fear : the latter is like the appearance of a good angel, arrayed in beams, awful, but kind, which do not afflict but cheer the sight, and raise in us a mixed passion of love and veneration together ; and in this sense it is, that the *gracious person*, for the venerable goodness that is visible in him, *shall retain honour*.

To attempt any laborious proof of so clear a truth as this, were needless ; do but consult the universal practice of mankind, and read it there. What rules do the philosophers prescribe to render our lives most satisfactory to ourselves, and most commendable to others ? with what colours do the orators paint those persons they intend to celebrate ? what images do the poets form when they design an hero, are they any other than the rules, and colours, and images of moral goodness ? do not hypocrites, to court the esteem of the vulgar, personate the saint, and politicians, to make the people honour them, pretend to religion ? and why do they both put on this disguise, but because they know that wickedness bare-faced is in the eyes of all men most detestable, and that the names of saint and of religion are creditable in the world ? Show me that profligate wretch, who in his cool thoughts, or on his death-bed, does not decline all his loose companions, and seek out for men truly good and conscientious, to whom he may intrust his estate, his children, and all that is dearest to him, even his own soul too, for which he then begs their ghostly counsel ? What man is there so wicked, who on his death-bed does not wish that he may “die the death of the righteous,” and that “his latter end may be like his” ? Look into the histories and customs of ages past, see how greedily coveted, how dearly purchased, and how highly valued, the statues, and all the little remains of good men have been. The heathens, to express their great esteem of goodness, built temples to virtue and honour, and joined these temples together, and made the former the only passage into the latter ; they thought praise to good men as just a tribute as sacrifice to their gods ; and one of the wisest of them wonderfully pleased himself in fancying how lovely and venerable, how divine and transporting an idea he should see, could he but look into the breast of a good man. We have then the practice and the judgment of the whole world to confirm this truth, that virtue has always had a great and a general esteem, *that the gracious person retains honour*.

On the contrary, is there not a natural shame, a sense of turpitude, or a confusion of face in vicious and unclean actions ? why else are men afraid to commit them before the most inconsiderable spectator, and choose darkness for a thick mantle to cover them ?

¹ 2 Peter i. 4.

why else do they blush to own them, wish a thousand times they had never been done, and reflect on them with dissatisfaction and horror? why else do their own consciences lash and upbraid them? whereas, if we will but take the pains to make up an induction of all Christian graces, we shall easily see, that there is none whose friendship is more ambitiously sought, none with whom men would sooner change persons, none who are accounted of more substantial worth, or more generally revered, or more influential to the good of mankind, or sooner wanted in the world, or who make a nobler figure in story, than the devout, the humble, the just, the meek, the temperate, the charitable; or to express all in one word, the *gracious person*, who therefore shall always *retain honour*.

I need not reckon up the numerous places of Holy Scripture where goodness and honour are linked together; how "the wise are said to inherit glory;"¹ "the humble and meek to be exalted;"² how we are commanded "to keep our vessels in sanctification and honour,"³ and how God has promised to "honour those who honour Him:"⁴ I need not mention the primitive Dyptics, or how the Church Catholic has celebrated the festivals, and honoured the memories of the saints and of the martyrs; I need not suggest that obvious conclusion, that if gracious persons can draw even wicked men to a reverential love of their virtue, much more will they engage the friendship of all that are holy, and not only of holy men but of holy angels too, who being all ministering spirits deputed by God to attend them,⁵ the more heavenly they see any committed to their charge does grow, the more respectful attendance in all probability they give him.

And there is the highest reason in the world why there should be so honourable a loveliness in a *gracious person*, if we consider the likeness he bears to that great God whom we adore. For as there are on all men innate impressions of God's existence, so there are also of His Attributes, and none ever yet in earnest believed there was a God, but he also believed that God was a Being, infinite in all perfections, in wisdom and power, justice and mercy, purity and holiness, veracity and beneficence, and as these excite our love, and our adoration to God, so wherever we see any, though but imperfect resemblances of His inimitable perfections, in the saints here on earth, wherever we see men in any measure holy and pure, just and merciful, faithful and beneficent, we there see the image of God Himself, and cannot but pay them a suitable *honour*: thus as goodness and adorableness are co-eternal in God, so are sanctity and venerableness coeval, in *gracious persons*.

Nor are we only by grace made like to God, but He is also pleased actually to dwell in us, and to consecrate our souls to be His temples; and as God commanded the Jews to reverence His

¹ Prov. iii. 35.

⁴ Sam. ii. 30.

² Luke i. 52.

³ 1 Thess. iv. 4.

⁵ Heb. i. 14.

sanctuary,¹ the place of His residence among them,² where He sat between the cherubims, and a glorious light that shined on the propitiatory was the symbol of His presence : so, when in gracious souls we discover all the fruits of the Spirit,³ a kind of glory brightening their conversation, and a sacred amiableness breathed on them from heaven, we are sure that God inhabits there, and cannot but reverence His temples.

Such honour have all God's saints from even wicked men, from all holy persons, and from the good angels, and infinitely above all these, from God Himself, who honours them with His image, after which they are renewed, and with His presence, of which they are possessed ; such honour, I say, have all His saints even in this life, which, if we did but seriously contemplate, would stir us up to a generous emulation, would encourage us to implore the divine grace, that we may bewail all our past sins, cleanse ourselves from all filthiness, both of flesh and of spirit, which produce nothing in the end but shame and horror, and daily grow more conformable to His likeness, which is the only way to assert the dignity of our nature, and to *retain honour*.

But when once our souls shall be divorced from our bodies, when the name of the wicked shall rot and stink sooner than his carcase, leaving no memorials behind, unless it be of his sin, his infamy, his madness, or his folly ;⁴ precious then in the sight of the Lord shall be the death of His saints,⁵ blessed shall be their memories, they shall be had in everlasting remembrance,⁶ and their good names, being registered in the book of life, shall flourish to immortality.

All this while I have not done justice to my subject, by affirming only in general, that goodness is honourable ; I must therefore be more particular, and inquire, why Solomon does here instance in the woman rather than in the man, *A gracious woman retains honour*.

And the reason seems to me to be either this, that as vice is more odious and more detested, so on the other hand, virtue is more attractive, and looks more lovely in women, than it usually does in men, insomuch that the *gracious woman* shall be sure to purchase and to *retain honour*.

Or it is, because men have more advantages of aspiring to *honour* in all public stations of the Church, the court, the camp, the bar, and the city, than women have, and the only way for a woman to gain honour, is an exemplary holiness ; this makes "her children rise up and call her blessed, her husband and her own works to praise her in the gate,"⁷ the sole glory then of that sex is to be good, for it is a *gracious woman* only who *retains honour*.

¹ 1 Cor. iii. 16.

⁴ Prov. x. 7.

² Lev. xix. 30.

⁵ Psalm cxvi. 15.

⁷ Prov. xxxi. 28, 31.

³ Gal. v. 22.

⁶ Psalm cxii. 6.

Or it is, because women are made of a temper more soft and frail, are more endangered by snares and temptations, less able to control their passions, and more inclinable to extremes of good or bad than men, and generally speaking goodness is a tenderer thing, more hazardous and brittle in the former than in the latter, and consequently a firm and steady virtue is more to be valued in the weaker sex than in the stronger ; so that a *gracious woman* is most worthy to receive and to *retain honour*.

Or it is because women in all ages have given many heroic examples of sanctity ; besides those recorded in the Old Testament, many of them are named with great honour in the New, for their assiduity and zeal, in following our Saviour, and their charity, in ministering to Him of their substance ;¹ they accompanied Him to Mount Calvary, lamented His sufferings, waited on the Cross, attended the sepulchre,² prepared spices and ointments ;³ and regardless either of the insolence of the rude soldiers, or of the malice of the Jews, with a love that cast out all fear, they came on the first day of the week, before the morning light, to embalm Him ; and God was pleased to honour these holy women accordingly, for they first saw the angel, who told them the joyful news that He was risen ;⁴ and as if an angel had not been a messenger honourable enough, Jesus Himself first appeared to the women, the women first saw, and adored Him ; and it was these very gracious women whom our Lord sent to His disciples, that women might be first publishers of His resurrection, as angels had been of His nativity. Our Saviour Himself has erected an everlasting monument in the Gospel, for the penitent woman that anointed Him ;⁵ and God incarnate honoured the sex to the highest degree imaginable, in being born of a woman, in becoming the son of a virgin mother, whom all generations shall call blessed ; and I know not how to call it, but there is a meltingness of disposition, and affectionateness of devotion, an easy sensibility, an industrious alacrity, a languishing ardour, in piety, peculiar to the sex, which naturally renders them subjects more pliable to the Divine grace than men commonly are ; so that Solomon had reason to bestow the epithet gracious particularly on them, and to say that a *gracious woman retaineth honour*.

I am well aware, that if we consult the sensual and debauched rank of men, it is not the gracious or the chaste woman they esteem, but only the fair, or the lascivious ; esteem, did I say ! men may court an idle or a wanton beauty, for their lust, but they can only esteem a *gracious* and a chaste one, and when all is done, she only deserves the name of beautiful ; as for the lascivious, and the prostitute, against whom Solomon so often and so pathetically warns the young man, she is so utterly impure, that I will not so

¹ Luke viii. 3.

⁴ Matt. xxviii. 5.

² Matt. xxvii. 55.

³ Luke xxviii. 27, 55, 56.

⁵ Matt. xxvi. 13.

much as name her in the same discourse with a gracious woman ; I will then make the comparison between mere outward beauty only, and *grace*, and you will soon perceive the difference.

For beauty, if it be natural, is from a woman's birth, it is her chance, and not her merit ; if it be artificial, it makes her no other than a painted sepulchre, gaudy without, and that has nothing but rottenness and stench within ; but grace is the free gift of God, and our own free choice, in a happy conjunction, it is no other than a God-like loveliness impressed on our spirit.

Beauty is often incident to stark fools, and to the profane, and irreligious. But *grace* is peculiar to holy persons, who like the king's daughter are all glorious within.¹

Beauty is prone to admire itself, and to swell with pride ; *grace* instils a just sense of our own vileness, and teaches humility ; that is apt to invite temptation ; this is a preservative against it. The former spends her morning hours at her glass ; the latter at her prayers ; that most delights herself in new fashions, and fine clothes, in plating the hair, and wearing of gold ;² this puts on the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Beauty has been often, to the best and wisest of men, witness Solomon himself, destructive and fatal, for which reason holy Job made a covenant with his eyes ;³ and our Saviour commands us, not to look on a woman to lust after her,⁴ and the fairer she is the greater is the danger ; but *grace* secures our innocence, awes men into sobriety, looks them into chastity, and the more intense it grows, its influence is the more sovereign and efficacious.

Beauty gratifies only our outward sense, it is a mixture of colour, and figure, and feature, and parts, all in due proportion and symmetry ; or indeed it is a well-shaped frame of dust and ashes, beloved by fond men only, who, like the most stupid of idolaters, worship the bare statue, without regard to the deity there enshrined : but *grace* is a confluence of all attractives, which approves itself to our own most deliberate judgments, and is beloved by God. Do but imagine you were in the spouse's garden, where, when the south wind blows,⁵ the several spices and gums, the spikenard and the cinnamon, the frankincense and the myrrh, send forth their various smells, which meeting together, and mixing in the air, make a compounded odour, such a composition of all virtues ; such an universal and uniform agreeableness is there in a *gracious* soul, which in a manner, whether we will or no, engages our affections.

Beauty is vain, and favour is deceitful,⁶ says the wise man, it soon evaporates and cheats our expectation, in a little time it

¹ Psalm xlv. 13.

⁴ Matt. v. 28.

² 1 Pet. iii. 3.

⁵ Cant. iv. 16.

³ Job xxxi. 1.

⁶ Prov. xxxi. 30.

decays, by cares, or child-bearing, or sickness, or a thousand other accidents ; men no sooner begin to crop the flower, but it fades, and sinks, and dies, or it is often soured with such inward dispositions which render it afflicting, and insupportable ; but *grace* creates to our minds an entire satisfaction, has a goodness intrinsic and eternal, grows more amiable the more it is enjoyed, so that the woman that feareth the Lord, she shall be praised, she shall for ever *retain honour*.

As a jewel of gold in a swine's snout,¹ which is hung there on purpose to be defiled, to be rolled in filth and mire, and is one of the most notorious and ugly incongruities in the world ; such a kind of absurdity, if you will believe Solomon, is a fair woman without discretion ; her beauty, it is true, is a jewel, but a jewel extremely ill-placed, and serves for no other purpose, but to make her folly more conspicuous, to expose her the more to impurity, and to a swinish sensuality, but *grace* makes a woman a crown to her husband,² the glory of the man, and advances her price above rubies ; so that a *gracious woman* is a jewel of a value inestimable, she has worth and ornament, and lustre, and beauty, and honour, all combined together. Most deservedly then did wise Solomon give the preference to grace, and did assure us, that a strong man is not more powerful to get, and when gotten "to retain his riches," than a *gracious woman* to acquire *honour* and to *retain it* when acquired.

It is now time to do all the right I am able to the noble lady deceased, who was a woman so remarkably *gracious, and retained an honour* so entire and unblemished, that all the measures I have hitherto laid down, either of grace or of honour, are but a faint copy, drawn after her ; she was all the while before my thoughts, her holy example is the original, and though I will not say, that among the many daughters who have done virtuously,³ she absolutely excels them all, yet I am sure, she deserves to be esteemed one of the highest order.

But, alas ! we have nothing now left, except this poor relique of clay, which in a few minutes must be restored to its native earth, and for ever hid from our eyes ; the *gracious* soul that informed it, is flowed back again to God, from whom it first streamed, and His most blessed will be done, who is compassionate and adorable in all His chastisements ; yet as we are flesh and blood, we cannot but feel the stroke which even His Fatherly hand has given us. It is the curse of the wicked, to die unlamented, unless it be, that they are sometimes carried to the grave,⁴ with the mercenary tears of those who make mourning a trade ; but the death of the righteous being a loss irrecoverable, and a real calamity, to us who survive, must needs fill us with sad resentments, when we consider of how great a blessing we are deprived.

¹ Prov. xi. 22.

² Prov. xii. 4 : 1 Cor. xi. 7 ; Prov. xxxi. 10.

³ Prov. xxxi. 29.

⁴ Jer. xvi. 4.

Our Saviour Himself has countenanced a moderate grief for our friends in weeping over His own dead friend Lazarus :¹ so that if we shed our tears over the grave of this gracious and honourable lady, it is but to be just to her ashes, to ease our own sorrowful spirits, and to testify to the world how dear a sense we have of her worth. For had she had nothing but her quality to have recommended her, we might have performed her funeral ceremonies with a bare outward solemnity, but without any more concern than a common object of mortality gives us : but she was a *woman* so truly *gracious*, that we could not but most affectionately *honour* her, and cannot but have a grief that bears some proportion to our loss.

For it is our loss only we can bewail ; we grieve for ourselves, not for her ; she has a joyful deliverance from temptation and infirmity, from sin and misery, and from all the evil to come ; she is now past all the storms and dangers of this troubled life, and is safely arrived at her everlasting haven ; she is now fully possessed of all that she desired, which was to be dissolved and to be with Christ, and we cannot lament her being happy. When we weep for common Christians, we are not to be sorry, as men without hope,² but when we have so many, so uninterrupted, and so undeniable demonstrations of the sanctity of a person, as we have of this *gracious woman*, we have no reason at all to grieve on her account, since we have not only a bare hope, but an assurance rather, that she is now in glory.

But why did I call her death a loss ? it is rather our gain ; we were all travelling the same way, as pilgrims towards our heavenly country, she has only got the start of us, and is gone before, and is happy first, and I am persuaded that we still enjoy her prayers for us above, however I am sure that we enjoy her good works here below, which now appear more illustrious, and without that veil her modesty and her humility cast over them ; we still enjoy her example, which being now set in its true light, and at its proper distance, and delivered from that cloud of flesh which did obscure and lessen it, looks the more *gracious* and the more honourable ; and if we follow the track she trod, we shall ere long enjoy her society in heaven.

Let us then alter our note, and rather honour than bewail her : she was a *gracious woman*, and honour is her due ; her good name, like a precious ointment poured forth, has perfumed the whole sphere in which she moved. To paint her fully to the life I dare not undertake, she had a graciousness in all her conversation that cannot be expressed, and should I endeavour to do it, I must run over all the whole catalogue of evangelical graces, which do all concentre in her character ; I must tell you how inflamed she was with heavenly love, how well guided a zeal she had for

¹ John xi. 35.

² 1 Thes. iv. 13.

God's glory, how particular a reverence she paid to all things and to all persons that were dedicated to His service, how God was always in her thoughts, how great a tenderness she had to offend her heavenly Father, how great a delight to please Him. But you must be content with some rude strokes only, for such particulars would be endless ; all my fear is, that I shall speak too little, but I am sure I can hardly speak too much.

Say, all you who have been eye-witnesses of her life, did you from her very cradle ever know her any other than a *gracious woman* ? As to myself, I have had the honour to know her near twenty years, and to be admitted to her most intimate thoughts ; and I cannot but think, upon the utmost of my observation, that she always preserved her baptismal innocence, that she never committed any one mortal sin, which put her out of the state of grace ; insomuch, that after all the frequent and severe examinations she made of her own conscience, her confessions were made up of no other than sins of infirmity, and yet even for them, she had as deep an humiliation and as penitential a sorrow, as high a sense of the divine forgiveness, and loved as much, as if she had had much to be forgiven : so that after a life of above forty years, nine of which were spent in the court, bating her involuntary failings, which are unavoidable, and for which allowances are made in the covenant of grace, she "kept herself unspotted from the world ;"¹ and if it may be affirmed of any, I dare venture to affirm it of this *gracious woman*, that by the peculiar favour of heaven, she passed from the font unsullied to her grave.

Her understanding was admirable, and she daily improved it by reading, in which she employed most of her time ; and the books she chose were only serious or devout, and her memory was faithful to retain what she read : she took not up her religion on an implicit faith, or from education only, but from a well studied choice, directed by God's Holy Spirit, whose guidance she daily invoked, and when once she had made that choice, she was immovable as a rock, and so well satisfied in the Catholic faith professed in the Church of England, that I make no doubt, but that she always lived, not only with the strictness of a primitive saint, but with the resolution also of a martyr : it was strange to hear how strongly she would argue, how clearly she understood the force of a consequence, and how ready at all times she was "to give a reason of the hope that was in her, with meekness and fear ;"² her letters which were found in her cabinet, not to be delivered till after her death, and very many others in the hands of her relations, sufficiently show how good and how great she was. In them this humble saint, before she was aware, has herself made an exact impression of her own *graciousness* ; they are penned in so proper and unaffected a style, and animated through

¹ James i. 27.

² 1 Peter iii. 15.

out with so divine a spirit, with such ardours of devotion and charity, as might have become a Proba, a Monica, or the most eminent of her sex, insomuch, that her very absence was the more supportable to her friends, in regard she compensated the want of her presence by writing, and sent them a blessing by every return.

I cannot tell what one help she neglected to secure her perseverance, and to heighten her graces, "that she might shine more and more, to a perfect day;"¹ her oratory was the place, where she principally resided, and where she was most at home, and her chief employment was prayer and praise. Out of several authors, she for her own use transcribed many excellent forms, the very choice of which does argue a most experienced piety, she had devotions suited to all the primitive hours of prayer, which she used, as far as her bodily infirmities, and necessary avocations would permit, and with "David, praised God seven times a day," or supplied the want of those solemn hours, by a kind of perpetuity of ejaculations, which she had ready to answer all occasions, and to fill up all vacant intervals, and if she happened to wake in the night, of proper prayers even for midnight she was never unprovided. Thus did this gracious soul, having been enkindled by fire from heaven in her baptism, live a continual sacrifice, and kept the fire always burning, always in ascension, always aspiring towards heaven from whence it fell. Besides her own private prayers, she morning and evening offered up to God the public offices, and when she was not able to go to the house of prayer, she had it read to her in her chamber.

To prayers she added fasting till her weakness had made it impossible to her constitution, and yet even then, on days of abstinence, she made amends for the omission, by other supplemental mortifications. Her devotions she enlarged on the fasts and festivals of the Church, but especially on the Lord's days, dividing the hours between the Church and her closet.

She never failed, on all opportunities to approach the holy altar, came with a spiritual hunger and thirst to that heavenly feast, and communicated with a lively, with a crucifying, but yet endearing remembrance, of her crucified Saviour.

The sermons she heard, when she came home she recollected, and wrote down out of her memory abstracts of them all, which are in a great number among her papers, that she might be, "not only a hearer of the word, but a doer also."

The Holy Scriptures she attentively read, and on what she read, she did devoutly meditate, and did by meditation appropriate to herself; it was her soul's daily bread, it was "her delight and her counsellor," and, like the most blessed Virgin Mother, "she kept all things she read, and pondered them in her heart."

Who is there can say they ever saw her idle? No, she had

¹ Prov. iv. 18.

always affairs to transact with heaven, she was all her life long "numbering her days, and applying her heart to wisdom," or, to describe her with her own pen, she was "making it her business to fit herself for her change, knowing the moment of it to be uncertain, and having no assurance that her warning would be great." Oh happy soul, that was thus wise, in a timely consideration of that, which of all things in the world is of greatest importance to us to be considered, namely our latter end!

You may easily conclude that a saint, who was always thus conversant with her grave, and had heaven always in her view, must have little or no value for things below; as indeed she had not, she did not only conquer the world, but she triumphed over it, had a noble contempt of secular greatness, lived several years in the very court with the abstraction of a recluse, and was so far from being "solicitous for riches, for herself or her children," that to use her own words, she looked on them "as dangerous things, which did only clog and press down our souls to this earth, and judged a competency to be certainly the best."

All the temporal blessings the divine goodness was pleased to vouchsafe her, she received with an overflowing thankfulness, yet her affections were so disengaged, her temperance and moderation so habitual, that she did rather use than enjoy them, and was always ready to restore them to the same gracious hand that gave them, but no one can express her thoughts so pathetically as her own self. Oh, says that blessed saint, "since God gives us all, let us not be sorrowful though we are to part with all, the kingdom of heaven is a prize that is worth striving for, though it costs us dear: alas! what is there in this world, that links our hearts so close to it!" and elsewhere she affirms, that "all blessings are given on this condition, that either they must be taken from us, or we from them; if then we lose any thing which we esteem a blessing, we are to give God the glory, and to resign it freely."

She was a perfect despiser of all those vanities and diversions which most of her sex do usually admire; her chief, and in a manner, sole recreation was to do good, and to oblige, and if we will be advised by one so wise to salvation, "we are to seek for comfort and joy from God's ordinances, and the converse of pious Christians, and not to take the usual course of the world to drive away melancholy, by exposing ourselves to temptations;" and this was really her practice, insomuch that next to the service of the temple, which she daily frequented, there was no entertainment in the whole world so pleasing to her, as the discourse of heavenly things, and those she spake of with such a spiritual relish, that at first hearing, you might perceive she was in earnest, that she really "tasted the Lord was good," and felt all she spake.

Amidst all her pains and her sicknesses, which were sharp,

and many, who ever saw her shew any one symptom of impatience? So far was she from it, that she laments, when she reflects "how apt we are to abuse prosperity," demands, "where our conformity is to the great Captain of our salvation, if we have no sufferings;" professes, "that God by suffering our conditions to be uneasy, by that gentle way, invites us to higher satisfactions, than are to be met with here," and with a prostrate spirit, "acknowledges that God was most righteous in all that had befallen her, and that there had been so much mercy mixed with His chastising, that she had been but too happy." Thus humble, thus content, thus thankful, was this *gracious woman*, amidst her very afflictions. Her soul always rested on God's paternal mercy, and on all His exceeding great and precious promises, as on a sure and steadfast anchor, which she knew would secure her, in the most tempestuous calamities; to His blessed will, she hourly offered up her own, and knew it was as much her duty to suffer His fatherly inflictions, as to obey His commands. Her charity made her sympathize with all in misery, and besides her private alms, wherein her left hand was not conscious to her right, she was a common patroness to the poor and needy, and a common physician to her sick neighbours, and would often with her own hands dress their most loathsome sores, and sometimes keep them in her family, and would give them both diet and lodging till they were cured, and then clothe them and send them home, to give God thanks for their recovery, and if they died, her charity accompanied them sometimes to the very grave, and she took care even of their burial. She would by no means endure, "that by the care of plentifully providing for her children, the wants and necessities of any poor Christian should be overlooked, and desired it might be remembered that alms and the poor's prayers will bring a greater blessing to them, than thousands a year." Look abroad now in the world, and see, how rarely you shall meet with a charity like that of this *gracious woman*, who next to her own flesh and blood, was tender of the poor, and thought an alms as much due to them as portions to her children.

To corporal alms, as often as she saw occasion, she joined spiritual, and she had a singular talent in dispensing that alms to souls; she had a masculine reason to persuade, a steady wisdom to advise, a perspicuity both of thought and language to instruct, a mildness that endeared a reproof, and could comfort the afflicted from her own manifold experience of the divine goodness, and with so condoling a tenderness that she seemed to translate their anguish on herself.

And happy was it for others, that her charity was so comprehensive, for she often met with objects so deplorable that were to be relieved in all these capacities, that she was fain to become their benefactress, their physician, and their divine altogether, or

if need were, she bid them shew themselves to the priest or else took care to send the priest to them ; thus was it visibly her constant endeavour to be in all respects merciful, as her Father in heaven is merciful.

She could bear long, and most easily forgive, and no one ever injured her but she would heap coals of fire on his head, to melt him into a charitable temper, and would often repay the injury with a kindness so surprising, that if the injurious person were not wholly obdurate and brutish must needs affect him. But if any one did her the least good office, none could be more grateful ; she would if possible return it a hundred-fold, if she could not in kind, she would at least do it in her prayers to God, that out of His inexhaustible goodness He would reward him.

Her soul seemed to possess a continued serenity, at peace with herself, at peace with God, and at peace with all the world ; her study was to give all their due, and she was exactly sincere and faithful to all her obligations, she kept her heart always with all diligence, was watchful against all temptations and naturally considerate in all her actions ; her disposition was peaceful, and inoffensive ; she looked always pleased rather than cheerful, her converse was even and serious but yet easy and affable ; her interpretations of what others did or said were always candid and charitable, you should never see her indecently angry or out of humour, never hear her give an ill character, or pass a hard censure, or speak an idle word, but "she opened her mouth in wisdom, and in her tongue was the law of kindness."¹

If you look on her, in her several relations, in her childhood, her father the Right Honourable the Earl of Dysart, being banished for his loyalty, she was under the breeding of the excellent lady her mother, to whom she was in all respects so dutiful a child that she protested her daughter had never in any one instance offended her ; by that time the young lady was about eleven or twelve years old, God was pleased to take her good mother to Himself, and from that time to her marriage, this *gracious woman* lived with a discretion so much above her years, with so conspicuous a virtue and so constant a wariness, that she always *retained honour*, such an *honour* as never had the least mote in it. And to her *honour* be it spoken, that in an age when the generality of the nation were like children tossed to and fro with every wind of doctrine, she still continued steadfast in the communion of the Church of England, and when the priests and service of God were driven into corners, she daily resorted, though with great difficulty, to the public prayers, and was remarkably charitable to all the suffering royalists, whom she visited and relieved and fed and clothed and condoled, with a zeal like that which the ancient Christians showed to the primitive martyrs.

¹ Prov. xxxi. 26.

The silenced, and plundered, and persecuted clergy, she thought worthy of double honour ; did vow a certain sum yearly, out of her income, which she laid aside only to succour them. The congregations, where she then usually communicated, were those of the reverend and pious Dr Thruscross, and Dr Mossom, both now in heaven, and that of the then Mr Gunning, the now most worthy Bishop of Ely, for whom she ever after had a peculiar veneration.

But I must by no means pass by the Right Reverend Father in God, Bishop Duppa, then of Salisbury, afterwards of Winchester, but now with God, who was then put out of all, and an exemplary confessor, for the king and the Church ; this holy man, when she resided in the country, lived in the neighbourhood, and she often visited him, and he seemed to be designed on purpose by God's most gracious direction to be her spiritual guide, to confirm her in all her holy resolutions, to satisfy all those scruples, to becalm all those fears and regulate all those fervours which are incident to an early and tender piety ; and God's goodness rendered him so successful, that she retained the happy influence of his ghostly advice to her dying day.

Before the age of twenty she was married to the Right Honourable William Lord Mainard, to whom in her letters she often gives the most affectionate thanks imaginable, for his invaluable and unparalleled kindness towards her, as she herself terms it, and most fervently prays that the Lord Jesus Christ would be his exceeding great reward and his portion for ever ; but I forbear to offer violence to the modesty of the survivor, and will content myself to say only in general, that when she was a wife, she still retained her accustomed devotion which she practised when a virgin, and her greatest concern was "for the things of the Lord, how she might please the Lord, how in a marriage honourable, and a bed undefiled, she might be holy both in body and in spirit, and attend upon the Lord, without distraction."¹ And since, as Solomon affirms, "a prudent wife is from the Lord,"² she was certainly the immediate gift of God, and sent by propitious heaven, for a good angel, as well as for a wife.

As a mother she was unspeakably tender, and careful, of the two children with which God had blest her ; but her zeal for their eternal welfare was predominant, and she made it her dying request that in their education, their piety should be principally regarded, or to speak her own words, "that the chief care should be, to make them pious Christians, which would be the best provision that could be made for them."

In reference to her son, it was her express desire, that he should be good, rather than either rich or great, "that he should be bred in the strictest principles of sobriety, piety, and charity, of tem-

¹ 1 Cor. vii. 32.² Prov. xix. 14.

perance and innocency of life, that could be ; that he should never be indulged in the least sin, that he should never be that, which these corrupt days call a wit, or a fine gentleman, but an honest and sincere Christian, she desired he might be."

She professed, "there was nothing hard to be parted with, but her lord, and her dear children," but though her passion for them was as intense as can well be imagined, yet for the sake of her God, whom she loved infinitely better, she was willing to part with them also, had long foreseen the parting and prepared for it, and "humbly begged of her heavenly Father, to take them into His protection : " she took care of their souls, even after her death, in the letters she left behind her, and comforted herself with an entire acquiescence in the good pleasure of her beloved, with hopes that she should still pray for them in heaven, and that she should, ere long, meet them there ; and this consideration of meeting above put her into a transport which makes her, in one of her letters, cry out, "O how joyful shall we be, to meet at Christ's right hand, if we may be admitted into that elect number ! "

In her family, she always united Martha and Mary¹ together, took a due care of all her domestic affairs, and managed them with a wise frugality, with a constant deference to God's merciful providence, and without either covetous fears or restless anxiety ; but withal, "she sat at the feet of Jesus, and heard His word, and of the two was still more intent on the better part."

She studiously endeavoured by private and particular and warm applications to make all that attended her, more God's servants than her own, and treated them with a meekness and indulgence and condescension like one who was always mindful "that she herself also had a Master in heaven."²

Her near relations, and all that were blest with her friendship, had a daily share in her intercessions, all their concerns, all their afflictions were really her own ; her chief kindness was for their souls, and she loved them with a charity, like that which the blessed shew to one another in heaven, in their reciprocal complaisance at each other's happiness, and mutual incitements to devotion.

In respect of the public, which she often laid sadly to heart, her eyes ran down in secret, for all our national provocations, and she had a particular office on fasting days for that purpose ; which shews how importunate she was, at the throne of grace, to avert God's judgments and to implore His blessing on the land.

And now, after all these great truths which I have said of this excellent lady, one grace I must add, greater than all I have hitherto mentioned, and it is her humility ; she was so little given to talk, and had that art to conceal her goodness, that it did not appear at first sight, but after some time her virtue would break

¹ Luke x. 41, 42.

² Eph. vi. 9.

out, whether she would or no ; she seemed to be wholly ignorant of her own graces, and had as mean an opinion of herself, as if she had had no excellence at all ; like Moses, “her face shined, and she did not know it ;”¹ others she esteemed so much better, had that abasing sense of her own infirmities, and that profound awe of the divine Majesty, that though she was great in God’s eyes, she was always little in her own.

After the Whitsun-week was over, she removed from Whitehall to Easton-lodge in Essex, not out of any hopes of recovery, but only that she might have some little present relief from the air, or that she might die in a place which she loved, in which God had made her an instrument of so great good to the country, and which was near her grave ; and you may easily imagine, that after a life so holy, the death of *this gracious woman* must needs be signally happy ; and so it was, not but that during her pains, she had often doubts and fears that afflicted her, with which in her health she was unmolested, and which did manifestly arise from her distemper, and did cease as that intermitted ; but the day before she died, God was pleased to vouchsafe her some clearer manifestations of His mercy, which in the tenderness of His compassion He sent her as preparatives of her last conflict, and as earnest of heaven, whither He intended the day following to translate her.

How she behaved herself in her sickness, I cannot better express than by saying, that she prayed continually ; and when the prayers of the Church were read by her, or when the hour of her own private prayer came, though she was not able to stand or to help herself, she would yet be placed on her knees ; and when her knees were no longer able to support her, she would be put into the humblest posture she could possibly endure, not being satisfied unless she gave God His entire oblation, and “glorified Him in her body, as well as in her spirit, which were both God’s own”² by purchase here, and were both to be united in bliss hereafter.

On Whitsunday she received her *viaticum*, the most holy body and blood of her Saviour, and had received it again, had not her death surprised us, yet in the strength of that immortal food she was enabled to go out her journey, and seemed to have had a new transfusion of grace from it, insomuch, that though her limbs were all convulsed, her pains great, and without intermission, her strength quite exhausted, and her head disturbed with a perpetual drowsiness, yet above and beyond all seeming possibility she would use force to herself, to keep herself waking, to offer to God her customary sacrifice to the full, to recollect her thoughts, and to lodge them in heaven, where her heart and her treasure was, as if she had already taken possession of her mansion there, or as if she were teaching her soul to act independently from the body, and practising beforehand the state of separation, into which,

¹ Exod. xxxiv. 29.

² 1 Cor. vi. 20.

having received absolution, she in a short time happily launched ; for all the bands of union being untied, her soul was set at liberty, and on the wings of angels took a direct and vigorous flight to its native country, heaven, from whence it first flew down.¹

There, then, we must leave her, in the bosom of her heavenly bridegroom, where, how radiant her crown is, how ecstatic her joy, how high exalted she is in degrees of glory, is impossible to be described ; for “neither eye hath seen, nor ear heard, nor has it entered into the heart of man to be conceived, the good things which God hath prepared for those that love Him,”² of all which she is now partaker.

We have nothing then to do but to congratulate *this gracious woman* her eternal and unchangeable honour, and as she always and in all things gave God the glory here, so that His praise was continually in her mouth, for all the multitude of His mercies, and of His loving-kindness towards her, and is now praising Him in heaven ; let us also offer up a sacrifice of praise for her great example ; her light has long shined before us, and we have seen her good works. Let us therefore glorify the Father of Lights, at whose beams her soul was first lighted.

Blessed then for ever be the infinite goodness of God, who was so liberal of His graces to this humble saint, who made her so lively a picture of His own perfections, so gracious, and so honourable : blessed be His mercy, for indulging her to us so long, for taking her in His good time to Himself, and for that happiness she has now in heaven. To God be the glory of all that honour her graciousness did here acquire, for to Him only it is due ; let therefore His most holy name have all the praise.

To our thanksgiving let us add our prayers also, that God would vouchsafe us all His Holy Spirit, so to assist, and sanctify, and guide us, that every one of our souls may be *gracious* like hers, that our life may be like hers, our latter end like hers, and our portion in heaven like hers, which God of His infinite mercy grant, for the sake of His most beloved Son, to whom with the Father, and the blessed Spirit, be all honour and glory, adoration, and obedience, now and for ever. *Amen.*

¹ Luke xvi. 22.

² 1 Cor. ii. 9.



A SERMON

PREACHED

IN THE KING'S CHAPEL AT WHITEHALL, 1685.

“O Daniel, a man greatly beloved.”—DAN. x. 11.

I AM not surprised, if at the first hearing you censure the choice of my text, as having no regard to those two important circumstances, time and place: not to time, because the story of Daniel seems foreign to the fast of Lent; not to place, because Daniel seems an example unfit for the court, being a prophet, one whose religion looks as much like his calling as his virtue; one who had supernatural gifts, and immediate inspirations, which make up an original too singular and extraordinary for any but prophets to copy out.

But if it shall appear that Daniel was not of the sacerdotal but regal line: if it shall appear that he was a courtier, and not only a courtier but a favourite; and not only a courtier and a favourite, but a minister too; such a courtier, and favourite, and minister, as no age can parallel: if to the courtier, the favourite, and the minister, be added the ascetic and the saint; if in all these respects, he was, as the margin literally renders it, a man of desires, or, according to the Hebrew idiom, a man greatly beloved both by God and men: if from these materials I form such an idea, which shall be proportioned to your imitation, and show you Daniel's secret, that every one of you may skill the art to become greatly beloved, like him; I hope you will be reconciled to the subject I have chosen, as not being unsuitable to this penitential season, as not being improper for this august assembly, whose edification is both my duty and design.

If, then, you will be pleased to take a view of the several excel-

lences of this great man, so greatly beloved, and so greatly worthy of your observation ; the first that occurs is his noble extraction. He and his three kinsmen, Hananiah, Mishael, and Azariah,¹ as to their tribe were of the children of Judah ; and not only of the royal tribe in general, but in particular of the royal family, as all agree : and though Josephus will have them of the kindred of King Zedekiah, yet they seem to speak more probably who affirm them to be sons of King Hezekiah, or rather descended from him. This being most consonant to the prophecy of Isaiah, who foretells concerning Hezekiah, "that his sons which should issue from him, should be taken away, and should be in the palace of the king of Babylon : " and this was punctually fulfilled, when Nebuchadnezzar commanded Ashpenaz to bring "certain of the children of Israel, and of the king's seed, and of the princes, that they might stand in the king's palace, and before the king,"² that they might live constantly in the court : and the persons who were thus brought were Daniel, and his three companions, who were therefore all four princes by royal descent, and courtiers by royal designation.

But that I may more particularly pursue the character of Daniel, leaving his other three fellow-courtiers, I am next to add, that Daniel was not only a courtier like them, but also a favourite. The name courtier belongs to all who have the honour to attend their prince ; but the title favourite implies a peculiar grace, which is indulged but to a few, whom their sovereign is pleased to treat more like friends than servants, more like familiars than subjects : and yet a minister sounds something greater than a favourite : one is created in a moment, the other is framed by degrees out of great abilities and a long experience : one is often the choice of an unaccountable affection ; the other, of a deliberate judgment : one studies how to please his prince, the other how to greaten and to secure him. And Daniel, the man greatly beloved, was favourite and minister to at least five great emperors of the world : I say at least five ; because, if it were proper to entertain this auditory with the perplexities in this part of chronology, from the different enumerations which are given of the Babylonian kings, I might reckon more than five ; but in regard the sacred history mentions no more, I shall confine myself to that number.

Of these five, three were kings of Babylon ; which are all intimated by the Prophet Jeremy ; where, speaking of Nebuchadnezzar, he predicts, that "all nations should serve him, and his son, and his son's son, until the time of his land come :"³ where three only are mentioned ; the first of whom is Nebuchadnezzar, who had a particular favour for Daniel above his three fellow-captives, and therefore gave him the most honourable name,

¹ Chap. i. 6.² Chap. i. 3, 5.³ Jer. xxvii. 7.

“Belteshazzar :”¹ a name which seems appropriate to the royal family, and is either the same or very little different from “Belshazzar,”² the name of his grandchild, who afterwards succeeded in the empire ; and that which rendered the favour much greater was, that he called him “Belteshazzar ;”³ from the name of his god, of his great god Bel : nay, so fixed was the kindness the king bore him, that when his three friends were thrown into the fiery furnace, for not “falling down and worshipping the golden image,”⁴ Daniel, who without all doubt abhorred that idolatry as well as they, was yet too dear to the king to run the same fate ; and he stood exempt from that fiery trial, from that inhuman condemnation.

Nor was he only “Nebuchadnezzar’s favourite, but his minister too ;” for he made him “a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.”⁵ More than this, at Daniel’s request, to whom it seems he could deny nothing, he set his three dear associates, “Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon.”⁶

But we cannot take the true height of that favour and of that trust which Daniel had, unless we estimate it from the greatness and dominion of the king he served : “greatness which reached unto heaven, and dominion which spread to the end of the earth.”⁷ Insomuch that God is said “to give him a kingdom and majesty, and glory, and honour ; and for the majesty God gave him, all people and nations and languages trembled and feared before him ; whom he would he slew, and whom he would he kept alive ; whom he would he set up, and whom he would he put down.”⁸ Now to be entire favourite and chief minister to so universal a monarch as this is certainly to be one of the greatest subjects that ever was ; and to this sublimity of honour was Daniel exalted.

King Nebuchadnezzar enjoyed the monarchy of the world about forty-three years ; and then left it to his son, Evil-Merodach, not mentioned by Daniel, possibly, because the prophet had no remarkable visions during his reign, as he had during the reigns of the other emperors. But whatever the reason be of Daniel’s silence in this particular, he is mentioned in other places of Holy Writ ; and we may reasonably presume, that the son could not easily forget how mightily Daniel had merited of his father, and how useful and necessary he was to the affairs of the empire. And if the story of Bel and the Dragon, which our Church reads for example of life, and instruction of manners ; if that story happened under this emperor’s reign, as some good chronologers attempt to prove, then Daniel still kept the same pitch of great-

¹ Dan. i. 7.⁴ Chap. iii. 20.⁷ Chap. iv. 22.² Chap. v. 12.⁵ Chap. ii. 48.³ Chap. iv. 8.⁶ Chap. ii. 49.⁸ Chap. v. 18, 19.

ness under the son, as he did under the father ; for it is there expressly said, that " he conversed with the king, and was honoured above all his friends."¹ And we may probably enough impute that great liberty, and that royal treatment, which the captive king of Judah, Jehoiachin, then found from Evil-Merodach, to the power and intercession of Daniel, his beloved minister.²

Evil-Merodach having worn the imperial crown about twenty-two years, Belshazzar succeeds next ; and Daniel was still the same great man under the son, as he had been under the father and the grandfather. For it was Belshazzar who commanded, that " Daniel should be clothed with scarlet, and a chain of gold should be put about his neck, and proclamation made, he should be the third ruler in his kingdom,"³ next to himself, and, as it is most likely, to his own son. And he was as much his minister as his favourite ; and is therefore said to " rise up, and to do the king's business."⁴

Belshazzar within about four years disappeared, and Darius seized the kingdom ; and translated the empire from the Babylonians to the Medes. And Daniel still shone with the same lustre as before ; and was by " Darius set over all the Median princes,"⁵ and designed to be set over the whole realm. And how greatly beloved he was by his new master you may easily guess, by that great sorrow, and concern, and zeal for his deliverance the king showed, by his refusing all instruments of music, and his being able to take no rest, whilst his beloved Daniel, by an unjust extorted sentence, was surrendered to the lions ; by that exceeding joy he betrayed for his safety ; and by the exemplary vengeance he retaliated on his accusers, making their very wives and children share in their destruction.⁶

Darius having wielded the imperial sceptre eighteen years, or thereabouts, Cyrus invaded his throne, and began a new monarchy of the Persians : and Daniel is said to prosper under the reign of Cyrus, as well as of Darius.⁷ And in the third year of this emperor's reign, we are sure that Daniel was alive,⁸ though how long after we cannot tell ; but undoubtedly whilst he lived he had as great influence on Cyrus, as he had on the former emperors ; and his dexterous application, together with his informing him of those prophecies of Isaiah, where the great God of Israel had honoured him with the glorious appellations of His shepherd and of His anointed,⁹ might, in all probability, be one great incentive which God used, to stir up the spirit of that infidel monarch to make that auspicious proclamation for the return of the captivity, and for the rebuilding of both the city and the temple.¹⁰ One

¹ History of Bel and the Dragon, v. 2.

² 2 Kings, xxv. 27 ; Jer. lii. 31.

³ Chap. v. 29.

⁴ Chap. viii. 27.

⁵ Chap. vi. 3.

⁶ Chap. vi. 1, 2, 3, 14, 18, 23, 24.

⁷ Chap. vi. 28.

⁸ Chap. x. 1.

⁹ Isa. xlv. 28 : xlv. 1.

¹⁰ 2 Chron. xxxvi. 22 ; Ezra. i. 1, &c.

thing more is very remarkable, that though Daniel was exceeded by none in the zealous love he bore to his own native country, and was by no means fond of his sovereign greatness ; yet we do not read, he ever returned with his countrymen, but denied himself that consolation for his dear Israel's sake ; that, being his nation's resident in the Persian court, he might keep his interest alive, and be ready on all occasions to negotiate and further their affairs.

It is now time to reflect, how rare and difficult it is for a person of conspicuous eminence to get a sure footing in the very land of his own nativity, where places and customs and laws are all familiar and natural to him ; and where he has so many friends and relations to assist and support him. But when we contemplate Daniel's greatness, and how impregnable it was, it seems to be prodigious, especially considering the many disadvantages under which he lay. He was a captive, and his very captivity rendered him vile and contemptible ; he was a stranger, and yet engrossed the highest honours in a foreign country, by which he became obnoxious to a national envy ; he was a Jew, one who had an utter antipathy to the Pagan idolatry, and was the infidels' common enemy. Now to see a captive, a stranger, a Jew, both courtier and favourite, and minister to five succeeding monarchs of the Gentiles, in no less than three universal monarchies ; to see a Jewish slave dive into the counsels, and please the humours of so many imperious masters ; to shift empires so often, and to accommodate himself so properly, first to the Babylonian, then to the Median, then to the Persian rites, and maxims, and interests, and dependences ; in such amazing revolutions, to be fixed in an orb above all clouds, and storms, and mutations, in the region below ; when fate fell three several times in labour of new empires ; to feel none of those pangs and convulsions under which all the world besides did groan ; to stand unshaken, when the public suffered so many universal earthquakes ; for a Hebrew slave to be so greatly beloved and honoured by so many heathen emperors, for about ninety years together, and in that time to see the ruin and the resurrection of his own native country ; more than this, to be ordained by propitious heaven on purpose, by his interest in those emperors, to be his country's patron in misery, its advocate under oppression, its deliverer out of captivity, and its restorer to its pristine glory ; is certainly to be such a courtier, and favourite, and minister, as no period of time could ever shew such another ; and Daniel was all this, who, like an intelligence, was ever moving his sphere, and ever immoveable himself.

Thus was Daniel a man greatly beloved by kings ; and so he was by the people too : the history of Susanna expressly says, " that from that day forth, Daniel was had in great reputation in

the sight of the people.”¹ From that day forth, which is as much as to say that he was in universal esteem all the time he lived. For at that time, when he gave judgment on the two elders, he was but a young youth,² about twelve years old, if some of the ancients may be believed : and the Jewish historian affirms, that Daniel had that great happiness all his life long to be honoured, not only by kings, but by the people too ; nay, so constant and notorious a favourite he was, both to the prince, and to the whole empire, that as Nebuchadnezzar changed his name from Daniel to Belteshazzar ; so the angel Gabriel seems to change his name once more from Belteshazzar to the man greatly beloved, for so he is there called, “ O man, greatly beloved.”³

But that which crowns all is this, that when he had served three mighty monarchies, with five the greatest monarchs in the world, for so many years together, his death, after a very busy life, was most pacific and honourable ; and after his death, his memory was precious and eternal : he died as great as he lived ; for either he was buried in a most magnificent tower of his own building at Ecbatan in Media, where the Median, and Persian, and Parthian kings were ever after ambitious to be interred ; or, as others affirm, he was buried at Babylon in the very imperial sepulchre ; the greatest monarchs esteeming his neighbourhood in the very grave the highest of all honours, hoping that his sacred ashes might hallow theirs.

And yet for Daniel to be the darling of so many mighty kingdoms, was infinitely short of that incomparable felicity he had, to be the peculiar favourite of heaven ; in which respect he was most eminently the man greatly beloved. For if to receive the greatest favours from God that mortal man is capable of receiving, be an argument of God’s love, then was Daniel beloved, greatly beloved by God.

