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[Barton, Thomas], 1730-1780.

(Sprague, V, 168-170.)

The Family Prayer-Book.

Ephrata, 1767. 40, 27, 8 pp.

(See Lancaster Co. H. S., Hist. Papers, XXXV, 288-299.)

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THE FAMILY
PRAYER-BOOK,

CONTAINING
Morning and Evening
P R A Y E R S

For Families and private Persons.

To which are annexed DIRECTIONS for a devout and decent Behaviour in the publick Worship of God; more particularly in the Use of the COMMON PRAYER appointed by the *Church of ENGLAND*:

Together with the
Church-Catechism.

Collected and published chiefly, for the Use of the
EPISCOPAL CONGREGATIONS
OF
LANCASTER, PEQUEA and CAERNARVON.

----- " I will pray with the SPIRIT; and I
will pray with the UNDERSTANDING also "
I Cor. XIV--15.

EPHRATA:

Printed for WILLIAM BARTON MDCCLXVII.

TO the
MEMBERS of the EPISCOPAL CONGREGATIONS
OF
LANCASTER, CAERNARVON & PEQUEA.

My worthy and dear Brethren,

YOU have removed the Necessity, which perhaps I might have lain under, of rendering an Apology for this Undertaking, by your having more than once hinted, that you were desirous of a Form of FAMILY-PRAYERS, suited to the private Worship of GOD in your Houses.

What I now offer you, with a Heart affectionately devoted to your Service, and zealously inclined to promote, by the best Offices in my Power, your spiritual Welfare, will, I hope, answer the pious Designs you have in View.

The excellent LITURGY of that Church, in whose Bosom it is your Glory to have been nursed, stands not in Need of any Additions or Introduction of New Forms.---- It is happily adapted to all Conditions of Men; And supplies the humble and devout Christian, in whatever State he may be placed, with Prayers fit to be addressed to the Throne of Grace: --- But as this LITURGY was more immediately designed to be offered in Publick Worship in the CHURCH, Give me Leave to attend you in Private with the following short Prayers; and to introduce them into your Houses and Closets,

I am sorry to observe that FAMILY WOR-

SHIP is a Duty too little attended to. --- If I could therefore be instrumental in bringing you, My dear Brethren, to a stricter Observance of this, so essential a Part of your Religion, I should deem myself happy.

Remember, that our blessed SAVIOUR, while on Earth, often spent whole Nights in Prayer, "And spake a Parable to this End, that Men ought always to pray, and not to faint:" ---- He taught his Disciples that Form which we call the LORD'S PRAYER: --- And one of his Disciples in particular, has directed us "to pray without Ceasing." And we learn from Ecclesiastical History, that the primitive Christians were warm and zealous in the Performance of this Duty, not only when they assembled together to celebrate the EUCHARIST, which was their stated and daily Worship, but also in private and with their Families.

And indeed private Prayer is the best Preparation for Publick, as it disposes for the solemn Assemblies, and frames the Heart for the Social Worship of the Church. ---- It is a Duty likewise that is practised by all religious Christians of every Denomination, and strenuously inculcated by our Bishops and best Divines.

Under these Considerations allow me to hope, that this little Book will be acceptable to the Heads of Families in the Congregations committed to my Charge; And that every one of them will resolve with good old JOSHUA, that "he
and

“and his House will serve the Lord.”

In Order to render this small Offering still more useful, and worthy your Attention, I have annexed DIRECTIONS for a Devout and Decent Behaviour in the PUBLICK WORSHIP of GOD, wrote by a worthy Divine of our Church --- This little Tract has been received with Approbation; and to well-disposed Persons may be of singular Advantage in instructing them how to order their Devotion in the Use of the Book of COMMON-PRAYER.

The frequent Complaints which I have heard made of the Scarcity of the CHURCH-CATECHISM have induced me to add this likewise, which I trust will remove that Backwardness which has appeared in many of your Children in entering the List of CATECHUMENS in the Church.