It was this love of God, which made His greatly beloved Daniel prosperous in adversity, that gave him freedom in captivity, friendship among enemies, safety among infidels, victory over his conquerors, and all the privileges of a native in strange countries : it was this love of God, that gave His greatly beloved “ knowledge and skill in all learning and wisdom, and understanding in all visions and dreams.”⁴ It was this love of God, that delivered him in dangers ; from the conspiracy and malice of the Median princes, and from the fury of the lions : that sent one angel into the den to stop their mouths ; and another angel at another time, to bring a prophet on purpose to feed him : that signally revenged him of his enemies, and did by a miracle vindicate his integrity.⁵ It was the love of God, that sent the angel Gabriel to visit him, to be his interpreter, to strengthen, and comfort, and encourage

¹ Susanna, ver. 64.

⁴ Daniel i. 17.

² Ibid., 45.

⁵ Daniel vi. 4, 5, 22, 24.

³ Daniel ix. 23 ; x. 19.

Hist. of Bel., 36, 42.

him; to reveal secrets to him, and to assure him that his prayers were heard.¹ It was the love of God, which gave him the spirit of prophecy, that excellent spirit, that spirit of the holy gods, as the Babylonians styled it, by which he foretold the rise and period of the four monarchies, the return of the captivity, and wrote long beforehand the affairs of future ages.² But beyond all this, it was the love of God that presented him with a clearer landscape of the Gospel than any other prophet ever had: he was the beloved prophet under the old dispensation, as John was the beloved disciple under the new: and both being animated with the same divine love, there was a wonderful harmony between them: both of them had miraculous preservations, one from the lions, the other from the boiling cauldron; both engaged young in the service of God, and consecrated their lives by an early piety, and both lived to a great and equal age, to about an hundred years; both had the like intimacy with God, the like admittance into the most adorable mysteries, and the like abundance of heavenly visions; both had the like lofty flights, and ecstatic revelations. Read what Daniel saw, of the "Ancient of Days, and of His throne, and of the angels His attendants,"³ and you must needs say, that his visions in this life were next to beatific. His prophecies of the Messiah,⁴ of the precise time of His coming, and of His cutting off; of the destruction of Jerusalem, and of Antichrist; of the Son of Man,⁵ and of the universality and perpetuity of His kingdom, the Church Catholic; of the day of judgment, of the resurrection, of heaven, and of hell; were so literally fulfilled in the Gospel, and so legible there, and all his predictions so express, and full, and particular, that for this very reason his writings were questioned by both the Gentiles and the Jews, because they looked more like the history of things past, than a prophecy of things to come. But the Jews' own historian esteemed Daniel one of the greatest prophets, for the same reason for which others unjustly reproach him. The mouth of truth, our blessed Saviour, has declared Daniel a prophet;⁶ and the greater clearness his prophecies have, the more likely they are to be wrote by Daniel; who the more greatly he was beloved, the greater were the communications of Divine love to him, and the greater by consequence were his illuminations.

All these wonderful vouchsafements from above to Daniel, though they were most illustrious demonstrations that he was greatly beloved, yet they were indulged him for the sake of others, as well as for his own: there is therefore one more illustrious than

¹ Daniel ii. 19; viii. 16; ix. 22; x. 11, 12, 19.

² Daniel iv. 9, 18; v. 11, 12, 14; x. 14; ix. 25.

³ Daniel vii. 9, 10. ⁴ Daniel ix. 23, &c.

⁵ Daniel vii. 9, 13, 14, 18, 27; xii. 1, 2, 3.

⁶ Matt. xxiv. 15.

all these, and that is a favour which God bestows on but very few, and on none but great saints, who are greatly beloved ; and not usually on them till near their death, and is the very top blessing of which man is capable in this life, the highest bliss on this side heaven ; and that is, an absolute assurance of a glorious immortality ; and such an assurance as this had the beloved Daniel ; for the angel having discoursed to him of the resurrection of those that “ sleep in the dust, and of their awaking to everlasting life ; ”¹ adds, “ Go thy way till the end be ; for thou shalt rest, and stand in thy lot at the end of the days.” O the unutterable felicity of this man, thus greatly beloved by God ! whilst the generality of saints sigh under their flesh and blood, which clogs, and loads and depresses them ; whilst the penitent are still begging their pardon, and the humble full of fears and misgivings, by reason of their numerous failings ; whilst the best of them all see heaven only through a glass darkly, and at a distance, and can reach no higher in this world than hope, and desire, and reliance on God’s promise, and patient expectation ; Daniel, the man greatly beloved, has an angel sent on purpose by God, to assure him of his lot in a glorious eternity, and that his mansion there was prepared and brightened to receive him : and yet this is not all ; Daniel was not only assured of future glory, but of a greater degree of glory than others had ; for having made it his great business here below to love God Himself, and greatly to love Him, and to excite others to love God as greatly as he loved Him, he was to have a more sublime exaltation in bliss than ordinary ; the greater his love was, the nearer was he to be seated to the throne of God his beloved ; and having “ turned many to righteousness, he was to shine as the stars for ever and ever.”²

If ever then there was a happy man on earth, Daniel was the man ; who lived beloved, greatly beloved by five mighty monarchs ; greatly beloved by his own people ; greatly beloved by three foreign nations ; and greatly beloved by God : and after a long, a happy, an honourable life, died a peaceable and lamented death, with full assurance of God’s favour, was buried in the royal sepulchre, and left an immortal blessed memory behind him in the world, and ascended to glory, to a superlative degree of glory in the kingdom of heaven. Who is there that does not above all things desire to live and die like this man, greatly beloved ? Who is there that is not impatient to know the peculiar maxims by which Daniel conducted his life, and by which he became so universally, so greatly beloved by God and man ?

If then you would learn Daniel’s secret, that powerful inflammative and preservative of love, which Daniel had, and which made him, according to the text, understood in a passive sense, a man greatly beloved : take the very same expression in an active

¹ Daniel xii. 2, 13.

² Daniel xii. 3.

sense, and then you have it ; he did greatly love, and therefore he was greatly beloved : that was all the court-cunning, all the philtre that Daniel had. It is love that most naturally attracts love ; and from this love he is called, “ a man of desires ; ” of desires for the glory of God, and for the welfare of king and people ; still I am short : he was a man full of desires ; so full, that he was made up of desires, he was all desires ; for so the original emphatically styles him, “ thou art desires.”¹

But to descend to particulars ; it is very observable, that the preparation he had for a court life was affliction : he had from his childhood a great share in the calamity of his country ; and in the first year of Nebuchadnezzar,² and the third of Jehoiakim, about eighteen years before the destruction of the city and temple under Zedekias, and the total captivity of Judah began, he was carried captive into Babylon, as another Joseph sent afore by God to be the father of his country ; and captivity was the more insupportable to him, being a prince of a great spirit, and born to command ; and to see himself a slave to an insulting infidel, must needs be one of the most outrageous afflictions that could possibly befall him. But it is an usual method with God to lay the foundation of a great sanctity in affliction ; affliction, which made lasting impressions of his dependence on God, and kindled a fervent devotion, which melted him into a compassionate charity, and sank him into a profound humility ; affliction, which taught him betimes resignation to the divine will, the vanity of the world, and the uncertainty of greatness ; that happily prevented the assaults of youthful lust, and by the experience he felt of gracious supports, and endearing consolations, charmed him to make God his first and only love.

Thus prepared by God's paternal care,³ accustomed to the yoke from his youth, and armed against all the ghostly dangers he was to encounter, he comes in a very tender age, as all generally affirm, to the Babylonian court ; and being entirely prepossessed with the love of God, never any young noble person entered a court with a nobler resolution than did young Daniel, and that was, to live in the King's palace an ascetic and a saint, as well as a courtier, and never wilfully to offend God, his greatly beloved. This made him “ purpose in his heart, that he would not defile himself with the portion of the King's meat, nor with the wine that he drank ; ”⁴ lest he should either eat meats forbidden by the law, or consecrated to the idol Bel, or be tempted to excess. And it is incredible to think, how such an abstinence as this (which the Church now recommends to our practice) did naturally fit him for his secular employment : since our common observation teaches us, that nothing more clouds our understandings, and indisposes us

¹ Daniel ix. 23.

² Ibid. i. 1.

³ Lam. iii. 27.

⁴ Daniel i. 8.

for business ; nothing does more debase a great man, or makes a wise man look more like a fool, or more exposes them to the mockery and contempt of the meanest of their servants, or supplies more fuel to brutish and wandering sensuality, or more certainly dilapidates their estates, or is more destructive to their health, than the surfeits of intemperance ; which abstinence does either prevent, or correct.

Abstinence, the best defensive a Christian can have : abstinence, that preserved young Daniel safe, amidst allurements more formidable than the ravening lions in their den, and though he was very young and very beautiful withal,¹ fit to be both tempter and temptation, though this young beautiful prince lived in the greatest favour and honour, affluence and authority, in three the most luxurious courts in the whole world : yet he lived untainted, he lived always in the fiery furnace, and not so much as the smell of fire passed on him,² but he still kept his virgin love for God, his greatly beloved. So certain it is, that nothing more conduces to the health and vivacity, and purity, both of mind and body, than to feed now and then (especially at such a solemn time as this) on pulse, like Daniel ; to become (for a few weeks) ascetics, like him. Make but the trial, and you will wonder to find, how much an abstinence like this, preserves the whole man entire for God, and disposed for all the offices of divine love.

Next to Daniel's temperance as an ascetic, consider his devotion as a saint, devotion which was the oil that kept the lamp burning and secured all his other graces. Besides the continual ejaculations which divine love was always inspiring, and he always breathing ; amidst all the multiplicity of state affairs, he never made business a dispensation from God's service, he retired into his chamber three times a day for solemn prayer :³ love made him zealous to converse with his beloved, and love made God greatly communicative to his friend : when He was in any great perplexity, prayer was his refuge, and God his counsellor ; he instantly withdrew into his oratory, to desire mercies of the God of heaven, concerning the secret ;⁴ and when his prayers were heard, he took as much care to give God thanks, as he had done to pray, he ascribed all to God, and nothing to himself, and blessed the God of heaven.

Nor were his prayers confined to his own person, but he interceded with God for his own people also : he bewailed their miseries, and their sins which occasioned them ; implored their pardon and deliverance ; and he prayed for them with great intenseness, and affectionate fervency ; he set his face to seek God for them by prayer and supplication,⁵ and with the same concern with which he prayed for himself. More than this, his

¹ Daniel i. 4.² Ibid. iii. 27.³ Ibid. vi. 10, 13.⁴ Ibid. ii. 18, 19, 29.⁵ Ibid. ix. 3, 4, &c.

charity extended to the Babylonians too, to enemies and unbelievers ; and he prays, that their wise men, who were devoted to destruction, might not perish.¹

And that you may be convinced how pertinent the example of Daniel the ascetic is, to teach us to spend this holy season devoutly, to enforce all his prayers and supplications he added fasting, and sackcloth, and ashes ; and that fasting was accompanied with alms too, consonant to his own exhortation to Nebuchadnezzar, to break off his sins by righteousness, and his iniquities by shewing mercy to the poor ;² nay, we have him continuing his fast and mourning three whole weeks together ; during which time, "he ate no pleasant bread, neither came flesh or wine into his mouth ; neither did he anoint himself at all, till three whole weeks were fulfilled."³ Nothing is more plain than this, that Daniel did not think the bare abstaining from flesh to be fasting, when in the meantime we indulge ourselves in all the most palatable wines, all the delicacies of fish, and all the luxury of banquets. This is a licentious notion, which rose by the decay of Christian piety. When he fasted, his diet was afflicting, and such as became a mourner ; not to humour, but to chastise nature ; not to pamper his appetite, but merely to appease it. The ancient Christians knew no such distinction between fish and flesh ; their lenten fare was bread and water and salt ; and their first meal on fasting days, was not till the evening.

I mention this example, to show you what the ancients thought fasting, and how they kept Lent ; I do not exhort you to follow them any further than either our climate and our constitutions will bear ; but we may easily follow Daniel, in abstaining from wine, and from the more pleasurable meats, and such an abstinence as this, with such a mourning for our own sins, and the sins of others, is the proper exercise of a primitive spirit, during all the weeks of Lent.

For what is Lent, in its original institution, but a spiritual conflict, to subdue the flesh to the spirit, to beat down our bodies, and to bring them into subjection ? What is it, but a penitential martyrdom for so many weeks together, which we suffer for our own and others' sins ? A devout soul, that is able duly to observe it, fastens himself to the cross on Ash Wednesday, and hangs crucified by contrition all the Lent long ; that having felt in his closet the burthen and the anguish, the nails and the thorns, and tasted the gall of his own sins, he may by his own crucifixion be better disposed to be crucified with Christ on Good Friday, and most tenderly sympathize with all the dolours, and pressures, and anguish, and torments, and desertion, infinite, unknown, and unspeakable, which God incarnate endured, when He bled upon the cross for the sins of the world ; that being purified by repent-

¹ Daniel ii. 18.² Ibid. iv. 27.³ Ibid. x. 2.

ance, and made conformable to Christ crucified,¹ he may offer up a pure oblation at Easter, and feel the power and the joys and the triumph of his Saviour's resurrection. And to encourage you to such a devotion, thus enforced with fasting, and mourning, and alms, as was this of Daniel, reflect on the wonderful success he found ; for when he began his supplications, the angel Gabriel was sent to him by God, and arrived before he had ended them ; and by that heavenly messenger, God then honoured him with that glorious prophecy of the seventy weeks.² And the prophet Ezekiel joins Daniel with Noah and Job,³ as the three greatest instances of prevalence with God that ever prayed.

You have seen how Daniel served his God ; and you are next to see how he served his prince, I may add, the people too ; for the prince and the people have but one common interest, which is the public prosperity ; and none can serve the prince well, but he does serve the people too : and Daniel served his prince and not himself ; the love of God had given him an utter contempt of the world. And this made him despise Belshazzar's presents, " Thy gifts be to thyself, and give thy rewards to another ;"⁴ to show, that it was a cordial zeal for the king, and not self-interest, that inclined him to his service. This was evident in all his ministry ; insomuch, that when the Median presidents and princes combined in his destruction, he had so industriously done the king's business,⁵ was so remarkably righteous a person,⁶ so faithful in the discharge of his duty, both to king and people, so beneficial to all, and offensive to none, so remote from all flattery, so courageous on just and fit occasions, in warning his great masters of their dangers,⁷ and minding them of their duty ;⁸ he had so universal a benignity to all, so sincerely sought the good of Babylon,⁹ was so forward to rescue an injured innocence, as he did Susanna ; so tender of men's lives, that he was never at rest till he saved all the wise men of Babylon,¹⁰ when the decree was gone out for their massacre ; so careful of their peace and prosperity that he sat in the gate of the king to hear every man's cause, and with great patience and assiduity to do justice to all : he had behaved himself so irreproachably, that they could find " no occasion nor fault in him concerning the kingdom ; forasmuch as he was faithful, neither was there any error or fault found in him."¹¹

For this reason, when no accusation, no slander could stick on him from the law of the land, the conspirators resolved to take advantage against him from the law of his God ; and put Darius upon making that impious decree, " That whoever should ask any petition of God or man for thirty days together, save of the king, should be cast into the den of lions."¹² It was a decree which was

¹ Phil. iii. 10.⁴ Dan. v. 17.⁷ Dan. iv. 25, 27.¹⁰ Dan. ii. 13, 24, 49.² Dan. ix. 21, 22.⁵ Dan. viii. 27.⁸ Dan. v. 23, 25.¹¹ Dan. vi. 4.³ Ezek. xiv. 14.⁶ Ezek. xiv. 14.⁹ Jer. xxix. 7.¹² Dan. vi. 7.

one of the greatest pieces of flattery imaginable : nothing could better please a proud infidel king, than to be deified. It was the most opportune device in the world, to try whether the Babylonians would pay an entire obedience to their new Median emperor : it was a kind of idolatry, the most plausible that could be invented. To worship an idol, such as Bel, or such as Nebuchadnezzar's golden image was, that had been a test too gross ; and a man may much more rationally worship himself than a creature of his own making. To worship an animal that had motion and strength, such as the dragon, was better than to worship a lifeless trunk ; yet this had been to sink the worshipper infinitely below the beast he worshipped : but to worship a king, that is much more defensible ; the very statues of kings have been venerated, even by Christians, and met with solemn processions and placed in their very temples ; insomuch, that from the honour there paid to the images of emperors, an analogical inference was afterwards made, for the introducing of the images of saints and martyrs into churches. But to worship the king himself, seems much more allowable, especially such a king, the greatest monarch on earth, who has power of life and death, who in dominion, in rewards and punishments, was the liveliest image of God in the world ; who was able to hear and grant the petitions there offered him : if any idolatry can be excusable or venial, it is certainly this. And nothing could ever be thought on, so ensnaring to Daniel, as this project of the Median princes. Not to worship the king, had been to show him a personal dishonour ; and it was grievous for Daniel personally to affront Darius, who had been so gracious and indulgent a master to him. Not to pray to God for thirty days together, and yet pray to the king in His stead, had been all the while to renounce God, and to exalt a creature into His throne. On the one hand, the den and the lions threaten him ; on the other, the bottomless pit, and the damned spirits.

In this strait in which Daniel was, could no expedient be found ? What if he had worshipped the king, that worship might be interpreted allegiance, rather than idolatry ; or it was only worshipping God in the king that represented him ; or he might for thirty days together petition the king to repeal his ungodly decree, and to worship the true God ; and all the time, secretly, and in a corner, or mentally, he might have worshipped God ; any one of these expedients had reconciled all, had gratified the king, secured Daniel, and defeated all his enemies. But Daniel knew none of these salvos, none of these reserves and evasions ; he durst not deny God, and scandalise all good people, by giving that divine worship to the king, which was due only to God. Religion was his tenderest care, and he had hitherto kept it inviolable ; and would never communicate with either the Babylonian or the Median, or the Persian idolatries. A great love made him greatly zealous for

God his beloved ; and the more publicly God was dishonoured, the more publicly Daniel resolved to own Him ; and “prayed three times a day in his chamber, on his knees,”¹ more conspicuously than ever, with his windows open towards Jerusalem ; not for ostentation, but example. When his duty to God and obedience to his king stood in competition, though it was an inexpressible grief to the good man that ever there should be such a competition, he obeyed God, and patiently suffered the king’s displeasure, in being cast into the lions’ den, from whence God did miraculously deliver him ; and even the king himself, by congratulating his deliverance, and destroying his enemies, showed afterwards that he loved Daniel the better, for loving his God better than his king ; for sagacious princes best measure the fidelity of their subjects, from their sincerity to God.

I am well aware, that after all this, some will say that Daniel had a supernatural gift of prophecy, and of interpreting dreams, which rendered him greatly beloved, and made him a pattern too high for the imitation of ordinary persons. ’Tis true, Daniel was a prophet, and inspired, and peculiarly honoured on that account ; nay more, adored too, and that by proud Nebuchadnezzar himself :² though his being a saint was more forcible to make him greatly beloved, than being a prophet. But the several kings that made him their minister, considered him more as a statesman than a prophet. His inspirations were occasional, now and then ; his political abilities, constant and habitual : and it was from the experience of those abilities that he was intrusted with the public affairs. Nor is it necessary or usual, that prophets should be politicians ; they commonly are fitter for a cell, than a court ; for contemplation, rather than an active life.

Besides, there are two sorts of divination, one sacred and inspired, the other natural and political ; the former might now and then, while he was useful, make him a favourite ; the latter made him always a minister : and in this latter Daniel excelled, as much as in the former, insomuch that his wisdom became proverbial, “Behold, thou art wiser than Daniel.”³ It is this kind of divination which is common to all wise men ; and was probably the genius which accompanied Socrates. It was by this kind of divination that Daniel gave safe counsels, foresaw consequences, and to the utmost of his reach left nothing to chance. It was such divination, such sagacity as this, which interpreted to him all the dreams of human life, the vanities of the proudest wight, the follies of the shrewdest contrivances, and the uncertainties of all worldly success ; and therefore taught him greatly to adore that allwise Almighty Providence, which holds the helm of the world ; to implore the protection of Him, “who rules in the kingdom of men, and gives it to whomsoever He will ;”⁴ and greatly to love

¹ Daniel vi. 10.

³ Ezek. xxviii. 3.

² Daniel ii. 46.

⁴ Daniel iv. 25.

His most gracious conduct in all His disposals, which when all is done, is our only true wisdom.

You have seen Daniel, one royally descended, an instance of the greatest, both courtier and favourite and minister, that ever was; who was all three, to no less than five monarchs, and in three several monarchies of the world; one that kept his station in the greatest revolutions that ever were, under all the disadvantages imaginable, of captive, and stranger, and Jew, for about ninety years together; one who to all his other characters, added that of the ascetic and the saint: all which made him greatly beloved, greatly beloved by God, at whose glory he ever aimed; greatly beloved by all those kings, whom he faithfully served; greatly beloved by the people, whose good he studied. You have seen, how love was reciprocal, how Daniel greatly loved the king and the people: and this was the secret he had, which naturally attracted so universal a love. A secret that is neither too mysterious for your comprehension, nor too heroic for your imitation: a secret of a certain and approved virtue. For goodness is awful and amiable to all mankind, and has charms that are irresistible. There is a powerful sweetness, a propitious obligingness, such effusions and irradiations of divinity in it, which command our affections, and are able to overcome all our aversions; and I am confident, that there is no one here, but if he would make the experiment, would find a proportionable success.

Let me then exhort, let me beseech you, to consider all the attractives of the divine love, till God's sovereign love inflame you, and you habitually breathe His praises. Learn like Daniel, humility by affliction, purity by temperance; to keep your graces alive by prayer, and frequenting your oratory; to subdue rebellious nature, by fasting and mortifications. Learn from Daniel, a universal obligingness and benignity, an awful love to your prince, a constant fidelity, an undaunted courage, an unwearied zeal in serving him. Learn from Daniel, an equal mixture of the wisdom of the serpent, and of the innocence of the dove, an inoffensive conversation, a clean integrity, and an impartial justice to all within your sphere.

Learn from the man greatly beloved, to reconcile policy and religion, business and devotion, abstinence and abundance, greatness and goodness, magnanimity and humility, power and subjection, authority and affability, conversation and retirement, interest and integrity, heaven and the court, the favour of God, and the favour of the king, and you are masters of Daniel's secret; you will secure yourselves an universal and lasting interest; you will like him be greatly beloved, both by God and man.

For when we have in vain tried all other methods, there is nothing stable but virtue; nothing that can keep us steady in all revolutions, but the love of God; and when the worldly wise men,

and the mighty, fall by their own weakness, or moulder by the decays of time, or wear out of fashion, or are overwhelmed by a deluge of envy, or are blown away by the breath of God's displeasure, or when the world, of its own accord, frowns and forsakes them, and their name and memory perish; the man that loves God is still the same, God whom he loves is still the same, with Him is no variableness, nor shadow of turning; his incentives are still the same, infinite philanthropy, loving-kindness and amiableness; his end is still the same, the glory of his beloved; his duty is still the same, and has a goodness essential and unchangeable; his retreat to a peaceful conscience is still the same; his assistances have still the same sweet force; his ambition, the same heavenly prospect; his designs, and affections, and resolutions, have still the same centre; his will is in the disposal of the same gracious providence; his very afflictions meet in the same point with his prosperity, and both work together for his good. Search now, and see, if over the whole universe you can find a place of rest, a steady happiness in any thing, but in the love of God, and you will return with Solomon's account, "All here below is vanity and vexation of spirit." "For this world is founded upon the seas and established on the floods,"¹ the very foundation of it is laid in mutability. But he that loves God, and trusts in his beloved, is like mount Sion that cannot be removed, but stands fast for ever;² he is built on the rock of ages, he stands firm on a height, that has no precipice, and is above all assaults, and is in eternal security. For what, or who, shall separate a resolute lover from the love of Christ; shall tribulation, or distress, or persecution, &c.

But alas, when we frail creatures have done all we can, it is impossible for us to love God so as He is worthy to be beloved, so as to satisfy ourselves we love Him enough. No holy person can love God to that degree, but he passionately desires to love Him much more; and through the unavoidable weakness of lapsed nature, the best of men do often fail in their duty, and are reduced to bare desires only. Love no sooner begins to offer up a sacrifice to our beloved, but the fire is apt to go out; and nothing many times but the dying embers of languid desires remain on the altar. And this is suitable to the name the angel gives to Daniel, when he styles him a man of desires: it is the proper description of a good man here on earth, that he is a man of desires. For this world is the region of want, and consequently of desires: and happy is the man, who being first greatly beloved by God, to his power loves God again; and out of that motive of divine love, earnestly desires, like Daniel, to oblige, and help, and relieve,[†] and serve, and pray for all mankind, as bearing the image of his beloved; but above all, to have a reverential and zealous love for

¹ Psal. xxiv. 2.

² Isa. xxvi. 4.

his prince, who more immediately represents, and resembles, God his beloved.

O may every soul here present live and die this happy lover, thus greatly beloved by men, if it be the divine will; but above all, thus greatly beloved by God; "to whom with the Son, and Holy Spirit, be Glory," &c.



A SERMON

PREACHED UPON

PASSION SUNDAY.

“ Rejoice not against me, O mine enemy ; when I fall, I shall rise ; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause, and execute judgment for me ; He will bring me forth to the light, and I shall behold His righteousness.”—MICAH vii. 8, 9.

EVERY¹ one that hears this passage of Scripture, will soon perceive what the prophet intends, namely, a representation of the Church of Judah under the Babylonish captivity. I say of Judah ; for though the prophet prophesied of Samaria as well as of Jerusalem,² yet from the ninth verse of the third chapter, to the end of the prophecy, he undoubtedly speaks of the latter, as appears from the series of the prophecy itself, which we have no reason to disjoint, and from the several predictions here scattered of deliverance and restoration, which were never literally fulfilled in the ten tribes, who were never restored, but only in Judah, to whom God had promised a restoration.

It was then the Church of Judah, of whom, and to whom, the

¹ Evelyn gives the following account of the delivery of this sermon, vol. i. page 647 :—“ 1st April in the morning, the first sermon was preached by Dr Stillingfleet, Dean of St Paul’s (at Whitehall), on Luke x. 41, 42. The holy communion followed, but was so interrupted by the rude breaking in of multitudes, zealous to hear the second sermon, to be preached by the Bishop of Bath and Wells, that the latter part of that holy office could hardly be heard, or the sacred elements be distributed without great trouble.

“ The Princess being come, he preached on Micah vii. 8, 9, 10, describing the calamity of the reformed Church of Judah, under the Babylonian persecution, for her sins, and God’s delivery of her, on her repentance; that as Judah emerged, so should the new reformed Church, wherever insulted and persecuted. He preached with his accustomed action, zeal, and energy, so that people flocked from all quarters to hear him.”

² Micah i. 1.

prophet spake ; and more than that, it was to the reformed Church of Judah. For though Micah prophesied in the days of Jotham and Ahaz, as well as of Hezekiah, yet this latter part of the prophecy was uttered in the days of King Hezekiah, as we learn from the prophet Jeremy, who makes mention of the twelfth verse of the third chapter, as spoken in that king's time ; and in all probability, so was all that follows, and spoken after the captivity of the ten tribes, which fell out in the sixth year of his reign : and it is evident to all who read the sacred story, that the King Hezekiah was a most illustrious reformer of God's Church, as was Jotham before, and Josias after him.

As the prophet directed his discourse to the Church, to the reformed Church in general, so he applied himself to all degrees of men in particular. He preached not only to the people and to the priests, but to the court ; "to the heads of the house of Jacob, and to the princes of the house of Israel,"¹ nay, to King Hezekiah himself ; in whose presence, as the prophet Jeremy informs us,² he delivered that direful prophecy, "therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest,"³ warning the king and the court of the danger of national sins ; of the national judgments they would certainly bring down, unless prevented by a national repentance.

It was a bold undertaking, to denounce God's judgments to the king, and to the court ; and to tell them, that the king's palace and that the whole city of Jerusalem should be ploughed, should be utterly destroyed : such mortifying subjects as these, courts, above all others, are not willing to hear of. But true prophets, in the delivery of their messages, fear none but God, and dare say anything that God commands them. And there are times when prophets cannot, must not, keep silence ; when the watchmen ought to blow the trumpet, to give the warning of repentance to the whole land, or if the land will not take the warning, to free their own souls.

Amos, who was originally "neither prophet, nor prophet's son, but a poor herdsman of Tekoa ;" yet when God sent him he had courage from above, to prophesy against Israel, against King Jeroboam, and against the worship of the calves, "that the high places of Isaac should be desolate, and the sanctuaries of Israel laid waste, and that God would rise against the house of Jeroboam with the sword." And to prophesy these terrible things, even at Bethel, which was the king's chapel, and the king's court : and to prophesy in spite of Amaziah, the priest of Bethel, who falsely accused Amos to Jeroboam, for conspiring against him ; adding "that the land was not able to bear all his words :"³ as if a true zeal for God, had been rebellion against the king.

¹ Micah iii. 9.

² Jer. xxvi. 18.

³ Micah iii. 12.

The prophet Jeremy once thought to leave off prophesying, when he saw the word of the Lord made a reproach, and a derision daily ; but he was not able to continue silent, as he himself confesses. " I said, I will not make mention of Him, nor speak any more in His name : but His word was in my heart, as a burning fire shut up in my bones : I was weary with forbearing, and I could not stay."

The prophet Micah was very powerfully moved, and assisted, and cries out, " Truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin ;"¹ and that assistance of God's spirit made him wonderfully successful ; insomuch that King Hezekiah was so wrought on by Micah's words, " that he feared the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them."

Happy was it for the king, that he so devoutly attended to the prophet ; happy was it for the prophet, that he had the opportunity of preaching to the king himself. Had he preached these severe though necessary truths, in another congregation, where a sort of men, such as the Psalmist complains of, came " on purpose to wrest his words, and with thoughts against him for evil," what tragical relations had been made of his sermon ? But the prophet was safe under the king's gracious protection, and in having the king himself for his auditor ; " who being like an angel of God," liked the preacher the better, for the conscientious discharge of his prophetic duty.

But though the prophet preached to the Church, to the reformed Church of Judah, and to all degrees of men in it ; to the people, to the priests, to the court, and to the king himself ; yet the words I have chosen to discourse on, are to be appropriated to the penitent part only of this reformed Church ; because that reliance on God's mercy, and that sense of their own guilt which is here expressed, is applicable only to them ; and to them only, the character here given can fully agree.

You all know, that the whole Church of Judah was by Hezekiah reformed from idolatry, and had the true worship of God restored, and all sorts of people seemed with great readiness to contribute to that reformation ; not only the priests, but the people, and the princes, all shewed a vigorous zeal in all the cities of Judah, breaking down the images, and cutting down the groves, and throwing down the high places and altars, and offering very liberally to the service of the temple. But even in this good king's days, though they were reformed in their faith, and in the public worship, the generality of them were still unreformed in their lives. And yet as wicked as they were, they thought themselves very secure from God's anger. A strange stupidity had possessed them to that

¹ Micah iii. 8.

degree, that "they leaned upon the Lord and said, is not the Lord among us? no evil can come upon us." Of all this the prophet frequently in this prophecy, and in this very chapter, sadly complains, lamenting the universal corruption of manners, which he saw in the people, in the princes, in the priests, in all orders of men, and threatening very sore judgments to their impenitence.

Yet still, by the great goodness of God, there was in this, and in the following reigns, which were all wicked and irreligious, except that of Josias, among a great number of apostates to idolatry, a remnant left. There were some gleanings of good men, who took warning from the prophet, and from the captivity of the ten tribes, who wisely learned repentance from the woful experience of their captive neighbours, and kept alive that reformation which had been so happily begun. The prophet saw, that on such as these his sermons had their desired effect; and professes, that "his words did good to him that walked uprightly;"¹ and it is of such as these, it is of this penitent remnant of the reformed Church of Judah, the prophet here speaks, "rejoice not against me," &c.

It is easy to observe, that the prophet in these words draws three several pictures of reformed Judah: and he draws her in three distinct postures, like a captive, like a penitent, and like a conqueror. He draws her calamity, in the first; her behaviour under it, in the second; and her deliverance from it, in the third.

1. He draws her first like a captive, like a captive woman sitting in the dust, in a disconsolate, forlorn condition, bewailing her captivity. And the particulars out of which this mournful idea is composed is couched in these expressions, "her enemy, her enemy rejoicing, her fall, her sitting in darkness, and the indignation of the Lord."

If you please then to listen to the lamentations of captive Judah, you will hear her begin them with "O mine enemy:" and great reason she had so to do. For her enemy, or rather enemies, the singular being here put for the plural, were very numerous, and in all respects very formidable; more nations than one were immediately combined in her ruin, and particularly the Babylonians, and the Edomites, who are chiefly remarked in Holy Scripture.

The Babylonians were a mighty nation, whose quiver was as an open sepulchre: and they were all mighty men, who would eat up all the harvest, the flocks and the herds, the vines and the fig-trees, and impoverish all the fenced cities wherein Judah trusted, with the sword. They were cruel, and would show no mercy; a bitter and hasty nation, terrible and dreadful, and very heavily laid their yoke on God's people. I need say no more of them than this, that St John when he was to draw a prophetic description of the great Antichrist under the Gospel, was directed by the

¹ Micah ii. 7.

Spirit of God to make Babylon the type, and to paint spiritual Babylon in the colours of the temporal ; as if no nation under heaven were infamous and wicked enough, to furnish him with idolatry, and pride, and uncleanness, and covetousness, and cruelty, and impiety, in full perfection, fit to resemble the man of sin, but only the Babylonian.

The Edomites were the children of Esau, and originally of the same blood, and of the same religion with Judah, though they revolted from the Church of God. And these seemed to have derived from Esau their father his perverseness, which he remarkably shewed to his aged mother : insomuch that Josephus gives them this character, “that they were a turbulent and unruly nation, always prone to commotions, and rejoicing in changes.”¹ But their animosity against Judah seemed to be hereditary ; the loss of the birth-right, and of the blessing in their father, entailed revenge on all his posterity. And they were all along the natural enemies of the children of Jacob. And when they saw Judah assaulted by the Babylonians, they sided with Judah’s enemies, and thirsted to have a share in the destruction of God’s Church. “They had a perpetual hatred, and shed the blood of the children of Israel by the force of the sword, in the time of their calamity. Edom pursued his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever.” The prophet Obadiah spends his whole prophecy on “Edom, for his violence to his brother, for standing in the cross-way to cut off those that did escape, and for delivering those that did remain in the day of distress.” So that the Edomite was an enemy as merciless, and as implacable, as the very Babylonian.

Such were the enemies of afflicted Judah ; and God in His just indignation against Judah’s sins, gave both these enemies their desired success ; success that was able to satiate the most impetuous and revengeful cruelty. For they did not only make a complete conquest over Judah ; but when she was conquered, and prostrate at their feet, and past all possibility of the least resistance, they insolently insulted over the conquered ; they rejoiced against her. This cut captive Judah to the heart, and gored her soul with a multitude of new sorrows. It was a grievous calamity to be conquered ; but all her miseries were acted over again, and again, and again, when they insulted, when the “enemy rejoiced against her.”

The Babylonians, they rejoiced against captive Judah ; and as they pass by, “they clap their hands, they hiss, and wag the head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth ?” But that which cut deepest was their blasphemous taunt, ver. 10, “Where is the Lord thy God ? the gods of Hamath, and Arphad,

¹ De Bell. Jud., l. 4. c. 6.

and the gods of Sepharvaim," were not able to deliver Samaria out of the hand of the king of Assyria ; and your great Jehovah we now find is as feeble as any of them, and as unable to resist the great king of Babylon ; or the God of Israel has abandoned His own hated Israel ; or He is fled to Babylon, as a tributary god, to do homage to the imperial deity of our great god Bel. You yourselves daily profane the name of your own God ; you yourselves renounce Him, and fly to our gods for refuge ; your own God being no longer able to protect you ; your own God, who is as much king Nebuchadnezzar's captive, as you are his vain adorers : tell us, miserable wretches, tell us now, which is the Almighty, Jehovah or Bel ?

The Edomites they also " rejoiced against captive Judah," and impiously reproached her ; " Where is the Lord thy God ? " Your Jehovah is become a fugitive ; He wanders about the world without temple, or house to dwell in. How is your prophecy now fulfilled, " That the elder should serve the younger ? " Say, which now inherits the blessing ; Esau the conqueror, or Judah the captive ? Thus did Judah's enemies insultingly open their mouths against her ; " They hissed and gnashed the teeth, and said, we have swallowed her up : certainly this is the day we look for ; we have found, we have seen it." Go on, victorious Babylonians ; root out the memory of Judah from the earth : Judah, forsaken by their God, and detestable to the whole world. " Thus did the children of Edom, in the day of Jerusalem, cry, down with it, down with it, even to the ground." Thus, with the joy of all their heart, and with spiteful minds, did Idumea rejoice at the inheritance of the house of Israel, because she was made desolate.

Such insults as these from the Babylonians and the Edomites, were the very gall of bitterness to captive Judah ; and so much the more afflicting, because her fall, her destruction, was so dreadful and consummate. The whole country, the land flowing with milk and honey, was laid waste : the city, all the palaces, the king's house, and the temple, were burnt to ashes. All her people, her nobles, and her priests, were either starved by famine, or struck dead by raging pestilence, or barbarously put to the sword, or, which is less eligible to generous minds, enslaved. Her king Zedekiah saw his sons, the young princes, the hope of the kingdom, murdered before his eyes ; the last sight they were for ever to see : for his weeping eyes, as they dropped tears for his murdered children, were by the Babylonians put out ; and the captive, childless, blind, mournful king, was bound in fetters, and carried to Babylon.

And yet this calamity, as great, as general as it was, did in this receive a very doleful aggravation, that it was not only great but lasting. Judah did not only fall, was not only in darkness, which in Holy Scripture signifies a very heavy affliction ; but she was to sit, to continue in darkness : for sitting implies continuance. Her

captivity, reckoning it from the reign of Jehoiakim, was to endure seventy years together ; so that very few, or none, who saw the beginning of their misery, could cherish any hope of living to see the end of it : the captivity itself being commensurate to the age of man, which is threescore years and ten ; an age to which very few attain. And it was a killing consideration, to lie buried in such a sorrow, from whence there was no hope of a resurrection.

But Judah's enemy, her enemy rejoicing, her fall, her sitting in darkness, though they were very bitter and deadly ingredients of her calamity, yet that which made her in all respects completely miserable, was, the indignation of the Lord. All the rest are easy to be endured, when God is on our side ; but the sins of Judah had most justly provoked God's anger and made Him their enemy. And the anger, much more the indignation of God, has such a confluence of terrors in it, of terrors in body and in soul, of terrors particular and national, of terrors temporal and eternal, that had Judah never had enemy, had Judah never fallen, had Judah never sat in darkness, yet the indignation of the Lord was sufficient of itself to have soured all her prosperity, and would have rendered her condition infinitely more deplorable than the Babylonians and the Edomites, and all the damned spirits they invoked, could possibly have done. Great reason then had captive Judah to have an indelible impression of her miseries, and most sadly to bewail her calamity ; which being universal to the whole land, we may easily imagine the sorrow to have been universal also. The obstinate as well as the penitent had a sense of their bondage : they all felt the punishment ; but the penitent only felt the sin. The penitent only had the skill to turn their very misery into a blessing, by their religious demeanour under it. Which is the next thing to be considered ; the behaviour of the reformed Judah under her calamity : and this is the

Second posture in which she is drawn by the prophet ; like a captive before, but now like a penitent. And her behaviour is considerable in respect of her enemy ; in respect of God ; and, in respect of herself.

In respect of her enemy, her behaviour is expressed in these words ; " Rejoice not against me, O mine enemy." Judah gives her enemies no ill language : she knew it was her burthen to bear reproach, as well as captivity. The hardest word she here uses towards either the Babylonian, or the Edomite, is enemy. And such they professedly were, and she sighed under the violence of that enmity, with which they both had overwhelmed her : and all the humble captive has to say to her enemy, is either a modest rebuke, or a fearless request, or a charitable item, not to grow too insolent by success ; " rejoice not against me, O mine enemy."

" Rejoice not against me," O ye Babylonians ; remember " that the Most High ruleth in the kingdom of men, and giveth it to

whomsoever He will." He only is the God of battle, the sole arbiter of peace and war, and can in one minute turn the whole torrent of calamity on you : and so He certainly will ; for the prophets that foretold my captivity, have also promised and foretold my deliverance : and the very same prophets have threatened miseries much more dreadful to befall you ; miseries to which no relief is promised, to which nothing is foretold but outrageous despair. " The burthen which God will lay on Babylon, shall sink her " much lower than captive Judah is now ; " when the measure of her covetousness is full, her end will then come." And it is filling apace, if not brim-full already. Judah's calamity has a determinate period ; it shall last but seventy years at the longest ; but Babylon's shall be eternal : therefore " rejoice not against me, O ye Babylonians."

Rejoice not, O ye Edomites ; for in insulting over me, ye insult over your own miseries as well as mine. Our God has commanded the Jew not to abhor an Edomite ; " for he is his brother." Why should not this command be mutually observed on both sides ? Why should the Edomite abhor his brother Jew ? If both sides had been to blame, why should not their common danger have reconciled them ? Ah, had Judah and Edom revived that brotherly affection, which, before the loss of the birthright, harboured in the breasts of their fathers, Jacob and Esau ; had they both joined for the common safety against the Babylonian, the common enemy humanly speaking ; both might have preserved their liberty : but Edom will be an easy prey to the Babylonian, now her neighbour Judah is led captive. Rejoice not then against captive Judah ; since every wound you give Judah, makes Edom bleed. Rejoice not ; for there can be no greater sign of judicial infatuation, " that God has destroyed the wise men out of Edom," than Edom's rejoicing at Judah's captivity, which must needs precipitate her own. And to assure Edom that her burthen shall be much heavier than that of Judah, the prophets have foretold more terrible judgments to befall Edom, than Judah ever endured. " The sword shall come upon Edom, the people of God's curse ; the calamity of Esau shall be brought upon him. Ye shall be desolate ; your pride shall be brought down : ye shall be as stubble. God will speak against all Idumea, in the fire of His jealousy : He will cut off man and beast ; your kings, and your princes ; and ye shall drink the cup of God's fury ; and therefore, rejoice not against me, O ye Edomites."

No reason then, you see, had either the Babylonian or the Edomite to rejoice over penitent, reformed Judah, when in the lowest ebb of her misery : but great reason had Judah, amidst all her sorrows, to rejoice herself. And that from her behaviour.

In respect of God : in whom she here expresses a very firm confidence, of deliverance and of support. Of deliverance ;

“When I fall, I shall rise.” Of support; “When I sit in darkness, the Lord shall be a light unto me.”

Of deliverance: “When I fall, I shall rise.” When I fall: when Jerusalem is laid waste, and the temple turned to ashes, and the whole nation carried captive into a strange land. From such an utter desolation as this, for Judah to date, or to infer her restoration; “When I fall, I shall rise;” seems to be a confidence very preposterous. And yet it is further observable, that penitent Judah does not only conclude her own rise from her fall; but concludes the same of all the nation in general, though she well knew, that it was a remnant only that repented. And as preposterous as such conclusions seem, they were most rational ones for penitent Judah to make, and very strongly built, not only on God’s promise of restoring her after seventy years, but on the usual known methods of Divine Providence.

For God is wont to introduce His most eminent mercies, by some sharp previous affliction, that His people may be the better prepared to bear prosperity, which is too apt to alienate our affections from God, and to fix them on the world; unless calamity does first mortify and humble them, and make us more solicitous to perform the duty, than to enjoy the blessing. I need go no further for an instance, than the first lesson read this day (Exod. iii. 9, 10), where we are taught, “That when the children of Israel’s cry was come up to God,” and their oppression was grown insupportable, then God sent Moses miraculously to deliver them. So that whensoever the servants of God see their miseries seemingly past all remedy, then is God’s season for their rescue. The more to magnify His power, and to endear His paternal care; to make the blessing the more valuable; to manifest that it is His own work, and that all the glory of it is due only to Himself; to enkindle the greater love; to excite the more exalted praise; and so to dispose the receiver, that he may not abuse God’s favour when it comes, and turn the blessing into a curse. Well then might Judah prognosticate her exaltation from her humiliation, and say, “When I fall, I shall rise.”

Sometimes God works deliverances for His people, not because they are universally humbled and reclaimed, but purely for His own name’s sake. This God Himself declares again and again: “I had pity for My holy name, which the house of Israel had profaned among the heathen. I do not this for your sakes, O house of Israel; but for My holy name’s sake, which ye have profaned among the heathen,” &c. Well then might penitent Judah, from that essential zeal God has to assert His own sovereign glory, infer the deliverance of the people called by His name; though but a remnant only did repent. “When I fall, I shall rise.”

Again. It is customary with God, to spare a multitude, for the sake of a few: as He would have done Sodom, at Abraham’s

prayers, had there been ten righteous persons in it. And the like we read of Jerusalem ; where if, before the captivity, there "had been any that had executed judgment, and had sought the truth, God would have pardoned it." Besides, God is powerfully prevailed on by the prayers of those few righteous persons, that cry unto Him for the rest : and Judah knew, that under the captivity there was a remnant of such righteous persons, of souls truly humbled, crying day and night to God, bewailing the sins of Sion, and praying for the peace of Jerusalem. These holy persons continually "stood in the gap before God, that He should not utterly destroy the nation." These were God's remembrancers, who kept not silence, and would give Him no rest, till He established, till He made Jerusalem a praise in the earth. Judah well knew the mighty force that such "effectual fervent prayers" had on the tender mercy of God ; and that made her confident for herself, and for the whole captivity, and put her into a transport of devout admiration : "Who is a God like unto Thee ; that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage ? He retaineth not His anger for ever ; He will turn again ; He will have compassion on us," &c., verses 18, 19, 20. Thus from the repentance and devout supplications of the remnant only of God's heritage, Judah firmly concludes the deliverance of the whole heritage ; "when I fall, I shall rise."

Nor was Judah only confident of deliverance, but of support also in the meantime : "When I sit in darkness, the Lord will be a light unto me." And this confidence was grounded on the usual conduct of propitious Providence, as well as the other. For in Micah, and the rest of the prophets, when God denounces judgments against His people, His threats are intermingled with promises of blessings, either temporal or evangelical. Well then might penitent Judah say, "when I sit in darkness, the Lord will be a light unto me." When I am deprived of all the comforts of life, abandoned by all worldly succours ; when God Himself seems to desert me, and suffers me to lie seventy years together in a vexatious captivity ; when God seems to cover Himself with a cloud, that my prayer shall not pass through ; then will the Lord be a light unto me ; at midnight I shall see a clear sunshine. "In the multitude of the sorrows I shall then have in my heart, God's comforts shall refresh my soul." My insulting enemies hinder my other friends, but cannot hinder God, who is my best friend, from visiting me. When poor, captive, exile, penitent Judah, lies chained in a Babylonish dungeon, dark as hell ; yet the rays of the divine benignity can pierce through the thickest darkness, to enlighten and revive me. My chains will be then more eligible than liberty ; Babylon will make me forget Sion. My very dungeon will be heaven upon earth, when I enjoy God there. No sad thought shall arise, but I can take sanctuary in one of His gracious promises, which shall

instantly dispel it. If this be captivity, by becoming a Babylonish slave to become the Lord's freeman, O may my captivity last not seventy, but seventy times seven years. No time, O Lord, is long; eternity itself is not tedious, that is spent in Thy fruition. Oh, Almighty Goodness, Thou only canst make captivity desirable; welcome then darkness, there will I sit, desiring to see no light, but what comes from Thy countenance: for Thou art light, and liberty, and joy, and all in all to those, who for Thy sake are content for a while to sit in darkness.

Such was the behaviour, such was the glorious confidence of the penitent reformed Church of Judah, under the Babylonish yoke, which she had always in her God; a confidence which was a much greater blessing to her, than her safety, her freedom, her prosperity could have been. Will you next see her behaviour

In respect of herself? which is penitential, and was the true solid ground of all her confidence in God: and it includes three particulars.

Her submission, in regard to the greatness of her affliction; "I will bear the indignation of the Lord."

Her patience, in regard to its continuance; "I will bear the indignation of the Lord, until He plead my cause," &c.

Her confession, in regard to her sins; which drew down that great and continued affliction on her; "because I have sinned against Him."

Her submission, in regard to the greatness of her affliction, is placed first; "I will bear the indignation of the Lord." The indignation of the Lord is a frightful expression, and in Holy Scripture does not only signify God's anger, but the fierceness of that anger. And when God is once provoked to that degree, that "He takes to Himself the weapons of His indignation, when He marches through the land in indignation, and threshes the people in His anger; when the mountains quake, and the hills melt, and the earth trembles; who can stand before His indignation; and who can abide in the fierceness of His anger?" Who, of all the sons of Adam, can stand in God's sight when He is angry, much less when He is moved to "indignation, to fiery indignation, which devours His adversaries;" David was so terrified at the thoughts of it, that "he ate ashes like bread, and mingled his drink with weeping, because of God's indignation." How then could Judah resolve to bear that, which is impossible to be borne; and to cry out, "I will bear the indignation of the Lord?"

True it is, the indignation of the Lord is a weight too heavy for any to sustain but the Son of God, who had the iniquities of the whole world laid on His shoulders; too heavy for a sinner to bear, but not for a penitent, such as Judah was, who could therefore bear it, "because the Lamb of God, who was fore-ordained before the beginning of the world," had rendered it supportable. "The

wicked drink the wine of God's wrath," poured out without mixture, without any mixture of mercy, into "the cup of His indignation;" and they perish by the draught; but the penitent, when they drink "the wine of God's wrath," they always drink it with a mixture of mercy; and that which is deadly poison to the one, is a restorative to the other. It was mingled for Judah with mercy. God did not, on the humble captive, suffer His whole displeasure to arise; but corrected her in measure, laid on her no more than He supported her to bear, and by degrees made the hearts of the very Babylonians to relent towards her; so that "in the peace of the land, Judah also enjoyed peace" All the time the impenitent felt the terrors of the Lord, God called the mourners into His peculiar care, into a refuge from the storm; "Come, My people. enter thou into thy chambers and shut thy door about thee, and hide thyself as it were for a little moment, until the indignation be overpast." The indignation lasted but for a moment, but for a little moment; and God was so infinitely tender of His Church, that He gave warning of the indignation before it came, and warning of the critical, dangerous little moment, when it was to come; and would not, for that one little moment, leave it exposed; but hid it in safe shelter, that the indignation could not reach it. Since then the paternal indulgence of God levelled His judgments of Judah's strength, and sustained her all the while with cordial consolations; well might she resolve, as bitter as the cup was, to drink it off, as great as the calamity seemed, to endure it: "I will bear the indignation of the Lord;" let Him lay more on me, so that as He increases my load, He increases my supports; I will bear as much load as He is pleased to lay on me; "I will bear the indignation of the Lord."

Thus did penitent reformed Judah exercise an humble submission to the greatness of her affliction. And so she did an unwearied patience to its continuance also: "I will bear the indignation of the Lord, until He plead my cause." *Until* intimates her affliction to be lasting, as well as great; and so it was. For the prophet Jeremy had told Judah that her captivity was to last seventy years. It seemed a long time to live in exile and slavery, and to suffer the affronts and indignities of insulting enemies. But God, to chastise His own people, to cure them of idolatry, to scatter some beams of saving knowledge, some notices of the true God among the Gentiles, and some preparatory intimations of the future Messias; for these, and the like most holy, wise, and gracious purposes, had so decreed it. And there was nothing left for Judah, but an entire acquiescence in, and resignation to the divine will; and patiently, without murmuring, to wait on God, and to attend His time, which is always best for us, always better than to choose for ourselves. And this was her daily practice, as she professes,¹ "I will look unto the Lord: I will wait for the

¹ Micah vii. 7.

God of my salvation. My God will hear me." And while she was thus waiting on God, for a return of her prayers, all holy persons who died in captivity, died with the satisfaction of Moses ; they had a joyful prospect of the promised land, though they did not live to enter it ; but instead of the earthly Jerusalem, they both saw and entered the heavenly. And this consideration was enough to make them esteem their captivity short, when it procured their eternal freedom. Well then might penitent Judah be content with her fetters ; and say, " I will bear the indignation of the Lord ; I will bear it, until He plead my cause."

But that which created this confidence in God, which made Judah so submissive to the greatness, and so patient under the continuance of her affliction, was the deep sense of her guilt, which occasioned her penitential confession ; because I have sinned against Him. For to a penitent, who has once felt the evil of sin ; to a penitent, who bemoans in the bitterness of his soul, who detests with the utmost abhorrence, the great and the continued outrages he has offered to infinite goodness ; no temporal punishment can appear too great, or too lasting. He is content to be miserable here, so he may be eternally happy hereafter ; and thinks it most just he should bear the indignation of the Lord, because he has sinned against Him.

It is long ere God, who is slow to anger, is provoked ; longer, ere that anger rises to indignation. And nothing can provoke the God of mercy to His strange work, to anger, but sin : nothing can kindle His indignation, but obstinate sin ; when we " do evil with both hands, earnestly."¹ And when His anger is provoked, and His indignation is kindled, and He begins to punish ; the original design of punishment, in the most merciful God, who delights not in the death of a sinner, is to awaken him to repentance. When His judgments are in the land, His intent is, that the " inhabitants should learn righteousness." When He is about to strike with His rod, Micah tells us, that " the Lord's voice cries, and the man of wisdom shall see thy name. Hear ye the rod, and who hath appointed it." And if there be any men of wisdom in the city, men that are wise to salvation, and will hear the rod, when God calls them to hear it ; and will rend their hearts, and turn unto the Lord with fasting, and weeping, and mourning, for their own, and for the nation's sins ; God is gracious and merciful, slow to anger, and of great kindness ; He repenteth Him of the evil ; He returns, and repents, and leaves a blessing behind Him. It is then God melts into tenderest compassion ; how shall I give thee up, O Ephraim ! how shall I deliver thee, Israel ! My heart is turned within Me ; My repentings are kindled together. Judah had no sooner submitted to God, and confessed the justness of her punishment, from the greatness and continuance of her sins, but

¹ Micah vii. 3.

God Himself condescends to the penitent ; His anger is in a moment becalmed, His indignation cooled, and all that follows is the happy consequence of Judah's repentance, and patient submission : which is

The third thing considerable ; and the last posture in which the prophet draws the Church of Judah. For having drawn her as a captive, and as a penitent, he now draws her as a conqueror. In the two former, he painted her calamity, and her behaviour under it ; and now he paints her deliverance from it ; and that in no less than four very signal mercies which God vouchsafed her. For He pleads her cause ; He executes judgment for her ; He brings her forth to the light ; and she beholds His righteousness.

The first mercy God shows to reformed Judah, when by her repentance His indignation was appeased, is, to plead her cause. To plead for the widow, who groans under the oppressor ; the widow who is poor and helpless, and unable to speak for herself, or to hire any one to plead for her, is a great act of charity among men, and recommended as such in Holy Scripture. And from hence we may make some estimate, how great a mercy it is in God, "to plead for His people." Judah had been long loaded with the reproaches and oppressions of the Babylonians and the Edomites ; who, measuring the goodness of their cause from their present temporal success (as the most flagitious are wont to do), boasted of the favours their gods had bestowed on them, and of their own virtue. "They sacrificed to their net, and burnt incense to their drag ; because by them their portion was fat, and their meat plenteous." And in the meantime, they reviled the poor captive Jews, for the most wicked wretches in the world, because they were the most calamitous. Judah was forced to hear all their insolent calumnies, and did not dare to make a reply. But God, who is wont to "plead for His people" when they are most destitute, and their condition is most desperate, appears Himself as Judah's advocate, and "pleads her cause ; pleads it from heaven," in turning all His providential chastisements to her good ; in making it appear, that the God of Israel had not abandoned His own Israel ; that He was still the Lord their God ; that their enemies' success was not from their virtue, but from His wise disposal ; that Judah's sins only made Babylon and Edom victorious : "that He ordained the Chaldeans for judgment, and established them for correction ; and suffered for a while the wicked to devour the man that was more righteous than himself ;" and then poured a multiplication of woes on the devourer. That correction was only intended for Judah ; but utter destruction for Babylon and Edom. For God is not only Judah's advocate, to plead her cause ; but in the

Second place, her avenger ; "He executes judgment for her." For as our Lord puts the question, and answers it Himself ; "Shall

not God avenge His own elect, that cry day and night to him, though He bear long with them? I tell you, that He will avenge them speedily." And God did avenge His people here, as He had promised to do: "I will execute vengeance in anger, and fury on the heathen, such as they have not heard." This was a tremendous threat; and it was made good, both on the Babylonian, and on the Edomite.

The Babylonian assaulted Judah for his glory; out of his ambition of that universal monarchy which Providence, to make him a scourge to the world, designed him: and therefore God commanded Judah to serve the king of Babylon; and assured them, that if they served him, they should live. And they were to "pray for the peace of that city; that in the peace thereof, they might have peace." So that all Judah was enjoined by God, patient submission to that king. They were to subject their persons to the Babylonish government, but not to prostitute their consciences to the Babylonish idolatry, whensoever the commands of God, and of the king of Babylon, stood in competition. To have then obeyed the king, had not been allegiance, but apostasy. In such cases, the true Israelites would always be martyrs, but never rebels: they resolutely chose to obey God, and patiently to suffer the lion's den, the fiery furnace, and the extremity of the king's displeasure.

How difficult soever this command of patient submission at first seemed, their security manifestly lay in its punctual observation. For by their patient submission, they renounced all carnal expedients; they renounced the arm of flesh, and put themselves wholly under God's immediate protection: and the closer they sheltered themselves under the Almighty's wings, the safer still they were. Having put off their armour, and thrown away their swords, in entire obedience to God, the Lord of Hosts was their guard and their champion. Their own human counsels and attempts might have proved as unsuccessful as they were unlawful; and might have doubled their miseries: but in God's hands they were safe; putting their full trust in Him, they were "sure never to be confounded." God readily espoused their cause; and within about fifty years after the burning of Jerusalem, retaliated upon Babylon all the evils she had brought on His people, and that in a much more plentiful measure, than ever He suffered her to mete to Judah.

The judgment God executed for His people, was in all circumstances most remarkable. For vengeance surprised Babylon, when the great Belshazzar, and his court and his concubines, were gorging themselves at a luxurious, idolatrous feast; "drinking themselves drunk in the vessels of the temple," and wallowing in their own loathsome vomits. It was then the king saw the fatal hand-writing on the wall; "At which his countenance fell, and

his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one against another." Then it was, in the depth of their security, in the dead of the night, that Belshazzar was slain, the city was taken, and Darius seized the kingdom. The Babylonians were destroyed in the midst of a debauch; in the height of their impiety they all went drunk to hell, and their souls and bodies perished both together.

Thus terrible was God's vengeance on the Babylonians. We must next see how He executed judgment for His people on the Edomites. The Edomites, whose chief motive in vexing Judah was pure revenge: God Himself expressly tells us so. "Thus saith the Lord, because that Edom hath dealt against the house of Judah, by taking vengeance, and hath greatly offended, and revenged himself upon them; therefore I will make him desolate." There was nothing in the world, which did more greatly offend God, and which was more likely to make Edom unprosperous, and obnoxious to the fury of God's anger, than their revenge. For "vengeance is Mine; I will repay, saith the Lord." And when once audacious sinners endeavour to wrest the sword out of God's hand, it is then time "for the God of vengeance to show Himself:" and so He did. For within about five years after the destruction of Jerusalem, "God laid His vengeance on Edom; He executed judgment on Edom for Judah," by the hands of the very Babylonians, whom they had a little before assisted to destroy her. And the judgment God executed on revengeful Edom was so very dreadful and lasting, that they are emphatically called the people, "against whom the Lord has indignation for ever." So little reason had Edom to rejoice at the Babylonian conquest; and so fatally did Edom's revenge against Judah prove as much her punishment as her sin.

When God, in respect of Judah's enemies, had, as her Advocate, pleaded her cause, and, as her Avenger, executed judgment, and fought for her, Judah had nothing to do, but to reap the fruits of that victory God Himself had gained in her behalf. She now recovers her entire freedom; and "God brings her forth to the light." Hitherto she endured a long night of affliction, with some lightsome gleams only to refresh her: now God takes her up out of the dungeon, and brings her to open day: and He brings her out, without any of her own contrivance or endeavour; without anything on her part but repentance and patient submission; and on a sudden to convince all the world it was His own work, it was the Lord, it was only the Lord, who, at the expiration of seventy years, stirred up the spirit of Cyrus, to make that transporting, that surprising decree, for building the temple, and for the restoration of captive Judah. Then was she brought forth to the light in full splendour; the dawns of which, all along, were to the faithful Israelites the solace of their captivity, and in all their

cheerful intervals the subject of their songs; when they took down their harps from the willows, and by the waters of Babylon strove, with the descriptions of future Sion, to forget the past.

But such was the goodness of God, and the care He had for His people, that they should love as well as fear Him, that He made Judah see not only the justice, but the benignity of all His proceedings. "He made her behold His righteousness;" which in Holy Scripture signifies benignity, or mercifulness, as well as justice. And this is the happy effect of affliction in all devout people. At first God seems to act severely toward them; but the cloud by little and little vanishes, and the light breaks in upon us; and upon our own experience we cannot choose but say, "I know, Lord, that Thy judgments are right; and that Thou of very faithfulness hast caused me to be troubled." Nor have we reason only to justify God, but to love Him also, for His medicinal and fatherly chastisements; and to say, "It is good for me that I have been afflicted, that I may learn Thy statutes." This was Judah's condition: she saw herself happy, and her God most just, benign and merciful; and her happiness being founded on affliction, she relished it the better; she did the better taste and see that the Lord was gracious; she experimentally felt, and confessed, and loved, and adored the righteousness of God.

The righteousness of God, which made penitent, patient Judah, not only victorious but triumphant. She rode in triumph over the once insulting Babylon, in triumph, the most illustrious that ever was; in triumph, such as the good angels kept above at the defeat of Lucifer and his apostate spirits, when they saw the accursed rebels falling headlong from heaven, down to the place of endless torments, and heard them shrieking and howling all the way they fell; and the loyal host in the meantime, full of the mighty joys of victory, exulted in the just damnation of the rebellious legions, and sang triumphant hymns to the Lord of Hosts, by whose arm they had been conquerors. For thus the faithful triumphed over Babylon: "How art thou fallen from heaven, O Lucifer, son of the morning?" So certain was the victory, so glorious was the triumph, with which penitent, patient Judah was honoured by God, who was her most tender Advocate, to plead her cause; her most just Avenger, to execute judgment for her; her most mighty Deliverer, to bring her forth to the light; and her most indulgent Patron, "to make her behold His righteousness."

It was not a greater consolation to penitent, patient Judah, so clearly to "behold the righteousness of God," than it was a confusion to her enemies to see her restoration, and God's thunderbolts falling thick on their own heads, which the prophet has described in the following verse: "Then she that is mine enemy shall see it; and shame shall cover her which said unto me, where

is the Lord thy God? Mine eyes shall behold her; now shall she be trodden down, as the mire in the street."

Hitherto I have only insisted on the case of Judah, and in making the application (since we have not that happiness which Micah had, to have the king himself for our auditor, in whose royal candour a faithful preacher might be secure), to prevent all misrepresentations, by which the most innocent discourse, and the very Scripture itself may, by insidious men, be perverted, and charged with odious insinuations; I beseech you to observe, that as to Babylon, it lies in St John's visions under so many detestable characters; the prophecies concerning it are so obscure, and the interpretations of them are so various, some of them so uncertain, some of them so forced, that I confess they are abstrusenesses which I do not sufficiently understand, and therefore forbear particularly to apply.

As to Edom, their father Esau is made, in the New Testament, the idea of a profane person, of an apostate, of one hated by God, and of a reprobate: and God forbid I should bestow such names as these on any one communion of Christians whatsoever.

But if we meet with any such in the world, who, professing Christianity in words, do so far deny it in their works, as to reach those characters which the Scripture gives of Babylon and of Edom; we are to deplore them, and pray to God to turn their hearts, and to warn all people "to come out from them, that they be not partakers of their sins, and that they receive not of their plagues." And whensoever such enemies as these attempt the ruin of God's Church, our Saviour has taught His followers to encounter them. "Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you." St John has taught all Christians how to overcome them; "by the blood of the Lamb, by the word of their testimony, and by not loving their lives unto death." Judah has taught all the faithful, how to weather out a captivity under them; by repentance and patient submission. And my design in this discourse, is, from penitent, patient, reformed Judah, to draw an example for the reformed Church of England, as far as their conditions may any way agree, to imitate.

From the example then before you of penitent Judah, I earnestly exhort you to a serious and undelayed repentance, which is the duty proper to this penitential season. I exhort you to repent of your great, and numerous, and continued provocations; lest they bring down on the land that indignation of the Lord, under which Judah, because she had sinned, actually groaned; and which England, because she has sinned, may justly expect.

I earnestly exhort you, from the example of patient Judah, to patient submission; the duty proper for this very day, which is Passion Sunday. I exhort you to patient submission, to whatever

chastisement or curse God is pleased to send you. I exhort you to those fervent prayers and tears, and to that firm confidence of either deliverance or support, with which the patient submission of penitent Judah, and of the primitive saints, was always accompanied. I exhort you to patient submission to God's indignation, though it be great, though it be lasting ; since on this account it is the more justly proportioned to the greatness and perpetuity of our sins. I exhort you "to bear the indignation of the Lord ; to bear it, until He pleads your cause ; to bear it, because you have sinned against Him." But to learn patient submission perfectly, I exhort you above all to the patience of Jesus ; who "when He was reviled, reviled not again ; when He suffered, He threatened not ; but committed Himself to Him that judgeth righteously."

In a word, I earnestly exhort you to a uniform zeal for the reformation ; that as, blessed be God, you are happily reformed in your faith, and in your worship, you would become wholly reformed in your lives. From such a reformation as this, we may confidently hope for a blessing : and whatsoever enemies our Church may at any time have, should they be as insulting as the Babylonian, or as revengeful as the Edomite ; nay, should they for awhile be never so successful, yet penitent, patient, reformed England, may then say with penitent, patient, reformed Judah, "Rejoice not against me, O mine enemy : when I fall, I shall rise, when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against Him ; until He plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold His righteousness."

Now to God, who pleads the cause of His Church, and executes judgment for her ; who brings her forth to the light, and makes her behold His righteousness : to the Father, Son, and Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever. Amen.

THE PRACTICE OF DIVINE LOVE ;

BEING AN

EXPOSITION OF THE CHURCH CATECHISM.

EXTRACT FROM *GENTLEMAN'S MAGAZINE*,

FOR MARCH 1814.

“Elmsthorpe, near Hinckley, March 8.

“As your intelligent Magazine teems with a copious stream of interesting and amusing subjects, &c. herewith I send you a copy of a letter, now in my possession, written by Queen Anne when she was Princess of Denmark, in the reign of King James II., sent to Dr Francis Turner, then bishop of Ely, to keep her a place in Ely Chapel, for hearing the catechism there expounded by Dr Thomas Ken, Bishop of Bath and Wells. Yours, &c.

“RICHARD FOWKE.”

“I hear the Bishop of Bath and Wells expounds this afternoon at your chapel, and I have a great mind to hear him ; therefore, I desire you would do me the favour, to lett some place be kept for me where I may hear well and be the least taken notice of : for I will bring but one body with me, and desire I may not be known. I should not have given you the trouble, but that I was afraid if I had sent any body, they might have made some mistake. Pray lett me know what time it begins.’”



DEDICATION.

To the Inhabitants within the Diocese of Bath and Wells, Thomas, their unworthy Bishop, wisheth the knowledge and the Love of God.

DEARLY BELOVED IN OUR LORD,

The Church has provided this short Catechism, or Instruction, to be learned of every person, before he be brought to be confirmed by the bishop, wherein she teaches all things that a Christian ought to know and believe for his soul's health; and she has in-joined all fathers and mothers, masters and dames, to cause their children and servants, and apprentices, to come to the Church at the time appointed, and obediently to hear, and be ordered by the curate, until such time as they have learned all that is here appointed to be learned.¹

How seasonable and necessary this injunction is, in these days, our woeful experience does sufficiently convince us, when we reflect on the gross ignorance and irreligion of persons in those places where catechizing is neglected, which all sober Christians do sadly deplore.

Since then the providence of God, who is wont to glorify His strength in the weakness of the instruments He uses, has caught me up from among the meanest herdmen² into the pastoral throne, and has been pleased to commit you to my care; the love I ought to pay to the chief Shepherd obliges me to feed all His lambs and His sheep,³ that belong to my flock; and, according to my poor abilities, to teach them the knowledge and the love of God, and how they may make them both their daily study and practice.

One thing only I most heartily beg of you all, whether old or young, that ye would help me to save your own souls; that ye

¹ See the Rubric after the Catechism.

² Amos i. 1.

³ John xxi. 15, 16.

would learn and seriously consider, again and again, the terms on which your salvation is to be had.

As for you who have families, I beseech you to instil into your children and servants their duty, both by your teaching, and your example. In good earnest, it is less cruel and unnatural to deny them bread for their mortal bodies, than saving knowledge for their immortal souls.

Ye that are fathers or mothers, I exhort you to tread in the steps of Abraham, the father of the faithful, and the friend ¹ of God, and like him, to command ² your children and households to keep the way of the Lord.

Ye that are mothers or mistresses, I exhort you to imitate that unfeigned faith ³ which dwelt in young Timothy's grandmother Lois, and his mother Eunice, who taught him from a child ⁴ to know the Holy Scriptures, which were able to make him wise to salvation; and like them, to bring up your children and servants "in the nurture and admonition of the Lord."⁵

I passionately exhort and beseech you all of either sex, never to cease your conscientious zeal for their instruction, till ye bring them to confirmation; to renew their baptismal vow; to make open profession of their Christianity; to discharge their godfathers and godmothers; to receive the solemn benediction of the bishop; to share in the public intercessions of the Church, and to partake of all the graces of God's Holy Spirit, implored on their behalf; that God, who has begun ⁶ a good work in them, may perfect it till the day of Christ; and that I myself at that dreadful day, may render ⁷ an account of you with joy.

How much the Catechism of our Church may conduce to so desirable an end, you will in some measure judge by the following explication, as imperfect as it is, and which, by God's gracious assistance, I have so contrived, that at one and the same time it may both inform your understanding, and raise your affections; and that it might the better suit with every one's leisure and infirmities, it is penned in short forms of devotion, to be used in whole, or in part; in separate collects or ejaculations, or occasionally, as your spiritual necessities shall require.

God of His infinite mercy bless the whole, to His own glory, and to your edification, through Jesus the beloved. Amen. Amen.

¹ James ii. 23.
⁴ 2 Tim. iii. 15.

² Gen. xviii. 19.
⁵ Eph. vi. 4.
⁷ Heb. xiii. 17.

³ 2 Tim. i. 5.
⁶ Phil. i. 6.

THE Author thinks himself obliged to declare, that he does now, and always did, humbly submit this Exposition to the judgment of the Church of England, conformably to whose articles he desires all good Christians to interpret it ; and to prevent all misunderstandings for the future, he has, in his revising it, made some few little alterations,¹ not at all varying his meaning, but his expressions, to render the whole as unexceptionable as becomes a book, not designed for dispute, but for devotion.

¹ The expressions used in the first edition are printed at the bottom of each page.



AN EXPOSITION
OF THE
CHURCH CATECHISM.

“*QUESTION.* What is your name?”

“*Answer.* N. or M.”

Q. Why do you answer by that name, rather than by your surname?

A. Because it is my Christian name, and was given me when I was made a Christian, and puts me in mind both of the happiness and duty of a Christian.

The Happiness of a Christian.

Q. Where do you learn the happiness, and the duty, of a Christian?

A. The very next answer teaches me the happiness, and all the rest of the catechism the duty, of a Christian.

“*Q.* Who gave you this name?”

“*A.* My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.”

Q. Shew me from hence the happiness of a Christian.

A. The happiness of a good Christian is altogether unutterable; he is one who has Christ for his head, God for his father, and heaven, with all its joys and glories, which are all eternal, for his inheritance.

Q. Show me on the contrary the condition of a bad Christian.

A. The misery of a bad Christian is altogether insupportable; he has Christ for his enemy, the devil for his father, and hell, with all its miseries, and torments, and despair, which are all eternal, for his doom.

The Christian's choice.

Q. Which of these conditions do you choose ?

A. I adore the goodness of God, who has set before me life and death, blessing and cursing ;¹ and in great compassion to my soul, has bid me choose life, and with all my heart I choose life, even life eternal.

Q. Are there not many in the world that choose death ?

A. It is too, too visible there are ; such is the extreme madness and folly of obstinate sinners, that they choose the service of the devil before the service of God, and hell before heaven. The damnation of such men is wholly from themselves ;² and having chosen death, even death eternal, it is most just with God to give them their choice.

His Duty is Love.

Q. Blessed be God, who has given you grace to make a right choice ! tell me what you must do to obtain that which you have chosen, life eternal.

A. All that I am to do is reduced to one word only, and that is, love ; this is the first and the great command, which comprehends all others, the proper evangelical grace ; and eternal truth has assured me, "this do, and thou shalt live,"³ so that if I truly love God, I shall live beloved by God, to all eternity.

The Nature of Love.

Q. Tell me wherein the love of God doth consist.

A. The love of God is a grace rather to be felt than defined, so that I can do no more than rudely describe it : it is the general inclination and tendency of the whole man, of all his heart, and soul, and strength, of all his powers and affections, and of the utmost strength of them all, to God, as his chief, and only, and perfect and infinite good.

Q. Is this love of God taught in the catechism ?

A. The catechism, having in the entrance of it presented to our choice the happiness of a Christian, does throughout all the remaining parts of it, instruct us in the duties of a Christian, by which that happiness is to be attained ; which are all summed up in the love of God, which is here most methodically taught.

The Method of Love.

Q. In what method does the catechism teach the love of God ?

A. In a method so excellent and natural, that if by God's

¹ Deut. xxx. 19.

³ Luke x., 27, 28.

² Ezek. xxxiii. 11 : Hos. xiii. 9.

help, I can but faithfully observe it, I shall not fail of the love of God.

Q. Explain this method to me.

A. It teaches me how the love of God is produced, how practised, and how preserved.

Q. Show me more distinctly, in what parts of the catechism each of these particulars is couched.

A. If I seriously desire the love of God, I must first expel all contrary loves out of my heart, and then consider the motives and causes that excite it; the former is taught in the vow of baptism, the latter in the creed.

When divine love is once produced, my next care is to put it in practice; and that is, by bringing forth the fruits or effects of love, which are all contained in the ten commandments.

When the love of God is produced in my heart, and is set on work, my last concern is to preserve, and ensure, and quicken it; it is preserved by prayer, the pattern of which is the Lord's prayer; it is ensured to us by the sacraments, which are the pledges of love; and more particularly, it is quickened by the holy Eucharist, which is the feast of love: so that the plain order of the catechism teaches me the rise, the progress, and the perfection of divine love; which God of His great mercy give me grace to follow.

Q. I beseech God to give you the grace you pray for, that you may prosecute this method with your heart, as well as with your words!

A. It is the full purpose of my soul so to do, and I trust in God I shall do it.

Expulsion of contrary loves in our Baptismal Vow.

Q. You are to begin with the vow you made at your baptism: tell me,

“What did your godfathers and godmothers then for you?”

“*A.* They did promise and vow three things in my name.

“First, that I should renounce the devil and all his works; the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.

“Secondly, that I should believe all the articles of the Christian faith.

“And thirdly, that I should keep God's holy will and commandments: and walk in the same all the days of my life.

Q. Dost thou not think thou art bound to believe and to do as they have promised for thee?

“*A.* Yes, verily; and by God's help so I will; and I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour: and I pray unto God

to give me His grace, that I may continue in the same unto my life's end."

Q. The promises of faith and obedience, which you made in your baptism, will be mentioned in their proper places, when you come to the creed, and to the decalogue; that which now lies before you is to shew, how your abrenunciation is preparatory to the love of God.

A. As all particular graces are but the love of God, varied by different instances and relations, so all particular sins are nothing but concupiscence, or the love of one creature or other, in competition with, or opposition to, the love of God: now all the creatures on which we set our love, are reducible to these three, the devil, the world, and the flesh; and my heart must be emptied of these impure loves, before it is capable of entertaining the pure love of God.

Q. If you are conscious to yourself, that you have entertained these impure loves, and have violated your baptismal vow, and have in your heart renounced God, instead of renouncing His enemies, what must you do to recover that favour of God you have lost, and to be delivered from the wrath to come?

A. I must thoroughly repent of all the breaches of my vow, and I must seriously renew it.

Repentance for our Vow broken.

Q. Express your repentance for breaking it.

A. I express it thus:

O Lord God, with shame, and sorrow, and confusion of face, I confess and acknowledge Thy infinite mercy and goodness to me, my infinite vileness and ingratitude to Thee!

Thou, Lord, infinitely good and gracious, wast pleased, out of Thy own free mercy, first to love me, to excite me to love again: glory be to Thee.

Thou, Lord, didst vouchsafe, of a miserable sinner, to make me a member of my Saviour, Thy own child and an heir of heaven; glory be to Thee.

I, infinitely wicked and unworthy, have despised, and rejected, and forfeited all the inestimable blessings, to which I was entitled by my baptism: Lord, have mercy upon me.

Woe is me, wretch that I am! I have cut myself off by my sins, from being a true member of Christ's mystical body, and from all the gracious influences I might have derived from my union to Him; Lord, have mercy upon me.

Woe is me, wretch that I am! I have by my numerous provocations lost that holy spirit of adoption, whereby I might become thy child, O God, and call Thee Father, and am become a child of wrath! Lord, have mercy upon me.

Woe is me, wretch that I am ! I have, by my own wilful impiety, disclaimed my being an inheritor of the kingdom of heaven, and am become an heir to the kingdom of darkness ; Lord, have mercy upon me.

Woe is me ! I have easily yielded to the temptations of Satan, and have wrought the works of my father the devil : Lord, have mercy upon me.

Woe is me ! I have greedily coveted and pursued the pomps and vanity of this wicked world : Lord, have mercy upon me.

Woe is me ! I have often indulged the sinful lusts of the flesh : Lord, have mercy upon me.

Woe is me ! I have loved all things which Thou Lord hatest, and am myself become odious in Thy sight : Lord, have mercy upon me.

Woe is me ! I have neither believed in Thee, O my God, nor obeyed Thee, nor loved Thee, as I ought and as I solemnly vowed I would : Lord, have mercy upon me.

O Lord God, most gracious and reconcileable, pity and pardon me,

I lament, O Lord God, my detestable impiety, for having so long, and so often, and so obstinately offended Thee.

In the bitterness of my soul, O Father of mercy, I bewail and abhor my unworthiness, and the hardness of my heart, that has despised the riches of Thy goodness, and forbearance, and long-suffering, which should have led me to repentance.¹

O Lord God, whatever Thou deniest me, deny me not " a broken and a contrite heart."²

" O that my head were waters, and my eyes fountains of tears,"³ that I might weep much, and love much,⁴ having much to be forgiven !

Lord, hear me, help me, save me, for Thy own gracious promise sake, for Thy own tender mercies' sake, for the merits and sufferings of Jesus Thy beloved, in whom Thou hast made penitents accepted. Amen. Amen.

Our Vow renewed.

Q. Having repented of the violations of your baptismal vow, show me how you will renew it.

A. I shall do it after this manner :

I have sinned, O Lord God, I have sinned, and done evil in Thy sight ; but I repent, I turn to Thee.

" I confess, and forsake my wickedness, and am sorry for my sins."⁵

¹ Rom. ii. 4.

⁴ Luke vii. 47.

² Psalm li. 17.

³ Jer. ix. 1.

⁵ Psalm xxxviii. 18.

It grieves me, O most amiable goodness, it grieves me, that ever I offended Thee.

With all my heart, O my God, do I now renew the sacred vow, which, alas ! alas ! I have so often violated.

O Lord God, I do for the future renounce the devil, that arch-rebel against Thee, with all his apostate angels.

I renounce all his worship,¹ all his impious suggestions,² delusions,³ and temptations, for which he is called the tempter,⁴ and all the ways of consulting him, which ungodly men have taken.⁵

I renounce all his works, all those sins of the spirit, all pride,⁶ and malice,⁷ and envy ; all treachery⁸ and lying, revenge and cruelty ; all tempting others to sin, hatred to holiness,⁹ and apostasy,¹⁰ which are his daily practice, and are truly diabolical.

I utterly renounce, O Lord God, "the pomps and vanity of this wicked world ;" all covetous desires of honour, riches, and pleasure,¹¹ all sinful excesses in things lawful.¹²

I renounce, Lord, all evil customs,¹³ all evil companions ;¹⁴ all that is vain or wicked in the world,¹⁵ "all that friendship with the world, which is enmity with Thee,"¹⁶ all things that may alienate my heart from Thee.

I renounce, O Lord God, all worldly comforts and possessions ; all my natural relations, and my own life,¹⁷ whenever they stand in competition with my duty to Thee.

I utterly renounce, O Lord God, "all the sinful lusts of the flesh," all the inordinate desires of my own corrupt nature, of my own carnal mind, which is enmity with Thee."¹⁸

I renounce, Lord, "all fleshly lusts, which war against Thee,¹⁹ and against my own soul ;" all sloth, and idleness, and intemperance ; all lasciviousness ; all "filthiness of flesh and spirit,"²⁰ which render us unclean in Thy sight.

O Lord God, I utterly renounce all things that may any way displease Thee ; from them all let it be Thy good pleasure to deliver me.

I know, Lord, that sin is the utmost abomination to Thy purity,²¹ the most audacious outrage to Thy adorable majesty, the perfect contradiction to Thy deity, and therefore I utterly renounce and abhor it.

I know, Lord, that sin exposes us to all the phials of Thy wrath, and to vengeance eternal ; I know it sets the sinner at the extremest distance, and opposition, and defiance to Thee, and therefore I utterly renounce and abhor it.

¹ 1 Cor. x. 20; Eph. ii. 2.

⁴ Matt. iv. 3.

⁷ John viii. 44.

¹⁰ Jude 6.

¹³ Rom. xii. 2.

¹⁶ John xvii. 15; 1 John v. 19.

¹⁸ Rom. vii. 18, 25; viii. 7.

²⁰ 2 Cor. vii. 1.

² John xiii. 2.

⁵ Acts xix. 19.

⁸ John vi. 70.

¹¹ Tit. ii. 12.

¹⁴ Prov. i. 10; 1 Cor. xv. 33.

¹⁶ James iv. 4.

¹⁹ 1 Peter ii. 11; 1 John ii. 15; Gal. v. 19.

²¹ Prov. xv. 9.

³ 2 Cor. iv. 4.

⁶ 1 Tim. iii. 6.

⁹ Acts xiii. 10.

¹² Cor. vii. 30, 31.

¹⁷ Luke xiv. 26

I know, Lord, I cannot love Thee,¹ but I must hate evil and therefore I renounce and detest it.

“Turn Thou me,² O Lord God, and so shall I be turned.”

Turn, O Lord, the whole stream of my affections, from sensual love to the love of Thee.

O my God, let Thy heavenly love be the constant bias of my soul! O may it be the natural spring and weight of my heart, that it may always move towards Thee!

Thy love, O my God, shall hereafter be the sole rule and guide of my life; I will love Thee, and love whatever Thou lovest, and hate whatever Thou hatest; I will believe all the articles of the Christian Faith, and I will keep Thy holy will and commandments, and walk in the same all the days of my life.

All this, O my God, I own myself bound to believe and do, and though of myself I am impotent to all good,³ yet by Thy help I will perform it; ⁴ and I heartily thank thee, O heavenly Father,⁵ who, out of mere compassion to my soul, hast called me to this state of salvation, through Jesus Christ our Lord.

Glory be to Thee, O Lord, who hast indulged me this opportunity of repentance; glory be to Thee, who hast wrought in me this will, to renew my baptismal vow.

O my God, I humbly, I earnestly pray unto Thee to give me continual supplies of Thy grace, that I may continue in Thy love unto my life's end, that, being “faithful to death,” I may receive “the crown of life.”⁶

O Lord God, “I have sworn,⁷ and I will perform it, that I will keep thy righteous judgments.”

My heart is empty and disengaged, and longs for Thee; my heart is entirely devoted to Thee: enter, O my God; possess it with Thy gracious presence, and fill it with Thy love.

Lord, for Thy tender mercies' sake, restore me to Thy favour; to all the graces and privileges of my baptism, of which I have been spoiled by my sins.

Lord, make me a living member of Thy Church, the mystical body of Thy Son.⁸

O my God, unite me inseparably to Christ my head,⁹ and from thence let His gracious influences be ever streaming into my soul.¹⁰

“Father, I have sinned against heaven and in Thy sight, and am no more worthy to be called Thy son:” but I return with the prodigal,¹¹ O let Thy paternal bowels yearn on me, and graciously receive me.

Lord, send Thy Spirit of adoption into my heart,¹² to instil true

¹ Ps. xcvi. 10.

⁴ Phil. iv. 13.

⁷ Ps. cxix. 106.

¹⁰ Eph. iv. 15; Col. ii. 19.

² Jer. xxxi. 18.

⁵ Eph. i. 3; 1 Pet. i. 3.

⁸ 1 Cor. xii. 13, 27.

¹¹ Luke xv. 18.

³ 2 Cor. iii. 5; John xv. 5.

⁶ Rev. ii. 10.

⁹ Eph. i. 22.

¹² Gal. iii. 26, 27.

filial affections, that I may again be owned by Thee for Thy child, and call Thee Father, and share in the blessings of Thy children, and at last become an inheritor of the kingdom of heaven.¹

O heavenly Father, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purify my uncleanness, strengthen my weakness, fix my unstableness, and let Thy love ever rule in my heart, through the merits and sufferings and love of the Son of Thy love, in whom Thou art always infinitely pleased.² *Amen.*

This office may be used in times of devout retirement, or on the Lord's Day, or in affliction, or sickness; but especially before the Holy Eucharist.

The Motives of Love.

Q. Rehearse the articles of your Belief.

A. I. "I believe in God the Father Almighty, Maker of heaven and earth.

II. "And in Jesus Christ His only Son our Lord.

III. "Who was conceived by the Holy Ghost, born of the Virgin Mary.

IV. "Suffered under Pontius Pilate, was crucified, dead and buried: He descended into hell.

V. "The third day He rose again from the dead.

VI. "He ascended into heaven, and sitteth at the right hand of God the Father Almighty.

VII. "From thence He shall come to judge the quick and the dead.

VIII. "I believe in the Holy Ghost.

IX. "The Holy Catholic Church, the communion of saints.

X. "The forgiveness of sins.

XI. "The resurrection of the body.

XII. "And the life everlasting. *Amen.*"

Q. "What dost thou chiefly learn in these articles of thy belief?"

A. "First, I learn to believe in God the Father, who hath made me, and all the world.

"Secondly, In God the Son, who hath redeemed me, and all mankind.

"Thirdly, In God the Holy Ghost, who sanctifieth me, and all the elect people of God."

Q. What is the method of the Creed?

A. The Creed teaches me to believe in God, and to believe His Church.

¹ Rom. viii. 16, 17.

² Matt. iii. 17.

Q. How in God?

A. It teaches me to believe in God, with respect to His unity, and then to the Trinity of persons in that unity, Father, Son, and Holy Ghost.

Q. How does it teach you to believe the Church?

A. It teaches me to believe the Church with regard to its two different states, either militant below, or triumphant above.

Q. How are the articles of the Creed motives of love?

A. Every article includes a blessing as well as a mystery, and is as proper to excite our love, as to engage our faith.

Q. Give me such a paraphrase on the Creed that throughout the whole, your faith may work by love.¹

A. I shall do it to the best of my power, in such instructive and pathetic aspirations, as follow :—

“ I BELIEVE.”

Faith working by Love.

My Lord and my God, with a full, free, and firm assent, I believe all the articles of my Creed, because Thou hast revealed them; I know Thou art infallible truth and canst not;² Thou art infinite love,³ and wilt not deceive me: glory be to Thee.

With all my heart, O my God, do I love and praise Thee, who art so infinitely amiable in Thyself, and so full of love to us, that all I can know, or believe of Thee, excites me to love Thee.

Lord, daily increase my faith; make it active and fruitful,⁴ that I may believe and love Thee as entirely as becomes one entirely devoted to Thee.

“ IN GOD.”

Its Objects. The unity of God.

I believe, O my God, that Thou art one,⁵ and that there is no other God besides Thee; Thou art that one infinite and independent being, that one only true God, whom all men, and all angels, are to adore: all glory be to Thee.

O Lord God, help me to love and to praise Thee with God-like affections, and a suitable devotion.

The Trinity in Unity.

I believe, O my God, that in the unity of Thy Godhead there is a Trinity of persons.⁶ I believe in Thee, O Father, Son, and Holy

¹ Gal. v. 6.

⁴ James ii. 20.

² Deut. xxxii. 4; Heb. vi. 18.

⁵ Deut. iv. 35; Isa. xlv. 6; xlv. 5, 6.

³ Psalm xxv. 8.

⁶ Matt. iii. 17; xxviii. 19; 1 John v. 7.

Ghost, in whose name I was baptized, to whose service I am religiously devoted : all glory be to Thee.

I believe, I admire, I love, I praise, I adore Thee, O most blessed and glorious Trinity, God the Father, God the Son, and God the Holy Ghost, for being the joint authors of our salvation : all glory be to Thee.

O sacred, and dreadful, and mysterious Trinity, though I cannot conceive Thee, yet let me daily experiment Thy goodness ; let Thy grace, O Lord Jesus ; let Thy love, O God the Father ;¹ let Thy communications, O Holy Spirit, be ever with me.

“ THE FATHER.”

The First Person of the Trinity.

I believe, and love, and praise Thee, O my God, the first person in the most adorable Trinity, the fountain of the Godhead, the eternal Father of Thy co-eternal Son,² Jesus my Saviour.

His distinctive Property, Father.

Glory be to Thee, O God the Father, for so loving the world,³ as to give Thy only begotten Son to redeem us.

Glory be to Thee, O heavenly Father, for first loving us, and giving the dearest thing Thou hadst for us : O help me to love again, and to think nothing too dear for Thee.

“ ALMIGHTY.”

His Attributes.

I believe, O my God, that Thou art a Spirit⁴ most pure and holy,⁵ and infinite in all perfections,⁶ in power,⁷ in knowledge,⁸ and goodness ;⁹ that Thou art eternal,¹⁰ immutable ;¹¹ and omnipresent :¹² all love, all glory, be to Thee.

I believe, O Lord, that Thou art most wise¹³ and just,¹⁴ most happy¹⁵ and glorious,¹⁶ and all-sufficient ;¹⁷ most gracious, and merciful, and tender, and benign, and liberal, and beneficent :¹⁸ all love, all glory, be to Thee.

I believe Thy divine nature, O my God, to be in all respects

¹ 2 Cor. xiii. 14.

⁴ John iv. 23, 24.

⁷ Ps. cxv. 3.

¹⁰ Ps. xc. 2.

¹³ Ps. cxlvii. 5.

¹⁶ 1 Tim. vi. 16.

² John i. 18. v. 18.

⁵ 1 Pet. i. 16.

⁸ Isa. xl. 28

¹¹ James i. 17.

¹⁴ Rom. ii. 6.

¹⁷ 2 Cor. xii. 9.

³ John iii. 16.

⁶ Ps. cxlv. 3.

⁹ Matt. xix. 17.

¹² Ps. cxxxix. 1, &c.

¹⁵ Ps. xvi. 11.

¹⁸ Tit. iii. 4 ; Eph. ii. 4 ; Ps. li. 1.

amiable, to be amiableness in itself, to be love itself ;¹ and therefore I love, I admire, I praise, I fear, and I adore Thee.

Thou, Lord, art my hope, my trust, my life, my joy, my glory my God, my all, my love.

“ MAKER OF HEAVEN AND EARTH.”

His Works.

I believe that Thou, O Father Almighty, didst create heaven and earth, the whole world, and all things in it, visible and invisible, out of nothing, and by Thy word only :² all glory be to Thee.

I believe, O Thou great Creator, that Thy divine love made Thee communicate being to Thy creatures ; that Thou lovest all things, and hatest nothing Thou hast made : glory be to Thee.

I believe, O God, that Thou art the sole Lord and proprietor of all things Thou hast made ;³ that all things do necessarily depend on Thee ; that it is in Thee only we live, and move, and have our being :⁴ all love, all glory, be to Thee.

I believe, O Thou communicative goodness, that Thou dost preserve, and sustain, and protect, and bless all things Thou hast made, suitably to the natures Thou hast given them (read the cxlvth psalm) : all love, all glory, be to Thee.

I believe, O mighty wisdom, that Thou dost most sweetly order, and govern, and dispose all things ;⁵ even the most minute ;⁶ even the very sins of men,⁷ to conspire in Thy glory ; O do Thou conduct my whole life, steer every motion of my soul, towards the great end of our creation, to love and to glorify Thee.

I believe, O Lord, that Thy love was more illustrious in the creation of man, than in all the rest of the visible world ; Thou wert pleased to make him in Thy own image,⁸ and after Thy own divine likeness : all love, all glory, be to Thee.

Thou, Lord, didst make man for Thyself, and all things visible for man ; Thou designedest all creatures for his use,⁹ and didst subject them to his dominion ; the very angels Thou didst charge to keep him in all his ways :¹⁰ all love, all glory, be to Thee.

Thy works, O Lord, are wonderful and amiable.¹¹ I love, and admire, and praise Thy universal providence over the whole world : the perpetual flux of Thy goodness on every creature : all glory be to Thee.

I love and praise Thee, O my God, for all the particular vouchsafements of Thy love to me,¹² for all Thy deliverances and

¹ Cant. v. 16 ; 1 John iv. 8, 16.

² Deut. x. 14 ; Ps. lxxxix. 11.

³ Ps. civ. 24.

⁴ Matt. vi. 26, 28 ; x. 30.

⁵ Gen. i. 20.

⁶ Gen. i. 26.

⁷ Gen. i. 1 ; Heb. xi. 3 ; Ps. xxxiii.

⁸ Acts xvii. 28.

⁹ Ps. viii.

¹⁰ Ps. xci. 11.

¹¹ Ibid. cxii. 2, 3, 4.

¹² Ibid. lxxviii. 19.

blessings, either to my body or to my soul, known or unknown (read the ciii. Psalm) ; for all that I do not remember, or did not consider : all love, all glory, be to Thee.

The longer I live, O my God, the more reason I have to love Thee, because every day supplies me with fresh experiments and new motives of Thy manifold love to me : and therefore all love, all glory, be to Thee.

“ AND IN JESUS.”

The Second Person in the Trinity, God the Son, His Offices.

I believe in Thee, O Jesus, and I rejoice in that dear name, which is so full and expressive of Thy love.

Thou art Jesus our Saviour, because Thou camest into the world on purpose to save us from our sins :¹ all love, all glory, be to Thee.

O be Thou ever Jesus to me ; O let me feel the kind force of that sweet name, in which I and all sinners do read our danger, and our deliverance, our guilt, and our salvation.

O most benign Jesu ! he well deserves to be accursed, that does not love Thee :² who, Lord, can ever hope to share in Thy salvation, who does not love Thee his Saviour ?

“ CHRIST.”

I believe, O merciful Jesus, that Thou art Christ the true Messias,³ the anointed of the Lord, the promised seed, “ which was to bruise the serpent’s head,”⁴ long expected by the fathers,⁵ foretold by the prophets,⁶ represented by types,⁷ which were all fulfilled in Thee, O Thou the desire of all nations :⁸ all love, all glory, be to Thee.

I believe, that Thou, O Jesus, wert anointed with the Holy Spirit,⁹ that all His gifts and graces were poured out, and diffused like a sweet ointment on Thy soul, without measure ;¹⁰ Thou art altogether lovely, O Christ, and of Thy fulness we all receive :¹¹ all love, all glory, be to Thee.

I believe, O thou Anointed of God, that as kings,¹² and priests,¹³ and prophets,¹⁴ were heretofore anointed with material oil ; so by Thy heavenly anointing,¹⁵ Thou wast consecrated to be our Prophet, our King, and our Priest, and in all those three offices, to manifest Thy love to us ; and therefore, all love, all glory, be to Thee.

¹ Matt. i. 21.

⁴ Gen. iii. 15.

⁷ Col. ii. 17.