Praying that every Happiness temporal and eternal may ever attend you and them, “that it may be well with you and your Children after you;” And recommending you to God’s Grace and the Love of Christ; I have the Pleasure to declare myself, with the utmost Truth,

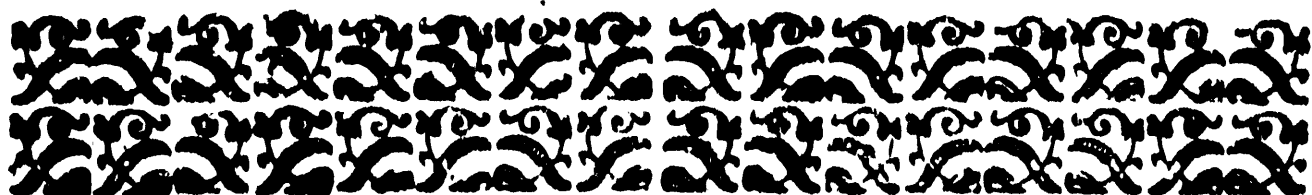
My dear Brethren,

*Your obliged Friend and affectionate
Paster,*

THOMAS BARTON

LANCASTER,

May 25. 1767.



A

MORNING-PRAYER

FOR a FAMILY.

O Most glorious and eternal God, Thou art Righteous in all thy Ways, and Holy in all thy Works, infinite in Mercy and Goodness to all that call upon Thee in Truth, and hast promised that where two or three are gathered together in thy Name, Thou wilt be in the Midst of them: Look down, we beseech Thee, upon us thy unworthy Servants, who are here before thee, to present unto thy divine Majesty the Morning Sacrifice of our unfeigned Praises; Acknowledging that in Thee we live, and move, and have our Being; and from thy bountiful Hand have received all the good Things we enjoy, and by thy good Providence are defended from the many Evils we deserve. We desire, O Lord, in an humble Sense of thy great Goodness towards us, to bless and praise thy holy Name; particularly, we adore thy glorious Majesty for preserving us the Night past, for raising us up in Health and Safety, and giving us this Opportunity of calling upon thy Name --- Gracious and merciful Father, we are now entering once more into the Hurry and Bustle of this World, where Temptations surround us on every Side:

O

O may thy holy Spirit guide us in this dangerous Situation, and preserve our Innocence and Virtue; And that we may neither fall into any known Sin, or neglect any known Duty this Day.

Prosper us, O God, in the Works of our Callings, and bless us in our lawful Affairs. --- Give us Food and Raiment, and grant that we may be therewith content, and that we may always be able to say with Sincerity of Heart, Not *our*, but thy blessed Will be done.

O Heavenly Father, give us Grace to make a right Use of all thy Mercies; and grant that we may henceforward live as becomes the Gospel of Christ, by denying all Ungodliness and worldly Lusts, and living soberly, righteously and godly in this present World.

And because we are not able of ourselves to please Thee, vouchsafe us, we beseech Thee, the Assistance of thy Holy Spirit, enabling us to withstand all the Enemies and Hinderances of our Salvation.

• Enlighten our Understandings, that we know Thee; Sanctify our Affections, that we may love Thee; and put thy Fear into our Hearts, that we may dread to offend Thee: Convince us thoroughly, O Lord, of the great Evil of Sin -- Accept our imperfect Repentance, have Compassion upon our Infirmities, forgive our Wickedness, purify our Uncleanness, and let the Love of Thee ever rule in our Hearts, that it may be our constant Endeavour to obey thy blessed Will and to walk

walk before Thee in Holiness and Righteousness all our Days.

We pray Thee to instruct us in all the Particulars of our Duty, which we owe to Thee and Men: ---- And in our Passage through this Life, and our manifold Concerns about it, grant that in doing our Duty We may make Thee our only Stay and Confidence, our Hope, and our Trust, casting all our Care upon Thee. Let our chief Aim and Endeavour be, to secure the Salvation of our Souls, and to provide for that Time, when all earthly Comforts shall vanish away.

We pray Thee to make us sensible of our Frailty; Of the Shortness and Uncertainty of this Life, and of the Eternity of the Next; to make us careful so to live, as we shall wish we had done when we come to die: Let our Loins always be girded about, and our Lamps burning, and we ourselves like unto Men that wait for their Lord.

Thou hast commanded us, Most merciful Father, to make Prayers and Intercessions for all others as well as for ourselves, we commend therefore to thy Favour and divine Providence the Wants and Necessities of all Mankind. Let thy Way be known upon Earth, and thy saving Health among all Nations ---- Inspire, We beseech Thee, the Universal Church with the Spirit of Truth, Unity and Concord ----- Bless all *Bishops, Priests and Deacons*, and all the faithful Ministers of thy Word, by whatever Names distinguished

distinguished, with Apostolical Graces, exemplary Lives, and sound Doctrine.

In a more especial Manner, We pray Thee, to pour down thy Blessings upon our Sovereign Lord King GEORGE, and all the Branches of the Royal Family --- Save and defend him from all his Enemies: Make his Reign happy, and grant that under his Government we may lead quiet and peaceable Lives in all Godliness and Honesty. And Thóu, who art the wise God and Governest all the Affairs of the World, be pleased so to direct all publick Counsels and Affairs amongst us, as that they may tend to the Advancement of thy Glory, the Preservation of Religion and Virtue, and the Peace and Happiness of *Great Britain* and her Colonies.

Let it be thy good Pleasure to bless and keep the Magistrates, to grant them Integrity and Zeal for Religion, to give them Grace to execute Justice, and to maintain Truth.

We pray Thee to grant to all *Jews, Turks, Infidels, And Hereticks* Conversion ---- to all Malefactors and wicked Men timely Repentance, and to all holy Persons Increase of Grace and Perseverance.

We pray Thee to bless all those whom we have any way wronged, and to forgive those who have wronged us; 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, Cloaths to the Naked, Liberty to

the Captive, and a safe Delivery to Women with Child.

Be Thou, O Lord, the Guardian of Infants, a Guide to the Traveller, Safety to those at Sea, and a Refuge to the Distressed; Be a Father to the Fatherless, take Care of the Widows, pity and relieve all poor Prisoners for Debt, and all that are desolate and Oppressed.

Bless, We beseech Thee, all our Relations, Acquaintance, Friends and Benefactors, those who pray for us, and all who desire or stand in Need of our Prayers: Thou best knowest all their Conditions, all their Desires, all their Wants; O do thou therefore suit all thy Graces and Blessings to their several Necessities of Body and Soul.

Finally, O Lord, we humbly commend ourselves, and all that belong to this Family, to thy Blessing and Protection ---- Be with us, O God, this Day in our going out and Coming in, that no Casualty or evil Accident may come near to hurt us --- Give us such a Measure of Health and other temporal Blessings as thou seest best and most expedient for us; but above all Things give us thy Grace and Favour, that our Lives may be holy and comfortable here, and our eternal State happy and glorious with Thee hereafter; through the Merits, and for the Sake of thy dear Son JESUS CHRIST our Lord, in the fullest Sense of whose Words, we commend our own, together with the Wants and Necessities of all Mankind, praying,
Our

OUR *Father, which art in Heaven, Hal-
lowed be thy Name. Thy Kingdom
come. Thy will be done in Earth, as it is in Hea-
ven. Give us this day our daily bread. And for-
give us our trespasses, as we forgive them that
trespass against us. And lead us not into temp-
tation; but deliver us from evil. For thine is the
Kingdom, and the Power, and the Glory, For ever
and ever. AMEN.*



An EVENING-PRAYER

For a FAMILY

MOST gracious and merciful God, who art
of purer Eyes than to behold Iniquity: We
desire to humble our Souls before Thee,
in a deep Sense of our Vileness and Unworthi-
ness, by Reason of the many Sins and Provo-
cations, which we have been guilty of against
thy divine Majesty, by Thought, Word and
Deed. -----Blessed Lord, though we are not
worthy to appear before Thee; yet so infinite
and condescending is thy Goodness as to encou-
rage our Addresses to Thee by many gracious
Promises of Favour and Acceptance.----- With
humble Confidence then, O Lord, we presume
to approach the Throne of thy Grace; beseech-
ing Thee, in the Name, and for the sake of thy
dear Son, to be merciful unto us in the Pardon
and forgiveness of all the Sins and Follies of our

Lives, which we do now with Shame and Sorrow confess and bewail before Thee ----- We acknowledge, Most merciful Father, that we have Acted foolishly and wickedly, by doing those Things which Thou hast forbidden, and by neglecting to do those Things which Thou hast commanded: O let that Mercy of Thine, which has spared us so long, lead us to Repentance, that we may abhor our evil Ways, and turn unto Thee the Lord our God.