¹⁰ John iii. 34.

¹³ Lev. iv. 3, 5, 16.

² 1 Cor. xvi. 22.

⁵ Luke ii. 25.

⁸ Hag. ii. 7.

¹¹ John i. 16.

¹⁴ 1 Kings xix. 16.

³ John i. 41 ; Daniel ix. 26

⁶ Acts x. 43.

⁹ Acts x. 38 ; Heb. i. 9.

¹² 1 Sam. xv. 1.

¹⁵ Matt. iii. 16.

Glory be to Thee, O Christ, our Prophet,¹ who didst teach, and reveal, and interpret Thy Father's will, and all saving truth, to the world.

Glory be to Thee, O Christ, our King,² who dost give laws to Thy people, dost govern and protect us, and hast subdued all our ghostly enemies.

Glory be to Thee, O Christ, our Priest, who dost bless us,³ who didst offer Thyself a sacrifice,⁴ and dost still "make intercession for us."⁵

Our redemption, our illumination, our support, is wholly from Thy love, O Thou Anointed of God: all love, all glory, be to Thee.

" HIS ONLY SON."

His two Natures. 1. Of God. His Eternal Generation.

I believe that Thou, O most adorable Jesus, art the Son of God by ineffable generation;⁶ Thou didst from eternity derive Thy Godhead from the Father; Thou art "the brightness of His glory, and the express image of His person:"⁷ all love, all glory, be to Thee.

Thou, O blessed Jesu, art the only Son of God, "the only begotten Son, full of grace and truth;"⁸ Thou art the only "beloved Son, in whom Thy Father is well pleased;" it is only in Thee, and for Thee, that sinners have hope; and therefore, all love, all glory, be to Thee.

Thou art equal to Thy Father,⁹ O Jesu, in amiableness and in love to us, and art equally to be loved by us; and therefore, all love and praise be to the Father that eternally begat,¹⁰ and to the Son eternally begotten.

" OUR LORD."

His Deity.

I believe, O Thou eternal Son of the Father, that Thou art "the great"¹¹ and "true God,"¹² "Jehovah our righteousness,"¹³ "over all, God blessed for ever,"¹⁴ and mighty to save:¹⁵ all love, all glory be to Thee.

I believe, O Lord Jesus, that Thou didst make,¹⁶ "and dost sustain all things by Thy power,"¹⁷ and that Thou art to be

¹ John iv. 25; Acts vii. 37; Luke iv. 18.

² Luke i. 33, 69, 71.

⁴ Isa. liii. 10; Eph. v. 2; Heb. ix. 14.

⁶ Heb. i. 5; Isa. liii. 8; John i. 1.

⁸ John i. 14, 18; v. 18; Rom. viii. 32; Matt. iii. 17.

¹⁰ 1 John v. 1.

¹³ Jer. xxiii. 6.

¹⁶ John i. 3.

³ Acts iii. 26

⁵ Rom. viii. 34; Heb. vii. 25.

⁷ Heb. i. 3.

⁹ Phil. ii. 6.

¹² 1 John v. 20.

¹⁵ Isa. lxiii. 1.

¹⁷ Heb. i. 3, 10.

¹¹ Tit. ii. 13.

¹⁴ Rom. ix. 5.

“honoured by men, and by angels, as Thy Father is honoured :”¹ all love, all glory, be to Thee.

I believe, O Thou “King of kings, and Lord of lords,”² that Thou art the Lord, and the Author of the new creation,³ as well as of the old ; that Thou art more peculiarly Lord of us sinners by purchase.⁴ O that I, and all that own Thy dominion, may for ever love, and revere, and obey,⁵ so powerful and gracious a Lord !

“WHO WAS CONCEIVED BY THE HOLY GHOST.”

2. *Of Man in his State of Humiliation. His Conception.*

I believe, O most condescending Majesty, that when Thou didst stoop so low as to assume our frail nature, the Holy Ghost came on Thy sacred mother, and that “the power of the Highest did overshadow her,”⁶ and that she did conceive and lodge Thee in her womb, where Thou, who fillest heaven and earth, wert about nine months for our sakes imprisoned ; and therefore, all love, all glory, be to Thee.

“BORN OF THE VIRGIN MARY.”

His Birth.

I believe, O most adorable Humility, that Thou wast at last born into the world ;⁷ that Thou having only God for Thy Father, and Mary, a pure Virgin, for Thy mother, whom all “generations do call blessed,”⁸ both Thy conception and birth were perfectly immaculate ; that being without sin Thyself, Thou mightest be a fit sacrifice to⁹ atone for us sinners, who being born of unclean parents, were all by nature unclean ;¹⁰ and therefore, all love, all glory, be to Thee, O immaculate “Lamb of God, who takest away the sins of the world.”¹¹

I believe, O blessed Saviour, that the two natures of God and of man were in Thee so mysteriously united, without either change or confusion, that they made in Thee but one person, but one “mediator,”¹² “one Lord :”¹³ Thou, O eternal Word, didst “become flesh, and didst dwell among us,”¹⁴ on purpose to save us ; and therefore, all love, all glory, be to Thee.

“SUFFERED.”

His Life of Sorrow.

I believe, O adorable Love, that Thy whole life was made up of sufferings, and that for sinful men, and in particular for me : O let me never cease to adore and love Thee.

¹ Heb. i. 6 ; Phil. ii. 10 ; John v. 23.

³ Eph. i. 21, 22 ; ii. 10.

⁶ Luke i. 31, 34, 35, 42.

⁹ 1 John ii. 1, 2.

¹² 1 Tim. ii. 5.

⁴ 1 Cor. vi. 20.

⁷ Luke ii. 6, 7.

¹⁰ Job xiv. 4.

¹³ Eph. iv. 5.

² Rev. xix. 16.

⁵ Luke vi. 46.

⁸ Luke i. 48.

¹¹ John i. 29.

¹⁴ John i. 14.

It was for us sinners, O tenderest Love, that in Thy very infancy Thou wast circumcised,¹ and designed by Herod for slaughter, and forced to fly into Egypt ;² and therefore I praise and love Thee.

It was for us sinners, that Thou, O afflicted Love, wert all Thy life long “a man of sorrows and acquainted with grief ;”³ that Thou wast persecuted and reviled, despised and rejected, and hadst “not where to lay Thy head ;”⁴ and therefore I am bound to praise and love Thee.

It was for us sinners, that Thou, O compassionate Love, when Thou tookest on Thee our nature, “wast touched with a feeling of our infirmities, and wast in all points tempted like as we are, yet without sin,”⁵ that Thou mightest the more affectionately pity the weak, and succour the tempted ; and therefore I praise and love Thee.

It was for us sinners, that Thou, O beneficent Love, didst “go about doing good,”⁶ preaching repentance, publishing the glad tidings of salvation,⁷ sending Thy disciples,⁸ confirming Thy heavenly doctrine by many glorious miracles,⁹ and illustrating it by a God-like example ; all Thy life is full of attractives of sweetest love and pity to us sinners ;¹⁰ which kindly and forcibly constrain us to praise and love Thee.

O most exuberant Love, how amiable are all Thy graces ! O fill my heart with Thy love, and transform me into Thy likeness,¹¹ that I may all my life long imitate Thy perfect obedience, unspotted holiness, unchangeable resolution, universal charity, uninterrupted devotion, contempt of the world, heavenly-mindedness, gracious condescension, ardent zeal for Thy Father’s glory, and unbounded love, and that for the sake of that dearest love, which inclined Thee to become incarnate for me.

“UNDER PONTIUS PILATE.”

His Sufferings previous to His Crucifixion.

I believe, O my Lord, and my God, that though Thou didst suffer all Thy life long ; yet Thy greatest sufferings were under the Roman governor of Judea, Pontius Pilate ; I believe all those mighty sufferings ; but am as little able to express the greatness of them, as I am the greatness of Thy Love, which moved Thee to suffer : all I can do is to love and to praise Thee.

How great were Thy sufferings, O Saviour of the world ! when the very apprehension of them made Thy “soul very heavy, exceeding sorrowful, even to death ;” made Thee “offer up prayers,

¹ Luke ii. 21.

⁴ Matt. viii. 20.

⁷ Matt. iv. 17 ; Luke iv. 18.

¹⁰ 2 Cor. v. 14.

² Matt. ii. 13, 16.

⁵ Heb. iv. 15.

⁸ Matt. x. 1, 5.

¹¹ Rom. viii. 29 ; Phil. ii. 5.

³ Isa. liii. 3.

⁶ Acts x. 38.

⁹ Matt. xi. 5.

with strong crying and tears ;” that if it were “Thy Father’s will, the cup might pass from Thee ;” threw Thee into an “agony and bloody sweat ;”¹ insomuch that there was an angel sent from heaven on purpose to strengthen Thee. O Thou agonizing Love ! impress on my heart so tender a sense of Thy sufferings for me, that I may agonize with Thee, that I may feel all Thy sorrows, that though I cannot sweat blood like Thee, I may dissolve into tears for Thee, that I may love and suffer with Thee throughout every part of Thy passion.

O suffering Jesus, when my meditations follow Thee from the garden to Mount Calvary, I grieve, and I love, all the way.

I grieve, and I love, when I see Thee, O incarnate God, who couldst command more than twelve legions of angels for Thy rescue ; out of love to sinners, and in particular to me, one of the vilest of all that number, humbling Thyself to be apprehended, and bound by the rude soldiers, as a malefactor.²

I grieve, and I love, when I see Thee, O gracious Lord, for my sake, betrayed by the treacherous kiss of Judas,³ denied by Peter, and forsaken of all Thy disciples.

I grieve, and I love, when I see Thee, O spotless Innocence, out of love to me, dragged to Annas,⁴ and Caiaphas,⁵ the high priest ; when I see Thee accused by false witnesses, arraigned and condemned.

I grieve, and I love, when I see Thee, O divine Majesty, out of love to me, spit upon, and blind-folded, and buffeted, and mocked,⁶ sent to Pilate, an infidel judge,⁷ then to wicked Herod,⁸ who with his men of war set Thee at naught, arrayed Thee in a white robe of mockery, and sent Thee again to Pilate.

I grieve, and I love, O injured Goodness, when I see Thee, though declared innocent by the very traitor Judas, who out of horror for his crime went and hanged himself, though declared innocent by Pilate himself, the Judge to whom Thine enemies appealed, yet worried to death by the clamours of the rabble, that cried out, crucify, crucify ; when I see Barabbas, a traitor and a murderer, preferred before Thee.⁹

I grieve, and I love, when I see Thee, O Lover of Souls, for my sake, most unjustly given up into the hands of infidel soldiers, to be stript naked, and tied to a pillar, and scourged ;¹⁰ to see “the plowers plowing on Thy back, and making long furrows.”

I grieve, and I love, O King of Heaven, when I see Thee, out of love to me, humbling Thyself to be arrayed in “purple, with a reed in Thy hand ;”¹¹ when I see Thee “crowned with thorns,”

¹ Heb. v. 7 ; Matt. xxvi. 38 ; Luke xxii. 4, 5, 44.

² Matt. xxvi. 47, 53, 57 ; John xviii. 4.

³ John xviii. 12.

⁴ Matt. xxvi. 67 ; Luke xxii. 63.

⁵ Ibid. xxvii. 2.

⁶ Matt. xxvi. 49, 56, 70.

⁷ Matt. xxvi. 57, 59 ; Luke xxii. 66.

⁸ Luke xxiii. 6, 11, 12.

⁹ Luke xxiii. 14, 18, 19, 21 ; Matt. xxvii. 3, 4, 5.

¹⁰ John xix. 1 ; Ps. cxxix. 3.

¹¹ Matt. xxvii. 23, 20.

to multiply Thy torments; when I see Thee mocked by barbarous wretches, with their bended knee, and with "Hail, King of the Jews."

I grieve, and I love, when I see Thee, O Lord God, whom the angels worship, spit upon again and buffeted,¹ and for my sake made the extreme scorn, and contempt, and sport, of Thy insolent and insulting enemies; and though still declared innocent by Pilate,² yet surrendered to the unrelenting cruelty of the multitude to be crucified.

My Lord, my God, my Saviour, with all my heart, I love and adore Thy infinite love and benignity to sinners: with all my heart, I lament and detest the hatred and outrage of sinners to Thee.

"WAS CRUCIFIED."

His Crucifixion.

I grieve, and I love, O sorrowful Jesus, when I see Thee, for my sake, oppressed with the weight of Thy own cross,³ till Thy tender body, quite spent with sufferings, sank under it.⁴

I grieve, and I love, O Thou great Martyr of Love, when, for my sake, I see Thy virgin body stript naked, Thy hands and Thy feet nailed to the cross; when I see Thee "crucified between two thieves,"⁵ and numbered with the transgressors; when I see gall given Thee to eat, and vinegar to drink.⁶

I grieve, and I love, when I see Thee, O incarnate Deity, hanging on the cross, and for my sake, by Thy own people, in the height of Thy anguish, derided, reproached and blasphemed, with "wagging their heads," mocked by the soldiers, and by the impenitent thief.⁷

I grieve, and I love, when I see Thee, O God, blessed for evermore, O Fountain of all blessing, hang bleeding on the cross, and made "a curse for me."⁸ How does my indignation swell against the injustice, and ingratitude, and inhumanity of the Jews, who could thus cruelly treat so unreproachable an innocence, so amiable a charity, so compassionate a Saviour!

Alas! alas! it was the sinner, O Love Incarnate, rather than the Jew, that betrayed, and derided, and blasphemed, and tortured, and crucified Thee; the sins of lapsed mankind,⁹ and particularly my sins, they were Thy tormentors; and therefore, from my heart, I bewail, detest and abjure them.

My Lord, and my God, instil penitential love into my soul, that

¹ Mark xv. 19.

⁴ Matt. xxvii. 32.

⁷ Matt. xxvii. 39; Luke xxiii. 39.

² Matt. xxvii. 24, 25.

⁵ Matt. xxvii. 38.

⁹ Isa. liii. 6.

³ John xix. 17.

⁶ Ps. lxxix. 21.

⁸ Gal. iii. 13.

I may grieve for my sins, which grieved Thee ; that I may love Thee for suffering for us sinners, who occasioned all Thy griefs ; O may I always love Thee, O may I never grieve Thee more !

DEAD.

His Death.

I grieve, and I love, O bleeding Love, when I see Thee on the cross, quite spent with pain and anguish, when I see Thee in Thy dying pangs, commending Thy spirit into the hands of Thy heavenly Father,¹ bowing Thy head,² and giving up the ghost. Thou, O Lord of life, didst for us sinners humble Thyself to death, even to the death of the cross, a death of utmost shame and ignominy, and of torment insupportable : all love, all glory be to Thee.

Was ever any sorrow, O crucified Lord, like that sorrow my sins created Thee !

Was ever any love, O outraged Mercy, like that love Thou didst shew in dying for sinners !

All the frame of nature, O dying Saviour, fell into convulsions at the crucifixion of their great Creator : " the sun was darkened,³ the veil of the temple was rent from the top to the bottom, the earth quaked, the rocks clave asunder, the bodies of dead saints rose out of their graves," insomuch that the centurion and infidel soldiers acknowledged Thee to be the Son of God ; Thou wast lovely, and glorious, and adorable, in Thy lowest humiliation : all love, all praise, be to Thee.

His unknown Sufferings.

Thy bodily sufferings, O Almighty Love, were intolerable, but yet Thy inward were far greater.

I grieve, I love, I melt all o'er when I hear Thee on the cross crying out, " My God, My God, why hast Thou forsaken Me ? " ⁴ Ah, sinful wretch that I am, how infinite and unconceivable were the inward dolors and agonies Thou didst undergo for us sinners, when Thou didst tread the wine-press of Thy Father's wrath alone,⁵ when it pleased Thy own most beloved Father " to bruise Thee, and to put Thee to grief," when the iniquities of the whole world were laid on Thee ; ⁶ and my numerous sins increased Thy load, and heightened Thy torment, when Thy own Deity withdrew all consolation from Thee, when God, offended by our sins, did " afflict Thee in the day of His fierce anger." ⁷ No sufferings, no love was ever like unto Thine for me ; no grief, no love, but my own, should exceed mine for Thee.

¹ Luke xxiii. 46.

² John xix. 30.

³ Matt. xxvii. 51.

⁴ Matt. xxvii. 46.

⁵ Isa. lxiii. 3.

⁶ Isa. liii. 6, 10.

⁷ Lam. i. 12.

For whom, O unutterable Goodness, didst Thou suffer the extreme bitterness of sorrow, but for the vilest of all Thy creatures, sinful man, and for me, one of the worst of sinners? and therefore I praise and love Thee.

For what end didst Thou suffer, O most ardent Charity, but to save sinners from all things that were destructive,—the curse of the law,¹ the terrors of death,² the tyranny of sin,³ the power of darkness and torments eternal,⁴ to purchase for us all things conducive to our happiness,⁵ pardon and grace, consolation and acceptance, and the everlasting joys and glories of the kingdom of heaven? and therefore I praise and love Thee.

Out of what motive didst Thou suffer, O boundless Benignity, but out of Thy own preventing love,⁶ free mercy, and pure compassion? and therefore I praise and love Thee.

When no other sacrifice could atone Thy Father's anger, O Thou beloved Son of God, and reconcile divine justice and mercy together, but the sacrifice of God incarnate, who, as Man, was to die,⁷ and to suffer in our stead; as God, was to merit and make satisfaction for our sins; it was then that Thou, O God the Son, didst become man, the very meanest of men, didst "take upon Thee the form of a servant,"⁸ and didst on the cross show us the mystery and the miracle of love, God crucified for sinners, and sinners redeemed by the blood of God.⁹

O Thou propitious Wonder, God incarnate on the cross, by what names shall I adore Thee? All are too short, too scanty, to express Thee; love only, nothing but love, will reach Thee; Thou art love!¹⁰ O Jesu, Thou art all love; O tenderest, O sweetest, O purest, O dearest Love, soften, sweeten, refine, love me, into all love like Thee!

By the love of Thy cross, O Jesu, I live,¹¹ in that I will only glory, that above all things will I study,¹² that before all things will I value;¹³ by the love of Thy cross I will take up my cross daily,¹⁴ and follow Thee; I will persecute, and torment, and crucify,¹⁵ my sinful affections and lusts, which persecuted, tormented and crucified Thee; and if Thy love calls me to it, I will suffer on the cross for Thee, as Thou hast done for me.¹⁶

How illustrious and amiable were Thy graces amidst all Thy sufferings, O Thou afflicted Jesu! I admire, and I love, Thy profound humility, unwearied patience, lamb-like meekness, immaculate innocence, invincible courage, absolute resignation, compassionate love of souls, and perfect charity to Thy enemies. O my Love, I cannot love Thee, but I must desire, above all things, to be

¹ Gal. iii. 13.

⁴ 1 Thess. i. 10.

⁶ 1 John iv. 19.

⁹ Acts xx. 28.

¹² 1 Cor. ii. 2.

¹⁵ Rom. vi. 6.; Gal. v. 24.

² Heb. ii. 14, 15.

⁵ Eph. i. 7; Heb. ix. 12, 15.

⁷ Heb. ix. 28.

¹⁰ 1 John iv. 8.

¹³ Phil. iii. 8.

³ Rom. vi. 14.

⁸ Phil. ii. 7.

¹¹ Gal. ii. 20. vi. 14.

¹⁴ Luke ix. 23.

¹⁶ Acts xxi. 13.

like my beloved : O give me grace to tread in Thy steps,¹ and conform me to Thy divine image, that the more I grow like Thee the more I may love Thee, and the more I may be loved by Thee.

“AND BURIED. HE DESCENDED INTO HELL.”

His Burial and Descent.

I believe, O crucified Lord, that Thou wast really dead, and that there was a separation of Thy body and soul : that Thy side was mortally wounded, and “pierced with a spear” on the cross,² and Thy sacred body was buried,³ to assure us of Thy death : all love, all glory, be to Thee.

I believe, O pierced, O wounded Love, that Thy soul, in the state of separation, did descend into hell,⁴ to vanquish death, and all the spirits of darkness, in their own dominions ; and therefore I adore and love Thee.

Glory be to Thee, O Thou great Champion of Love, who didst for our sakes singly encounter all our ghostly enemies, who didst Thyself “taste of death,”⁵ that Thou mightest take away the “sting of death,”⁶ who didst wrestle with “principalities and powers,”⁷ and all the force of hell, that we might share in Thy victory ; for which wonderful salvation, I will always praise and love Thee.

“THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.”

In His state of Exaltation. His Resurrection.

I believe, O Almighty Love, that according to the types and prophecies which went before of Thee,⁸ and according to Thy own infallible predictions, Thou didst, by Thy own power,⁹ rise from the dead the third day : all love, all glory be to Thee.

Glory be to Thee, who didst lie so long in the grave to undergo the full condition of the dead, and to convince all the world Thou wert dead ; and didst rise so soon, that Thou mightest not see corruption,¹⁰ or retard our joy :¹¹ all love, all glory, be to Thee.

“HE ASCENDED INTO HEAVEN.”

His Ascension.

I believe, O victorious Love, that Thou, after Thy conquest over death and hell, didst ascend in triumph to heaven,¹² that Thou

¹ 1 Peter ii. 21.

² John xix. 34

³ Matt. xxvii. 57, 60.

⁴ Eph. iv. 9.

⁵ Heb. ii. 9.

⁶ 1 Cor. xv. 55, 56, 57.

⁷ Col. ii. 15.

⁸ Luke xxiv. 26, 27 ; Matt. xii. 40.

⁹ John ii. 19.

¹⁰ Acts ii. 31.

¹¹ John xvi. 22.

¹² Luke xxiv. 51 ; Acts i. 9, 10.

mightest prepare mansions for us,¹ and from thence, as Conqueror, bestow the gifts of Thy conquest on us ;² and above all, the gift of Thy Holy Spirit ;³ that Thou mightest enter into the Holy of holies, as our great High-Priest,⁴ to present to Thy Father the sweet-smelling sacrifice of His crucified Son, the sole propitiation for sinners ; and therefore, all love, all glory, be to Thee.

Glory be to Thee, O Jesu, who didst leave the world, and ascend to heaven about the thirty-third year of Thy age, to teach us, in the prime of our years, to despise this world, when we are best able to enjoy it, and to reserve our full vigour for heaven, and for Thy love.

O Thou, whom my soul loveth, since Thou hast left the world, what was there ever in it worthy of our love ! O let all my affections ascend after Thee, and never return to the earth more ; for “ whom have I in heaven but Thee ? and there is none upon earth that I desire in comparison of Thee.”⁵

“ AND SITTETH AT THE RIGHT HAND OF GOD, THE
FATHER ALMIGHTY.”

His Session.

I believe, O triumphant Love, that Thou now sittest in full and peaceful possession of bliss,⁶ and at the right-hand of God ; that Thy human nature is exalted to the most honourable place in heaven, where Thou sittest on Thy throne of glory, adored by angels,⁷ and interceding for sinners ;⁸ and therefore, all love, all glory be to Thee.

Glory be to Thee, O Love enthroned ! Thy resurrection, ascension and session are all signal instances of Thy love, and earnest of our future felicity, the entire purchase of Thy love ; all our hopes of heaven, our resurrection, ascension and glorification, depend on, and are derived from Thine, and are all the trophies of Thy love to us ; and therefore, I will ever praise and love Thee.

“ FROM THENCE HE SHALL COME TO JUDGE THE QUICK
AND THE DEAD.”

His coming to Judgment.

I believe, O glorified Love, that from Thy throne, at God's right hand, where Thou now sittest, Thou wilt come again⁹ to judge the world, attended with Thy holy angels :¹⁰ all glory be to Thee.

¹ John xiv. 2.

⁴ Heb. vi. 19, 20 ; x. 20, 21.

⁷ Rev. v. 8, 9, 12.

² Eph. iv. 8.

³ Ps. lxxiii. 25.

⁸ Rom. viii. 34.

¹⁰ 2 Thess. i. 7.

³ John xvi. 7.

⁶ 1 Pet. iii. 22.

⁹ Acts i. 11 ; Phil. iii. 20.

I believe, O Thou adorable Judge, that all mankind shall be summoned before Thy awful tribunal. All the dead, who shall be waked out of their graves, when the angel shall blow the last trump,¹ and all that are then quick, and alive, shall then appear before Thee: all glory be to Thee.

I believe, Lord, that I, and all the world, shall give a strict account of all our thoughts, and words, and actions: that the books will be then opened; that out of those dreadful registers we shall be judged;² that Satan and our own consciences will be our accusers. O let the last trump be ever sounding in my ears, that I may ever be mindful of my great account:³ and that I may neither speak, nor do, nor think, any thing, that may wound my own conscience, or provoke Thy anger, or make me tremble at the awful day.

I know, O Thou adorable Judge, that love only shall then endure that terrible test, that love only shall be acquitted, that love only shall be eternally blest; and therefore, I will ever praise and love Thee.

Glory be to Thee, O Thou beloved Son of God, to whom the Father has committed all judgment.⁴

How can they that love Thee, O Jesu, ever despond, though their love in this life is always imperfect, when at last they shall have Love for their Judge, Love that hath felt and will compassionate all their infirmities: and therefore, all love, all glory, be to Thee.

“I BELIEVE IN THE HOLY GHOST.”

The third Person in the Trinity.

I believe in Thee, O Thou Spirit of God, the third Person in the most adorable Trinity; I believe, O blessed Spirit, that Thou art the Lord,⁵ that Thou art God,⁶ eternal,⁷ and omniscient,⁸ a person distinct from both the Father and the Son, eternally proceeding from both,⁹ and equally sent by both,¹⁰ and joint Author with both of our salvation; and therefore, all love, all glory, be to Thee.

I believe, O blessed Spirit, that Thou art holy, essentially holy,¹¹ in respect of Thy own divine nature; and being essentially holy, art infinitely amiable; and therefore, all love, all glory, be to Thee.

I believe, O blessed Spirit, that Thou art personally holy, that Thou art the author of all internal holiness, and of all internal and

¹ 1 Cor. xv. 52.

³ Eccles. xii. 13, 14.

⁶ John iv. 24; Acts v. iii.

⁹ Matt. x. 20; Rom. viii. 9.

² Rom. xiv. 10; Matt. xii. 36; Rev. xx. 12.

⁴ John v. 22.

⁷ Heb. ix. 14.

¹⁰ John xiv. 26; xvi. 7.

⁵ 2 Cor. iii. 17, 18.

⁸ 1 Cor. ii. 10.

¹¹ 1 Pet. i. 15.

sanctifying grace ;¹ that Thou art the principle of all spiritual life in us ;² and therefore, all love, all glory, be to Thee.

Glory be to Thee, O Love Incarnate, for sending the Spirit in Thy stead, and for promising it to our prayers :³ all love, all glory, be to Thee.

Glory be to Thee, O Spirit of Love, for “shedding the love of God abroad in our hearts,”⁴ for filling all that love Thee with exuberance of joy and consolation : all love, all glory, be to Thee.

O Thou blessed Spirit the Comforter, purify my soul, and infuse Thy love into it, and consecrate it to be Thy temple,⁵ and fix Thy throne immoveably there, and set all my affections on fire, that my heart may be a continual sacrifice of love offered up to Thee, and the flame may be ever aspiring towards Thee.

“THE HOLY CATHOLIC CHURCH.”

Our belief of the Church. I. Militant. Its nature.

I believe, O blessed and adorable Mediator, that the Church is a society of persons, founded by Thy love to sinners,⁶ united into one body, of which Thou art the head,⁷ initiated by baptism,⁸ nourished by the Eucharist,⁹ governed by pastors commissioned by Thee, and endowed with the power of the keys,¹⁰ professing the doctrine taught by Thee,¹¹ and delivered to the saints,¹² and devoted to praise and to love Thee.

I believe, O holy Jesus, that Thy Church is holy, like Thee its Author ; holy, by the original design of its institution ;¹³ holy, by baptismal dedication ; holy, in all its administrations, which tend to produce holiness ;¹⁴ and though there will be always a mixture of good and bad in it in this world,¹⁵ yet it has always many real saints in it ; and therefore, all love, all glory be to Thee.

I believe, Lord, this Church to be Catholic or universal, made up of the collection of all particular Churches ; I believe it to be Catholic in respect of time, comprehending all ages to the world's end, to which it is to endure ;¹⁶ Catholic in respect of all places, out of which believers are to be gathered ;¹⁷ Catholic in respect of all saving faith, of which this creed contains the substance, which shall in it always be taught ;¹⁸ Catholic in respect of all graces, which shall in it be practised ; and Catholic in respect of that Catholic war it is to wage against all its ghostly enemies for which it is called militant. O preserve me always a true member of Thy

¹ Gal. v. 22.

⁴ Rom. v. 5.

⁶ Matt. xvi. 18 ; Eph. v. 25.

⁹ Matt. xxvi. 26.

¹¹ Acts ii. 41, 42.

¹² 2 Tim. ii. 19.

¹⁶ Matt. xvi. 18 ; xxviii. 20.

² John iii. 5.

⁵ 1 Cor. vi. 19.

⁷ Col. i. 18.

¹⁰ Matt. xviii. 18 ; John xx. 22, 23.

¹² Jude, ver. 3.

¹⁵ Matt. xiii. 24.

¹⁷ Matt. xxviii. 19.

³ Luke xi. 13.

⁸ Matt. xxviii. 19.

¹³ 2 Tim. i. 9.

¹⁸ John xvi. 13.

Catholic Church, that I may always inseparably adhere to Thee, that I may always devoutly praise and love Thee.

Glory be to Thee, O Lord my God, who hast made me a member of the particular Church of England, whose faith, and government, and worship, are holy, and Catholic, and Apostolic, and free from the extremes of irreverence or superstition; and which I firmly believe to be a sound part of Thy Church universal, and which teaches me charity to those who dissent from me; and therefore, all love, all glory, be to Thee.

O my God, give me grace to continue steadfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of Thy love, Thou hast mercifully indulged me in her communion, that I may with primitive affections and fervour praise and love Thee.

“THE COMMUNION OF SAINTS.”

Communion.

I believe, O King of Saints, that among the saints on earth, whether real, or in outward profession only, there ought to be a mutual Catholic participation of all good things,¹ which is the immediate effect of Catholic love. Thou, O God of love, restore it to Thy Church.

I believe, O Thou God of love, that all the saints on earth, by profession, ought to communicate one with another in evangelical worship, and the same holy sacraments, in the same divine and apostolical faith;² in all offices of corporal³ and spiritual charity,⁴ in reciprocal delight in each other's salvation, and in tender sympathy as members of one and the same body;⁵ O God of peace, restore in Thy good time this Catholic communion, that with one heart, and one mouth, we may all praise and love Thee.

O my God, amidst the deplorable divisions of Thy Church, O let me never widen its breaches, but give me Catholic charity to all that are baptized in Thy name, and Catholic communion with all Christians in desire. O deliver me from the sins and errors, from the schisms and heresies of the age. O give me grace to pray daily for the peace of Thy Church,⁶ and earnestly to seek it, and to excite all I can to praise and love Thee.

I believe, O most holy Jesu, that Thy saints here below have communion with Thy saints above,⁷ they praying for us⁸ in heaven, we here on earth celebrating their memorials, rejoicing at their

¹ John i. 7.

² Acts ii. 42, 46.

³ Gal. vi. 10.

⁴ Rom. xii. 9, &c.; 1 Thess. v. 14; Heb. x. 25.

⁵ 1 Cor. xii. 13, 26.

⁶ Psalm cxxii. 6.

⁷ Heb. xii. 22.

⁸ That they pray for us, while we celebrate their memories, congratulate their bliss, &c. 1st Edition.

bliss, giving Thee thanks for their labours of love, and imitating their examples ; for which, all love, all glory, be to Thee.

I believe, O gracious Redeemer, that Thy saints here on earth have communion with the holy angels above ; that they are “ ministering spirits,¹ sent forth to minister for them who shall be heirs of salvation,” and watch over us ;² and we give thanks to Thee for their protection, and emulate their incessant praises, and ready obedience ; for which, all love, all glory, be to Thee.

I believe, O my Lord, and my God, that the saints in this life have communion with the Three Persons of the most adorable Trinity,³ in the same most benign influences of love, in which all three conspire ; for which, all love, all glory be to Thee, O Father, Son, and Holy Ghost, world without end.

Glory be to Thee, O Goodness infinitely diffusive, for all the graces and blessings in which the saints communicate, for breathing Thy love into Thy mystical body, as the very soul that informs it, that all that believe in Thee may love one another, and all join in loving Thee.

“ THE FORGIVENESS OF SINS.”

Reconciliation with God.

I believe, O my God, that none can forgive sins but Thou alone,⁴ and that in Thy Church forgiveness is always to be had ; and for so inestimable a blessing, all love, all glory, be to Thee.

I believe, O Thou Lover of Souls, that without true repentance we cannot hope for pardon ;⁵ that our repentance is, at the best, imperfect ; that it is out of Thy mere mercy, O heavenly Father,⁶ and for the merits and passion of Thy crucified Son,⁷ that Thou dost accept our imperfect repentance, and art pleased to forgive us ; and therefore, all love, all glory, be to Thee.

Glory be to Thee, O most adorable Trinity, for Thy infinite love in our forgiveness ;⁸ glory be to Thee, O Father forgiving, O Son propitiating, O Holy Ghost purifying : I miserable sinner, who sigh and pant and languish for Thy forgiveness, and to be at peace with Thee,⁹ praise, and adore, and love that most sweet, and liberal, and tender, and amiable mercy, that delights in forgiving sinners.

“ THE RESURRECTION OF THE BODY.”

Triumphant Resurrection.

I believe, O victorious Jesu, that by the virtue of Thy resurrection all the dead shall rise,¹⁰ bad as well as good : all love, all glory be to Thee, by whom “ death is swallowed up in victory.”¹¹

¹ Heb. i. 14.

² Psalm xxxiv. 7.

³ 1 John i. 3 ; Phil. ii. 1.

⁴ Mark ii. 7.

⁵ 1 John i. 9

⁶ Tit. iii. 4, 5.

⁷ 1 Peter i. 18.

⁸ Rom. v. 8, 10.

⁹ Rom. v. 1.

¹⁰ 1 Cor. xv. 20 ; John v. 28, 29.

¹¹ 1 Cor. xv. 54.

I believe, O Almighty Jesu, that by Thy power all shall rise with the same bodies they had on earth ;¹ that Thou wilt re-collect their scattered dust into the same form again ; that our souls shall be reunited to our bodies ; that we shall be judged both in body and soul, for the sins committed by both ; that the bodies of the wicked shall be fitted for torment, and the bodies of the saints changed in quality, and made glorified bodies,² immortal and incorruptible, fitted for heaven, and eternally to love and enjoy Thee ; for which glorious vouchsafement, I will always praise and love thee.

“ AND THE LIFE EVERLASTING.”

Happiness eternal.

I believe, O great Judge of heaven and earth, that after all the quick and dead have appeared before Thy judgment-seat, then the most just and unrepealable sentence shall pass, and be executed to all eternity, joyful only to those that love Thee ; and therefore, all love, all glory, be to Thee.

I believe, O righteous Jesu, that the wicked shall be set on Thy left hand, and be damned to hell, to be tormented with everlasting and unconceivable anguish and despair, by the devil and his angels,³ and their own conscience, both in soul and body, in the lake of fire and brimstone,⁴ from which there never can be any redemption ; O just reward of those that do not love Thee !

O merciful Jesu, how desirous art Thou that we shall be happy in loving Thee, when Thou hast created hell on purpose to deter us from hating Thee, and heaven to compel us to love Thee ! and therefore, all love, all glory, be to Thee.

I believe, O my Lord and my God, that the righteous shall be rewarded with “joys unspeakable and full of glory,” with the beatific vision and love of Thyself in heaven,⁵ with a happiness of body and soul, which shall be in all respects most perfect, eternal, and unchangeable ;⁶ that they shall never sorrow nor sin more,⁷ which is all the free gift of Thy infinite love,⁸ O heavenly Father, and the purchase of Thy blood, O God incarnate ; for which I will ever, to the utmost of my power, adore and love Thee.

O boundless Love, when shall I love Thee in heaven, without either coldness or interruption, which, alas ! too often seize me here below ?

When, O my God, O when shall I have the transporting vision of Thy most amiable goodness, that I may unalterably love Thee, that I may never more offend Thee ?

¹ Job xix. 26.

³ Matt. xxv. 41.

⁶ 1 Pet. i. 4.

² 1 Cor. xv. 53 ; Phil. iii. 21.

⁴ Rev. xiv. 10, 11.

⁷ Rev. xxi. 4.

⁵ 1 John iii. 2 ; 1 Cor. xiii. 12.

⁸ Matt. xxv. 34.

O Thou whom my soul loveth, I would not desire heaven but because Thou art there ; for Thou makest heaven wherever Thou art.

I would not, O Jesu, desire life everlasting, but that I may there everlastingly love Thee.

O inexhaustible Love, do Thou eternally breathe love into me, that my love to Thee may be eternally increasing, and tending towards infinity, since a love less than infinite is not worthy of Thee.

“ AMEN.”

O Thou great Author and Finisher of our faith, do Thou daily increase my faith, and heighten my love ; O grant, that in holy ardours of love, to love crucified, my love may at last ascend to the region of love, that I may have nothing to do, to all eternity, but to praise and to love Thee, Amen. O infinite Love. Amen, amen.

This office may be divided into several parts, and used on the Lord's days, or on holy days, especially on the great festivals of Christmas, Easter, Pentecost, in Lent also, and particularly on Good-Friday, and before the reception of the blessed Sacrament, as is most suitable to the occasion, or to the state, temper, and disposition of every devout soul.

The fruits of Love.

Q. “ You said that your Godfathers and Godmothers did promise for you, that you should keep God's commandments. Tell me how many there be ?

A. “ Ten.

Q. “ Which be they ?

A. “ The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. “ Thou shalt have none other gods but Me.

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

III. "Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh His name in vain.

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

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

VI. "Thou shalt do no murder.

VII. "Thou shalt not commit adultery.

VIII. "Thou shalt not steal.

IX. "Thou shalt not bear false witness against thy neighbour.

X. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

Q. "What dost thou chiefly learn by these commandments ?

A. "I learn two things : my duty towards God, and my duty towards my neighbour.

Q. "What is thy duty towards God ?

A. "My duty towards God is,

I. II. "To believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, with all my soul, and with all my strength : to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.

III. "To honour His holy name and His word :

IV. "And to serve Him truly all the days of my life.

Q. "What is thy duty towards thy neighbour ?

A. "My duty towards my neighbour is,

"To love him as myself, and to do to all men as I would they should do to me :

V. "To love, honour, and succour my father and mother : to honour and obey the King, and all that are put in authority under him : to submit myself to all my governors, teachers, spiritual pastors and masters ; to order myself lowly and reverently to all my betters :

VI. "To hurt nobody by word or deed :

VII. "To be true and just in all my dealings :

VIII. "To bear no malice nor hatred in my heart.

IX. "To keep my hands from picking and stealing :

X. "And my tongue from evil-speaking, lying, and slandering :

XI. "To keep my body in temperance, soberness, and chastity :

XII. "Not to covet nor desire other men's goods, but to learn

and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

Q. You have showed me how the creed presents to us the motives ; shew me next how the ten commandments contain the fruits or effects of divine love.

A. Jesus our love, the great Prophet of love, has given us this trial of our love, "if ye love Me keep My commandments."¹

Q. Are there not some general rules, very useful to be observed, in expounding the commandments ?

A. Divine love does suggest to us the best rules, and is the best expositor to teach us the full importance of every command.

Q. Show me how.

A. The love of God does necessarily include these two things ; a tenderness to please, and a fearfulness to offend our beloved : and this love will be a sure guide to us, in both the affirmative and negative part of each command.

Q. Express this more distinctly ?

A. I do it in these following particulars.

Rules for expounding the Commandments.

I. O my God, when in any of Thy commands a duty is enjoined, love tells me the contrary evil is forbidden ; when any evil is forbidden, love tells me the contrary duty is enjoined ;² O do Thou daily increase my love to good, and my antipathy to evil.

II. Though Thy commands and prohibitions, O Lord, are in general terms, yet let Thy love direct my particular practice, and teach me, that in one general are implied all the kinds, and degrees, and occasions, and incitements, and approaches, and allowances, relating to that good or evil, which are also commanded³ or forbidden, and give me grace to pursue, or to fly them.

III. O my God, keep my love always watchful, and on its guard, that in Thy negative precepts I may continually resist evil ; keep my love warm with an habitual zeal, that in all Thy affirmative precepts I may lay hold on all seasons and opportunities of doing good.

IV. Let Thy love, O Thou that only art worthy to be beloved, make me careful to persuade and engage others to love Thee, and to keep Thy commandments as well as myself.⁴

V. None can love Thee, and endeavour to keep Thy holy commands, but his daily failings in his duty, his frequent involuntary and unavoidable slips, and surreptions, and wanderings, afflict and humble him ;⁵ the infirmities of lapsed nature create him a

¹ John xiv. 15.

² Matt. v. 21, 22, 28 ; 1 Thess. v. 22.

³ 2 Cor. vi. 14.

⁴ Heb. x. 24 ; Matt. v. 16.

⁵ Prov. xxiv. 16.

kind of perpetual martyrdom, because he can love Thee no more, because he can so little serve Thee.

But Thou, O most compassionate Father, in Thy covenant of grace dost require sincerity,¹ not perfection; and therefore I praise and love Thee.

O my God, though I cannot love and obey Thee as much as I desire, I will do it as much as I am able: I will, to the utmost of my power, keep "all Thy commandments, with my whole heart, and to the end,"² O accept of my imperfect duty, and supply all the defects of it by the merits, and love, and obedience, of Jesus Thy beloved.

VI. Glory be to Thee, O Thou supreme Lawgiver, for delivering these commands to sinful men; they are the words which Thou Thyself, O great Jehovah, didst speak. O let me ever have an awful regard for every word Thou hast spoken: O let me ever love Thee for speaking them, and for giving us the laws of love.

VII. Glory be to Thee, O Lord God, who, to make every one of us sensible of our obligation, hast given all Thy commands in the second person, and by saying thou, hast spoken in particular to every soul, that every soul might love and obey Thee.

Glory be to Thee, O my God, who in this short abstract, in these ten commandments, hast comprised the full extent of our duty, all the effects of divine love.

Teach me, O Lord, to examine my love by Thy commands, that I may know how to please Thee, that I may know wherein I have offended Thee, and grieve for my offences, that I may bewail all my commissions of sin, all my omissions of duty.

Teach me, O Lord, by this Thy law, which is the rule of love, and of all my actions, to examine not only my several sins, but also all their several aggravations, whether they have been wilful, or known, or frequent, or obstinate, or habitual, or ensnaring to others, that love may shed the more tears, and in some measure proportion my contrition to my guilt.

VIII. Glory be to Thee, O Lord God, who givest us Christians higher obligations to keep Thy commands, than Thou didst to the Jews: they had only the memory of their temporal deliverance out of the land of Egypt, and the house of bondage, set before them; we are delivered out of the spiritual Egypt, from the bondage of sin, the power of Satan, and the torments of hell. O give us grace to exceed them as much in our love, and thanksgiving, and obedience, as we do in our blessings.

IX. Glory be to Thee, O great Jehovah, who, to constrain us to love and obey Thee, art pleased to honour every faithful soul with a near and intimate propriety in Thyself, and graciously to declare, I am the Lord thy God.

O merciful Lord, what is it possible for me to desire more than

¹ 2 Cor. viii. 12.

² Psalm cxix. 2, 6, 112.

to have Thee for my God?¹ If Thou be my God, the relation ought to be mutual, and I must be Thy servant: Lord, be Thou mine, and I will be for ever Thine.

My Beloved is mine, and I am His.

My God, my Father, my Friend, my Love, whatever is Thine I will love; and particularly Thy law will I love for teaching me to love Thee; Thy law I will highly esteem, and diligently read and study; Thy law shall be daily "my delight, my counsellor, and my meditation."²

O my good God, keep me always Thine, and let nothing ever divorce me from Thy love.

Q. You have laid down proper rules for interpreting the commandments: shew me how they are divided.

A. Into two sorts, or tables, suitable to the two respects they have to God, and to our neighbour.

The first table.

Q. Begin with the first table, and shew me the number and order of the commands which it contains.

A. It contains the four first commands, which relate to God, and teach us the worship of God, even that reverential love we are to pay to God, which naturally arises from a true sense of His infinite both goodness and greatness.

This worship of God is either inward or outward.

The inward worship, being that of the heart, is the nobler of the two; and this, together with the right object of our worship, is taught, in the first commandment, as the foundation of all the rest.

The outward is comprised in the three following, which teach us the regulation of God's worship in reference to our gestures in the second, to our tongues in the third, to our time in the fourth.

Q. Which are the duties of the second table?

A. They are the six remaining commands, which do all relate to our neighbour, of which I shall speak in their due place.

Q. What have you farther to observe of the commandments in general?

A. It is observable, that those which refer to God are put first, to teach us, that the love of God is the chief and original command, and ought chiefly to be studied; and to teach us also, that all the duties of the second table must yield to the first, whenever they stand in any competition.³

Q. Go all over the ten commandments in particular, and show

¹ Gen. xvii. 7; Deut. xxvi. 17; Exod. xix. 5, 6.

³ Luke xiv. 26.

² Psalm cxix. 24, 97.

me how they are all the genuine fruits and effects of divine love exercised either in doing good, or eschewing evil.

A. I shall gladly do it, and as distinctly as I possibly can, taking every commandment apart.

THE FIRST COMMANDMENT.

Duties commanded.

O Thou, who only art Jehovah, if Thou be my God, and if I truly love Thee, I can never suffer any creature to be Thy rival, or to share my heart with Thee; I can have no other God, no other love, but only Thee.¹

O infinite Goodness, Thou only art amiable; whatever is amiable besides Thee, is no farther amiable, than as it bears some impressions on it of Thy amiableness; and therefore, all love, all glory be to Thee alone.

O my God, O my Love, instil into my soul so entire, reverential a love of Thee,² that I may love nothing but for Thy sake, or in subordination to Thy love.

O Love, give me grace to study Thy knowledge,³ that the more I love Thee, the more I may love Thee.

O my God, O my Love, do Thou create in me a steadfast faith⁴ in the veracity, a lively hope⁵ in the promises, a firm trust⁶ in the power, a confident reliance⁷ on the goodness, and satisfactory acquiescence⁸ in the all-sufficiency of Thee my Beloved.

O my God, O my Love, do Thou create in me an ardent desire of Thy presence,⁹ an heavenly delight in the fruition,¹⁰ of Thee my Beloved.

O my God, O my Love, fill my heart with thanksgiving¹¹ for the blessings, praise¹² of the excellence, adoration of the majesty,¹³ zeal¹⁴ for the glory of Thee my Beloved.

O my God, O my Love, fill my heart with a repentance¹⁵ for offending, with a constant fear¹⁶ of provoking Thee, my Beloved.

O my God, O my Love, fill my heart with an affective devotion¹⁷ in prayer, and with a profound humility¹⁸ in ascribing all honour to Thee, my beloved.

O my God, O my Love, create in me a sincere obedience¹⁹ to all the commands, a submissive patience²⁰ under all chastisements, an absolute resignation²¹ to all the disposals of Thee, my Beloved.

O my God, O my Love, let Thy all-powerful love abound²² in

¹ Matt. vi. 24.

⁴ Heb. xi. 1. 6.

⁷ Ibid. xxxiv. 8.

¹⁰ Ibid. xxxvii. 4.

¹³ Ibid. xcix. 5.

¹⁶ Ps. cxii. 1.

¹⁹ Matt. vii. 21.

² Deut. x. 12.

⁵ 1 Pet. i. 4.

⁸ Ibid. lxii. 1, 2, 5.

¹¹ Ibid. xxxiv. 1.

¹⁴ 1 Cor. x. 31.

¹⁷ James v. 16.

²⁰ Ps. xxxix. 9.

²² Phil. i. 9.

³ John xvii. 3.

⁶ Ps. ix. 10.

⁹ Ibid. xlii. 1.

¹² Ibid. cxlvii. 1.

¹⁵ Ezek. xviii. 21.

¹⁸ Ps. cxv. 1.

²¹ Matt. xxvi. 39.

my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of Thy love, our souls may be continually employed to praise and to love Thee.