Give us grace, O God, seriously to consider the great Work we have to do, and the Uncertainty of that Time which Thou hast given us to perform it in; that we may not be so foolish as to consume our Days in Vanity and Folly, in gratifying our corrupt Inclinations and indulging our vicious Appetites.

Shew us the Foulness and Deformity of Sin, and possess our Minds with such a lively Sense of those dreadful Threatnings Thou hast denounced against it, that we may forsake our Iniquities, and give up ourselves to the Love and Obedience of thy holy and righteous Laws; making it from henceforth the study and business of our Lives to serve and please Thee in all Things.

Give us honest and upright Hearts, such as no Interest can seduce, no Advantage prevail upon to depart from the Ways of Truth and Justice: And to that End, restrain us from all immoderate Desires of the Things of this World; from Pride and Covetousness, from Envy, Hatred and Malice

Malice, from Evil-Speaking, Lying and Slandering. ---- O be Thou pleased so to conduct us by thy good Spirit, thro' all the Business and Employments, through all the Calamities and Troubles of this Life, that (whatever our Condition may be in this World') we may attain that Happiness which Thou hast prepared for them that truly love and obey Thee.

We beseech Thee, O God, to extend thy Mercy to the whole Race of Mankind; and grant, we beseech Thee, that the precious Ransom which was paid by thy dear Son for all, may be effectual to the Saving of all. --- Give thy enlightning Grace to those that are in Darkness, and thy converting Grace to those that are in Sin -- Have Pity upon all that know Thee not, and never heard of thy blessed Name; Cause thy glorious Gospel to shine among them, and visit them, O Lord, with thy Salvation ---- Look with thy tenderest Compassion upon the Universal Church: O be favourable and gracious unto SION; build thou the Walls of JERUSALEM: Reform whatsoever thou seest to be amiss in the Belief and Lives of Christians: Unite all those that profess thy Name and the holy Religion of our blessed SAVIOUR to Thee, by Purity and Holiness; And to each other by Brotherly Love and Charity ---- In a particular Manner we pray Thee to be gracious to the Kingdoms and Colonies to which we are related ---- Pour down, We beseech, Thee, thy choicest Blessings upon

thy Servant and our Sovereign Lord King GEORGE, Preserve him in his Person: Make his Government a publick Blessing; let Religion and Righteousness flourish under the Influences of it, and let there be Abundance of Peace in his Days : Bless the Queen, the Prince of Wales and all the Royal Family ----- Bless those whom Thou hast appointed our Governors whether in Church or State: Direct and prosper all publick Counsels and Affairs amongst us, that they may tend to the Advancement of Christ's Kingdom, the Preservation of Justice and Virtue, and the Peace and Happiness of this Province. --- Bless all Ranks and Orders of Men amongst us; So rule their Hearts, and strenghten their Hands that they may neither want Will nor Power, in their several Places and Stations, to be useful and Servicable to thy Honour and to the publick Good ---- Have Pity O Lord , upon all that are distressed in Mind, Body or Estate: Be a Father to the Fatherless, and plead the Cause of the Widow; Comfort the feeble-minded, Support the Weak, heal the Sick, relieve the Needy, defend the Oppressed; administer to every one according to their several Necessities, and give them a happy Issue out of all their Afflictions.

Let thy Blessings, O God, rest upon all that are near and dear to us: Be gracious and merciful to our Relations , Friends and Acquaintance, and to all that desire, or stand in Need
of

of our Prayers; forgive our Enemies, reward our Benefactors, and grant that we and all thy People every where may serve Thee from the highest to the lowest, and be made Partakers of everlasting Happiness.