O my God, O my Love, let me ever be seeking occasions to excite all I can ¹ to adore and love Thee.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to Thy glory,

All self-love,² and inordinate love of things below.³

All wilful and affected ignorance.⁴

All atheism,⁵ or having no God, and polytheism,⁶ or having more gods than one.

All heresy,⁷ apostasy,⁸ and infidelity.⁹

All presumption¹⁰ and despair,¹¹ distrust,¹² and carnal security.¹³

All voluntary humility, and worshipping of angels ;¹⁴ reliance on the creature,¹⁵ or recourse to evil spirits.¹⁶

All unthankfulness¹⁷ and irreligion,¹⁸ lukewarmness¹⁹ and indifference.²⁰

All impenitence²¹ and disregard of divine wrath.²²

All indevotion²³ and pride,²⁴ disobedience,²⁵ impatience and murmuring.²⁶

All the least tendencies²⁷ to any of these impieties.

From all these and the like hateful violations of Thy love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful people.

O my God, O my Love, I earnestly pray, that Thy love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never provoke Thee.

THE SECOND COMMANDMENT.

Sins forbidden.

O my God, O my Love, I know the true love of Thee is incommunicable to any but Thee ; and therefore I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to Thy glory,

¹ Ps. xxxiv. 3 ; cvii. 8.

⁴ 2 Thess. i. 8.

⁷ 2 Pet. ii. 1.

¹⁰ Ps. l. 21.

¹³ Eccles. viii. 11.

¹⁶ Lev. xx. 6.

¹⁹ Rev. iii. 15, 16.

²² Isa. v. 12.

²⁵ Rom. ii. 8.

² 2 Tim. iii. 2.

⁵ Ps. xiv. 1.

⁸ Heb. x. 39.

¹¹ Matt. xxvii. 5.

¹⁴ Col. ii. 18.

¹⁷ 2 Tim. iii. 2.

²⁰ Zeph. i. 12.

²³ Isa. xxix. 13.

²⁶ 1 Cor. x. 10.

³ 1 John ii. 15.

⁶ Jer. xvi. 11.

⁹ 2 Thess. ii. 12.

¹² Ps. lxxviii. 22.

¹⁵ Ps. lii. 7.

¹⁸ Ps. x. 4.

²¹ Luke xix. 41.

²⁴ Prov. viii. 13.

²⁷ Ps. cxli. 4.

All making of idols or false gods, or of graven images, with intent of worshipping and bowing down before them.¹

All representations and picturing of Thee, O my God, by visible likenesses of things in heaven or in earth.

All corporeal shapes, which are infinitely unsuitable to Thy invisible and spiritual nature, and derogatory from Thy adorableness.²

All idolatry,³ and religious invocation of creatures.⁴

All sacrilege⁵ and profanations of Thy house, and of things sacred.⁶

All abuse, or disesteem, or carelessness of Thy word,⁷ and contempt of Thy ministers.⁸

All superstitious or unlawful rites,⁹ superfluities or mutilations,¹⁰ irreverence or indecencies,¹¹ in Thy public worship, by which Thou art any way dishonoured.

All resting in mere outward observances,¹² or refusing to give Thee bodily worship and to fall down before Thee.¹³

All the least tendencies to any of these impieties.

From all these and the like violations of Thy incommunicable love, and from that vengeance they justly deserve; O my God, O my Love, deliver me, and deliver all faithful people.

O my God, O my Love, I earnestly pray, that Thy love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

Duties commanded.

O my God, O my Love, imprint on my soul an awful love of Thy majesty,¹⁴ that I may "worship Thee in spirit and in truth,"¹⁵ and in a manner worthy of Thee.

O my God, O my Love, make me so tender of the honour of Thee my beloved, that I may shew a due regard to all the parts of Thy worship.

That with lowest humiliation of soul and body,¹⁶ whenever I appear in the presence of infinite Love, "I may fall down and adore Thee."

O my God, O my Love, O may I always enter Thy house, the habitation of unbounded love, with recollected thoughts, composed behaviour, becoming reverence, and sincere intentions of love!¹⁷

O my God, O my Love, O may I ever frequent the public prayers,

¹ Deut. vii. 25, 26; xxvii. 15.

³ Isa. ii. 8, 9.

⁶ Matt. xxi. 13.

⁹ Jer. x. 2, 3.

¹¹ Eccles. v. 1; Mal. i. 7, 8, 14.

¹³ Isa. xlv. 23

¹⁶ Ps. xcvi. 6; Matt. xxvi. 39

² Deut. iv. 15; Isa. xl. 18; Acts xvii. 29.

⁴ Rev. xix. 10; xiv. 9, 10.

⁷ Matt. xiii. 15; James i. 22.

¹⁰ Deut. iv. 2; Ps. cvi. 39.

¹⁴ Isa. viii. 13.

⁵ Prov. xx. 25.

⁸ Luke x. 16.

¹² Matt. xv. 8, 11.

¹⁵ John iv. 24.

¹⁷ Gen. xxviii. 17; John ii. 17.

and approach thine altar with fervent and heavenly affections, with holy impatience for the blessings of Thy love !¹

O my God, O my Love, O may I always read and hear Thy word, the heavenly register of Thy love, with a serious attention, and inflammable heart, and a particular application, and ever learn from it some lesson of Thy love !²

O my God, O my Love, for Thy dearest sake give me grace to pay a religious, suitable veneration³ to all sacred persons, or places,⁴ or things,⁵ which are Thine by solemn dedication, and separated for the uses of divine love, and the communications of Thy grace, or which may promote the decency and order of Thy worship, or the edification of faithful people.⁶

O my God, O my Love, let Thy all-powerful love abound in my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of Thy love, our souls may be continually employed to praise and to love Thee.

O my God, O my Love, let me ever be seeking occasions to excite all I can, to adore and to love Thee.

The reason of the Commandment.

Thou, O my God, O my Love, art “a jealous God,” jealous of Thy own honour,⁷ and of the chasteness of my love : O let me never run after other loves, or commit spiritual adultery against Thee, to provoke Thee to anger.

Thou, O my God, O my Love, dost “visit the iniquities of the fathers upon the children ;” Thou, “when Thy jealousy burns like fire,”⁸ against idolaters, and those that rob Thee of Thy worship, art wont to punish them in their very posterity, with temporal evils, and with spiritual too, when their children tread in their steps ; for then Thou makest their father’s sins occasions of hastening, or of increasing Thy judgments, though Thou always sparest the children that repent :⁹ O let Thy just indignation, against violating Thy worship, deter me, and all that profess Thy name, from such violations.

Thy jealousy, O my God, O my Love, falls heavy “upon them that hate Thee ;” but how is it possible for any one to hate Thee, who art infinite love ? And yet, alas ! all that are enemies to Thy divine worship ; all that exalt any lust, any creature, into Thy throne, to ascribe their happiness, to sacrifice their esteem, and zeal, and affections, and to offer up sovereign honours to it ; what do they do but love false gods, and hate Thee, and are therefore hated by Thee ?¹⁰

¹ Ps. lxxxiv. 1, &c. ; xlviii. 9 ; xxxvi. 8 ; lxiii. 1, 2, 5.

² Luke viii. 15 ; 1 Thess. ii. 13.

³ Matt. x. 40.

⁴ Lev. xix. 30.

⁵ Ezek. xxii. 8, 26.

⁶ 1 Cor. xiv. 4, 26, 40.

⁷ Deut. iv. 24 ; Isa. xlii. 8 ; Exod. xxxiv. 14, 15.

⁸ Ps. lxxix. 5.

⁹ Isa. lxxv. 6, 7 ; Ezek. xviii. 17, 20 ; Jer. xxxi. 30.

¹⁰ Deut. vii. 10.

O Lord God, to hate Thee is the proper character of devils, and Lucifer himself cannot sin beyond that utmost extremity of evil, the hatred of Thee; and my heart is full of horror and grief, to think, that ever those that bear Thy image, and daily subsist by Thy love, should turn themselves into devils, and this world into a hell, by hating Thee :¹ O boundless Love, turn them, O turn them into men again, and then they cannot choose but love Thee.

Glory be to Thee, O my God, "who shewest mercy to them that love Thee and keep Thy commandments : " love and obedience always go together, and entail a blessing on the posterity of Thy lovers :² O keep me always one of that happy number ; O let me ever love and obey Thee.

Glory be to Thee, O Lord God, whose love is more diffusive than Thy anger ; Thy vengeance extends but to the third, or, at most, "the fourth generation," Thy "mercy unto thousands" ; and the more diffusive Thy love is, the more powerfully it moves us to praise and to love Thee.

THE THIRD COMMANDMENT.

Duties Commanded.

O my God, O my Love, Thy name is Thy own glorious and amiable self,³ Thy divine nature, and perfections, and works, most worthy to be adored, most worthy to be loved ;⁴ and therefore I will always adore and love Thy name.

O my God, O my Love, may I ever have awful thoughts of Thee !⁵ May I never mention Thy venerable name, unless on solemn, and just, and devout occasions ! May I never mention it on those occasions without acts of love and adoration !⁶

O my God, O my Love, to love and to glorify Thy name, is the great end of our creation, which is still more enforced by our redemption : O let it be the greatest business of my whole life to love and to glorify it all the possible ways I can, by my mouth,⁷ by my conversation,⁸ by my public confession of Thee before men, even to death,⁹ whenever Thou art pleased to call me to it, by engaging all I can to glorify and love Thee. O happy life, O blessed death, which is spent, and expires, in glorifying, in loving Thee !

O my God, O my Love, my heart shall ever be jealous of Thy name.¹⁰ I can have no true love, no real concern for Thee if I do not, to the utmost of my power, assert and vindicate the name of my beloved, whenever I hear it dishonoured.

¹ 1 John iii. 8 : Rom. i. 30 : John xv. 18.

³ Ps. lxxxiii. 18.

⁵ Ps. cxl. 9.

⁸ Matt. v. 16.

⁴ Ps. v. 11 ; xxix. 2 ; lxxii. 19 ; Ezek. xxxvi. 25 ; Neh. ix. 5.

⁶ Isa. xlii. 4 : xlvi. 1.

⁹ Matt. x. 32. ; 1 Peter iii. 15.

² Deut. iv. 40.

⁷ Ps. li. 15.

¹⁰ 1 Kings xix. 10.

O my God, O my Love, fix in my soul an habitual pure intention of Thy glory in all my actions "that whether I eat or drink, or whatever I do, I may do all to the glory"¹ of my beloved.

OATHS.

The Honour of God's Name is more particularly concerned in Oaths.

O my God, O my Love, fill me with a religious awe of oaths, in which the honour of Thy beloved name is so highly concerned.

I know, O great Jehovah, that in an oath I solemnly invoke Thee, as a Witness to attest the truth of what I swear,² as a Judge to punish me, if I swear falsely.

Far be it from me, O Lord God, ever to swear, and in swearing to invoke Thee, unless upon inducements lawful and important, when Thy glory,³ the command of my superiors, the visible good of my neighbour, "the ending of strife,"⁴ or my own innocence, obliges me to do it!

O Lord God, whenever I am duly called to an assertory oath, grant I may swear "in truth, in righteousness, and in judgment."⁵

Whatever lawful promissory oaths I take, Lord, give me grace conscientiously to perform them, "though to my own hindrance."⁶

VOWS.

And in Vows.

The glory of Thy most beloved name, O great Jehovah, next to the truth of our oaths we invoke Thee to attest, is concerned in the sincerity of those vows we offer Thee to accept:⁷ O do Thou therefore create in me a serious sense of the religiousness of vows, that my vows may not dishonour Thee.

O my God, O my Love, whenever I voluntarily vow a vow to Thee, give me grace to vow with all the due caution I can, that I may vow those things only which are lawful and acceptable to Thee,⁸ and which Thou hast put in my power,⁹ that I may vow with deliberation and ghostly advice, and on weighty and considerable occasions only, and with a design of glory,¹⁰ and thankfulness, and love to Thee.

O my God, O my Love, give me grace faithfully to perform all the vows I make to Thee,¹¹ especially my baptismal vow, and all

¹ 1 Cor. x. 31.

⁴ Heb. vi. 16.

⁷ Eccles. v. 5.

¹⁰ Ps. cxxxiii. 2.

² Gen. xxxi. 50, 53.

⁵ Jer. iv. 2.

⁸ Gen. xxviii. 20, 21, 22.

³ Deut. vi. 13.

⁶ Ps. xv. 4; 2 Sam. xxi. 7.

⁹ Num. xxx. 5, 8.

¹¹ Ps. lxi. 8.

my repeated vows of amendment, in which I have so often vowed to glorify and love Thy name.

O my God, O my Love, let Thy all-powerful love abound in my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of Thy love, our souls may be continually employed to praise and to love Thee.

O my God, O my Love, let me ever be seeking occasions to excite all I can to adore and love Thee.

Sins forbidden.

O my God, O my Love, who is there that knows Thy great, Thy beloved name, can ever in the least dishonour it?¹

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to Thy glory;

All "taking of Thy name in vain."

All use of it on trivial occasions, and without holy awe.²

All abuse of it in impious jests, in charms, or curses, or imprecations, or telling fortunes, or exploratory lots;³ all irreverent thoughts of Thy name,⁴ profaneness and blasphemy.⁵

All denying Thee by my works,⁶ or refusing publicly to confess Thee, when called to it,⁷ or tamely enduring to hear Thee dishonoured.⁸

All heathenish, or customary, or rash oaths, or swearing in ordinary communication, or by any creature.⁹

All breaking of lawful oaths, perjury, false swearing, and invoking Thee, O God of truth, to attest a lie, sins most destructive to public faith and society, and to our own souls, and most dishonourable and hateful to Thee.¹⁰

All hasty, or unlawful, or superstitious, or impossible vows,¹¹ all breaking those that are regularly made.¹²

All the least tendencies to any of these impieties.

From all these, and the like hateful violations of Thy love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful people.

O my God, O my Love, I earnestly pray, that Thy love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

The Threat annexed to the Commandment.

O great Jehovah, Thou art jealous for Thy glorious and beloved name; and without a particular and serious repentance, Thou

¹ Deut. xxviii. 58.

² Ps. cxxxix. 20.

³ Deut. xviii. 10, 11, 12.

⁴ Ps. x. 11, 13; l. 21.

⁵ James ii. 7; Lev. xxiv. 16.

⁶ Tit. i. 16.

⁷ John xii. 42.

⁸ Psalm cxxxix. 21.

⁹ Matt. v. 34, 35, 36, 37.

¹⁰ Zech. viii. 17; v. 4; Jer. xxiii. 10; Hos. iv. 2, 3.

¹¹ Mal. i. 14; Jer. xliv. 23

¹² Ps. xxii. 25.

“wilt not hold him guiltless, that taketh it in vain ;” Thou wilt pour on him the phials of Thy wrath, Thy wrath eternal ;¹ and yet Thy ever blessed name is, alas ! alas ! daily, hourly blasphemed.²

O apostate, infamous world, wherein Infinite Goodness is so often blasphemed ! Were not Thy name Love,³ O Lord, as well as Jehovah, Thou hadst long ago avenged Thyself of the blasphemous world, with a vengeance worthy of God.

Glory be to Thee, O long-suffering Love, for Thy forbearance, efficacious of itself to convert the whole world, did the world but seriously consider it.

O Almighty Love, Thou canst as easily diffuse Thy love over the world, as Thou didst at first diffuse light : O let Thy fear, and Thy love, so universally affect the age, that Thy great and beloved name may be universally adored and loved.

THE FOURTH COMMANDMENT.

Duties Commanded.

Glory be to Thee, O my God, O my Love, who, in compassion to human weakness, which is not capable of an interrupted contemplation of Thee, such as the saints have above, hast appointed a solemn day on purpose for Thy remembrance.

Glory be to Thee, O my God, my Love, for proportioning a seventh part of our time to Thyself, and liberally indulging the remainder to our own use.

O my God, O my Love, let me ever esteem it my privilege, and my happiness, to have a day of rest set apart for Thy service,⁴ and the concerns of my own soul : to have a day free from distractions, disengaged from the world, wherein I have nothing to do, but to praise and to love Thee.

Lord, grant that I may not only on Thy day give Thee due worship myself, but may give rest and leisure also to my family, to all under my charge, to serve Thee also,⁵ to indulge ease to my very beasts, since good men are merciful even to them.⁶

Glory be to Thee, O blessed Spirit, who on the first day of the week didst descend in miraculous gifts and graces on the Apostles :⁷ O descend upon me, that I may be always “in the Spirit on the Lord’s Day.”

O my God, O my Love, give me grace on Thy day to worship Thee in my closet, and in the congregation, to spend it in doing good,⁸ in works of necessity, devotion and charity, in prayer, and praise, and meditation : O let it ever be to me a day sacred to Divine love, a day of heavenly rest and refreshment.

¹ Ps. lxxiv. 10, 18, 22. 23.

⁴ Isa. lviii. 13.

⁷ Acts. ii. 1.

² Isa. lii. 5.

⁵ Josh. xxiv. 15.

³ 1 John iv. 8.

⁶ Prov. xii. 10.

⁸ Mark iii. 4.

Thou, O my God, O my Love, didst ordain the Judaical Sabbath as a shadow of the true Gospel-Sabbath :¹ O may I every day keep an Evangelical Sabbath, and rest from my sins, which are my own works, while I live here : and may I celebrate an eternal Sabbath with Thee² in heaven hereafter !

O my God, O my Love, for the like purposes of piety, and of Thy glory, give me grace to sanctify the feasts and fasts of Thy Church,³ as in the number of those happy days set apart for the remembrance of Thy love.

Reason of the Commandment.

Glory be to Thee, O Lord God, who didst command the "Sabbath or seventh day to be kept holy," and strictly observed by the Jews as Thy Sabbath, in memory of the creation ;⁴ of Thy "making heaven and earth, the sea, and all that in them is, and of Thy resting the seventh day, of Thy blessing the seventh day and hallowing it."

We Christians, O Lord God, following the moral equity of Thy command, and authorised by apostolical practice,⁵ "celebrate the Lord's Day"⁶ "the first day of the week," in memory of our redemption, in memory of Thy resurrection from the dead, O most beloved Jesu, when Thou didst rest from the labours and sorrows of the new creation :⁷ O may I ever remember Thy day, and Thee !

Glory be to Thee, O my God, my Love, who hast under the gospel delivered us from the rigours, but not from the piety of the Jewish Sabbath.

Lord, since the blessing of everlasting salvation, which we Christians on Thy day commemorate, does wonderfully exceed the creation commemorated by the Jews : O let our love, and praise, and devotion, and zeal, proportionably exceed theirs also.⁸

O my God, O my Love, let Thy all-powerful love abound⁹ in my heart, and in the hearts of all that profess Thy name, that in all these, and all other possible instances of Thy love, our souls may be continually employed to praise and to love Thee.

O my God, O my Love, let me ever be seeking occasions to excite all I can, to adore and love Thee.

Sins Forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to Thy glory,

¹ Col. ii. 16, 17.

⁴ Gen. ii. 2.

⁷ Luke xxiv. 1.

² Heb. iv. 9.

⁵ Acts xx. 7 ; 1 Cor. xvi. 2.

⁸ Matt. v. 20.

³ Ps. xlii. 4 ; Isa. lviii. 6, 7, 8, 10.

⁶ Rev. i. 10.

⁹ Phil. i. 9.

All profanations of Thy hallowed day, and of all other holy times¹ dedicated to Thy praise and Thy love.

All Judaising severities,² all worldly-mindedness, and unnecessary business,³ or not allowing those under my care, liberty and leisure for Thy service⁴ on Thy day.

All unmercifulness to my very beasts.⁵

All indevotion, or forgetfulness of Thee.⁶

All the least tendencies to any of those impieties.

From all these, and the like hateful violations of Thy love, and from that vengeance they justly deserve, O my God, O my Love, deliver me, and deliver all faithful people.

O my God, O my Love, I earnestly pray, that Thy love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

The Second Table.

Next to Thy glorious self, O my God, O my Love, and for the sake of Thy supreme, independent love, Thou hast commanded me to love my neighbour, allied to me by nature, or by grace, all strangers and enemies, as well as friends ;⁷ “to honour all men,” as being made after Thy likeness, and the greater likeness they retain to Thee, to honour them the more :⁸ glory be to Thee.

Thou, O my God, O my Love, hast commanded me to love my neighbour as myself : O for the sake of Thy love, give me love to relieve and assist him in all instances wherein he may need my help, as freely, as fully, as affectionately, as I myself would desire to be treated, were I in his condition.⁹

O my God, O my Love, for the sake of Thy dearest love, give me grace to love my neighbour, “not in word, and in tongue only, but in deed and in truth ;”¹⁰ to wish well to all men, and to contribute my hearty prayers and endeavours, to give them, for Thy sake, all lawful, and reasonable, and necessary succours.¹¹

Glory be to Thee, O my God, O my Love, who commanding me to love my neighbour as myself, dost imply the regular love of myself ;¹² that I should do all I can to preserve myself free and vigorous to glorify Thee in my station : it is for Thy sake only I can love myself, and he does not wish or endeavour his own happiness, he really hates himself, that does not love Thee.

Thou, Lord, by enjoining me to love my neighbour as myself, hast intimated my duty of loving those best, which either in blood are nearest my natural self, or in grace nearest my Christian self : O let Thy love teach me to observe the true order of charity in loving others.

¹ Ezek. xx. 13, 16, 24.

⁴ Deut. xii. 7.

⁷ Luke x. 29, 30.

¹⁰ 1 John iii. 18.

² Mark ii. 24 ; Luke vi. 7.

⁵ Luke xiii. 15.

⁸ 1 Pet. ii. 17.

¹¹ Col. iii. 12.

³ Neh. xiii. 15.

⁶ Deut. vi. 12, viii. 14.

⁹ Matt vii. 12.

¹² Eph. v. 29.

O thou Eternal Source of Goodness, give me grace to imitate that boundless goodness; let Thy love work in me an universal propension to love, and to do good to all men, to be merciful to others, as Thou, Lord, "art merciful."¹

Q. Show me how the love of your neighbour is in the second table divided.

A. The love of my neighbour, which is the fulfilling of the law of all the commands of the second table, is divided according to those different conditions of our neighbour, wherein we most exercise our love or hatred to him.

Q. In how many ruling instances may we exercise that love or hatred?

A. Either in outward acts, or inward disposition.

Q. How in outward acts?

A. Five several ways, in respect of his superiority in the fifth commandment.

His safety, in the sixth.

His bed, in the seventh.

His property, in the eighth; or,

His good name, in the ninth.

Q. How in our inward disposition?

A. By regulating our very desires in relation to him, as the tenth obliges us to do.

Q. Let me hear how divine love moves in each of these commands?

A. It moves in such acts as follow.

THE FIFTH COMMANDMENT.

Duties commanded in general.

Let Thy reverential love, O my God, teach and incline me to show respectful love to all my superiors, in my inward esteem, in my outward speech and behaviour.²

Glory be to Thee, O Lord, who hast comprehended all that are above me, under the tender and venerable names of father and mother, that I looking on them as resemblances and instruments of Thy sovereign power and paternal providence to me, may be the more effectually engaged for Thy sake to reverence and love them.

In particular; of natural Parents.

O my God, give me grace to imitate Thy paternal goodness, and, for the sake of Thy love, to love and cherish, and provide for, to educate, and instruct, and pray for my children;³ to take

¹ Luke vi. 36.

² 1 Pet. ii. 17.

³ Deut. vi. 6. 7: Eph. vi. 4: Col. iii. 21: 2 Cor. xii. 14.

conscientious care to give them medicinal correction, and good example, and to make them Thy children, that they may truly love Thee.

Of Children.

O my God, give me grace, for the sake of Thy love, to honour my father and mother, to render them all love, reverence, and thankfulness, and all that regard which is due from a child,¹ that I may pay obedience to their commands, submission to their corrections, attention to their instructions, and succour to their necessities,² and may daily pray for their welfare.

Of political Parents. The King.

Thou, O Lord, hast set our most gracious king over us³ as our political parent, as Thy supreme minister, to govern and protect us, and to be a terror to those that do ill: O grant him a long and happy reign, "that we may all live a peaceable and quiet life under him, in all godliness and honesty."⁴ Defend him from all his enemies; let him be ever beloved by Thee, and let him ever love Thee, and ever promote Thy love.

The Royal Family.

Multiply, O Lord God, the blessings of Thy love on his Royal Highness the Prince of Wales, the Princess Dowager of Wales, and all the royal family: give them grace to exceed others, as much in goodness as in greatness, and make them signal instruments of Thy glory, and examples of Thy love.

Of Subjects.

O my God, give grace to me, and to all my fellow-subjects, next to Thy own infinite self, to love and honour, to fear and obey our sovereign lord the king, Thy own vicegerent, "for conscience-sake,"⁵ and for Thy own sake, who hast placed him over us: O may we ever faithfully render him his due tribute; O may we ever pray for his posterity, sacrifice our fortunes and our lives in his defence, and be always ready rather to suffer than resist.

Of Ecclesiastical Parents.

Glory be to Thee, O Lord, who hast ordained pastors, and hast given them the power of the keys; to be our ecclesiastical parents;

¹ Eph. vi. 1, 2, 3; Col. iii. 20.

⁴ 1 Tim. ii. 1, 2.

² Matt. xv. 4, &c.

³ Prov. viii. 15.

⁵ Rom. xiii. 1, &c.; 1 Pet. ii. 13; Tit. iii. 1.

to watch over our souls ; to instruct us in saving knowledge ;¹ to guide us by their examples ; to pray for, and to bless us ; to administer spiritual discipline in Thy Church, and to manage all the conveyances of Thy divine love.

Of the People under their Care.

O my God, for Thy love's sake, let me ever honour and love the ministers of Thy love, "the ambassadors Thou dost send in Thy stead, to beseech us sinners to be reconciled to Thee ;"² to offer Thy enemies conditions of love, of love eternal : O may I ever hear them attentively, practise their heavenly doctrine, imitate their holy examples, pay them their dues, and revere their censures !³

Of Œconomical Parents, Master and Mistress.

O my God, for the sake of Thy love, grant I may ever love, and provide for my servants [servant], and may treat them like brethren ; let me never exact from them immoderate work : O may I always give them just wages, and equitable commands, and good example, and merciful correction : grant, Lord, I may daily allow them time for their prayers, indulge them due refreshments, and may take care of their souls, and persuade them to love Thee ; remembering "that I have also a master in heaven."⁴

Of Servants.

Give me grace, O my God, for the sake of Thy love, to honour, and love, and obey my master [and mistress], and to serve him [her] with diligence and faithfulness, and readiness to please⁵ and to pray for him [her, them] ; "and whatever I do, to do heartily, as to Thee, O Lord, and not to him" [her, them].

Of other Superiors.

O my God, let Thy love incline me to love and to honour all whom Thou hast any way made my superiors, suitable to their quality,⁶ or age, or gifts, or learning, or wisdom, or gravity, or goodness.

O my God, grant that, for Thy sake, I may ever love and honour all that are, or have been, instruments of Thy love to me, in doing me good : O may I reverence my teachers,⁷ be grateful to my benefactors, and may I have always a peculiar respect to my particular pastor !

¹ Mal. ii. 7.

² 2 Cor. v. 20.

³ Heb. xiii. 7, 17 ; 1 Tim. v. 17.

⁴ Col. iv. 1 ; Eph. vi. 9.

⁵ 1 Tim. vi. 1, 2 ;

Col. iii. 22, 23, 24 ; Eph. vi. 5, 6, 7, 8.

⁶ Lev. xix. 32 ; 1 Tim. v. 1, 2, 3 ; 1 Pet. v. 5.

⁷ Gal. vi. 6.

Of Equals and Inferiors.

O my God, let Thy love engage me to love those whom Thou hast obliged to love me ; to show constancy, and fidelity, and sympathy, and love, and communicativeness to my friend ; to be affectionate to my brethren and sisters ; to be kind and affable to my equals, condescending to my inferiors ; to be, all the possible ways I can, universally helpful, and obliging, and loving to all.¹

O my God, O my Love, let Thy all-powerful love abound in my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love Thee, and for Thy sake to love our neighbour, and to excite our neighbour to love Thee.

The several forms which contain the duties of parent and child, of master and servant, &c., are to be used by every one according as may suit with his circumstances, or as he stands in any of those relations.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and the love of my neighbour, for Thy sake ;

All dishonour to our superiors, in either despising them, speaking evil of them, or in irreverent behaviour.

All unnaturalness to children.

All undutifulness, or stubbornness, or disobedience, or disrespect, to parents.²

All rebelling, or reviling, or murmuring against the king, or against his ministers.³

All defrauding, undervaluing or rejecting lawful pastors.⁴

All schism,⁵ and contempt of their regular censures.

All falseness, or negligence, or refractoriness to masters or mistresses.⁶

All rudeness, ingratitude, treachery, want of brotherly love, and unfaithfulness.

All the least tendencies to any of these impieties.

From all these, and the like hateful violations of Thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me, and all faithful people.

¹ Rom. xiii. 10 ; 1 Pet. iii. 8.

³ 1 Sam. xxvi. 9 ; Eccles. x. 20 ; Acts xxiii. 5.

⁵ 1 Cor. i. 10 ; 3 John 9.

² 2 Tim. iii. 2, 3, 4.

⁴ Matt. x. 14.

⁶ Tit. ii. 9, 10 ; Mal. ii. 10.

O my God, O my Love, I earnestly pray, that Thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

Promise annexed to the Commandment.

Glory be to Thee, O Lord, who, to teach us the importance of this duty of subjection, hast placed it the first of all the second table, of all that relate to our neighbour, and hast made it the first commandment with a promise¹ to every soul that conscientiously keeps it, that "thy days may be long in the land which the Lord thy God giveth thee."

Who would not love and obey Thee, O my God, and for Thy sake his superiors, when Thou hast promised to reward our duty with a long happy life here, or if Thou seest it best for us, and to "take us away from the evil to come,"² by living a long tract of holiness in a little time, and at last, by prolonging our bliss to all eternity in heaven? for which gracious promise, all love, all glory, be to Thee.

THE SIXTH COMMANDMENT.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to the love of my neighbours, for Thy sake,

All duels and unlawful war.³

All doing hurt to the body and life of my neighbour, directly, by wounding or murdering him.⁴

Indirectly, by contriving or employing others to harm him.⁵

All the ways of procuring abortion.⁶

All malice and envy, hatred⁷ and revenge, contention and cruelty.

All injury and violence, all rash, causeless, immoderate or implacable anger,⁸ or contumelious speaking or reviling.⁹

All wilful vexing, grieving or disquieting him.

All threatening, ill-wishes, or curses.¹⁰

All needless endangering ourselves, and self-murder.¹¹

All murdering of souls,¹² by encouraging, ensnaring, tempting, commanding them to sin.

All the least tendencies of any of these impieties.

¹ Eph. vi. 2.

⁴ Gal. v. 21.

⁷ Tit. iii. 3.

⁹ Matt. v. 22.

² Isa. lvii. 1.

⁵ Luke xxii. 2.

⁸ Eph. iv. 26; Rom. i. 30, 31.

¹⁰ Eph. iv. 29, 31.

¹² 1 Tim. v. 22.

³ James iv. 1, 2; Gen. iv. 10, 11.

⁶ Exod. xxi. 22, 23.

¹¹ 1 Tim. v. 23; Eph. v. 20.

From all these, and the like hateful violations of Thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me, and all faithful people.

O my God, O my Love, I earnestly pray, that Thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

Duties commanded.

O my God, O my Love, let Thy unwearied and tender love to me, make my love unwearied and tender to my neighbour, and zealous to procure, promote, and preserve his health, and safety, and happiness, and life, that he may be the better able to serve and to love Thee.

O my God, O my Love, make me like Thy own self, all meekness and benignity,¹ all goodness and sweetness, all gentleness and long-suffering.

Fill me full of good wishes and compassion, of liberality in almsgiving, according to my abilities,² and of readiness to succour and relieve, and comfort, and rescue, and pray for all, whom Thy love, or their own necessities, or miseries, or dangers, recommend to my charity.³

O let Thy love, Thou God of love, make me peaceful and reconcilable, always ready to return good for evil, to repay injuries with kindness,⁴ and easy to forgive, unless in those instances, where the impunity of the criminal would be injustice or cruelty to the public.

O Thou Lover of Souls, let Thy love raise in me a compassionate zeal to save the life, the eternal life of souls;⁵ and by fraternal, and affectionate, and seasonable advice or exhortation, or corrections, to reclaim the wicked, and to win them to love Thee.

O my God, O my Love, let Thy all-powerful love abound in my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love Thee, and for Thy sake to love our neighbour, and to excite our neighbour to love Thee.

THE SEVENTH COMMANDMENT.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to the love of my neighbour, for Thy sake,

¹ 2 Cor. x. 1; Gal. v. 22.

⁴ Matt. v. 44; Rom. xii. 20.

² 1 John iii. 17.

⁵ Dan. xii. 3; Jam. v. 20.

³ 1 Cor. xiii. 4.

All adultery, and violations of my neighbour's bed, in the gross act, robbing him of that he loves best.

All adultery and unchastity of the eye, or the hand.¹

All the kinds or degrees of lust, fornication, pollution of our own bodies, and works of darkness, which it is a shame to mention.²

All things that provoke or feed lust, impure company, discourse, songs, books, or pictures.³

All lascivious dresses,⁴ or dances, or plays; all idleness or luxurious diet.⁵

All the excesses or abuses of lawful marriage, all unreasonable jealousies, and all things that lessen the mutual kindness, or alienate the affections, of those that are married.⁶

All the least tendencies to any of these impurities.

From all these and the like hateful violations of Thy love, and the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me and all faithful people.

O my God, O my Love, I earnestly pray, that Thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

Duties commanded.

O my God, O my Love, let Thy purest love, who art purity itself, create in me a perfect abhorrence of all impurity, that I may purify myself as Thou, Lord, art pure.⁷

I know, O Lord, that I can never be partaker of the Divine nature, unless I escape the pollution that is in the world through lust: ⁸ O do Thou therefore "cleanse me from all filthiness of flesh and spirit, that I may perfect holiness in Thy fear:" ⁹ give me grace "to possess my vessel in sanctification and honour," ¹⁰ and to keep Thy temple holy, that Thy Spirit of love may always there inhabit.

O my God, let my love be chaste to Thee, chaste to myself, chaste to my neighbour.

O my God, may Thy love set a strict guard on my senses, turn away mine eyes,¹¹ stop mine ears, bridle my tongue, and restrain my hand, from all uncleanness!

Lord, give me grace to fly¹² all incitements, or opportunities, or instruments of defiling either my neighbour or myself, to beat down my body, and to bring it into subjection.¹³

¹ Matt. v. 29.

² Eph. v. 11, 12; iv. 19.

³ Eph. iv. 29.

⁴ Eph. v. 3, 4, 5; 1 Tim. ii. 9; 1 Pet. i. 13, &c.

⁵ Rom. xiii. 13, 14; 1 Pet. iv. 3.

⁶ 1 Tim. ii. 12; Matt. xix. 6.

⁷ 1 John iii. 3.

⁸ 2 Pet. i. 4.

⁹ 2 Cor. vii. 1.

¹⁰ 1 Thess. iv. 4.

¹¹ Job xxxi. 1, 7.

¹² 2 Tim. ii. 22.

¹³ 1 Cor. ix. 27.

O my Love, let me live ever watching or praying, or profitably employed or busied in Thy love, that I may leave no room, if possible, for any unclean spirit to enter into my soul, and tempt me.

O my God, O my Love, let thy all-powerful love abound in my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love Thee, and for Thy sake to love our neighbour, and to excite our neighbour to love Thee.

Duty of Married Persons.

O Thou God of love, who hast ordained the marriage state for the cure of our passion,¹ and the comfort of our life,² and hast made it the emblem of that divine love and union Thou art pleased to bear towards Thy Church :³ let the force of Thy mystical love teach us to love each other, and both of us to love Thee.

O Thou, who hast made us one flesh, make us but one soul also ; let our love be mutual, constant, and inviolate,⁴ full of compliance, and condescensions, and sympathy, and forbearance towards each other.

Fill us, O God of love, with reciprocal care, and zeal, and charity, for each other's happiness, temporal and eternal, and with a delight in each other, exclusive of all loves but Thine.

Lord, give us grace to keep our "marriage always honourable, and our bed undefiled ;"⁵ let the affectionate authority of the one, and the submissive sweetness of the other, produce an entire friendship and harmony of dispositions, and fervent intercessions for each other : give us, O Lord, an unafflicting foresight of our parting here, and a passionate longing to be beatified near each other, in neighbouring mansions above, that from henceforth our love to each other, and to Thee, may be co-eternal with Thine.

THE EIGHTH COMMANDMENT.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to the love of my neighbour, for Thy sake,

All kinds of stealing, by open robbery, violence, or invasion.⁶

All oppression, or extortion, or rapine,⁷ vexatious law-suits, or griping usury.

All fraud in trade and contracts, false weights, and measures, and coin.⁸

¹ 1 Cor. vii. 2.

² Gen. ii. 20.

³ Eph. v. 22, 23, 24, &c.

⁴ Col. iii. 13, 19 ; 1 Pet. iii. 1, 17 ; 1 Cor. vii. 3, 4, 5.

⁵ Heb. xiii. 4.

⁶ Eph. iv. 28 ; 1 Pet. iv. 15.

⁷ 1 Cor. vi. 9, 10.

⁸ 1 Thess. iv. 6 ; Amos viii. 5.

All concealing the defects of our own goods, or depreciating those of our neighbour.¹

All making haste to be rich, or taking advantage of the ignorance or necessity of the persons we deal with.

All withholding our neighbours' dues, or detaining the "hire of the labourer."²

All borrowing and not paying, injurious keeping the goods of others,³ and refusing to make restitution.⁴

All breach of trust, or removing of land-marks,⁵ wasteful prodigality, avaricious gaming, or idle begging.

All outrages to the fatherless, the widow, and the stranger.⁶

All the least tendencies to any of these acts of injustice.

From all these, and the like hateful violations of Thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me, and all faithful people.

O my God, O my Love, I earnestly pray, that Thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

Duties commanded.

O my God, O my Love, let the love of Thy eternal and amiable justice teach me a steady justice in giving all men their due, since I cannot love my neighbour, if I am unjust to him.

Lord, give me grace to use my neighbour as my friend, as myself, to buy and sell by just weights and measures, and to be content with moderate gain.⁷

To pay debts and wages, and conscientiously to make restitution for injuries or wrongs, or for goods unlawfully gotten.⁸

Teach me, O my God, to use this world so as not to abuse it; ⁹ to receive and manage all Thy temporal blessings with thankfulness to Thee, sobriety to myself, and charity to all besides.¹⁰

Make me ever, O my God, upright and faithful in trusts, and trade, and agreements, diligent and honest in my station and calling,¹¹ and according to my ability, willing to lend and remit to my poor neighbours.¹²

Whenever, O my God, I am forced to go to law, O let me ever contend more for right than victory, and in all prosecutions preserve a charitable and an equitable disposition.¹³

O my God, O my Love, let Thy all-powerful love abound in my

¹ Prov. xx. 14.

⁴ Luke xix. 8.

⁷ Prov. xi. 1; xx. 10, 17, 21.

¹⁰ Luke xi. 41.

² James v. 4.

⁵ Prov. xxii. 22, 23, 28.

⁸ Matt. v. 23.

¹¹ 2 Thess. iii. 10, 12.

¹³ Luke xvii. 3, 4.

³ Ps. xxxvii. 21.

⁶ Jer. vii. 6.

⁹ 1 Cor. vii. 31.

¹² Ps. xxxvii. 26.

heart, and in the hearts of all that profess Thy name, that in all these, and all other possible instances of duty, our lives may be continually employed to love Thee, and for Thy sake to love our neighbour, and to excite our neighbour to love Thee.

THE NINTH COMMANDMENT.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to the love of my neighbour for Thy sake,

All manner of "bearing false witness against my neighbour," all false accusations, or glosses, or pleadings, or testimonies, or sentences in courts of judicature,¹ by concealing, or over-speaking, or perverting right and truth.

All things prejudicial or destructive to my neighbour's good name.

All censoriousness² and slander, detraction and calumny, forced consequences, or invidious reflections.

All scoffing, or exposing the infirmities of others.

All whispering³ and tale-bearing, or raising of evil reports, suspicions or jealousies, and all evil-speaking.

All equivocations, and dissembling, flattery and lying.⁴

All the least tendencies to any of these injurious falsehoods.

From all these, and the like hateful violations of Thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me, and all faithful people.

O my God, O my Love, I earnestly pray, that Thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

Duties commanded.

O my God, O my Love, who dost love truth, and dost hate a lie as perfectly diabolical, instil into my soul an unalterable love of truth, that nothing may tempt me to deviate from an entire veracity,⁵ in my whole conversation, or become a liar, which Thy soul abhors.

O Lord, give me grace ever to speak the truth, and let my heart and my tongue always go together.

O my God, give me grace to be tender of my neighbour's good

¹ Ps. lxxxii. 2; Matt. xxvi. 60; Tit. ii. 3; Micah iii. 9.

² Matt. vii. 1; Prov. xxvi. 18, &c.; James iii. 6; 2 Pet. ii. 12, 18.

³ Rom. i. 29; 1 Tim. v. 13; Exod. xxiii. 1.

⁴ Eph. iv. 15, 21.

⁵ Prov. xxiii. 23; Ps. cxix. 163; John viii. 44.

name,¹ since I cannot love him, if I take that from him which I know to be most dear to him.

Grant, O my God, for the sake of Thy own love, that I may be always ready to vindicate my neighbour's good name on all occasions, that I may judge the best,² and speak well of him, and conceal or excuse his infirmities; that I may be impatient to hear, slow to believe, and unwilling to propagate evil reports; that I may put candid interpretations on his actions, since the more he is defamed, the less able he is to serve Thee, the less credit he has to persuade others to love Thee.

O my God, O my Love, let Thy all-powerful love abound in my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love Thee, and for Thy sake to love our neighbour, and to excite our neighbour to love Thee.

THE TENTH COMMANDMENT.

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to Thee, as directly opposite to Thy love, and to the love of my neighbour, for Thy sake,

All the inordinate desire of what is my neighbour's, all coveting his house, or wife,³ or servant, or maid, or ox, or ass, or anything that is his.

All discontentedness with my worldly condition, and worldly solicitude.⁴

All covetousness, or repining at the happiness of others.⁵

All taking pleasure in sin, or complaisance in past impurities.⁶

All the first motions, all the least tendencies to concupiscence.⁷

From all these and the like hateful violations of Thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me, and all faithful people.

O my God, O my Love, I earnestly pray, that Thy love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

Duties commanded.

O my God, O my Love, Thou art the great Searcher of hearts, and dost not only require outward acts of duty, but the inward disposition of the heart; the heart is the chief sacrifice⁸ Thou re-

¹ Prov. xxii. 1; Eccles. vii. 1.

³ Matt. v. 28.

⁵ 1 Kings xxi. 4, 5.

⁷ Matt. xv. 19.

² 1 Cor. xiii. 5, 7.

⁴ Matt. vi. 24, 25, &c.; xiii. 22.

⁶ Rom. i. 32; James v. 5; 2 Pet. ii. 13.

⁸ Prov. xxiii. 26; iv. 23; Matt. xv. 19.

quirest, the heart is the proper seat of Thy love, and my heart I wholly devote to Thee.

O my God, "create in me a clean heart,"¹ that the fountain of action being clean, the streams may run clean also.

Give me a heart, O Thou who only canst change the heart, entirely turned to Thee; that may suppress and resist all the first springings of lust, before they shoot up into consent,² approbation, and desire; before lust conceiving brings forth sin.

Lord, make me contented,³ and thankful, and well pleased with that portion Thy providential love has allotted me, and to acquiesce in Thy choice as best for me.

O great Lord of hearts, lodge my neighbour in my heart next to myself; let all my desires be for his good, and let it be the subject of my joy,⁴ and praise, and love, to see Thy love liberal to him, to see him abounding in Thy blessings.

O my God, my Love, what can a soul enamoured of Thee ever desire but Thee? O let the world never more have place in my heart: all my affections I withdraw from that to fix on Thee.

Forgive me, O my God, if I am unmeasurably ambitious, it is only of Thy favour; forgive me, if I am insatiably covetous, it is only of Thy fruition; forgive me, if I am perpetually discontented, it is only because I cannot love Thee more.

O inconceivable happiness of heaven! where my ambition shall rest on a throne, where my covetousness shall be filled with the beatific vision, and where I shall be eternally satisfied with love!

O my God, O my Love, let Thy all-powerful love abound in my heart, and in the hearts of all that profess Thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love Thee, and for Thy sake to love our neighbour, and to excite our neighbour to love Thee.

Q. "My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His especial grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

A. "Our Father, which art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.—*Amen.*

Q. "What desirest thou of God in this prayer?"

A. "I desire my Lord God, our heavenly Father, who is the Giver of all goodness, to send His grace unto me, and to all people, that we may worship Him, serve Him, and obey Him as we ought

¹ Ps. li. 10.

³ Heb. xiii. 5; Phil. iv. 12; 1 Tim. vi. 6.

² James i. 14, 15.

⁴ Rom. xii. 15.

to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies ; and that He will be merciful unto us, and forgive us our sins ; and that it will please Him to save and defend us in all dangers, ghostly and bodily ; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it."

Previous Considerations.

O infinite Love, it is my duty and my happiness to love Thee ; but, alas ! my own sad experience teaches me how little able I am to love.

Our Impotence to Good.

Ah, Lord ! there is a dark cloud of ignorance spread over my soul, that intercepts Thy beams : I cannot clearly see, I cannot fully know, how lovely Thou art.

Ah, Lord ! whenever any gleams of Thy loveliness break in upon my spirit, and attract my will, a crowd of strange loves importune and tempt me to wander after them.

God is our Refuge.

Since, O my God, I can of myself neither know nor love Thee, since I cannot by my own strength do "those things Thou requirest, nor walk in Thy commandments, nor serve Thee," nor think so much as one good thought ;¹ whither can I fly, but only to Thy free and unbounded love ? Thou art my hope, my help, and my salvation ;² Thou only canst teach and enable me to know and to love Thy own goodness.

Our Assistance from God.

By Thy special grace, O my God, by Thy particular assistance, by the strength of Thy love, "I can do all things :"³ O let Thy grace ever enlighten and inflame me ; let it ever prevent, and accompany and follow me ; let it ever excite, and increase, and support Thy love in my heart : O let it ever work in me both "to will and to do of Thy good pleasure."⁴

¹ 2 Cor. iii. 5.

³ Eph. iii. 16 ; Phil. iv. 13.

² Psalm lxii 7 ; John xv. 4, 5.

⁴ Phil. ii. 13.

Gained by Prayer.

I know, Lord, that Thy grace, and all other blessings, "I must learn at all times to call for by diligent prayer;" and I adore and love Thy infinite benignity to sinners, in indulging us the privilege, the honour, the happiness, to pray to Thee,¹ to pour out our souls, to breathe out our desires, to present our wants, and to unbosom our griefs, at Thy throne of love.

Encouragements to Pray.

I praise and I love Thee, O sovereign Love, for not only permitting us miserable wretches to pray to Thee, but also for giving us all imaginable encouragement to so important and divine a duty.

I adore and love Thee, O munificent Goodness, for inviting,² for commanding us to pray.³ I adore and love Thee for pouring out Thy holy "Spirit of grace and supplication"⁴ on us, to help our infirmities, to assist us in praying, to make "intercessions for us, with sighs and groans that cannot be uttered,"⁵ with the utmost arduours of a penitential and indigent love. I adore and love Thee for giving us so many glorious promises⁶ of hearing our prayers, so many firm assurances of a gracious acceptance.

A Pattern of Prayer.

O Thou great Prophet of Divine Love, as if Thy invitation, and command, and assistance, and promise, were not enough to move us to pray, Thou hast condescended to teach us this duty Thyself, and to give us a perfect pattern of prayer; for which I adore and love Thee.

A Form most Condescending.

Glory be to Thee, O blessed Master of Devotion, who in dictating a form of prayer, and enjoining us to use it,⁷ hast complied with our weakness, and warned us not to rely on rash and unpremeditated effusions; who, in dictating a short form, hast taught us to avoid "vain repetitions," or "thinking we shall be heard for much speaking," and to measure our prayers rather by their fervency than length.

¹ Rom. 13.

⁴ Zech. xii. 10.

⁷ Matt. vi. 7, 8, 9; Luke xi. 2

² Psalm l. 15.

⁵ Rom. viii. 26.

³ Phil. iv. 6.

⁶ Matt. vii. 7:

Most Divine.

That prayer, which was composed by Thy own self, O God, that hearest prayer, we are sure is most divine and excellent, and perfect like its Author, and most agreeable and acceptable to Thee ; for which I adore and love Thee.

Most Acceptable.

O blessed Jesus, the only beloved of God, Thou best understandest the language of love, and in that language Thou hast taught us to pray ; and whenever we pray in that language, we have an humble confidence Thy heavenly Father will hear us, who with the words of His own beloved Son will ever be well pleased ; and therefore I adore and love Thee.

Necessity of Prayer.

Thou, O heavenly Guide of our devotion and our love, by teaching us to pray, hast showed us, that prayer is our treasury where all blessings are kept, our armoury where all our strength and weapons are stored, the only great preservative, and the very vital heat of divine love. Give me grace therefore to call on Thee at all times by diligent prayer.

Misery of those who do not Pray.

O the unspeakable misery of those, who either totally neglect the duty of prayer,¹ or else profane it by drawing near to God with their lips, when their hearts are far removed from Him, whose prayers, being void of all devotion and concern, are turned into fresh sins !² How deservedly shall he have God for his enemy, who would not beg pardon of a most reconcileable Father ? How deservedly shall he suffer eternal wrath, who thought heaven not worth the asking ?

Prayer ought to be Daily.

O my God, let me daily offer up to Thee my morning and evening sacrifice³ in private, and in public too, if my circumstances permit ; and, as near as I can, let me omit no opportunities of praying, or of praising Thee.

¹ Ps. x. 4.² Ps. cix. 7.³ Ps. v. 3; cxli. 2.

Incessant.

O my God, may I ever "keep myself in Thy love, by praying in the Holy Ghost,"¹ and by "praying without ceasing,"² since I incessantly want the succours of Thy love.

Ah, Lord! I know my devotion has daily many unavoidable and necessary interruptions, and I cannot always be actually praying; all I can do, is, to beg of Thy love to keep my heart always in an habitual disposition to devotion, and in mindfulness of Thy divine presence, that I may perpetuate my prayer by frequent ejaculations.

O my God, as Thy infinite love is ever streaming in blessings on me, O let my soul be ever breathing love to Thee.

Joined with Reading and Meditation.

O my God, to prayer, whereby I address to Thee, give me grace to add the daily reading and meditation of Thy word,³ whereby Thou art pleased to converse with me.

It is of Thy abundant love to us, O Lord, that Thou indulgest us Thy word in our own mother tongue, that from those dear volumes of Thy love, every devout lover may daily, and on all occasions, supply proper fuel to his love; for which, all love, all glory, be to Thee.

The Method of Prayer.

I adore and love Thee, O heavenly Oracle of Love, for contriving this prayer in that admirable method; that Thou hast withal taught us all the requisites of an acceptable prayer; Thou, in the preface, hast taught us "how to pray:" in the petitions, for what to pray: and in the conclusion, what ought to be the end of our prayers: for which, I adore and love Thee.

FATHER.

The Preface teacheth how to pray. To whom. To God only.

Glory be to Thee, O Jesu, who hast taught us to whom to direct our prayers, to God only,⁴ since He only is omniscient to know, and all-sufficient to succour us in, all our necessities.

¹ Jude 20, 21.

³ Psalm i. 2.

² 1 Thess. v. 17.

⁴ Ps. lxxv. 2

For Jesus' Sake.

Glory be to Thee, who hast taught us, for whose sake only we can hope to be heard, even for Thy own, O blessed Jesus; for it is through Thy alone mediation¹ that we sinners can call God Father, or have access to His throne.

With the affections of a Child.

Glory be to Thee, O beloved Jesu, who, in teaching us to call God Father, hast taught us to pray with the affections of a child, with reverential love, and reliance on the paternal care, and benignity and love of our Heavenly Father.²

OUR FATHER.

Of a Brother.

Glory be to Thee, O Lord, who in teaching me to call God our Father, hast taught me not to confine my charity to myself, but to pray also with the affections of a brother, and to enlarge it,³ to all mankind, who are children by creation, to all Christians, who are children by adoption, of the same Heavenly Father. O give me that brotherly kindness to them all, that I may beg the same blessings for them as for myself, and earnestly pray, that they may all share with me in Thy fatherly love.

WHICH ART IN HEAVEN.

With the Humility of a Suppliant.

Glory be to Thee, O Thou beloved of the Father, who, in teaching us to pray to "our Father in Heaven," hast taught me the infinite distance between God and us, and to pray with the humility of a suppliant,⁴ with that awe that becomes a frail creature, a miserable sinner, before his Creator and his Judge.

O Father Almighty, though Thou fillest all places, yet Thy glory is most manifested in Heaven, and there Thy Majesty does most illustriously dwell, and to Thy throne there⁵ are we to lift up our hearts when we pray: O let my soul fly up to Thee, when I pray, in heavenly thoughts, and desires, and love: O let me savour nothing of the earth, whenever I treat with Thee in heaven!

¹ John xvi. 23; Ephes. i. 6; ii. 18.² Isa. lxiii. 15, 16; Luke xi. 13; Mal. i. 6.³ Ephes. iv. 6; 1 Pet. iii. 8.⁴ Eccles. v. 1; Heb. xii. 28, 29.⁵ Ps. xi. 4; Isa. lvii. 15.

Petitions in general teach us for what to pray.

For things lawful.

Glory be to Thee, O gracious Lord, who, in the petitions of Thy most divine prayer, hast taught us for what we are to pray ; for all blessings, temporal and eternal ; for all things lawful, “and according to Thy will.”¹

And in what order.

Glory be to Thee, O Jesu, who, in ranking the petitions for spiritual blessings first, has taught us to seek heaven in the first place.² Grant, Lord, that I may always beg Thy blessings in their due order, that I may pray for blessings spiritual with holy violence,³ with importunity, and resolution not to be denied, as being the proper ingredients of Thy love, and absolutely necessary to my eternal welfare,⁴ and for temporal, with indifference and resignation to Thy will, since I may love Thee, and be eternally happy without them.

HALLOWED BE THY NAME.

In particular for blessings spiritual relating to God.

O Lord God, may “Thy name,”⁵ Thy own glorious and amiable self, have a love and honour separate, and incommunicable. May Thy infinite goodness and greatness be for ever, by all men, and all angels, confessed, and admired, and adored, and magnified,⁶ both in private and public, in our hearts, our mouths, and our lives.

All creatures share in Thy goodness,⁷ O God : O let all creatures help us to glorify Thy name.

“O may everything that hath breath, praise the Lord !”

THY KINGDOM COME.

O Thou King of kings, may “Thy kingdom of grace,”⁸ the Church militant, the catholic seminary of divine love, come to its utmost evangelical perfection in this life.

O may Thy Gospel, Lord, be daily propagated, unbelieving nations converted,⁹ and the number of Thy saints augmented.

Grant, O Lord God, that Thy true religion, Thy Word, Thy

¹ 1 John v. 14, 15.

⁴ Gen. xxxii. 26.

⁷ Ps. cxlv. 9, 10.

² Matt. vi. 33.

⁵ Ps. viii. 1, 9 ; cxi. 9.

⁸ Luke i. 32 ; Matt. iii. 2 ; Col. i. 13.

⁹ Isa. ii. 2, 3.

³ Matt. xi. 12.

⁶ Ps. cxlviii.

conveyances of grace, all the holy institutions, laws and governors, fixed by Thee in Thy spiritual kingdom,¹ may be loved, and honoured, and obeyed; and that Thy faithful subjects may be protected against all the malice of wicked men, or the powers of darkness.²

O my God, let it be Thy good pleasure to put a period to sin and misery, to infirmity and death; to complete the number of Thine elect, and to hasten Thy kingdom of glory;³ that I, and all that wait for Thy salvation, may, in the Church triumphant, eternally love and glorify Thee.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.

O my God, Thy will, and Thy commands, "are most holy, just and good,"⁴ and condescending to our weakness, and by no means grievous:⁵ O give me grace conscientiously to observe them.

Thy blessed angels, O Lord, "always behold Thy face in heaven;"⁶ they have the beatific vision of Thy incomparable amiableness; they cannot but unalterably choose Thee; they must needs, to the utmost of their capacity, praise and love Thee; they cannot possibly offend Thee;⁷ they ever perfectly obey Thee, and are always upon the wing at Thy command.

Lord, give me grace, in imitation of the blessed spirits above, to set Thee always before me; O fix my serious contemplation on Thee. Ravish my soul with a lively sense of Thy infinite amiableness; O vouchsafe me one short glimpse of Thy goodness. O may I once "taste and see how gracious Thou art,"⁸ that all things besides Thee may be tasteless to me; that my desires may always fly up towards Thee; that I may render Thee love, and praise, and obedience, pure and cheerful, constant and zealous, universal and uniform, like that the holy angels render Thee in heaven.

GIVE US THIS DAY OUR DAILY BREAD.

Petitions relating to ourselves.

Glory be to Thee, O heavenly Benefactor, "who openest Thy hand, and fillest all things living with plenteousness."⁹

O let it be Thy good pleasure to give me, and all that wait on Thy beneficent love, our food in due season; "give us bread," and all that is comprehended by it, health, food, raiment, and all the necessaries of life.

Give us, O heavenly Father, "daily bread," nothing to gratify

¹ John xviii. 36.

⁴ Rom. vii. 12.

⁷ Psalm ciii. 20.

² 1 Pet. iii. 13; Matt. xii. 28, 29.

⁵ 1 John v. 3.

⁶ Ps. xxxiv. 8.

³ 2 Pet. i. 11.

⁸ Matt. xviii. 10.

⁹ Ps. cxlv. 16.

our luxury, but such a competence¹ as Thy Divine wisdom sees fittest for us.

Give us, O bountiful Creator, "daily bread this day;" teach us to live without covetous anxiety for to-morrow, with a fiducial dependence on Thy fatherly goodness, and to be content and thankful for the present portion² Thy love has indulged us.

O merciful Lord, give us "our bread," that which is our own bread, by honest labour,³ or a lawful title; and grant, that we may never eat the bread of idleness, or of deceit.

Do Thou, Lord, give us our bread; for unless Thou givest it, we cannot have it; and together with our bread give us Thy blessing,⁴ otherwise our very bread will not nourish us.

Above all, O Lord God, give us the bread of life, the bread that came down from heaven, the body and blood of Thy most blessed Son, to feed our souls to life eternal.

Blessed Jesus, O that it might be "my meat," as it was Thine, "to do the will of Thy heavenly Father."⁵

AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.

For Thine own infinite mercies' sake, and for the merits of the Son of Thy Love, "forgive me," and all penitent sinners, "our trespasses," our sins, known or secret, of omission or commission, which are the vast debts⁶ we owe to Thy vindictive justice.

"Forgive us," O Lord, "as we forgive all them," even our greatest enemies, that "trespass against us," their trespasses, which are infinitely inconsiderable in comparison of our trespasses against Thee.

Glory be to Thee, O Lord, who, to teach us charity, hast made our forgiveness of others the condition of obtaining Thine.

O easy, O gracious condition of pardon! Who would not forgive his brother a few *pence* in this life, to have "ten thousand talents"⁷ forgiven in the next!

O let my love, Lord, learn from Thine, not only to forgive my enemies, but to be zealous also to do them good.

AND LEAD US NOT INTO TEMPTATION.

O Lord God, Thou seest how our ghostly enemies, the world, the flesh, and the devil, are every moment soliciting, enticing, alluring, or tempting us to evil: O be merciful to us, save, and help, and deliver us.

¹ Prov. xxx. 8, 9.

³ Gen. iii. 19; Deut. xxi. 17.

⁶ Matt. vi. 12; Luke xi. 4.

² 1 Tim. iv. 4; vi. 6; 1 Pet. v. 7.

⁴ Eccles. v. 19; Mic. vi. 14.

⁷ Matt. xviii. 22, 24, 28.

⁵ John iv. 34.

Thou seest, O my God, how infirm I am, and how ready my own deceitful heart is¹ to surrender itself to the tempter; and I know, that Satan cannot tempt me without Thy permission:² O lead me not, if it be Thy good pleasure, suffer me not to fall into violent or lasting temptations, that may endanger my perseverance.

I know, O heavenly Father, that to be tempted is no sin, for Thy own beloved Son, God Incarnate, was tempted³ to the most horrid of all sins, to fall and worship the very devil; I know, Lord, the sin lies in yielding to the temptation.

O my God, if Thou, for trial of my love, lead me into any great temptation, and let me continue under it, Thy will, Lord, be done, not mine:⁴ O let Thy paternal tenderness limit and control the tempter: O let Thy all-sufficient grace restrain my consent, and keep me always on my guard, watching and praying, and let me at last be more than conqueror.

I am content, Lord, to be tried and assaulted, so I be not wicked, though it be grievous for those that love Thee, to be tempted to offend Thee.

BUT DELIVER US FROM EVIL.

O Father of mercy, if Thou thinkest fit to "lead me into temptation, deliver me from the evil" to which I am tempted: deliver me from the evil of sin, and the evil of punishment, from the evil one,⁵ from the evil world,⁶ and from my own evil heart,⁷ and from all suggestions to evil; for all that is evil is most hateful to Thee, who art infinite goodness, and most destructive of Thy love. And therefore, from all that is evil, O Almighty Lord, defend me.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER AND EVER.

The conclusion teaches to pray for a right end, God's glory.

I adore and love Thee, O Jesu, who, by concluding this prayer with a doxology, hast taught us, that the right end of our prayers should be the glory of God, that we should be ever careful to mix praise with our prayers, and to be as zealous to give thanks for what we receive,⁸ as to pray for what we want.

To Thee, O Lord God, do we pray, on Thee only we rely and depend for acceptance, to Thee only we offer up our praises; for "Thine is the kingdom"⁹ and sovereign right to dispose of all

¹ Jer. xvii. 9.

⁴ 1 Cor. x. 13; 1 Peter v. 8;

⁵ 1 John ii. 14.

⁸ Phil. iv. 6; Neh. ix. 5, 6.

² Matt. viii. 31.

² Cor. xii. 7, 9; James iv. 7.

⁶ Gal. i. 4.

³ Matt. iv. 1, 9.

⁷ Heb. iii. 12.

⁹ Psalm xlvii. 2, 7.

things ; “Thine is the power”¹ Almighty, to relieve and bless us ; “Thine is the glory.”² All the communications of Thy goodness, as they flow from Thee, return to Thee again in sacrifices of love, of praise and adoration.

AMEN.

For the sake, O heavenly Father, of Thy Beloved,³ in whom all “Thy promises are Amen,” and who is Himself “the Amen, the faithful and the true witness” of Thy love to us : hear me, and pardon my wanderings and coldness, and help me to sum up and enforce my whole prayer ; all my own wants, and all the wants of those I pray for, in a hearty, and fervent and comprehensive Amen.

The Pledges of Love. The Sacraments.

Q. “How many sacraments hath Christ ordained in His Church ?

A. “Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.”

Their Number.

Glory be to Thee, O crucified Love ; out of Thy wounded side flowed water and blood,⁴ the two sacraments which Thou hast ordained in Thy Church, baptism, and the supper of the Lord, the one to initiate, the other to confirm us, in our Christianity.

Glory be to Thee, O Lord, who having ordained two sacraments only, and made them “generally necessary to salvation,”⁵ art yet pleased to “have mercy rather than sacrifice :” in cases where they cannot be had, and where a surprise of death may prevent their administration, Thou dost supply the want of them by Thy merciful acceptance of those persons, who earnestly desire, and who are disposed to receive them.

O blessed Jesu, the greater Thy compassion is to those sincere persons who want Thy sacraments, by reason of their infelicity, not their choice, the greater will be Thy indignation against those who wilfully neglect or contemn⁶ what Thy adorable love has ordained to be throughout Thy whole Church used and revered ; from which neglect and contempt of Thy love, good Lord, deliver me.

¹ Psalm cxxxv. 6.

³ 2 Cor. i. 20 ; Rev. iii. 14.

⁴ John xix. 34.

⁶ Luke xiv. 24.

² Psalm xcvi. 7, 8.

⁵ John iii. 5 ; vi. 53.

Nature.

Q. "What meanest thou by this word sacrament?"

A. "I mean an outward visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."

Q. "How many parts are there in a sacrament?"

A. "Two: The outward visible sign, and the inward spiritual grace."

Glory be to Thee, O tenderest Love, who, to stoop to our weak and gross apprehension, hast in the two sacraments made "an outward and visible," and familiar thing, to be the "sign," and memorial, and representation, "of an inward and invisible" mysterious and spiritual "grace."

Glory be to Thee, O bountiful Love, for ordaining and giving us the holy sacraments: ¹ Thou Thyself only art the Author and Fountain of grace, and Thou only hast the right of instituting the conveyances of Thy own grace: all love, all glory, be to Thee.

Glory be to Thee, O mighty Love, who hast elevated these obvious and outward signs, to an efficacy far above their natures, not only to signify, but to be, happy means and instruments to convey Thy grace to us, to be seals and pledges to confirm and assure to us the communications of Thy love, that our sight may assist our faith, that if with due preparation we receive them, both parts of the sacrament will go together; as certainly as we receive the "outward and visible sign," so certainly shall we receive the "inward and invisible grace;" for which, all love, all glory, be to Thee.

Baptism.

Q. "What is the outward visible sign, or form, in baptism?"

A. "Water; wherein the person is baptized, in the name of the Father, and of the Son, and of the Holy Ghost."

Q. "What is the inward and spiritual grace?"

A. "A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."

Q. "What is required of persons to be baptized?"

A. "Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God, made to them in that sacrament."

Q. "Why then are infants baptized, when by reason of their tender age they cannot perform them?"

A. "Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform."

¹ Matt. xxvi. 26, 27, 28.

The outward Sign.

Glory be to Thee, O Lover of souls ; it was by Thy preventing love, that I was baptized with the "outward sign, water, in the name of the Father, and of the Son, and of the Holy Ghost ;" ¹ that I should believe in the most Holy Trinity ; that I should entirely live devoted to the three most adorable Persons, that I should wholly depend on their gracious assistances, and that it should be my chief care to love and glorify that triune Love, the Author of my salvation.

The Invisible Grace.

Glory be to Thee, O Jesu, who by water, that washes away the filth of the body, dost represent to my faith Thy "invisible grace in baptism," ² which spiritually washes and cleanses the soul.

Glory be to Thee, O blessed Lord, who in baptism savest us, not by the outward washing, but by the inward purifying grace accompanied with a sincere vow, and "stipulation of a good conscience towards God ;" ³ by which Thy propitious love brought me into Thy Church, the spiritual ark, to save me from perishing in the deluge of sin, which overwhelms the generality of the world ; and therefore all love, all glory, be to Thee.

Glory be to Thee, O all-powerful Love, by whose "invisible grace" we in baptism die to sin, ⁴ to all carnal affections, renouncing and detesting them all, and resolving to take no more pleasure in them, than dead persons do in the comforts of life. O may I ever thus die to sin !

Glory be to Thee, O Jesu, who, from our "death to sin" in our baptism, dost raise us to a new life, and dost breathe into us the breath of love ; "it is in this laver of regeneration," ⁵ we are "born again by water, ⁶ and the Spirit," by a "new birth unto righteousness:" that as the natural birth propagated sin, our spiritual birth should propagate grace ; for which all love, all glory, be to Thee.

Glory be to Thee, O most indulgent Love, who in our baptism dost give us the holy Spirit of love, to be the principle of new life, and of love in us, to infuse into our souls a supernatural, habitual grace, and ability to obey and love Thee ; for which all love, all glory, be to Thee.

Glory be to Thee, O compassionate Love, who, when we were conceived and "born in sin," ⁷ of sinful parents, when we sprang from a root wholly corrupt, and were "all children of wrath," ⁸ hast in our baptism "made us children" of Thy own heavenly Father

¹ Matt. xxviii. 19.

⁴ Rom. vi. 3, 4.

⁷ Psalm li. 5.

² Ezek. xxxvi. 25.

⁵ Tit. iii. 5.

⁸ Eph. ii. 1.

³ 1 Pet. iii. 21.

⁶ John iii. 5.

by adoption and "grace:"¹ when we were heirs of hell, hast made us heirs of heaven, even joint heirs with Thy own Self, of Thy own glory; for which, with all the powers of my soul, I adore and love Thee.

Conditions required. 1. Repentance.

I know, O dearest Lord, that I am Thine no longer than I love Thee; I can no longer feel the saving efficacy of my baptism, than I am faithful to my vow I there made; no longer than I am a penitent, no longer am I a Christian: if I "name the name of Christ, I am to depart from iniquity."² O do Thou give me the grace of true repentance for all my sins, for my original impurity, and for all my actual transgressions, that I may abhor and forsake them all; wound my soul with a most affectionate sorrow, for all the injuries, and affronts, and dishonours, I have offered to infinite love.

2. Faith.

Glory be to Thee, O most liberal Jesu, for all those exceeding great and precious "promises"³ of pardon, and grace, and glory, which Thou hast made to us Christians in the sacrament of baptism: O may I ever steadfastly believe, O may I ever passionately love, may I ever firmly rely on Thy superabundant love in all these promises; for which I will ever adore and love Thee!

Glory be to Thee, O sweetest Love, who in my infancy didst admit me to holy baptism, who by Thy preventing grace, when I was a little child, didst receive me into the evangelical covenant, didst take me up into the arms of Thy mercy, and bless me.⁴ Glory be to Thee, who didst early dedicate me to Thyself, to prepossess me by Thy love, before the world should seize and defile me.

Ah, gracious Lord! how long, how often have I polluted myself by my sins! but I repent, and deplore all those pollutions, and I consecrate myself to Thee again: O Thou most reconcilable Love, pardon and accept me, and restore me to Thy love: O let the intenseness of my future love, not only love for the time to come, but retrieve all the love I have lost.

Sureties.

Glory be to Thee, O tenderest Jesu, who, when by reason of my infancy I could not promise to repent and believe for myself, didst mercifully accept of the promise of my sureties, who promised both

¹ Rom. viii. 15.

² 2 Tim. ii. 19.

³ 2 Pet. i. 4.

⁴ Mark x. 16.

for me, as Thou didst accept for good to the paralytic,¹ the charitable intentions of those that brought him to Thee, and of the faith of the woman of "Canaan,"² for the cure of her daughter; for which merciful acceptance all love, all glory, be to Thee.

O my God, my Lord, the promise which was made by my sureties for me, I acknowledge, that as soon as I came to a competent age, I was bound myself to perform, and I own and renew my obligation: I promise, O my Lord, with all the force of my soul to love Thee; O do Thou ever keep me true to my own promise, since Thou art ever unalterably true to Thine; for which I will ever adore and love Thee.

The Supper of the Lord.

Q. "Why was the Sacrament of the Lord's Supper ordained?"

A. "For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Q. "What is the outward part, or sign of the Lord's Supper?"

A. "Bread and wine, which the Lord hath commanded to be received.

Q. "What is the inward part, or thing signified?"

A. "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. "What are the benefits whereof we are partakers thereby?"

A. "The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Q. "What is required of them who come to the Lord's Supper?"

A. "To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men."

Institution.

Glory be to Thee, O crucified Love, who at Thy last supper didst ordain the holy Eucharist, the sacrament and feast of love.

It was "for the continual remembrance of the sacrifice of Thy death," O blessed Jesu, "and of the benefits we receive thereby," that Thou wast pleased to ordain this sacred and awful rite: all love, all glory, be to Thee.

Ah, dearest Lord! how little sensible is he of Thy love in dying for us, who can ever forget Thee!

Ah, woe is me, that ever a sinner should forget his Saviour! and yet, alas! how prone are we to do it!

Glory be to Thee, O gracious Jesu, who, to help our memories

¹ Mark ii. 5.

² Matt. xv. 22.

and to impress Thy love deep on our souls, hast instituted the blessed sacrament, and commanded us, "Do this in remembrance of Me."

O Jesu, let the propitiatory sacrifice of Thy death, which Thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty salvation Thy love has wrought for us, never slip out of my mind; but especially, let my remembrance of Thee in the holy sacrament be always most lively and affecting.

O Jesu, if I love Thee truly, I shall be sure to frequent Thy altar, that I may often remember all the wonderful loves of my crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of Thee is not enough; O do Thou therefore fix in me such a remembrance of Thee, as is suitable to the infinite love I am to remember: work in me all those holy and heavenly affections, which become the remembrance of a crucified Saviour.

Parts outward.

Glory be to Thee, O adorable Jesus, who under the outward and visible part, the "bread and wine," things obvious and easily prepared, both which "Thou hast commanded to be" received, dost communicate to our souls the mystery of divine love, the "inward and invisible grace," Thy own most blessed "body and blood, which are verily and indeed taken and received by the faithful in Thy supper;" for which all love, all glory, be to Thee.

Invisible.

O God incarnate,¹ how the bread and the wine, unchanged in their substance, become Thy body and Thy blood; after what extraordinary manner Thou, who art in heaven, art present throughout the whole sacramental action, to every devout receiver; "how Thou canst give us Thy flesh to eat, and Thy blood to drink; how Thy flesh is meat indeed, and Thy blood is drink indeed; how he that eateth Thy flesh, and drinketh Thy blood, dwelleth in Thee, and Thou in him; how he shall live by Thee, and be raised up by

¹ O God incarnate, how Thou canst give us Thy flesh to eat, and Thy blood to drink; how Thy flesh is meat indeed, and Thy blood is drink indeed; how he that eateth Thy flesh and drinketh Thy blood, dwelleth in Thee, and Thou in him; how he shall live by Thee and be raised up by Thee to life eternal; how Thou who art in heaven art present on the altar, I can by no means explain; but I firmly believe it all, because Thou hast said it, and I firmly rely on Thy love, and on Thy omnipotence to make good Thy word, though the manner of doing it, I cannot comprehend. Ed. 1^{ma}.

Thee to life eternal ;”¹ I can by no means comprehend ; but I firmly believe all Thou hast said, and I firmly rely on Thy omnipotent love, to make good Thy word ; for which all love, all glory, be to Thee.

Real Presence.

I believe, O crucified Lord, that “ the bread which we break ” in the celebration of the holy mysteries, is the communication of Thy body,² and the “ cup of blessing which we bless,” is the communication of Thy blood ; and that Thou dost as effectually and really convey Thy body and blood to our souls by the bread and wine, as Thou didst Thy Holy Spirit,³ by Thy breath to Thy disciples ; for which all love, all glory, be to Thee.

Lord, what need I labour in vain, to search out the manner of Thy mysterious presence in the sacrament, when my love assures me Thou art there ? All the faithful who approach Thee with prepared hearts, they well know Thou art there ; they feel the virtue of divine love going out of Thee, to heal their infirmities, and to inflame their affections ; for which all love, all glory, be to Thee.

O holy Jesu, when at Thy altar I see the bread broken, and the wine poured out, “ O teach me to discern Thy body there : ”⁴ O let those sacred and significant actions create in me a most lively remembrance of Thy sufferings, how Thy most blessed body was scourged, and wounded, and bruised, and tormented ; how Thy most precious blood was shed for my sins ; and set all my powers on work, to love Thee, and to celebrate Thy love in thus dying for me.

Both kinds.

Glory be to Thee, O Jesu, who didst institute the holy Eucharist in both kinds, and hast “ commanded ” both “ to be received,”⁵ both the bread and the wine, both Thy body broken, and Thy blood shed : Thy love, O Lord, has given me both, and both are equally significant and productive of Thy love : I do as much thirst after the one, as I hunger after the other ; I equally want both ; and it would be grievous to my love to be deprived of either.

Ah, Lord ! who is there that truly loves Thee, when Thou givest him two distinct pledges of Thy love, can be content with one only ? What lover can endure to have one half of Thy love withheld from him ? and therefore all love, all glory, be to Thee, for giving both.

¹ John vi. 54.

⁴ 1 Cor. xi. 29.

² 1 Cor. x. 16.

⁵ Matt. xxvi. 26, 27 ; John vi. 53.

³ John xx. 22.

Benefits.

O my Lord, and my God, do Thou so dispose my heart, to be Thy guest at Thy holy table, that I may feel all the sweet influences of love crucified, "the strengthening and refreshing of my soul, as our bodies are by the bread and wine;" for which I will ever adore and love Thee.

O merciful Jesu, let that immortal food, which in the holy Eucharist Thou vouchsafest me, instil into my weak and languishing soul new supplies of grace, new life, new love, new vigour, and new resolution, that I may never more faint, or droop, or tire, in my duty.

O crucified Love, raise in me fresh ardours of love and consolation, that it may be henceforth the greatest torment I can endure, ever to offend Thee, that it may be my greatest delight to please Thee.

O amiable Jesu, when I devoutly receive the outward elements, as sure as I receive them, I receive Thee, I receive the pledges of Thy love, to quicken mine: O indulge me, though but for a moment, one beatific foretaste of the deliciousness of Thy love, that in the strength of that deliciousness I may perseveringly love Thee.

Preparation.

Glory be to Thee, my Lord, and my God, who hast now given me an invitation to Thy heavenly feast: ¹ all love, all glory, be to Thee.

Lord, give me grace, that I may approach Thy awful mystery, with penitential preparation, and with a heart fully disposed to love Thee.

Examination.

O my God, my Judge, give me grace, I most humbly beseech Thee, to "examine"² my whole life past, by the rule of Thy commandments, before I presume to eat of that bread, and drink of that cup; give me grace sadly to reflect on, and deplore all my provocations, lest, coming to the holy Eucharist impenitent and unprepared, I receive "unworthily, and eat and drink my own damnation."

O Thou great Searcher of hearts, Thou knowest all that load of impiety and guilt under which I lie: O help me so impartially to judge and condemn myself, so humbly to repent and beg pardon, that I may not be condemned at Thy tribunal, when I shall appear

¹ Matt. xi. 23; Luke xiv. 17.

² 1 Cor. xi. 28.

there at the last day, that I may be set at Thy right hand amongst Thy lovers.

Lord, give me grace to search every secret of my heart, to leave no sin, if possible, unrepented of ; fill my eyes full of tears of love, that with those tears I may lament all the indignities I have offered Thy love.

But, alas, alas ! after the most strict examination we can make, who can number his impieties, " who can tell how oft he offendeth ? " ¹ Lord, therefore, cleanse me from my secret faults, which in general I renounce and bewail.

Repentance.

O my God, Thou who alone changest the heart, O be Thou pleased to change mine, change my aversion to Thee, into an entire love of Thee. O give me a filial repentance, that with a broken and contrite heart I may grieve, and mourn, and repent, for all my former sins, and may for ever forsake them, and return to my obedience.

Amendment.

Let Thy love, O my God, so perfectly exhaust my soul, that I may for the future " steadfastly purpose to lead a new life," that I may renew my baptismal vow, that I may hereafter live as a sworn votary to Thy love.

Faith.

O heavenly Father, settle in my soul a " lively faith in Thy mercy through Christ," a steady belief of all Thy love to sinners, and an affectionate reliance on the merits and mediation of Thy crucified Son, of my being " accepted in the beloved," ² for whom I will ever adore and love Thee.

Thanksgiving.

O my crucified God, Thou sovereign inflammative of love, let the " remembrance of Thy death " set all the powers of my soul on work, that I may desire and pant after Thee, ³ that I may admire and adore Thee ; that I may take heavenly delight in Thy gracious presence ; that with praise and thanksgiving, with jubilation and triumph, I may receive Thee into my heart ; there I will have love, only love, always love, to entertain Thee.

¹ Ps. xix. 12.

² Eph. i. 6.

³ Psalm xlii. 1, 2 ; lxiii. 1.

Charity.

Lord, when I present myself, and my love, as all the gift I have to offer at Thy altar, next to my love to Thee, and for the sake of Thy infinite love to me, which I there remember, give me grace to love my neighbour, “and to be in charity with all men, and to walk in love,¹ as Thou hast loved us, and hast given Thyself for us, an offering and a sacrifice to God, for a sweet-smelling savour ;” for which all love, all glory be to Thee.

In forgiving.

O most reconcileable Jesu, in this memorial of Thy sufferings I see how Thou didst forgive me, and didst love me when I was Thy enemy : O for Thy dearest love to me, give me love to forgive all my enemies,² and to be at peace with the world, as I desire to be loved and forgiven, and to be at peace with Thee.

All that have any way injured me, O my God, I freely forgive, for Thy sake ; O do Thou also forgive them : incline them to brotherly charity, and let them at last feel the comfort of that reconciliation Thou didst make upon the cross ; for which I will ever adore and love Thee.

Restoring.

O my God, if I have wronged or injured my neighbour, O give me grace to beg his pardon, and, as I have opportunity, to make him satisfaction and restitution, according to my power.

Giving.

O crucified Love, whenever I see Thee in any of Thy poor members, hungry, or naked, or in distress,³ O let the remembrance of Thy love, in dying for me, engage me to contribute all I can to Thy relief ; O may I ever be liberal in my alms to Thee, who wert so liberal of Thy inestimable blood for me !

It is very adviseable, that persons, before they communicate, should read over the whole Communion Office, or at least the exhortations there, which they will find to contain very proper, and plain, and excellent instructions.

It were much to be wished, that people would make more use of their Common Prayer books than they do, and apply the prayers they meet with there to their own particular conditions ; for the book is always at hand, and the prayers are most safe, and

Eph. v. 2.

² Matt. vi. 14, 15.³ Matt. xxv. 35.

familiar, and devout ; and the more they affect us in our closet, the more they will affect us in the congregation ; and well-meaning souls will reap great spiritual advantage from this practice. For example ; an humble poor Christian, who, it may be, has no other book but his Common Prayer book, and who intends to come to the Holy Communion, may learn to turn the Communion Office to his own private use, after this manner.

Prayer for the Holy Spirit.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of Thy Holy Spirit, that I may perfectly love Thee, and worthily magnify Thy holy Name, through Christ our Lord. Amen.

Thanksgiving for our Redemption.

I give most humble and hearty thanks to Thee, O God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, who did humble Himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that He might make us the children of God, and exalt us to everlasting life.

Glory be to Thee, O Jesus, our Master and only Saviour, who to the end that we should always remember Thy exceeding great love in thus dying for us, and the innumerable benefits which by Thy precious blood-shedding Thou hast obtained to us, hast instituted and ordained holy mysteries as pledges of Thy love, and for a continual remembrance of Thy death to our great endless comfort.

To Thee, therefore, O blessed Saviour, with the Father, and the Holy Ghost, I will give (as I am most bounden) continual thanks : I submit myself wholly to Thy holy will and pleasure, and will study to serve Thee in true holiness, and righteousness, all the days of my life.

Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins, &c.

Praise.

I lift up my heart unto Thee, O Lord ; I give thanks unto Thee, O Lord our God ; it is meet and right so to do ; it is very meet,

right, and my bounden duty, that I should at all times, and in all places, give thanks unto Thee, O Lord, holy Father, Almighty, everlasting God.

But chiefly am I bound to praise Thee for giving Thy only Son Jesus to die for my sins, and to rise again for my justification.

Therefore, with angels and archangels, and with all the company of heaven, I laud and magnify, &c.

Prayers for our communicating worthily.

I do not presume to come to Thy table, O merciful Lord, trusting in my own righteousness, &c.

Praise.

Glory be to God on high, and on earth peace, good-will towards men : I praise Thee, &c.

To these, as you see occasion, you may add many very good prayers, short and plain, and pertinent to your purpose, which you may collect out of the Common Prayer, and which will much further your devotion, such as these.

For Fear and Love.

O Lord, who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love ; keep me, I beseech Thee, under the protection of Thy good providence, and make me to have a perpetual fear and love of Thy holy Name, through Jesus Christ our Lord. Amen.

For Love.

O God, who hast prepared for them that love Thee such good things as pass man's understanding, pour into my heart such love toward Thee, that I, loving Thee above all things, may obtain Thy promises, which exceed all that I can desire, through Jesus Christ our Lord. Amen.

Lord of all power and might, who art the Author and Giver of all good things, graft in my heart the love of Thy name, increase in me true religion, nourish me with all goodness, and of Thy great mercy keep me in the same, through Jesus Christ our Lord. Amen.

For Charity.

O Lord, who hast taught me, that all my doings without charity are nothing worth, send Thy Holy Ghost, and pour into my heart that most excellent gift of charity, the very bond of peace, and of all virtues, without which, whosoever liveth, is counted dead before Thee. Grant this for Thy only Son Jesus Christ's sake. Amen.

For Imitation of Christ.

Almighty God, who hast given Thy only Son to be unto us both a sacrifice for sin, and also an example of godly life ; give me grace, that I may always most thankfully receive that His inestimable benefit, and also daily endeavour myself to follow the blessed steps of His most holy life, through the same Jesus Christ our Lord. Amen.

They that are ignorant, or that cannot read, should go to their parish priest, or to some other discreet and learned minister of God's word, and desire him to teach them their duty in private ; and they that thus sincerely seek the law at the priest's mouth, shall find that the priest's lips do preserve knowledge, and shall not go away without a blessing.

To God the Father, who first loved us, and made us accepted in the beloved ; to God the Son, who loved us, and washed us from our sins in His own blood ; to God the Holy Ghost, who sheds the love of God abroad in our hearts, be all love, and all glory, for time, and for eternity. Amen.



DIRECTIONS FOR PRAYER,

FOR THE

DIOCESE OF BATH AND WELLS.

*To the poor inhabitants within the Diocese of Bath and Wells,
Thomas, their unworthy Bishop, wisheth the knowledge and
the love of God.*

DEARLY BELOVED IN OUR LORD.

The Catechism truly teaches all Christians, that they are “not able of themselves to do those things” they have vowed in their baptism to do, namely, “To walk in the Commandments of God, and to serve Him” without His special grace, or favourable assistance; and this “they are to learn at all times to call upon God for, by diligent prayer.”

How good and sensible this advice is, you will all see, if you consider what helpless and needy creatures the very best of men are. Alas! our weakness is very great, our wants are very many, our dependence on God for all things, all our lives long, is entire, and absolute, and necessary, and there is no way in the world to gain help and supplies from God, but by prayer; so that it is as easy and as possible to preserve a natural life without daily bread, as a Christian life without daily prayer.

It was for this reason that our Saviour Himself took a particular care to teach “His disciples to pray;”¹ and it is for the same

¹ Luke xi. 1.

reason, and in imitation of our heavenly Master, that I have joined these directions for prayer to the catechism.

Sure I am, the zeal I ought to have for your salvation, can suggest to me nothing more conducing to the good of your souls, than to exhort and beseech you all, of either sex, to learn how to pray.

This is the first general request I shall make to you ; and I am the more earnest in it, because my own sad experience has taught me, how strangely ignorant common people usually are of this duty ; insomuch that some never pray at all, pretending they were never taught, or that their memories are bad, or that they are not book-learned, or that they want money to buy a book ; and by this means, they live and die rather like beasts than men ; nay, their condition is much worse than that of beasts, for the misery of a beast doth end at death, but the misery of a wicked man, does then begin, and will endure to all eternity.

To prevent, then, as much as lies in me, the damnation of those souls which God has committed to my care, and to cure that lamentable ignorance and forgetfulness of God, which is the cause of the damnation of so very many, I do not only incessantly pray for you myself, but I beg of you all to pray for yourselves, and I beseech you to read the following instructions ; or if you cannot read yourselves, to get some honest charitable neighbours to read them often to you, that you may remember them ; and God of His great mercy reward the charity of such neighbours.

If any of you, either by your own negligence, or by the negligence of your parents, or for want of catechizing in your parish, are wholly ignorant of your duty,—though it be a most shameful and dangerous thing for one who calls himself a Christian, to know nothing of Christ or Christianity,—yet, if you are willing to learn, and beg pardon of God for your wilful ignorance hitherto, and will sincerely do your endeavour to get saving knowledge, and heartily pray to God to assist you, you shall find, that the very entrance of God's word giveth light, “that it giveth understanding unto the simple.”¹

I must warn you beforehand, that corrupt nature will be very busy in hindering the learning of your duty, and thoughts will arise in your mind, that the task will be too hard and too tedious for you to undertake ; but I faithfully promise you, to impose no hard or tedious task on you, but such as you yourselves shall confess to be very complying with your infirmities ; for our most compassionate Saviour teaches me to say no more to you, than “you can bear.”²

All I shall exhort you to, is to learn your catechism, which you may do by degrees : if you learn but a line or two in a day, you will, by God's blessing, in a very short time learn it all over ; and

Ps. cxix. 130.

² John xvi. 12.

you will rejoice, and thank God, for the sudden and happy progress you have made.

God forbid you should ever think yourselves too old to learn to serve God, and to be saved, both which are taught in the catechism, and therefore the catechism is of necessity to be learned ; for how can you go to heaven, if you never learned the way thither ? How can you be saved, if you do not know your Saviour ?

It is a great error to think, that the catechism was made for children only ; for all Christians are equally concerned in those saving truths which are there taught ; and the doctrine delivered in the catechism is as proper for the study, and as necessary for the salvation, of a great doctor, as of a weak Christian, or a young child.

But you will be the more encouraged to learn your catechism, when you see how excellent a help it will be to prayer ; for it will at the same time further your knowledge, and your devotion, both together ; and the prayers I intend to commend to you, are chiefly the very answers in the catechism, which being daily repeated, will be the better fixed in your memory ; and you cannot imagine any advice for prayer can be more easy and familiar, than that which directs you to turn your very catechism into prayers.

You are by this time, I hope, satisfied, that the duty to which I exhort you, is no hard task ; and yet I will endeavour, by God's assistance, to make it more easy, by putting you into an easy method to attain it.

If you are wholly ignorant of your catechism, let it be your first care to learn such ejaculations, such short prayers, as these, and say them often and heartily.

“ Lord, have mercy upon me.

“ Christ, have mercy upon me.

“ Lord, have mercy upon me.

“ Lord, pardon all my wilful ignorance, and gross carelessness of my duty, for the sake of Jesus my Saviour. Amen.”

“ O my God, assist me in the learning of my duty.

“ Lord, help me to know, and to love Thee.

“ Lord, pity me ; Lord, save me ; Father, forgive me.

“ Glory be to Thee, O Lord, who hast hitherto spared me.

“ O that I might at last learn to glorify, and love, and serve Thee ! ”

Such short prayers as these, you may easily get by heart ; and the method in which I advise you to proceed, is that in which children are commonly taught, in regard I am now to look on you as a child ; for there are two sorts of children ; there are children

in age, and children in understanding ;¹ and in this latter respect you are children, and the same method for the most part is proper for you, which is proper for those that are children in age.

I must therefore feed you with milk, before you can be capable of strong meat ;² and I must look on you as lambs of my flock, which I am to use tenderly : and these following directions, which I give to parents, for the training up their children in piety, I do equally design for the training up of you. God, of His infinite goodness, bless them to you both !

I exhort all you who are parents, to instil good things into your children as soon as ever they begin to speak ; let the first words they utter, if it be possible, be these, " Glory be to God : " accustom them to repeat these words on their knees, as soon as they rise, and when they go to bed, and oftentimes in the day ; and let them not eat or drink, without saying, " Glory be to God."

As their speech grows more plain and easy to them, teach them, who made, and redeemed, and sanctified them, and for what end, namely, to glorify and to love God ; and withal, teach them some of the shortest ejaculations you can, such as these :

" Lord, help me ; Lord, save me.

" Lord, have mercy upon me.

" All love, all glory, be to God, who first loved me.

" Lord, keep me in Thy love."

Within a little time you may teach them the Lord's prayer, and hear them say it every day, morning and evening, on their knees, with some one or more of the foregoing ejaculations ; and by degrees, as they grow up, they will learn the creed, and the whole catechism.

Be sure to teach your children with all the sweetness and gentleness you can, lest if you should be severe, or should over-task them, religion should seem to them rather a burden than a blessing.

As their knowledge increases, so let their prayers increase also, and teach them, as they go, to turn their catechism into prayers, after the manner which I shall shew you ; and to confirm and improve their knowledge, bring them duly to the Church to be catechized by the parish priest, that by his familiar and devout explications of the catechism, they may learn to understand it, and may be capable of reading the exposition on it, and other books of piety.

Take conscientious care to season your children, as early as you can, with the love of God, which is " the first and great command,"³ and with " the fear of God, which is the beginning of wisdom ;"⁴

¹ 1 Cor. xiv. 20.

² Heb. v. 13.

³ Matt. xxii. 38.

⁴ Ps. cxii. 10.

for the awful love, and the filial fear of God, must always go together.

The same method you observe in teaching your children, the same you may observe in teaching your servants, according as you see they want teaching; and you yourselves will reap the benefit of it, as well as your servants; for the more devout servants they are of God, the more faithful servants will they be to you.

Remember, you must teach both your children and servants by your example as well as by your instruction; for they learn best by example: and if they see you give an example of fraud or lying, of revenge or calumny, of uncleanness or drunkenness, of cursing and swearing, and irreligion; instead of teaching them to obey God, you teach them to provoke Him; instead of teaching them to honour God, you teach them to blaspheme Him; instead of leading them the way to heaven, you lead them the way to hell; and you will increase your own damnation, by furthering theirs, which God forbid you should ever do!

Now, that you may the better give a good example to your family, I will (by God's help) give you a method of daily devotion, taken for the most part out of the catechism, which will be suitable to all Christians, be they never so well instructed, and which you may by little and little teach your children; and which those who have been bred up in ignorance, and are children in understanding, and yet willing to be taught, may learn to say also, as the capacities of either do increase: for a Christian must never stand at a stay, but must be always "growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ."¹

A METHOD OF DAILY PRAYER.

As soon as ever you awake, offer up your first thoughts and words to God, saying,

"Glory be to the Father, and to the Son, and to the Holy Ghost, three persons and one God, blessed for evermore: all love, all praise, be to Thee."

As you are rising, say,

"I laid me down and slept, and rose up again, for the Lord sustained me: all love, all glory, be to God."²

As soon as you are dressed, kneel down, as our Saviour Himself kneeled³ at His prayers, and remember you are in God's presence, and say your prayers with reverence and devotion.

¹ 2 Pet. iii. 18.

² Ps. iii. 5.

³ Luke xxii. 41.

MORNING PRAYER.

“Glory be to Thee, O Lord God, for my preservation and refreshment, and for all the blessings of the night past ; for which all love, all praise, be to Thee.

“Father, forgive me all the evil of the night past, for the merits of Jesus Christ my Saviour. Amen.

“O merciful God, keep and protect, and bless me this day, and prosper me in my calling, and preserve me from sin and danger, for the merits of Jesus my Saviour. Amen.

“I believe in God the Father Almighty, &c.

“All love, all glory, be to Thee, O God the Father, who hast made me and all the world.

“All love, all glory, be to Thee, O God the Son, who hast redeemed me and all mankind.

“All love, all glory, be to Thee, O God the Holy Ghost, who dost sanctify me, and all the elect people of God.

“All love, all glory, be to Thee, O Father of mercy, who in my baptism didst make me a member of Christ, Thy own child, and an inheritor of the kingdom of heaven.

“O my God, I do this day dedicate myself to Thy service, and do renew the promise and vow of my baptism.

“I do from my heart renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh ; from all which, good Lord, deliver me.

“I believe all the articles of the Christian faith, and I will keep Thy holy will and commandments, and walk in the same all the days of my life.

“All this, O Lord, I am bound to believe and do, 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 pray unto Thee to give me Thy grace, that I may continue in the same unto my life’s end.

“Lord, hear me, help me, pardon my failings, supply all my wants, and the wants of all faithful people, which I sum up in the words of Thy own beloved Son ;

“Our Father, which art in heaven,” &c.

After the like manner you may pray at night.

EVENING PRAYER.

“Glory be to Thee, O Lord, for my preservation, and for all the blessings of the day past ; for which all love, all praise, be to Thee.

“Father, forgive me all the sins I have this day committed, either in thought, or word, or deed, either against Thee, or against my neighbour, for the sake of Jesus my Saviour. Amen, Amen.

“It grieves me, O merciful God, that I should daily offend Thee : but I repent. O pity and pardon me, for the sake of Jesus Thy beloved. Amen, Amen.

“O my God, keep and protect, and bless me this night, and preserve me from sin and danger, for the sake of Jesus. Amen, Amen.

“Lord, refresh me this night with seasonable sleep, that I may rise the next morning more fit and able to serve Thee in my calling, for the sake of Jesus Thy beloved. Amen, Amen.

“I believe in God the Father, &c.

“All love, all glory be to Thee, O God the Father, who,” &c. *as in the morning.*

“I desire Thee, O Lord God, O heavenly Father, who art the Giver of all goodness, to send Thy grace unto me, and to my wife and children, to my husband and children, father and mother, brethren and sisters, kindred and friends, master and mistress [you must name these relations, according as you stand related], and to all people, that we may worship Thee, serve Thee, and obey Thee, as we ought to do : and I pray unto Thee, that Thou wouldst send us all things that be needful, both for our souls and bodies ; and that Thou wilt be merciful unto us, and forgive us our sins ; and that it will please Thee to save and defend us in all dangers, ghostly and bodily ; and that Thou wilt keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death : and this I trust Thou wilt do of Thy mercy and goodness, through our Lord Jesus Christ. Amen, Lord, so be it.

“Lord, hear me, help me, pardon my failings, supply all my wants, and the wants of all for whom I pray, which I sum up in the words of Thy own beloved Son :

“Our Father, which art in heaven,” &c.

As you are going to bed, say,

“I will lay me down in peace, and take my rest ; for it is Thou, Lord, only, that makest me dwell in safety.”¹

As you began the day, so end it with glorifying God ; and when you are in bed, say,

“Glory be to the Father, and to the Son, and to the Holy Ghost, three persons and one God, blessed for evermore : all praise, all love, be to Thee.”

¹ Psalm iv. 9.

I earnestly beg of God, to make you sensible yourselves, and to give you grace to make your children and servants sensible also, how necessary and happy, and heavenly a duty prayer is, and how many “exceeding great and precious promises” God has made to them that devoutly pray to Him; and if you are thus sensible, you will not content yourselves with morning and evening prayer only, but you will be desirous, if you have opportunity, to retire about mid-day, for a few minutes, that you may imitate the devotion of holy David, and of Daniel, and pray “three times a day;”¹ and that you may not want a help for noontide prayer, the catechism shall supply you.

Prayer at Noon.

“At evening, and at morning, and at noon-day will I pray, and that instantly: Lord, hear my voice.²

“Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

“All love, all glory, be to Thee, O God the Father, who hast first loved us, and hast given Thy beloved Son to die for our sins, and to rise again for our justification.

“Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences.

“Wash me thoroughly from my wickedness, and cleanse me from my sin.

“Make me a clean heart, O God, and renew a right spirit within me, for the sake of Jesus Thy beloved. Amen.

“O Lord God, who seest I am not able of myself to walk in Thy commandments, and to serve Thee; be pleased to help and strengthen me by Thy special grace, that I may daily and sincerely perform my duty towards Thee, and my duty towards my neighbour, for the sake of Jesus my Saviour. Amen.

“O my God, give me grace to believe in Thee, and to love Thee with all my heart, with all my mind, with all my soul, and with all my strength; to worship Thee, to give Thee thanks, to put my whole trust in Thee, to call upon Thee, to honour Thy holy name, and Thy word, and to serve Thee truly all the days of my life, for the sake of Jesus Thy beloved. Amen.

“O my God, give me grace to love my neighbour as myself, to do to all men as I would they should do to me; to love, honour, and succour my father and mother, [this clause must be left out, if your father and mother be dead] to honour and obey the king, and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors and masters;

¹ Dan. vi. 10.

² Ps. lv. 18.

to order myself lowly and reverently to all my betters ; to hurt nobody by word or deed ; to be true and just in all my dealing ; to bear no malice nor hatred in my heart ; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering ; to keep my body in temperance, soberness, and chastity, not to covet or desire other men's goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it has pleased Thee to call me, for the sake of Jesus Thy beloved. Amen.

“ Lord, hear me, help me, pardon my failings, supply all my wants, which I sum up in the words of Thy beloved Son :

“ Our Father, which art in heaven,” &c.

Instead of these two last prayers, you may sometimes say the Ten Commandments, which you may turn into a very good prayer, by saying after every one,

“ Lord, have mercy upon me, and incline my heart to keep this law.”

Where you not only beg pardon for the sins you have committed against each commandment, but you also beg grace to keep it.

At the end of them you may say,

“ Lord, have mercy upon me, and write all these Thy laws in my heart, I beseech Thee.”

And so conclude with the Lord's prayer.

Do not think that this practice of prayer will be too hard, or too long, for young persons, or for labouring people ; for if you cannot say them all, say as much as you can ; or if you are at day-labour, or have not time or convenience to say them, offer up to God two or three hearty ejaculations in their place ; but if you can get time and convenience, say them all ; and I dare assure you, that all the three forms of prayer, which I commend to you, will not in all take up a quarter of an hour : and certainly, that person has very little sense of his duty, very little concern for his immortal soul, very little honour for God, or value for heaven, who will not spend one quarter of an hour in the space of four and twenty hours, in the service of God, and the salvation of His own soul.

I do by all means exhort you to give your servants a few minutes' leisure at noon, to pray after your example, and to use your children to do the same ; for they will soon be able to say the Lord's prayer, and two or three ejaculations ; and teach them to say these at noon, as well as at morning and at night ; and it is incredible to think how much good this practice will do them, and

what great comfort you yourselves will reap from the early devotion of your children.

To further this devotion in your children, instead of idle tales and songs, which pollute their souls, and when they come to be serious, will take them great pains to unlearn, you must teach them short psalms by heart, which will exercise their memories and piety both together. As you teach the psalms to your children, I exhort you to learn them yourselves.

You cannot imagine the great benefit of learning psalms by heart; for when you are under any temptation, or are in any affliction, or when you lie waking in the night, or when sick, these psalms will come into your mind; and the devout repeating them, will yield you most seasonable consolations.

The very common people, in the first and purest ages of the Church, were so sensible of the spiritual advantages of learning psalms, that they learned the whole psalter by heart, and sung or said the psalms in their shops, and at the plough, insomuch that St James makes it the proper expression of Christian mirth, "If any man be merry, let him sing psalms."¹

This is the way to store your own and your children's minds with ejaculations, or short prayers for all occasions, which I advise both old and young to accustom themselves to, because it is the true way of praying without ceasing, and it is a kind of prayer more easy, and may be used at any time of the day, or in any place, and is one of the most efficacious means in the world, to keep us in God's favour, which is of all things most desirable.

EJACULATIONS.

At going out, or coming in.

"Lord, bless my going out and coming in, from this time forth for evermore."²

At Meals.

"Lord, grant, that whether I eat or drink, or whatever I do, I may do all to Thy glory."³

At Work.

"Prosper Thou the works of my hands, O Lord; O prosper Thou my handy-work."⁴

James v. 13.

² Ps. cxxi. 8.

⁴ Ps. xc. 17.

³ 1 Cor. x. 31.

*Directions for Prayer,**In the Shop or Market.*

“Lord, give me grace to use this world so as not to abuse it.”¹

“Lord, grant that I may never go beyond, or defraud my brother in any matter ; for Thou art the avenger of all such.”²

In Temptation or Danger.

“O God, make speed to save me : O Lord, make haste to help me.”

At any Time of the Day.

“Wherever I am, whatever I do, Thou, Lord, seest me : O keep me in Thy fear all the day long.”³

“Lord, give me grace to keep always a conscience void of offence towards Thee, and towards men.”⁴

“Lord, teach me so to number my days, that I may apply my heart to wisdom.”⁵

“O let my mouth be filled with Thy praise, that I may sing of Thy glory and honour all the day long.”⁶

“All love, all glory, be to Thee, O God, who didst first love me.

“Unto Him that loved us, and washed us from our sins in His own blood, be glory and dominion for ever and ever. Amen.”⁷

“O blessed Spirit, shed abroad the love of God in my heart.

“Praise the Lord, O my soul, and all that is within me, praise His holy name.”⁸

“Praise the Lord, O my soul ; while I live, will I praise the Lord ; yea, as long as I have any being, I will sing praises unto my God.”⁹

You that have families, I do further exhort, that besides your private prayers, you would offer up to God a morning and evening sacrifice in your families, and that every one of you would take up the holy resolution of Joshua, “As for me, and my house, we will serve the Lord :”¹⁰ and the prayers I advise you to use, are taken out of the Common Prayer, as being most familiar, and of greatest authority withal.

If any of your family are gone abroad to their work before the rest can be ready, call that little congregation about you that is at home ; and you that are present, pray for those that are absent ;

¹ 1 Cor. vii. 31.

⁴ Acts xxiv. 16.

⁷ Rev. i. 5.

² 1 Thess. iv. 6.

⁵ Ps. xc. 12.

⁸ Ps. ciii. 1.

¹⁰ Josh. xxiv. 15.

³ Prov. xxiii. 17.

⁶ Ps. lxxi. 7.

⁹ Ps. cxlvi. 1.

and by this means, those that are absent upon necessary employments, will share in the blessings for which you pray.

Morning Prayer for a Family.

“Let the words of our mouths, and the meditations of our hearts, be always acceptable in Thy sight, O Lord, our strength and our Redeemer.

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

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

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

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

“O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved, through Christ our Lord. Amen.

“Almighty God, who seest that we have no power of ourselves to help ourselves, we give Thee humble thanks for Thy preservation of us this day past, [or this night past,] and for all the blessings Thou daily vouchsafest us; and we beseech Thee to keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

“Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church, and so rule the heart of Thy servant James, our king and governor, that he (knowing whose minister he is) may above all things seek Thy honour and glory; and that we, and all his subjects, (duly considering whose authority he hath), may faithfully serve, honour, and humbly obey him, in Thee, and for Thee, according to Thy blessed word and ordinance, through Jesus Christ our Lord, who liveth and reigneth ever one God, world without end. Amen.

“Unto Thy gracious mercy and protection, O Lord, do we commit ourselves this day, [or this night] and all our relations and friends: Lord, prosper us in our callings: Lord, bless us and keep us: Lord, make Thy face to shine upon us, and be gracious unto us: Lord, lift up Thy countenance upon us, and give us peace, both now and evermore, for the sake of Jesus Thy Beloved, in whose own blessed words, we sum up all our wants:

“Our Father, which art in heaven,” &c.

The same form, changing but one word, is proper for the night as well as the morning, to make family prayer the more easy to you.

That prayer which I have set down, wherein you pray for the king, and pray for yourselves also, that you may be good subjects, I exhort you never to omit, because you know, that the country wherein you live, was the only seat of the late rebellion, and the tares of sedition have been industriously sown among you; and you have the greater reason to pray, that you may continue firm in your allegiance; besides, St Paul teaches you, that "to pray for kings, is good and acceptable in the sight of God our Saviour."¹

To your Family Prayers you may add, as you see occasion, one of these following:

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

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

"Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help, that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name; and finally, by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen."

These, and the like short prayers, may be said alone in the closet, as well as in the family, by changing only the number, and for (we) saying all along (I), and for (us) saying (me). As for example, when you read any part of the Holy Scripture, either alone, by yourselves, or with your families, both which you should do daily if you have leisure; but if you have not, see that you do both on the Lord's days, and on holy days; and before reading, say this prayer:

"Blessed Lord, who hast caused all Holy Scriptures to be written for our learning, grant, that we [I] may in such wise hear them, read, mark, learn, and inwardly digest them; that by patience and

¹ 1 Tim. ii. 2, 3.

comfort of Thy holy Word, we [I] may embrace, and ever hold fast, the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. Amen.”

God of His infinite mercy bless these instructions to His glory, and to the furtherance of your devotion, through Jesus the Beloved. Amen. Amen.

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.



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. It is for this end God both made and redeemed you; and two excellent rules He hath given you in Holy Scripture, by the conscientious observation of which you will be able, through 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."¹

The other teaches you what you are to avoid, "Flee youthful lusts;" that is, all those sins which are usually incident to young persons.²

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

¹ Eccl. xii. 1.

² 2 Tim. ii. 22.

of sin which flattered him in his youth, and of which 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 misspent days again? And how bitterly will he, with David, bewail the sins of his youth.¹

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;² 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 disciple whom Jesus loved;³ 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 they that seek Me early shall find Me."⁴

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 will 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 unconceivable 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; how great a consolation it will be to you on your death-bed, how easy it will render your accompts 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.⁵ Amen.

¹ Ps. xxv. 6.

⁴ Prov. viii. 17.

² 1 Sam. iii. 1.

⁵ 1 Kings xviii. 12.

³ John xiii. 23.

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 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, remembering that the psalmist, upon happy experience assures you, that it is a good thing to tell of the lovingkindness of the Lord early in the morning, and of His truth in the night season.¹

When you are ready, look on your soul as still undrest, 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.²

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 the morning, to say your morning prayers, and to say your evening prayers when you go Circum.

Now that every one may have this 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 great care to learn your catechism without book, and to learn to understand it; for it is impossible you can ever perform your duty, unless you first know what it is; it is 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.

¹ Ps. xcii. 1.

² Exod. xxix. 38.

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.

Show down Thy graces, and blessings on me, and on 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, 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 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 merits 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 holy days 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.¹

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 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 choose 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, an early devotion in my prayers, and a delight in Thy praises.

O blessed Jesu, who didst choose, 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 didst 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 Jesu, bless me with all abilities of mind and body, that

¹ Luke ii. 41.

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 un-sin-ning 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 it is 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.*] O Father of mercies, wash me thoroughly 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 advisable, 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 public 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 HOLY SCRIPTURE.

When you have said your morning prayer, good Philotheus, you may then go cheerfully 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 out of the gospel, or historical books, because they are the most easy to be understood; remembering the example of young Timothy, who was bred up to know the Scripture from a child.¹

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 HOLY SCRIPTURE.

Wherewithal, Lord, shall a young man cleanse his way? even by ruling himself after Thy words.²

Lord, open my eyes, that I may see the wonderful things of Thy law.

¹ 2 Tim. iii. 15.

Psalm cxix. 9, 18.

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 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.

EJACULATIONS AFTER READING.

“ Blessed be Thou, O Lord, O teach me Thy statutes !¹

“ Lord, make Thy word a lantern 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

¹ Psalm cxix.

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 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.¹

In your reading Holy Scripture, especially in the Psalms, you may easily gather those short sentences which most affect you, for they are most proper for this use ; and when you have learned them without book, say one 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 indisposed, 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.”²

After a sin committed.

“ Lord, be merciful to me, a miserable sinner, and for the merits of my Saviour, lay not this sin to my charge.”

After any Blessing or Deliverance.

“ Glory be to Thee, O Lord, for this blessing, or, for this deliverance !

¹ Psalm cxix.

² Psalm cxxi. 3.

“ Praise the Lord, O my soul, and all that is within me, praise His holy name.”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 !”²

After having done any good.

“ Not unto me, O Lord, not unto me, but unto Thy name be the praise.”³

In Temptation.

“ Lord, succour me with Thy grace, that I may overcome this temptation.”

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 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 of my hands be as an evening sacrifice.”⁴

Holy, holy, holy, Lord God, I miserable sinner humbly acknowledge that I have offended Thee this day, in thought, word, and

¹ Psalm ciii. 1.

² Mark xii. 42.

³ Psalm cxv. 1.

⁴ Ps. cxli. 2.

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 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 deliverance God has sent you.*)

Praise the Lord, O my soul, who saveth thy life from destruction, and crowneth thee with mercy and lovingkindness.

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.

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."¹

DIRECTIONS FOR MIDNIGHT.

If you chance to wake in the night, or cannot 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 the 130th and the 139th Psalms by heart, or treasure up some ejaculations in your mind, which will be excellent matter for your thoughts to feed on. For instance:

¹ Ps. iv. 9.

EJACULATIONS FOR THE NIGHT.

Thou, Lord, hast granted Thy lovingkindness in the day-time, and in the night season will I sing of Thee, and make my prayer to the God of my life.¹

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.²

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.³

O do Thou give me grace to watch, and to pray always, that at Thy coming Thou mayest 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 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 it is 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 faith which works by love ; purify my heart from all vain, or 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.⁴ 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.

¹ Ps. xlii. 10.² Rev. vii. 15.³ Mark xiii. 35.⁴ Luke viii. 15.

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, through Jesus Christ my Saviour. Amen.

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, make me a doer of Thy word, and not a hearer only, lest I deceive my own soul.¹

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 RECEIVING THE HOLY EUCHARIST.

The receiving of the blessed sacrament, good Philotheus, is the most divine and solemn act of all 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,² " 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, it is your best way, Philotheus, at some convenient time to withdraw yourself into your chamber, or

¹ Jam. i. 22.

² 1 Cor. xi. 28.

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.

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 into my own heart; but alas, alas! my heart is deceitful, and desperately wicked, how can I know it?¹ 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, and 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 through often stifling good motions, or through inconstancy, or heedlessness, or unadvisedness, or vicious company, or ill-nature, or 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,

¹ Jer. xvii. 9.

or admonitions, or chastisements, or vows to the contrary; 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 boast of it, or makes a mock at 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, though I fear but few, who having been brought up in the nurture and admonition of the Lord, have been by the goodness of God, secured 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.¹

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.²

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.³

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 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 for such sins is enough, when he prays to God to cleanse him from his secret faults.⁴

¹ 2 Chron. xxxiv. 3.

² 1 John i. 8.

³ 1 Cor. x. 12.

⁴ Psalm 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 dreadful tribunal thou must certainly appear at the day of judgment, to give a strict account of all thy actions, and every idle word, of 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 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, any 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 worshipping any creature ? Hast thou loved any thing more than God, or feared 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 mercies, 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 swearing, or by the breach of any lawful oath or solemn vows?

By any sacrilege or irreverent behaviour in God's house, or mispending the Lord's Day, or any neglect of, or inattention to God's word read or preached; or unprofitableness under the means of grace?

Have I dishonoured God, by coldness, and wanderings, and indevotion, or carelessness in my prayers, or by any weariness in His service, or by any 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 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 clothes, 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 any condition?

Hast thou been guilty of mispending 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 in 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 just scandal?

How, when, where, against whom hast thou been guilty of any ill language, or detraction, or slander, or 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 causelessly 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 reprov'd 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 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 increased 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 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.¹

If you are guilty of tempting any other to sin, ask God's pardon for him, as well as for 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.

¹ Matt. v. 23, 24.

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 AFTER EXAMINATION.

O Lord God, I have now, by Thy assistance, considered my own evil ways ; O Thou who only knowest the heart, and who only canst change it, create in me such a broken 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 their 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 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 !¹

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.²

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 ?

¹ Prov. xv. 8.

² Psalm lxxvi. 20.

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!¹

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, and I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin.²

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 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 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:

¹ Job iv. 13.

² Rom. vii. 23.

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 neighbour, with their aggravations, 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 Thy mercies are more numberless than my sins.¹

Have mercy upon me therefore, O Lord, according to Thy great goodness, according to the multitude of Thy mercies do away my offences.²

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 confessed your sins, good Philotheus, endeavour to be still more sensible of them, and to bewail them with a true penitential 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, as put off the old.³ 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.⁴

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

¹ Ps. xl. 12.

² Ps. li. 1.

³ Eph. iv. 21.

⁴ Ezra ix. 6.

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, 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.¹

Acts of Abhorrence.

I hate all evil ways, O Lord, but Thy law will I love.²

O Lord God, nothing is more abominable in Thy sight, or more diabolical ; nothing more defaces Thy divine image, or 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, but 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. 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 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 vials 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, and good, and perfect, and so condescending to my infirmities ; and in keeping of which there are so great, so unconceivable rewards !

¹ Jer. xxxi. 19.

² Ps. cxix. 13.

O that with Mary Magdalen I could weep much and love much, having so much to be forgiven.¹

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!²

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 befall 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.³

But alas, I know all the tears I can possibly shed, can never wash away the least of my sins; it is 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 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.⁴

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.⁵

O my God, I do from my heart renew my baptismal vow, which,

¹ Luke vii. 38.

² Luke xxii. 61.

³ Romans viii. 26.

⁴ Isaiah xxvi. 13.

⁵ 2 Tim. ii. 26; Rom. vi. 2.

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 service, and all the sinful lusts of the flesh.

O my God, I do steadfastly believe all the articles of the Christian faith, and I 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 choose life.

Behold, Lord, I do with all my heart choose life, I choose Thee, O my God, for Thou art my life.

Save, Lord, and hear me, O King of heaven, and accept my sacrifice, even the sacrifice of my whole heart which I now give Thee.

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 entirely 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.¹ Amen, Amen.

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.²

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 accessory, and give them all grace to forgive me, Amen, Amen.

¹ 1 Cor. vi. 19

² 1 John iii. 18.

Petition for 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 wouldest have all to be saved.¹

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.²

Lord, remember that Thou didst so love the world, as to give Thy only beloved Son a ransom for it.³

O heavenly Father, Thou that sparedst 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 steadfast 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 burden, that I may find rest in Thee, and say unto my soul, be of good cheer, thy sins are forgiven thee.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.

¹ Eze. xviii. 32; 1 Tim. ii. 4.

² Luke xv. 10.

³ John iii. 16; Rom. viii. 32.

⁴ Matt. xi. 29; 1 John i. 9; John vi. 37; Hos. xiv. 4.

A PETITION FOR GRACE IN GENERAL.

O Lord God, I have sworn, and I will perform it, that I will keep Thy righteous judgments.¹

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 so solemnly renounced, and those temptations will certainly overcome me, unless thou, Lord, dost seasonably interpose Thy grace to withhold me.

But I can do all things through Thee strengthening me : do Thou then, O blessed Saviour, perfect Thy strength in my weakness, for in Thee only is my trust.²

O my God, Thou hast promised to give Thy Holy Spirit to those that ask it.³ Behold, Lord, I do humbly, I do earnestly ask Thy Holy Spirit now 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 danger of backsliding : 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.⁴

True it is, O Lord God, that there are many sins which upon examination, I find, through 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 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

¹ Ps. cxix. 106.

² Phil. ix. 13.

³ Luke xi. 13.

⁴ 1 John v. 4.

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.¹ Amen, Amen.

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.²

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 cheerful 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, 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 tender due honour and obedience to them all in their several stations.

¹ 1 Pet. iv. 19.

² Ps. cxix.

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 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 stubbornness 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 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 have 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 several times, till you are in some measure affected with them.

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 corporeal 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 through 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 taken and received by the faithful in the Lord's supper.

But tell me, O Thou whom my soul loveth, 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.¹

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 the 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 blessings, O merciful Lord, do Thou fit and prepare me :² Amen, Amen.

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.

¹ John vi. 63.

² 1 Cor. x. 16.

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 ! 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 entirely 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 Thy sufferings to be registered in the Gospel ; there I have read and remember the works and triumphs of 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,¹ of the vilest and most contemptible of men : for Thou tookest on Thee the 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. "*²

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.³

O Lord Jesus, was ever, &c.

I remember, how Thou, O God of truth, wast accused by false witnesses, how Thou whom all the angels adore wast blindfolded and buffeted, and mocked, and spit upon, and stripped naked, and scourged ; and all this that we might be healed by Thy stripes, and to save us sinful men.

¹ Phil. ii. 7.

² Rev. v. 12.

³ Rom. ix. 5.

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 numbered with the transgressors ; how Thou hadst a potion given Thee to imbitter 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 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 ever love like to that love my Lord and my God hath showed me ? ”

O ye blessed 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 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 benefits 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 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.¹

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 suggest to me 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

¹ John vi. 51.

baptismal covenant 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 steadfastness 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 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

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.²

But blessed be Thy mercy, O Lord, for in this strait 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, shouldest 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 though 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

¹ 1 Cor. xi. 29.

² John vi. 53.

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, that all the pleasures of sin, which in my growing years may tempt me, may appear to me tasteless and unwelcome.

O heavenly Father, clothe 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 only 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 RECEIVING.

In time of receiving, good Philotheus, labour all you can to keep your heart affected with the public 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

O let this alms be an odour of a sweet smell, a sacrifice acceptable, and well-pleasing to Thee !²

¹ 1 Chron. xxix. 14.

² Phil. iv. 18.

At Consecrating.

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!¹

As the hart panteth after the water-brooks, so panteth my soul after Thee, O God!²

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!³

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 mayest then repeat the thanksgiving for Christ's sufferings (p. 238), 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 sin and my iniquities remember no more, and be Thou my God, and I will be Thy servant. Amen, Amen.⁴

O my soul, taste now, and see how gracious the Lord is!⁵

After receiving the Bread.

Glory be to Thee, O Lord, who feedest me with the bread of life.⁶

¹ Ps. lxxiii. 25.

⁴ Heb. viii. 10.

² Ps. xlii. 1.

⁵ Ps. xxxiv.

³ 1 Cor. vi. 20.

⁶ Heb. x. 10.

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.

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.¹

Glory be to 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 our faith may daily increase, 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 fervently, 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!²

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, couldst Thou then do more for me?

All the mighty host of heaven stood amazed to see the blood of God 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!³

Sure, Lord, none of all those blessed spirits, with all the glorious illuminations they had, could ever have imagined how Thou couldest 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

¹ Rev. i. 6.

² Psalm xxxi. 19.

³ Acts xx. 28.

in the Holy Sacrament, to unite Thyself to us with the most intimate union that it is 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 unconceivable a blessing, this 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, and frequent the places of Thy public worship, do crowd about our altar, and with awful admiration, contemplate the Holy Sacrament !¹

What thanks then, gracious Lord, can I return to Thee for those wonders of love Thou hast showed 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 ; enlarge my soul to its utmost extent to love Thee.

How can I evermore 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 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 sitteth 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 I sum up in Thy own blessed words, Our Father, &c.

Remember, good Philotheus, that when you have received the Holy Sacrament, your greatest work is then but beginning, which is, to observe all the promises you have made to God, of future

¹ 1 Pet. i. 12 ; Eph. iii. 10 ; 1 Cor. xi. 10.

obedience, and therefore it is 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.

A 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.”¹

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 the host of heaven praiseth Thee.²

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 !³

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 public 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 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 purchased for me, for my baptism, and all the opportunities Thou givest me of 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

¹ Rev. iv. 11.

² Nehem. ix. 6.

³ Acts xiv. 17.

doctrine to instruct us, Thy great miracles to convince us, and Thy unblameable example to guide us.

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 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 great 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 praise, 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 catholic, 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 public impieties, and made their cry the louder to heaven for vengeance?

But, O Lord God, in the midst of judgments 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 mayest 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 great pleasure, to save and defend our sovereign lord the King, from all his enemies; grant 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 in 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 Heretics, 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, 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 hungry, clothes to the naked, liberty to the captive, and a safe delivery to women with child.

Lord, be Thou 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 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 graces and blessings to our several necessities of body or 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 which, &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 public, 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 Wykeham, and all other our benefactors, by whose benefits we are in this college 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 common wealth, 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 accompanied with fasting and alms, as you may see in the example of Cornelius, whose prayers, and fasting, and alms, all joined 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.¹

But take notice, Philotheus, that all the fasting I advise you to, is only to some fasting-day, on 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 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 it is 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 passed 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, Philotheus, that though it is 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

¹ Acts x.

labour for those blessings, and to practise 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, it is easier 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 altogether, 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,¹ not only at morning and at evening, but at noon-day, to pray to God, thou mayest then use the prayer for particular graces,² or those acts of resolution and oblation,³ or on Sunday and holy days 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 any duty, in your daily prayers, examinations, receiving the Holy Eucharist, or the like, great coldness, and wanderings, and incomposedness, and weariness of spirit, and that your heart is little affected with it, and that you fall very much short of rules here laid down, and therefore ready to conclude, that all you have done is in vain, and displeasing to God :

Be not disheartened at this, Philotheus. It is a good sign to be so much grieved for your failings in your duty ; it is 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 sigh 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 surreptition, 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.

¹ Dan. vi. 10 ; Ps. lv. 17.

² Page 235.

³ Page 234.

To ease you in such indispositions, or when you are also straitened 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 imagined you would; it was only hoped 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 it is 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;¹ 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 it is certain, though tears are 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 afflicting sense of your infirmities, and of 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, it is Thy promise, not to discourage the least measure of grace. Thou wilt not quench the smoking flax, or break the bruised reed.²

¹ 2 Cor. viii. 12.

² Matt. xii. 20.

It is 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!¹

Nay, Lord, it is Thy very nature so to do, for Thou Thyself hast felt human infirmities, and canst not but commiserate those that sigh under them!²

Why art thou then so heavy, O my soul, and why art thou so disquieted within me! O put thy trust in thy Saviour, who is the help of my countenance and my God!³

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.

¹ Isa. xl. 11.

² Heb. ii. 18; iv. 15.

³ Psalm. xlii. 5.

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 wilt lay no more on me, than Thou wilt enable me to bear.¹

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 steadfast faith in Thee, and sincere resolutions of amendment for the time to come.

Deliver me from all frowardness and impatience, and give me an entire 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, &c.

Ejaculations in time of Sickness.

Father, if it be possible, remove this cup from me ; nevertheless not my will but Thine be done.²

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 !³

Lord, teach me so to number my days, that I may apply my heart to wisdom.⁴

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 !⁵

¹ 1 Cor. x. 13.

² Matt. xxvi. 39.

³ Ps. xxxvii. 21, 22.

⁴ Ps. xc. 12.

⁵ Psalm xxvii. 16.

Into Thy hands I commend 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 !¹

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 !²

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 !³

I know, Lord, that Thy judgments are right, and Thou of very faithfulness hast caused me to be troubled.⁴

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 me !

To these and the like ejaculations, Philotheus, which thou mayest gather thyself, thou mayest now and then either read a Psalm yourself, or have one read to you, as particularly the 23rd or 25th, or 27th or 51st, or any other that does best suit with thy condition.

I need give you no farther 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 FOR 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 will I keep Thy word.⁵

It is good for me that I have been in trouble, that I might learn Thy statutes.

¹ John xiv. 2.

⁴ Psalm cxix. 75.

² Jer. vii. ; Jam. iv. 14.

⁵ Psalm cxix. 67.

³ 1 Cor. ii 9.

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 !¹

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 this you may add, if you think fit, the 103rd Psalm.

To conclude, 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.

¹ Psalm cxviii. 5.



THREE HYMNS

BY

THE AUTHOR OF THE MANUAL OF PRAYERS.

FOR THE USE OF THE SCHOLARS OF WINCHESTER COLLEGE.¹

A MORNING HYMN.

A WAKE, 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 misspent, redeem,
Each present day thy last esteem ;
Improve thy talent with due care,
For the great day thyself prepare.

In conversation be sincere,
Keep conscience as the noon-tide clear.
Think how all-seeing God thy ways,
And all thy secret thoughts, surveys.

¹ *Advertisement.*—"Whereas at the end of a book lately published, called 'A Conference between the Soul and Body, there are some Hymns said to be written by Bishop Ken,' who absolutely disowns them, as being very false and uncorrect ; but the genuine ones are to be had only of Charles Brome, bookseller, whose just property the original copy is."

A Morning Hymn.

By influence of the light divine,
Let thy own light to others shine,
Reflect all heaven's propitious rays,
In ardent love and cheerful praise.

'Wake, and lift up thyself, my heart,
And with the angels bear thy part,
Who all night long unwearied sing
High praise to the eternal King.

I wake, I wake, ye heavenly 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 on 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 heaven I'd fly,
But God shall that defect supply ;
And my soul wing'd with warm desire,
Shall all day long to heaven 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 not wake, or rise again,
Even heaven itself I would disdain,
Wert not Thou there to be enjoy'd,
And I in hymns to be employed.

Heav'n is, dear Lord, where'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, control, suggest, this day,
All I design, or do, or say ;
That all my powers 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 heavenly 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 me, Lord, for Thy dear Son,
The ill that I this day have done ;
That with the world, myself, and Thee,
I ere 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 eyelids close ;
Sleep that may me more vig'rous make,
To serve my God when I awake.

An Evening Hymn.

When in the night I sleepless lie,
 My soul with heavenly thoughts supply;
 Let no ill dreams disturb my rest,
 No power 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 heavenly 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 bless'd,
Before the throne, and never rest.

I with your choir celestial join,
In offering up a hymn divine,
With you in heaven I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
Lord, in Thy arms I will intrust ;
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 Godhead streams.

A Midnight Hymn.

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.

Blessed Jesu, Thou on heaven 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 heavenly love,
Which will eternal be above.

Shine on me, Lord, new life impart,
Fresh ardours 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 thoughts cast out,
And make my very dreams devout.

Praise God, from whom all blessings flow,
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

P R A Y E R S,

FOR

THE USE OF ALL PERSONS, WHO COME TO
THE BATHS FOR CURE.



P R A Y E R S, & c.

ALL GLORY BE TO GOD.

Thomas unworthy Bishop of Bath and Wells, to all Persons who come to the Baths for Cure, wisheth from God the Blessings of this Life, and of the Next.

GOOD CHRISTIAN BROTHER OR SISTER,

Whatsoever the calamity be, whether sickness, or lameness, or want of children, which brings you to this place, I am sensible how tender a regard I ought to have for you, since you are come within my fold, in imitation of our most merciful Redeemer, who in respect even of our bodily distempers, sympathised with our miseries, "bore our griefs, and carried our sorrows."¹

For this reason I could not satisfy myself, in only praying for you, as I daily do, unless I did also send you these directions and prayers, which are few, and short, and familiar, to comply with the infirmities of your condition, and which I hope, by God's blessing, may be "words spoken in season:" nor can I doubt, but that all of you who want such helps will seriously peruse them, and observe the advices of your spiritual physicians, as you are wont to do those of your corporal.

Do not think the baths can do you any good, without God's immediate blessing on them, for it is God that must first heal the waters, before they can have any virtue to heal you.

The river Jordan could never have cleansed Naaman of his leprosy,² had he washed himself in it seventy times seven times, had not God blessed it to his cleansing. The pool of Siloam³

¹ Isa. liii. 4; Matt. viii. 17.

³ John ix. 7.

² 2 Kings v. 10.

could never have restored sight to one born blind, had not our Lord sent him to it. And the pool of Bethesda,¹ could never have made sick persons whole, but that an angel was sent by God "to trouble the waters."

I cannot then do better, than to send you to that angel, who, according to St John, flies in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, saying with a loud voice, "Fear God, and give glory to Him, and worship Him, that made heaven and earth, and the sea, and the fountains of waters."²

This was the angel's sermon, and I beseech you to become his auditors, and to observe how after the heaven, and the earth, and the sea, he particularly mentions the springs or fountains of waters, as a very wonderful part of the creation: for out of the dark places of the earth, through passages, and from causes unknown to the search of the wisest of men, God makes sweet and fresh springs to rise, to water the earth, to give drink to every beast of the field, and to supply all the necessities of human life, and springs of different kinds, some to allay our thirst, some to cure our diseases.

Look therefore on the bath, as a very admirable and propitious work of Divine Providence, designed for the good of a great number of infirm persons, as well as for yourself. Praise and adore God, who has signally manifested His power, and His mercy, in creating so universal a good; and the first thing you do when you are come to this place, "worship God who made the fountain."

To this end you may use the following form at your first coming, and all the time of your stay: and be pleased to observe that this, and all the other forms which you find here, are penned in distinct parts on purpose, that you may choose those which are most suitable to your condition, or recite one at a time, if your weakness will not bear any longer intention of your mind.

A Thanksgiving for the Waters, and a prayer for God's blessing on them.

With all humility of soul and body, I praise, and adore, and worship Thee, O Lord God, all-mighty, and all-gracious, who "hast made the fountain of waters: Thou sendest the springs into the valleys which run among the hills:" some for our refreshment, some for medicine, and in particular, Thou hast sent us this spring as a general good to infirm persons. And therefore all glory be to Thee.

Thee only, O Lord, do I acknowledge the author of the spring;

¹ John v. 4.

² Rev. xiv. 7.

Thou only canst make it effectual to my cure. In Thee only I trust ; on Thee only I depend ; to Thee only I commit myself ; all my hope is only in Thee.

Behold, O merciful Lord, I am come to the bath, as Naaman to Jordan : O may I feel the like happy effect, " O may I wash and be healed !"

I come, Lord, like the blind man to the pool of Siloam ; I come, for Thou Thyself hast sent me, as Thou didst send him. Thy providence by laying on me this distemper, has bid me come hither. O may the bath be as powerful to restore my health, as the pool was to give the blind man his sight.

I come, Lord, to the bath, like the infirm man to the pool of Bethesda ; O send Thy angel to move the waters as I step into them, to move them, not only for me, but for all other infirm persons also, whom Thou hast sent hither, " that we may be made whole, of whatsoever diseases we have," if it seem good in Thy sight.

Lord, be Thou pleased to guide and counsel my physician, that he may thoroughly discover the cause of my distemper, and prescribe proper means for my recovery, and do Thou so bless those means, that in Thy good time, they may become successful.

O my God, hear me, and help me, for the merits of Jesus Thy beloved. Amen.

You have great reason to begin with God, not only because He is the author of the bath, and can only bless it to your health ; but also because He is the author of that very distemper that brings you hither. " For affliction cometh not forth of the dust, neither does trouble spring out of the ground : " ¹ it is not a thing that happens to us by chance : it does not proceed only from natural causes, which are secondary and instrumental : we must look beyond all these, to the permission and appointment of Divine Providence, from which it first took its rise, and by which it is wholly conducted.

Since then it is certain that your affliction comes from God, and it is as certain that " God does not afflict willingly, nor grieve the children of men," ² but that He has always a most righteous motive to incline Him to afflict them. It very highly concerns you to examine yourself with all the care you can, that you may discover what there is in you, what you have done, to move the God of mercy to grieve you.

There is no calamity, whether it be sickness, or pain, or lameness, or the like, that can befall us, but it is the natural consequence of our depraved, frail, mortal condition, and is incident to good

¹ Job v. 6.

² Lam. iii. 3.

men, as well as to bad ; to the former it is a punishment, to the latter it is a trial.

Holy Scriptures teach us, that God has threatened very many, and very sore bodily diseases to disobedience:¹ and that they who are sick are "stricken by God." The Corinthians, who profaned the blessed Sacrament, were for that cause, many of them, "weak and sickly."² And our Saviour, in His advice He gives to the man whom He cured of an infirmity of thirty-eight years' continuance, intimates that sin was the cause of that inveterate disease.³

But when God is pleased to afflict righteous persons with sickness, as He did King David and Hezekiah,⁴ their sickness is not an effect of God's anger, but of His paternal discipline towards them.

The like may be said of lameness, which happens, by the Divine direction, to good men as well as to the wicked : "King Asa who did that which was good and right in the eyes of the Lord his God, in the time of his old age was diseased in his feet."⁵ Mephibosheth "was lame from five years old."⁶ And the poor man whom St Peter and St John miraculously healed, "was lame from his mother's womb."⁷

Since then both sickness and lameness are strokes given us by God, to Him we must chiefly, and in the first place, betake ourselves for cure ; and the Holy Ghost has set a mark of spiritual disgrace on Asa, who was otherwise a good king, "that in his disease he sought not to the Lord, but to the physicians."⁸

Not that the Scripture does in the least condemn or discourage our going to the physicians when we are sick, or our use of all due means for our recovery. Our Saviour Himself, when He says, "They that are whole need not a physician, but they that are sick,"⁹ sufficiently intimates, that they that are sick do need one.

The son of Sirach gives excellent advice to both the sick and the physician :¹⁰ "Honour a physician with the honour due unto him, for the uses which you may have of him, for the Lord hath created him ; the Lord hath created medicines out of the earth, and he that is wise will not abhor them ; and with such doth He heal men and taketh away their pains." But then he adds, "My son, in thy sickness be not negligent, but pray unto the Lord, and He will make thee whole ; leave off from sin, and order thy hands aright, and cleanse thy heart from all wickedness ; give a sweet savour, and a memorial of fine flour ; then give place to the physician. There is a time when in their hands there is good

¹ Deut. xxviii. 58, 59, 60 ; xxix. 22 ; 2 Sam. xii. 15 ; 2 Chron. xxi. 18.

² 1 Cor. xi. 30.

⁴ Psalm xxxviii. 7 ; Isa. xxxviii. 1.

⁶ 2 Sam. iv. 4.

⁸ 2 Chron. xvi. 12.

³ John v. 14.

⁵ 1 Kings xv. 23.

⁷ Acts iii. 2.

¹⁰ Eccles. xxxviii. 1, &c.

⁹ Matt. ix. 12.

success ; for they also shall pray unto the Lord, that He would prosper that which they give for ease and remedy to prolong life."

I earnestly recommend to you this counsel of the son of Sirach ; and therefore to you that are sick, or infirm, or lame, I recommend repentance, and prayer, and sacrifice, the sacrifice of alms, by which you will offer to God "a sweet savour." To your physician I also recommend devout prayer to the Author of health and sickness, that his physic may prosper ; and then his physic is like to procure a blessing, when both the patient and the physician join in their prayers for it.

I exhort you to begin with repentance, and to read devotional books on that subject, of which, blessed be God, there are good store ; for it is repentance that must dispose you for prayer.

The prophet complains of the obdurateness of those, who, "when God had stricken them, did not grieve."¹ God forbid you should be thus obdurate ! God forbid but, since He has stricken you, you should grieve, and grieve with that "godly sorrow which worketh repentance to salvation, not to be repented of !"

I beseech you then to examine yourselves very seriously whether you have ever repented of your sins, so as to "bring forth fruits meet for repentance ;" for if you are guilty either of total impenitence, or of an universal relapse into your old sins, or if you lie under the dominion of any one wilful sin, look no further for the original cause of your distemper : God has in justice sent it you for your punishment.

But the most merciful God, "who delights not in the death of a sinner," in His very punishments designs rather to awaken than to destroy us ; and if this punishment, by which God calls you to repentance, does awaken you out of your former security, it turns to a blessing, to a happy occasion of your eternal bliss : be of good cheer then, and repent.

Your very bodily distemper will present you with a lively idea of your sins, and Holy Scripture makes use of the former, to picture out to us the latter. Think then of the weakness, and the pain, and the indisposedness, and the restlessness, and the danger that afflict the sick man, and compare them with that impotence to good, that anguish of a wounded spirit, that universal indisposedness to duty, that restlessness of conscience, those horrors of eternal torments, which attend the sinner, and which without repentance are for ever incurable, and make this reflection with yourself, that if we are so very solicitous for the cure of our bodies, much more ought we to be solicitous for the cure of our souls.

But if your heart does not condemn you, if you are conscious to yourself you have truly repented, and have never "returned to your vomit again," and indulge no one wilful sin, and have nothing to

¹ Jer. v. 3.

accuse yourself of, but your daily failings ; which are the unavoidable infelicities of lapsed nature, and for which you daily beg pardon, then is your distemper a fatherly chastisement only, and you ought to rejoice in it rather than in the least to regret it. However it is your best way to renew your repentance on this occasion, and to be sure to "hear God's rod," and to learn that lesson from it, in which you are sensible you were deficient before, and which God has sent this affliction on purpose to teach you.

True repentance will rightly dispose you for prayer, and you will come with boldness, with an humble, but firm confidence "to the throne of grace," when you can look on God as reconciled to you in Jesus, and shall be sure "to obtain help in time of need." To obtain either the cure of your distemper, or if God see the continuance of it to be more for your spiritual advantage, such grace which is sufficient for you, such consolation which in your own soul, and satisfaction in God's good pleasure, as shall abundantly overbalance your calamity.

Prayer is a duty always obliging, and to be practised by all, because all stand alike in need of the Divine mercy and benediction ; but it is more especially the duty proper for the time of affliction, because our needs are then more pressing, and therefore says St James, "Is any afflicted, let him pray."¹

Nor is it enough for you to pray for yourselves, but according to the same apostle's advice, and as soon as you come to this place, whether you are poor or rich, "send for," or, if you are able, go yourself to "the elders of the church," to pray over you, as God's ministers, and to give you ghostly counsel, as they are guides of souls ; desire them that you may have the daily prayers of the whole congregation for you, that the waters may be blessed to you, and be sure you daily frequent the public prayers yourself, or as often as your infirmity permits.

In all your prayers for deliverance from your present affliction, you must always remember to pray with resignation of your own will, to the Divine Will, as our Lord hath taught us, "Father, if Thou be willing, remove this cup from me, nevertheless not my will but Thine be done."² This short effectual heavenly prayer I beseech you to have always in your heart, and in your mouth ; and the oftener you repeat it, endeavour to repeat it with more and more fervency, committing your condition, all your sorrows, and the answer of all your prayers, wholly to God, "Committing your soul" entirely to Him in "well-doing, as into the hands of a faithful Creator."³

Of the two prayers which follow, you may use daily one, or both, in whole, or in part, as they best suit with the temper of your soul, and with your particular condition.

¹ James v. 13.

² Luke xxii. 42.

³ 1 Pet. iv. 19.

A Prayer for Repentance when God is provoked to punish us.

O Holy Lord God, I, wretched sinner, humbly acknowledge, that Thou, in Thy justice hast laid this calamity on me for my sins ; glory be to Thee, O Lord, that Thou hast not given me over as incorrigible, that Thou hast sent this punishment to awaken, and to humble me. O may it have that blessed effect on me that, from my very misery, I may date my salvation !

Thou, Lord, hast stricken me [with sickness], [with lameness], and it is just I should "bear Thy indignation, because I have sinned against Thee."

Blessed be Thy infinite goodness, that my punishment is not greater, that "Thou hast not suffered Thy whole displeasure to arise."

O Lord God, "in the midst of judgment remember mercy, that mercy which is over all Thy works, that mercy in which Thou Thyself delightest ;" behold a great, a miserable sinner, a fit object of that mercy here prostrate before Thee : "Lord have mercy on me."

Ah Lord, my spiritual distemper is infinitely more mortal than my corporeal : O that it might be Thy good pleasure to forgive the one, and to remove the other !

O Thou that art "rich in mercy," give the grace of true repentance to all that come to the waters ; and give it to me, the greatest sinner of them all.

Lord, give me grace to examine all my misspent life ; in the bitterness of my soul to confess my sins, with a broken and contrite heart to bewail them : with utmost abhorrence to forsake them : and do Thou so "order my steps in Thy word," that for the time to come, "no wickedness may have dominion over me," that I may "bring forth fruits meet for repentance."

I confess, Lord, that I have "abused my members, and made them instruments of unrighteousness to sin,"¹ and Thou hast most justly punished them for it ; O restore them to me again, and I will endeavour all my life, "to make them instruments of righteousness" to Thy glory.

Ah Lord, it is the cure of my soul, for which I pray more earnestly, than for the cure of my body. I go to the bath for my bodily health ; and bless it, if it be Thy will, to my perfect recovery, and to the recovery of all those that come thither with me : but for the health of my soul I fly to the blood of Jesus, "to the fountain set open for sin and for uncleanness:" I consult my bodily physician for my distemper, but with much greater concern, I fly to Thee, O Lord, who art the sovereign Physician of souls.

"Heal my soul, O God, for I have sinned," grievously sinned

¹ Rom. vi. 13.

“against Thee,” and by my sins have provoked Thee, who art the God of mercy, to anger. “O heal my backslidings, and love me freely, and take away mine iniquity, and receive me graciously, and turn Thine anger from me.”

I humbly pray to Thee, O Lord, for my bodily cure ; but because I know I may be eternally happy hereafter without health of body here, I pray for it with a resolution to acquiesce in Thy good pleasure, shouldst Thou think fit to deny it. But, O my God, when I pray for the cure of my soul, I resolve I will not be denied ; I will never give over importuning Thee, till Thou givest me that “godly sorrow, which worketh repentance to salvation, not to be repented of,” till Thou hast begun to kindle Thy love in my heart.

“Turn Thou me, O Lord, and I shall be turned.” I will give Thee no rest, till Thou hast turned me to Thyself. Turn me then, O my God, O turn me, O pardon me, O succour me, O heal me, O save me, for Thy own infinite mercies’ sake, and for the merits of Jesus Thy beloved, in whom Thou hast made sinners accepted. Amen, Amen.

A Prayer for Amendment when God is pleased to try us.

“I know, Lord, that Thy judgments are right, and that Thou of very faithfulness hast caused me to be troubled,” for “before I was afflicted I went astray, but now have I learned to keep Thy word,” blessed be Thy goodness for afflicting me.

True it is, O my God, that Thou hast most seasonably sent me this affliction [this sickness and lameness], because Thou in Thy propitious wisdom didst see that I wanted it. O may it have its most gracious and full influence on my soul, that I may be bettered by it.

I humbly beg of Thee, O merciful Father, that this affliction may strengthen my faith, which Thou sawest was growing weak : fix my hope which was staggering, quicken my devotion which was languishing, unite me to my first love which I was forsaking, rekindle my charity which was cooling, revive my zeal which was dying, confirm my obedience which was wavering, recover my patience which was fainting, mortify my pride which was presuming, and perfect my repentance which was daily decaying : for all these and the like infirmities, to which my soul is exposed, O make Thy affliction my cure.

Grant, O my God, that this affliction Thou hast in mercy laid on me, may wean all my affections from the world, which I was apt to grow too fond of ; rescue me from those occasions of evil, of which I was in danger ; secure me from those temptations which were ready to assault me ; restrain me from those sins, to which my nature most strongly inclined ; preserve me from all those

abuses of health I am apt to incur ; and purify my soul from all that dross, and from all those vicious propensions, which either my repentance had left behind, or which I have since contracted.

O my God, let Thy affliction produce my amendment, and all the happy effects in me which it is wont to do in Thy children, and which Thou in mercy doest design it should ; and then continue Thy affliction if it seem good in Thy sight : behold, Lord, “ Happy is the man whom Thou thus correctest.”¹

What is best for me, O my God, I know not ; my flesh desires a deliverance from this distemper, and if it be Thy pleasure, O Lord, deliver me : my spirit desires that Thou only wouldest choose for me. Do Thou then, O heavenly Father, choose for me because Thou art my Father, and out of Thy fatherly tenderness wilt be sure to choose what is best for me. I resign up my own will entirely to Thine. “ Father, if Thou be willing, remove this cup from me ; nevertheless not my will but Thine be done.”

O my Father, if it be Thy blessed will the waters should not be effectual to me, make them effectual to all other infirm persons besides : I will rejoice in Thy goodness for removing their affliction, I will acquiesce in Thy goodness for continuing mine.

Hear, Lord, and have compassion on me, for the merits and sufferings of Jesus, whose perfect resignation may I always imitate. Amen, amen.

Next to the great duties of repentance, and prayer, I am to exhort you to sacrifice, the sacrifice of alms-giving, which is a duty appropriate to the rich, or to those who have a competence of the things of this world, so that as hitherto I have united the rich and poor together, because both are alike obliged to repent and to pray, I must now separate them, and give distinct exhortations to them both.

An Exhortation to the Rich.

If you are rich, or have wherewithal to relieve others, then be sure too “ to be rich in good works, and according to your ability give alms,”² and give them in this place to those poor Christians, who come to the baths for the cure of the like distempers as the rich do, but have nothing to sustain them, or to defray the charges of their cure.

From what you feel yourself, learn to compassionate the like miseries in others ; that relief you would desire others should shew to you, were you in want, do you shew to the poor ; those blessings, that ease, that health, and that patience, you beg of God for yourself, beg of God for all others which you see are in the like

¹ Job v. 7.

² Luke xi. 41.

distress, and beg it as you would for yourself, and with a like concern.

Such charity as this will be an unspeakable comfort to you, whatever your distemper is ; there is a present temporal blessing promised to it, and promised to charitable persons in that very time, when they most of all want it, namely in the time of their trouble, and on their sick beds : “ for blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble, the Lord will strengthen him upon the bed of languishing, Thou wilt make all his bed in his sickness.”¹

Learn then of our most compassionate Saviour to shew mercy to the sick, and the lame, and to contribute all you can to their healing ; lay aside money for that very use, and pray to God to direct your charity to those who most want it, and who are most worthy to be relieved : by this means you will be able conscientiously to say with Job, “ I was eyes to the blind, and feet was I to the lame.”²

A Prayer for the Rich.

All glory be to Thee, O Lord God, for that portion of the good things of this life, Thou hast been pleased to vouchsafe me ; Thou, Lord, hast made me Thy steward of them, and at the great day, “ I must give an account to Thee of my stewardship : ” O make me a “ faithful steward ” of them, that “ I may give an account to Thee with joy, and not with grief.”

Thou, Lord, hast made it an argument of my love to Thee, “ to open my bowels to my brother in need.” Behold, Lord, I see many of my brethren and sisters here in need, and destitute of those conveniencies for using the waters, which Thou in great goodness hast vouchsafed me, and out of a grateful sense of Thy infinite love to me, I desire to shew love to them, and to my power to contribute to their comfort, support, and cure : glory be to Thee who hast enabled me to do it.

O blessed Saviour, I see Thee, in every one of Thy poor members, here lying at the pool, and Thou hast “ none to help Thee in.” O give me grace to undertake that merciful office ; to open my bowels, and my purse wide to help Thee ; and do Thou vouchsafe help to me in my time of need.

O my God, do Thou direct me, in the distribution of my alms, to those who most want, and who best deserve relief ; that I may dispose of them most agreeably to Thy will, and to those who shall most glorify Thee for them.

O make me “ ever merciful, as Thou, O Father in heaven, art merciful ; ” indulge me a share in that mercy, with which Thou

¹ Psalm xli. 1, 3.

² Job xxix. 15.

hast promised "to bless the merciful," and send me deliverance in the time of trouble.

Hear, Lord, forgive, and save me, for Thy own infinite mercies' sake, for Thy truth, and promise' sake, and for the merits of Jesus Thy beloved. Amen, Amen.

Ejaculation at the giving of Alms.

"Blessed be Thou, O Lord God, for ever and ever ; for all things come of Thee, and of Thy own do I now give Thee."¹

Lord, let these alms be "an odour of a sweet smell, a sacrifice acceptable, well pleasing to Thee, through Jesus the Son of Thy love."²

If your own charitable disposition incline you, and your spiritual guide do also advise you, to devote a particular sum to pious uses, you may express your vow, in this or the like manner.

O my God, if Thou wilt be with me in this place, and keep me in Thy way, and deliver me from my [sickness, lameness,] and bless the waters to me, then shalt Thou, O Lord, be my God, and of that Thou hast given me, I will surely give [*here name the sum*] to Thee, and to the poor, that they may be relieved by it, and glorify Thee for it.

A Exhortation to the Poor.

You that are poor, though you cannot exercise your charity in giving to others, yet you may, and ought to do it, in praying for them, especially for your benefactors.

The greater your temporal wants are, the more they should teach you to depend on God, and the fewer are your temptations ; and your very poverty, if you make a sanctified use of it, will teach you poverty of spirit, humility, heavenly-mindedness, a lively faith, and a firm confidence in God, who is your only refuge, and help in your greatest need.

A Prayer for the Poor.

O Lord God, the refuge of all mankind, but especially of the miserable ; look down with Thine eyes of tenderest pity, on my low and destitute condition.

Thou, Lord, hast been pleased to deny me the good*things, the conveniencies of this life, blessed be Thy name for it ; Thou sawest I should abuse them, and therefore hast in mercy withheld from me those occasions of sin. But since Thou art pleased beyond

¹ 1 Chron. xxix. 14.

² Phil. iv. 18.

my poverty to lay this further calamity [this sickness, lameness,] on me, which has brought me hither, O be Thou also pleased to succour, and to support me under it.

Ah, Lord, I come to my remedy, but have not wherewithal to apply it ; I come to the waters, but have none to assist me, none to help me into the bath ; O let Thy infinite love kindle a compassionate charity in the hearts of the rich, and incline some merciful persons to relieve me.

Send seasonable relief, O my God, to all other poor and needy persons, who come hither calamitous like myself ; O bless the waters to our cure, that being restored to our health and strength, we may return to our labour, and according to Thy Divine appointment, "in the sweat of our brows may eat our bread ;" bless the waters, O Lord, to all other infirm persons, but especially bless them to my benefactors.

Lord, sanctify my poverty to me, that I may be humble and constant under it, and submissive to the disposals of Thy most wise and gracious Providence.

O my God, though I "am poor in this world," make me "rich in faith ;" I will gladly want riches here, so I may have "treasure in heaven" hereafter, "and be an heir of the kingdom, which Thou hast promised to those that love Thee." Lord, pity me ; Lord, hear me ; Lord, help me ; Lord, save me, according to the multitude of Thy mercies, and the merits of my Saviour. Amen, Amen.

The Poor Man's Prayer for those that relieve him.

Glory be to Thee, O Lord, for my benefactors ; glory be to Thee who hast given them ability, and enlarged their hearts to relieve the poor and needy ; glory be to Thee for directing them in particular to relieve me.

O my God, I earnestly beg of Thee, to shew mercy to them who have shewed mercy to me : I have had the comfort of their alms, blessed be Thy name : O give them a plentiful recompence for it : reward them sevenfold into their bosom, through Jesus Thy beloved. Amen, Amen.

Ejaculations for the Poor.

"As for me I am poor and needy, but Thou, Lord, carest for me, and on Thee, Lord, I cast all my cares."

Glory be to Thee, O Lord, "who deliverest the poor in his affliction," O let it be Thy pleasure to deliver me.

"O Lord, the poor committeth himself to Thee, for Thou art the helper of the friendless ;" and to Thee, poor as I am, I wholly commit myself. O be Thou my helper, O be Thou my friend.

“Thou, O God, hast of Thy goodness prepared for the poor, and the poor and needy shall give thanks unto Thy name.”

“O my soul, put thy trust in the Lord, and by doing good dwell in the land, and verily thou shalt be fed.”

Having thus allotted to you that are rich, and to you that are poor, your distinct duties, I must now again join you together; and I most passionately beseech you, if you have a concern for the eternal welfare of your souls, any honour for that most holy religion you profess, any reverence for the pure all-seeing eyes of God, to take all imaginable care that you do not abuse the bath by any lasciviousness, or impurity, which may defile yourselves, or others: for this is the way to turn the means of your cure into an occasion of the more outrageous sin; and to provoke God to send you away with a dreadful curse instead of a blessing.

If after a due use of the baths, you find any benefit by them, and that your distemper is either removed, or abated, as you desired the prayers of the congregation at your first coming, for God's blessing on the waters; so it is most just you should desire the congregation to give thanks for you, and to render to God a public acknowledgment for the mercy He has vouchsafed you.

Be very careful, that when you are well, you do not forget you were sick; but let that advice which our Lord gives to the impotent man, be deeply impressed on your mind, say it often to your own soul, “Sin no more, lest a worse thing come unto thee.”

Renew all those good resolutions you made in the day of your distress; be very watchful and jealous over yourself for fear of backsliding; avoid all occasions of sin for the future; and dedicate that health, to which God has in tender mercy restored you, to His glory.

A Thanksgiving.

All praise, all glory be to Thee, my Lord and my God, for hearing my prayers in the time of my trouble, for blessing the waters to my good [*to my ease, to my cure*]; O, may I never forget this blessing! O may I ever give Thee thanks for it.

Lord, I am jealous over my own treacherous heart, that now Thou hast [*abated*], [*freed me from*] my calamity, I shall grow cold in my devotion, and that the sense of my duty will be apt to wear off with my affliction: but my sure and only trust is in the assistances of Thy grace. “O, hold up my goings in Thy paths, that my footsteps slip not, O keep me as the apple of Thine eye.”

O, may I “sin no more, lest a worse thing come unto me.”

“Praise the Lord, O my soul; while I live will I praise the Lord; as long as I have my being, I will sing praises unto my God.”

“I called upon the Lord in my trouble, and the Lord heard me at large, therefore will I praise Him.”

“Thou art my God, and I will thank Thee ; Thou art the Lord, and I will praise Thee.”

“Praised be the Lord, who hath not cast out my prayer, nor turned His mercy from me.”

“O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever.”

I will not praise Thee, O Lord, in private, but “I will tell abroad what Thou hast done for my soul.”

“I will give thanks unto Thee in the great congregation ; I will praise Thee amongst much people.”

Accept, O my God, this my sacrifice of praise and thanksgiving ; and since the longer I live, the more I experience Thy most adorable boundless goodness, the more devoutly may I daily praise Thee, the more intensely may I daily love Thee, through Jesus Thy beloved. Amen, Amen.

To this you may properly add the Hundred and third Psalm.

If after you have used the waters, you find no relief by them, be not discouraged : it may be, God designs to effect your cure some other ways ; it may be He sees it best for your spiritual good, that your distemper should continue, and it is your duty patiently to submit to His good pleasure.

If you are conscious to yourself, that you have truly repented of all your sins past, and that the desire of your soul is towards God, you may be then assured, that God “chasteneth” you because He “loves” you, that He dealeth with you as “with a child,” and that His paternal bowels are ever yearning on you.

It is most true in common experience, what the apostle affirms, “That no chastening for the present seemeth to be joyous, but grievous,”¹ and so will your chastening seem to you ; “nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby ;” and such fruit it will in the end infallibly yield to you.

Believe me then, that you will at last, to your unutterable joy, experimentally find, that “all things,” even the sharpest and the most continued afflictions, “work together for good, to those that love God.”²

Ejaculations for the Afflicted.

“Deal Thou with me, O Lord, according to Thy name, for sweet is Thy mercy.”

“Thou hast been my succour, leave me not ; neither forsake me, O God of my salvation.”

¹ Heb. xii. 11.

² Rom. viii. 28.

“I should utterly have fainted, but that I verily believe to see the goodness of the Lord, in the land of the living.”

“I will wait on the Lord, from whom cometh my salvation.”

“Though I am sometime afraid, yet put I my trust in Thee.”

“Thou shalt keep him in perfect peace, whose mind is staid on Thee, because he trusteth in Thee.”

“O what great troubles and adversities hast Thou shewed me, and yet didst Thou turn and refresh me.”

“As for me, I will patiently abide always, and will praise Thee more and more.”

“In the multitude of the sorrows I had in my heart, Thy comforts have refreshed my soul.”

Unto Thy entire disposal I resign my spirit, “for Thou hast redeemed me, O Lord, Thou God of truth.”

O, may I always do and suffer Thy will.

“My God, though Thou slayest me, yet will I put my trust in Thee.”

It is the Lord, it is my God, it is my Father, it is my friend, it is infinite love that afflicts me : “let Him do what seemeth Him good ;” He can will nothing but good for me ; He can do nothing but good to me ; His will be ever done, and not my own.

To these ejaculations may be added that prayer for amendment when God is pleased to try us, which went before.

If want of children, good Christian, and hopes of benefit from the waters bring you thither, then I beseech you, as I did those who were sick or lame, to begin with God : repentance, and prayer, and resignation, and charity, are all as proper for your condition, as for them.

Be assured, that children are the “gift of God,” and let your first and chief recourse be to Him, and from Him only expect a blessing.

It is true, the blessings of the womb are temporal only, yet they are such which all married persons regularly ought to desire, and for which they ought with humility and submission to pray.

Though the blessing of children is very often indulged to wicked persons as well as to good, yet we see that many times God denies them to both, though they never so passionately desire them.

When God denies children to wicked persons, it is in His anger, and for punishment. Thus Nadab, and Abihu “for offering strange fire, died before the Lord,” and as an aggravation of their punishment it is remarked, “that they had no children.”¹ And the doom that God pronounced against wicked Coniah was, “Thus saith the Lord, Write this man childless.”² God threatens incestuous persons, “that they shall die childless.”³ And sometimes when

¹ Num. iii. 4.

² Jer. xxii. 30.

³ Lev. xx. 20, 21.

hopes of issue appear, he gives the wife "a miscarrying womb, and dry breasts."¹ It is therefore most needful, that you should ground your hopes of children, on a previous repentance.

Children are no certain marks of God's favour, and therefore the good often want them. Never were there two better married couples, than Abraham, "the friend of God," and Sarah; than Zachary and Elisabeth "who were both righteous before God, walking in all the commandments of the Lord blameless," and yet Sarah and Elisabeth were both "barren," and never had been mothers but by miracle.

Rebekah, and Rachel, and Hannah, had all for a long time "their wombs shut up," and by prayer they were all at last "opened."

However, when God foresees children like to prove, either temptations, or calamities, or curses to their good parents, it is a great blessing then to deny them: which our Lord intimates to the daughters of Jerusalem, when He told them, "the days were coming in which they should say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck."²

But when God denies children to holy persons, He makes up the blessing some other way, and "gives them a name better than of sons and of daughters, an everlasting name that shall not be cut off:"³ so that, which way soever God thinks fit to deal with you, you have all the reason imaginable to assure yourself that what is God's will is best for you, and cheerfully to acquiesce in His good pleasure.

A Prayer for a Wife.

O Lord God Almighty, who "formest us from the womb, who coverest us there, and seest our substance when imperfect, and all our members, and how they are curiously formed;"⁴ All glory be to Thee.

I know Lord "that children, and the fruit of the womb, are an heritage and gift that cometh of Thee," and therefore of Thee only I beg it; O vouchsafe me that gift in Thy good time. Glory be to Thee O Lord, "Who makest the barren woman to keep house, and to be a joyful mother of children." O that it might please Thee, to make me "a joyful mother."

Deliver me, O my God, from either "a barren, or from a miscarrying womb, and from dry breasts;" and if it be Thy will, bless the waters, that they may dispose me to be fruitful, and to conceive: and do Thou, O Lord, most tenderly preserve "the fruit of my womb," that I may at last happily bring forth, and may forget my

¹ Hos. ix. 14.

² Luke xxiii. 29.

³ Isa. lvi. 5.

⁴ Psalm cxxxix. 16.

pangs, and may praise Thy name, "for joy that a child is born into the world."

To Thee, O Lord God, "do I vow this vow, that if Thou wilt indeed look on the affliction of Thy handmaid, and remember me, and wilt give unto Thy handmaid children, then will I give them unto Thee:"¹ I will early devote them to Thee in holy baptism: I will do my utmost to bring them up, in Thy nurture and admonition, in Thy filial fear and reverential love, that they may become instruments of Thy glory on earth, and may at last become saints in heaven, to sing praises to Thee eternal there.

Bless me, and my husband, "O Lord God Almighty, bless us with the blessings of heaven above, and with the blessings of the deep that lieth under, bless us with the blessings of the breasts, and of the womb," if it be Thy will.

O Lord, if Thou art pleased, for most wise and gracious purposes, to deny us the blessings of children; Thy most holy will be done: O give us an entire contentedness without them; and though it is not Thy pleasure to make us fruitful in our bodies, yet make us fruitful in our souls, fruitful in all saving graces, which will in the end prove a much greater joy, and comfort, and blessing to us both, than children. Hear me, O Lord, and help me, and grant my petition if it be Thy will, for Thy infinite goodness sake, and the sake of Jesus the Son of Thy love. Amen, Amen.

If it please God to bless the waters to your fruitfulness, then use the foregoing form of thanksgiving. And if you, or any one besides, who have made use of this paper, have received the least good from it, to God be all the glory. Amen.

¹ Sam. i. 11.

A PASTORAL LETTER,
FROM
THE BISHOP OF BATH AND WELLS,
TO HIS CLERGY,
CONCERNING THEIR BEHAVIOUR DURING LENT.

[PRINTED FOR CHARLES BROME, 1688.]





A PASTORAL LETTER, &c.

“All Glory be to God.”

REV. BROTHER,

The time of Lent now approaching, which has been anciently and very Christianly set apart, for penitential humiliation of soul and body, for fasting and weeping and praying, all which you know are very frequently inculcated in Holy Scripture as the most effectual means we can use, to avert those judgments our sins have deserved; I thought it most agreeable to that character which, unworthy as I am, I sustain, to call you and all my brethren of the clergy to mourning; to mourning for your own sins, and to mourning for the sins of the nation. In making such an address to you as this, I follow the example of St Cyprian, that blessed bishop and martyr, who from his retirement wrote an excellent epistle¹ to his clergy, most worthy of your serious perusal, exhorting them, by public prayers and tears to appease the anger of God, which they then actually felt, and which we may justly fear. Remember that to keep such a fast as God has chosen, it is not enough for you to afflict your own soul, but you must also according to your ability, “deal your bread to the hungry:”² and the rather, because we have not only usual objects of charity to relieve, but many poor Protestant strangers are now fled hither for sanctuary, whom as brethren, as members of Christ, we should take in and cherish. That you may perform the office of a public intercessor the more assiduously, I beg of you to say daily in your closet, or in your family, or rather in both, all this time of abstinence, the 51st Psalm, and the other prayers which follow it in the Commination. I could wish also that you would frequently read

¹ Ep. iv. Edit. Oxon.

² Isa. lviii. 5, 7.

and meditate on the Lamentations of Jeremy, which holy Gregory Nazianzen was wont to do,¹ and the reading of which melted him into the like lamentations as affected the prophet himself when he penned them. But your greatest zeal must be spent for the public prayers, in the constant and devout use of which, the public safety, both of Church and State, is highly concerned: be sure then to offer up to God every day the Morning and Evening Prayer, offer it up in your family at least, or rather as far as your circumstances may possibly permit, offer it up in the Church, especially if you live in a great town, and say over the Litany every morning during the whole of Lent. This I might enjoin you to do, on your canonical obedience, “but for love’s sake I rather beseech you,” and I cannot recommend to you a more devout and comprehensive form of penitent and public intercession than that, or more proper for the season. Be not discouraged, if but few come to the “solemn assemblies,” but go to the “House of Prayer,” where “God is well known for a sure refuge;” go, though you go alone, or but with one besides yourself; and there as you are God’s “remembrancer, keep not silence, and give Him no rest till He establish, till He make Jerusalem a praise in the earth.”² The first sacred council of Nice, for which the Christian world has always had a great and just veneration, ordains a³ provincial synod to be held before Lent, that all dissensions being taken away, a pure oblation might be offered up to God, namely of prayers, and fasting, and alms, and tears, which might produce a comfortable communion at the following Easter: and that in this diocese we may in some degree imitate so primitive a practice, I exhort you to endeavour all you can to reconcile differences, to reduce those that go astray, to promote universal charity towards all that dissent from you, and “to put on as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, even as Christ forgave you.”⁴ I passionately beseech you to read over daily your ordination vows, to examine yourself how you observe them; and in the prayers that are in that office, fervently to importune God for the assistance of His good Spirit, that you may conscientiously perform them. “Teach publicly, and from house to house, and warn every one night and day with tears;” “warn” them to repent, to fast and to pray, and to give alms, “and to bring forth fruits meet for repentance;” “warn” them to continue steadfast in that “faith once delivered to the saints;” in which they were baptized “to keep the word” of God’s patience, that God may keep them in the hour of temptation; “warn” them against the sins and errors of the age; “warn” them to deprecate public judgments, and to mourn for public provocations. No one can read God’s

¹ Orat. xii.² Isa. lxii. 6, 7.⁴ Col. iii. 12.³ Can. v.

holy Word, but he will see that the greatest saints have been the greatest mourners : David “ wept whole rivers ; ”¹ Jeremy “ wept sore, and his eyes ran down in secret places day and night like a fountain ; ”² Daniel “ mourned three full weeks, and did eat no pleasant bread, and sought God by prayer and supplications, with fasting, and sackcloth and ashes ; ”³ St Paul was humbled, and bewailed and wept for the sins of others ;⁴ and our Lord Himself, when He “ beheld the city, wept over it.”⁵ Learn then of these great saints, learn of our most compassionate Saviour, to weep for the public, and weeping to pray that “ we may know in this our day, the things that belong to our peace, lest they be hid from our eyes.” To mourn for national guilt, in which all share, is a duty incumbent on all, but especially on priests, who are particularly commanded “ to weep and to say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that God may repent of the evil, and become jealous for His land, and pity His people.”⁶ Be assured that none are more tenderly regarded by God than such mourners as these ; there is “ a mark ”⁷ set by Him on “ all that sigh and cry for the abominations of the land,” the destroying angel is forbid to “ hurt any of them,” they are all God’s peculiar care, and shall all have either present deliverance, or such supports and consolations, as shall abundantly endear their calamity. “ Now the God of all grace, who hath called you unto His eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you ” in the true Catholic and Apostolic Faith, professed in the Church of England, and enable you to adorn that apostolic faith with an apostolic example and zeal, and give all our whole Church that timely repentance, these broken and contrite hearts, that both priests and people may all plentifully sow in tears, and in God’s good time may all plentifully reap in joy.—Your affectionate friend and Brother,

THO. BATH & WELLS.

*From the Palace in Wells,
Feb. 17, 1687.*

¹ Psalm cxix. 136.

⁴ 2 Cor. xii. 21 ; Phil. iii. 18.

² Jer. ix. 1 ; xlii. 17.

⁵ Luke xix. 41.

⁷ Ezek. ix. 4.

³ Dan. ix. 3 ; x. 2.

⁶ Joel ii. 17, 18.

A L E T T E R

EXHORTING THE

CLERGY OF THE DIOCESE OF BATH AND WELLS

TO COLLECT IN BEHALF OF THE

FRENCH PROTESTANTS.



A LETTER, &c.

“ All glory be to God.”

SIR,—His Majesty in these his letters patent, which I now send you, having given a fresh and great assurance of his graciousness to his own subjects, in shewing himself so very gracious to Protestant strangers, and having required me to give a *particular recommendation and command* to my brethren of the clergy within my diocese, *to advance this so pious and charitable a work*; I think it my duty, with my utmost zeal to further so godlike a charity; and I do therefore strictly enjoin you, that you most *affectionately and earnestly persuade, exhort, and stir up all under your care to contribute freely and cheerfully to the relief of these distressed Christians*, and to do it with as well-timed an expedition as you can. And that His Majesty's royal goodness may have its full effect, I beseech you, for the love of God, to be exemplarily liberal towards them yourself, according to your ability: remembering how blessed a thing it is to be brotherly kind to strangers, to Christian strangers, especially such as those whose distress is very great, and is in all respects most worthy of our tenderest commiseration, and how our most adorable Redeemer does interpret and does proportionably reward all the good we do them as done to Himself. God of His infinite mercy inspire this fraternal charity into your own soul, and into the souls of all your parish.—Your affectionate friend and brother,

THO. BATH & WELLS.

WELLS, April 15th, 1686.

ARTICLES OF VISITATION AND
ENQUIRY,

CONCERNING MATTERS ECCLESIASTICAL,

EXHIBITED TO THE

MINISTERS, CHURCHWARDENS, AND SIDESMEN OF EVERY
PARISH WITHIN THE DIOCESE OF BATH AND WELLS,

IN THE

VISITATION

OF THE RIGHT REVEREND FATHER IN GOD,

THOMAS,

(BY DIVINE PROVIDENCE,)

LORD BISHOP OF BATH AND WELLS.

THE TENOR OF THE OATH OF THE CHURCHWARDENS, AND
SWORN MEN.

“ You shall swear, that you, and every one of you, shall faithfully execute your several offices of churchwardens and sidesmen, according to the King’s laws, and to the best of your skill and knowledge. So help you God, and the contents of His Holy Gospel.”



Articles of Visitation and Enquiry within the Diocese of Bath and Wells.¹

TIT. I.

*Concerning Churches, Chapels, with the ornaments and furniture
thereunto belonging.*

1. Is your parish church, or chapel, in good and sufficient repair, both for the roof, windows, floors and seats?

2. Hath any part of your church, chapel, or steeple, been demolished, or pulled down? What part, and how long since?—or any of the lead, timber, or bells, thereunto formerly belonging, any way embezzled, or sold, and by whom?

3. Is there a decent font of stone, with a cover? Doth the minister baptize publicly only in the font? Is there a decent communion-table in your chancel, with a decent carpet, and another covering of white linnen to be spread thereon at the time of the administration of the Lord's Supper? And have you a fair chalice, or communion cup, with a cover, and one or more flagons? have they been profaned by common use?

4. Have you a convenient seat or pew, wherein to read divine service, a pulpit with a decent cloth, or cushion, a large bible of the last translation, and a book of common prayer, lately published, anno 1662, the book of homilies set forth by authority, and a printed table of the degrees wherein marriages are prohibited, and a book of canons, and constitutions ecclesiastical, and a decent surplice?

5. Have you a register book in parchment, of christenings,

burials, and marriages? and is the same kept in all points, according to the ancient use?

6. Have you a book of paper, to record the names and licences of such strangers, as are admitted to preach in your church or chapel? and do such strangers subscribe their names? as also a book for the churchwardens' accounts, as also a chest, with locks and keys, wherein to keep the said books, and the aforementioned furniture?

TIT. II.

Concerning the Church-yard, the houses, glebes, and tithes belonging to the Church.

1. Is your church-yard sufficiently fenced, and decently kept? Hath any person encroached upon the same, or made any door in it, and how long since?—

2. Is the house of your parson, vicar, or curate, and the out-houses in good repair? Have any of them been defaced, or pulled down without licence? Have there been any encroachments made upon the same? or any of the ancient marks or bounds removed or changed? and by whom?

3. Have you a true and perfect terrier of all the glebe lands, gardens, orchards, tenements, or cottages, belonging to your parsonage or vicarage, also a note of such pensions, rate-tithes, and portions of tithes, or other yearly profits (either within, or without your parish) as belonging thereunto? Have any of the same been withheld from your minister, and by whom as you know, or have heard?—

TIT. III.

Concerning Ministers.

1. Is your minister resident amongst you? How many weeks hath he been absent from you, without urgent necessity?

2. Hath your minister a curate resident in your parish? Is he in holy orders, and conformable to the laws of the Church? Is he allowed by the ordinary?

3. Doth your parson, vicar, curate, or lecturer, if you have any, perform his office in all things, according to the rubrick of the book of common prayer, lately established, and the act of uniformity published therewith, without either diminishing, in

regard of preaching, or in any other respect, or adding anything in the matter or form?

4. Doth your minister at the reading of divine service, or administrating the sacraments, wear a surplice?

5. Is your minister licensed to preach? if so, doth he constantly (not having reasonable impediment) preach one sermon in your church or chapel every Sunday? or if he be not licensed, or be hindered, doth he procure one to supply his office, by preaching or reading one of the homilies?

6. Doth your minister instruct the youth in your parish in the church catechism, and prepare, and present them to be confirmed by the bishop?

7. Doth he neglect or delay to visit the sick, or to baptize any infant that is in danger of death? doth he baptize any without godfathers and godmothers, or admit either of parents to be godfather or godmother to their own children?

8. Hath your minister married any persons without publishing the banns on three Sundays or holidays unless he had a licence, or dispensation so to do? or hath he married any in private houses, or not between the hours of eight and twelve in the morning?

9. Is your parson, vicar, curate, or lecturer, a man of sober life and conversation? or is his carriage in any kind disorderly, or scandalous, and unbeseeming a minister?

TIT. IV.

Concerning the Parishioners.

1. Is there any person in your parish that lieth under a common fame or suspicion of adultery, fornication, or incest? Are there any common drunkards within your parish, or common swearers, or blasphemers of God's name; or any that are noted to be railers, unclean, and filthy talkers, or sowers of sedition or faction among their neighbours.

2. Are there any living in your parish who have been unlawfully married, contrary to the laws of God, or any that being lawfully married, and not separated or divorced by course of law, do not cohabit together.¹

3. Are there any that refuse to pay their duty for Easter offerings? or refuse to contribute to the rates made for the repair of your church or chapel, or anything thereunto belonging?

4. Are there any wills or testaments of persons dead in your parish that are yet unproved? or any goods administered without a due grant from the ordinary? Did any dying in your parish, or

¹ Expressed in a table set forth by authority, A.D. 1563.

clsewhere, leave any legacy to your church or chapel, or to the use of the poor, or to any other pious or charitable purposes? What were those legacies, and how have they been bestowed?

5. Is there any strife or contention among any of your parish, for their seats or pews in your church? Have any new pews been erected in your chancel, or in the body of your church or chapel, without leave from the ordinary?

TIT. V.

*Concerning Parish Clerks and Sextons.*¹

1. Have you belonging to your church or chapel, a parish clerk, aged twenty-one years at the least? Is he of honest life and conversation, and sufficient or able to perform his duty, in reading, writing, and singing? Is he chosen by your minister, and doth he duly attend him in all divine services at the church? Are his wages duly paid to him, or who withholdeth the same from him?

2. Doth he diligently do his duty in keeping the church clean and decent, in tolling and ringing the bell before divine service; and when any person is passing out of this life, doth he, upon notice, toll a bell, that the neighbours may be thereby warned to recommend the dying person to the grace and favour of God?

TIT. VI.

Concerning Schoolmasters, Schools, Physicians, Chirurgeons, and Midwives.

1. Doth any man keep a public or private school in your parish, who is not allowed thereunto, by his ordinary?

2. Doth any in your parish practise physick, or chirurgery? or any woman take upon her to exercise the office of a midwife, without licence from the ordinary?

TIT. VII.

Concerning Churchwardens and Sidesmen.

1. Are the churchwardens of your parish yearly and duly chosen, by the joint consent of your minister and parishioners?

¹ Can. 91.

or one of them by your minister, and the other by the parishioners?

2. Have the former and last churchwardens given up their accompts to the parish? and delivered up to the succeeding churchwardens the monies remaining in their hands, together with all other things belonging to your church or chapel?

3. You are further to understand, that according to your office, you are to provide against every communion appointed in your church or chapel, a sufficient quantity of fine white bread, and of good wine, according to the number of your communicants.

4. You, the churchwardens and sidesmen, are to maintain the church in sufficient repair, which is to be done by a tax, made by the churchwardens, and parishioners, after public notice given of the time and place where they meet; and those that refuse, are to be sued in the Ecclesiastical Court only. And for the better direction of persons concerned, here followeth the particular consultation of the learned civilians about church rates.

(1.) Every inhabitant dwelling within the parish, is to be charged according to his ability, whether in land or living within the same parish, or for his goods there; that is to say, for the best of them, but not for both.

(2.) Every farmer dwelling out of the parish, and having lands, or living in the said parish, in his own occupation, is to be charged to the value of the same lands or living or else to the value of the stock thereupon, even for the best, not for both.

(3.) Every farmer dwelling out of the parish, and having lands or living within the parish, in the occupation of any farmer or farmers, is not to be charged; but the farmer, or farmers, thereof, are to be charged, in particularity, every one according to the value of the land which he occupieth, or according to the stock thereupon, even for the best, but not for both.

(4.) Every inhabitant and farmer, occupying arable land within the parish, and feeding his cattle out of the parish, is to be charged with the arable land, within the parish, although his cattle be fed out of the parish.

(5.) Every farmer of any mill within the parish is to be charged for that mill, and the owner thereof, if he be an inhabitant, is to be charged for his liability in the same parish.

(6.) Every owner of lands, tenements, copyhold, and other hereditaments, inhabiting within the parish, is to be taxed according to his wealth, in regard of a parishioner, although he occupy none of them himself; and his farmer, or farmers, also are to be taxed for occupying only.

(7.) You are also to exhibit a bill of presentments to this court of the offenders in your parish, and therein to take the assistance of your minister.

A LETTER TO ARCHBISHOP TENISON,

ON HIS

FUNERAL SERMON ON QUEEN MARY.



A LETTER TO ARCHBISHOP TENISON

ON HIS

FUNERAL SERMON ON QUEEN MARY.

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SIR,—When I heard of the sickness of the late illustrious Princess, whom I had never failed to recommend to God in my daily prayers, and that yourself was her confessor, I could not but hope that, at least on her death-bed, you would have dealt faithfully with her. But when I had read the sermon you preached at her funeral, I was heartily grieved to find myself disappointed, and God knows how bitterly I bewailed in secret the manner of her death ; and, reflecting again and again on your conduct of her soul, methought a spirit of slumber seemed to have possessed you ; otherwise it was impossible for one who so well understood the duty of a spiritual guide as yourself, who had such happy opportunities, and such signal encouragements to practise it in her case, should so grossly fail in your performance, as either to overlook or wilfully to omit that, which all the world said besides yourself, and was expected from you, and was of great importance to her salvation. You are a person of noted abilities, and had a full knowledge of your duty, you had been many years a parish priest, and exercised your function with good repute ; none could be better versed in the office for the Visitation of the Sick than yourself, and the sick person was no stranger to you, and you very well knew her whole story.

As you had a full knowledge of the person and of your duty, so you had happy opportunities to put that duty in practice. You had free and frequent access to her, and on Monday, when the

flattering disease occasioned some hopes, but especially on the next day, the Festival of Christ's birth, when those hopes were raised to a kind of assurance, and continued so till night, the peculiar favour of Heaven seemed to have indulged you all that inestimable day, on purpose that you might carefully employ it, in clearing her conscience with God and man, and in perfecting her preparation for eternity ; which, had she recovered, were so necessary, to render her life holy and happy as her death.

Your joy enduring but a day, and that day being closed with a dismal night, you gave her the warning of her approaching death, which, you say, she received with a courage agreeable to the strength of her faith. You were set a watchman over her, and if you did not give her due warning of her sin also, when you had so proper a time for doing it, and saw her so capable of receiving it, God will require her blood at your hands.

You had this advantage also, when it is often wanting to such persons, that in the visits you made her, you did not find her delirious, and the orders she gave for prayers, her calling for prayers a third time when she feared she had slept the time before ; the many most Christian things she said ; her appointing Psalms, a chapter concerning trust in God, and a sermon more than once, to be read her, are signs she was not, or, at least, that she was not so in the intervals wherein you officiated by her. It is true she was often drowsy, but she was so sensible of her drowsiness, that she called for prayers before the time, for fear that she would not be long composed, and whenever you applied yourself to her, she was wakeful enough. You said, indeed, that at the receiving of the Holy Eucharist, she found herself in a dying condition, and you add, that she presently stirred up her attention, and from thenceforth to the end of the office, had a perfect command of her understanding, and was intent upon the great work she was going about ; and methinks, sir, if you had been jealous over her soul with a godly jealousy when you gave her the Viaticum and saw that she had then a perfect command of her understanding, and that she was intent, you had another fit season offered you by heaven to have minded her of any but probable defects in her repentance, and to have exhorted her to a short supplemental confession. Nay, to her very last, she seemed not wholly incapable of any pious intimations you might have given her, for her understanding continued to a degree that nothing of impertinence, scarce a number of disjointed words, were heard from her, insomuch that she said a devout Amen to that very prayer in which her pious soul was recommended to God who gave it. So that your own sermon will testify against you, that you had many happy opportunities of directing her conscience. I must add that you had as signal encouragements also. You had to deal with a person whose knowledge and wisdom you justly

commend, and who might easily have been convinced of any one instance in which she had mistaken her duty. You had to deal with one whose piety, charity, and humility, you in many places deservedly magnify. I only wish you had added her justice also, to have made her character complete. However, those three virtues were powerful inducements to have used a conscientious freedom with her. You had, as appears by the character you gave her, a pious, charitable, humble soul under your care ; a subject most happily disposed to work, who had always been very revered and attentive at sermons, who had an averseness to flattery, and who would thankfully have received any pious or charitable humble admonition you had given her. I now beseech you, sir, to spend a few thoughtful minutes in comparing your performance as yourself represent it in your own sermon, with your knowledge, with the opportunities and encouragements you had, and with the rubrick of the Church. You mention a very religious saying that fell from her, that she had learnt from her youth, a true doctrine, that repentance was not to be put off to a death-bed. But it was your duty, considering the deceitfulness of all hearts, and the usual infirmities and forgetfulness and indisposedness of sick persons, to have supplied all her oversights and omissions, and to have examined the truth of her repentance.

Whether she truly repented of her sins, and where you knew anything of moment which had escaped her observation, you ought to have been her remembrancer. I therefore challenge you to answer before God and the world, Did you know of no weighty matter which ought to have troubled the Princess' conscience, though at present she seemed not to have felt it, and for which you ought to have moved her to a special confession, in order to absolution ? Were you satisfied that she was in charity with all the world ? Did you know of no enmity between her and her father, nor variance between her and her sister ? Did you know of no person who ever offended her whom she was to forgive ? Did you know of no one person whom she had offended, and of whom she was to ask forgiveness ? Did you know of no one injury or wrong she had done to any man, to whom she was to make amends to the uttermost of her power ? Was the whole Revolution managed with that purity of intention, that perfect innocence, that exact justice, that tender charity, that irreproachable veracity, that there was nothing amiss in it ? No remarkable failings, nothing that might deserve one penitent reflection ?

You cannot, you dare not say it, and if you should, out of your own mouth I can condemn you, for you yourself in your serious interval, have passed as severe a censure on the Revolution, as any of those that are called Jacobites could do ; you have said more than once. that it was all an unrighteous thing ; why did you then not deal sincerely with this dying Princess, and tell her so, when you

must needs be sensible that, steering her conscience wrong, you shipwrecked your own? If then, sir, you consider the happy opportunities you have lost, the signal encouragement you have neglected, and the tremendous hazard to which you have exposed the precious soul of the illustrious Princess by your unfaithfulness ; if you lay to heart how much you have acted against your own knowledge and convictions, what ill example you have given to the clergy, what scandal to all good men, what wounds to our most holy religion, and what occasions to the enemy to blaspheme, what have you to do, but to testify your repentance before God and the world, and to mourn in sackcloth and ashes all the remainder of your days?

What was it, sir, that moved you to act thus notoriously against your own conscience? Was it the fear you had of losing the favour of the Court, which made you rather venture the indignation of Heaven? Even that fear was vain, for it had been no offence against the Government to have persuaded a dying daughter to have bestowed one compassionate prayer on her afflicted father, had he never been so unnatural, though the case was quite contrary, for he was one of the tenderest fathers in the world.

Besides, her illustrious consort, who manifested so very great and worthy a passion for her, would, I dare say, have had nothing omitted, which might have been thought conducive to her eternal happiness ; and a conscientious and faithful confessor, especially on the death-bed, is one of a thousand, who will always be desired, and valued and revered. Believe me, sir, you have given the world reason to conclude that your own conscience misgave you ; being sensible that in reproving her you must have reproached yourself.

You say she was so judicious and devout a saint, the degenerate Church of Rome can by no means shew us. But surely it had been prudence in you to have waived that comparison ; for should you chance hereafter to blame that Church for canonizing Thomas à Becket, for which she really is blameworthy, it is obvious for her to make this appropriate reply to you, that it is as justifiable in her to make this appropriate reply to you, that it is as justifiable in her to saint such an object as for you to saint such a daughter.

You tell us she was one “ who, I am well assured, had all the duty in the world for her other relations, which, after long and laborious consideration, she judged consistent with her obligations to God and to her country.”

The consideration, then, which she used to reconcile her judgment to the Revolution, was, it seems, long and laborious, notwithstanding the assistance of her new Casuists, it being no easy matter to overcome the contrary remonstrances of nature and of her own conscience, and to unlearn those evangelical maxims which were carefully taught her by the guides of her youth. Others might begin

to instil opposite principles in her, but the finishing strokes were reserved for you.

But what do you mean, sir, by "other relations"? We may guess you mean her royal father, mother-in-law, and brother; but you are at liberty to say you mean any other relations if you please. You give us ambiguous and general words only, when you should have given us most express and particular.

"All the duty in the world," is a comprehensive term; but wherein, sir, did any part of that duty appear? Why are you not so just to her and to yourself as to give us some of those compassionate and melting expressions of filial duty, which flowed from her on that subject? Why do you not produce some instances of her mildness and mercifulness to her enemies? and whom you know she treated as such, though their crime was their being her father's friends; these would have been much for her honour, would have given great satisfaction to all good people, would have convinced the world that the manner of her death had been in all respects truly Christian, would have been much for your own reputation and much for the credit of the Revolution, in which you are as great a zealot as a gainer. If you were so well assured of all that duty, what a dreadful negligence were you guilty of in not putting her in mind of it on her death-bed!

Methinks, sir, you are not just to her when you give us instances of her charity to several sorts of indigent people and to strangers, which all the world knew, and give us no instances of even her natural affection to her own royal father, of which all the world doubted; when, had you suggested that duty to her, as you ought to have done, she would have shewed herself a tender-hearted daughter, and would have been extremely afflicted for having been instrumental to her father's calamity.

It is far from my intention here to dispute the lawfulness of the Revolution; yet I may say that I have never yet met any so bigoted to it, who would undertake to justify all the part which she as a daughter had in it, and I am persuaded that it would mightily puzzle you to tell us in particular what those obligations were which she had to God and to her country, which were inconsistent with her filial duty. You complain, "Great is our loss of a most pious Queen, in an atheistical and profane age, in which the seeds of impiety, which have been sowing for some years, have sprung up in greater plenty than ever;" but, sir, did not your heart smite you when you uttered this complaint? for I would fain know whether anything has more contributed to render the age atheistical and profane, or more promoted that fatal plenty, than the prevarication of yourself and your time-serving brethren?

You take notice, more than once, of the shortening the life of this illustrious Princess, that she was taken away in the midst of her days, at thirty-three years old, in the flower of her age, but you

take no notice of that which most probably occasioned it, for the fifth commandment is not to be evaded. "Honour thy father and thy mother" (which is the first commandment with promise) "that it may be well with thee, and that thou mayest live long upon the earth;" and if any, even Princes, for the commandment makes no exception, do visibly dishonour father and mother, and their lives are cut short, the very command of God assigns the cause of it, and I hope the surviving Princess will consider and take warning and repent, lest God be provoked to cut her life as short as her sister's.

You say that having like David served her own generation, by the will of God she fell asleep, and if you had been a true Nathan to her, the similitude had been very proper, but her virtue, having, like David's, suffered an eclipse, you took no care that it should break out again in as conspicuous a repentance. You mention the strong hopes of her everlasting felicity, but as you managed her conscience, you should rather have called them strong presumptions; I have hopes of her everlasting felicity as well as you, though not at all grounded upon your guidance, but on the infinite mercy of God who makes most gracious abatement for all our infirmities, and for all the degrees of excusability we can plead, and when I consider her conjugal love and awe, the horrid misrepresentations made to her of her royal father, the various and studied trains to delude her, the plausible pretences of religion, of scripture, and of the glory of God, which she had heard daily inculcated, and the unfaithfulness of her guides, who had wholly possessed her ear together with her subdued will, her soft tendencies and temper, her well-meant though misguided zeal, the piety of her inclinations and her ardent desire that her soul might be without spot presented unto God, which she manifested in ordering that collect to be read twice a day, I have hope that God accepted of her general repentance, and by a super-effluence of grace supplied the defects of it.

What, therefore, I have said is not in the least to derogate from any of her virtues, but to expostulate with you for being the occasion that they did not shine out in their full lustre, and whether such shepherds may not be said to feed themselves rather than the flock. Whether your behaviour to the dying Princess does not reach those expressions of the prophet, of crying Peace, peace, where there is no peace, and of daubing with untempered mortar; whether it is not treating a spiritual hurt most slightly, let all my reverend brethren of the clergy who are untainted with the latitudinarian leaven, whether they are possessed of their benefices or deprived, be the judges.

Before I take my leave I cannot but remark that spiteful reflection you bestowed on the poor sufferers, which you thus express, "and domestic discontent reigning in those whose resent-

ments are stronger than their reason." The persons whom you thus characterize will tell you that it is much easier for you to revile their reason than to answer them, of which you are so very sensible, that no one labours more industriously than yourself to debar them the liberty of the press.

As for their resentments, the greatest they have at present, are against yourself, not for your promotion, which, I know none of them envy, but for your misguidance of that illustrious Princess whose everlasting happiness they prayed for, and whose untimely death they deplore. In the meantime, sir, none of that dirt, which you cast at the faithful remnant, will stick, but will recoil on yourself, and I have reason to believe that the great Prince, whom such as you had rather flatter than imitate, does esteem them at least honest men, and, indeed, in their being tender of their former oaths, they have followed that illustrious example which he himself set them; for there was a time, when he being a Prince of Orange, had the sovereignty of seven provinces offered him, and offered him by a power, which would have put him into possession, and he rejected that tempting offer, with a most heroic and Christian answer, to this purpose, that he had lately taken an oath to be true to his country, which he could by no means violate. It was wisdom, not that which is earthly, but that is from above, which taught the Prince of Orange to prefer a good conscience above a kingdom, a blissful and an eternal crown before one that was vexatious and transitory; and may the same divine wisdom in his present circumstances vouchsafe to be his counsellor! If then he, when a prince, was so conscientious in observing his oath to the States, can he have an ill opinion of priests and bishops who are alike conscientious in observing their oaths? It is improbable he should, unless he had such confessors as yourself to exasperate him against them; but from such confessors I beseech God to deliver him.

God of His great mercy grant, that what I have written may awaken you out of your slumber, and conduce to your repentance, the only preservative against those woes which are denounced against careless shepherds.—Your faithful friend in our common Saviour,

THO. BATH & WELLS.

March 29, 1695.