Visit We beseech Thee, O Lord, this Habitation, and defend and prosper it from every Snare of the Enemy: Let thy holy Angels dwell therein to preserve it in Peace and Security; and let thy Blessing be upon this Family for ever.

To these our Prayers and Intercessions, We desire likewise to add the Sacrifice of our unfeigned Praises to thy divine Majesty, acknowledging it to be our bounden Duty and Service, at all Times, and in all Places, to give Thanks unto Thee, O Lord; to whose infinite Goodness and Mercy we owe all the Comforts of this Life, and all the Hopes and Expectations of a better. --- Blessed be thy Name, O God, for the Continuance of thy Mercies to Us this Day; for providing for our Bodies, and taking Care for our Souls, and delivering us from the many Evils we have justly deserved: But above all, we bless and praise thy holy Name, for thine inestimable Love in the Redemption of the World by our Lord and Saviour JESUS CHRIST. --- Continue to us thy gracious Favour and Protection; And, O blessed Lord, the Keeper of *Israel*, who neither slumberest nor sleepest, be pleased in thy Mercy to preserve us
from

from all Sin and Danger, and to watch over us this Night; Make us mindful of that Time, when we shall lie down in the Dust: And because we know neither the Day nor the Hour of our Master's Coming, grant us Grace that we may always live in such a state, as we shall not fear to die in ---- Give us a convenient Measure of refreshing Sleep, such as may fit us for the Duties of the Day following: And if thou art pleased to add another Day to our Lives, grant that we may improve it to thy Glory, and the Benefit of our precious Souls, and to the promoting the good of our Neighbour as we have Opportunity, through JESUS CHRIST our blessed Lord and Saviour, who in Compassion to our Infirmities hath taught us thus to pray:

OUR Father, which art in Heaven, &c.



A PRAYER

That may be added when any are Sick in a Family.

WE beseech Thee, O Lord, to be Merciful and gracious to *him* of this Family, visited with Sickness; and grant, that *he* may bear the same patiently, and with due Submission to thy holy Will, considering that it is thy Doing. And also that *he* remembering *his* true State, and that Account *he* must give to Thee, *his*
righteous

righteous Judge, may seriously examine *himself* and *his* Estate, both towards Thee, and towards Men; So that accusing and condemning *himself* for *his* own faults, and by rectifying, as far as by thy Grace *he* is able, what *he* finds amiss, *he* may not be accused and condemned at that fearful Judgment.

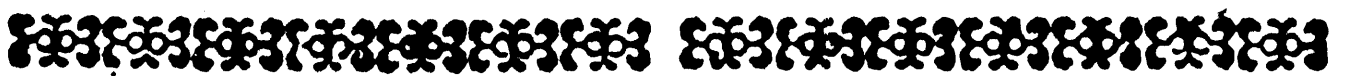
And forasmuch as all Means used for *his* Recovery will be in vain, without thy Blessing; We beseech Thee to bless them to *him*, that by the Help thereof; and thy Favour, *he* may recover *his* bodily Health, if it be thy blessed Will; and by thy Grace may make a due Use of this Affliction, by living all the Remainder of *his* Life faithfully, according to thy blessed Will. --- Grant this for JESUS CHRIST'S Sake. *Amen.*

If there is any Danger of Death, the following is to be added.

BUT if Thou art pleased to remove *him* hence, let it not be without true Repentance, and thy gracious Pardon for all *his* Sins; Renew in *him*, Most loving Father, whatsoever hath been decayed by the Fraud or Malice of the Devil, or by *his* own carnal Will and Frailness; ---- Withdraw *his* Mind and Heart from all Things here below, and fix them on Thee and those Things which are above; let *him* cheerfully resigne all that belong unto *him*, or depend
C
on

on *him*, into thy Hands, and grant *him* perfect Resignation to thy holy Will.

Preserve *him* in the Faith and Limits of thy holy Church, and grant *him* perfect Love and Charity with all the World. --- Accept *his* Prayers, most gracious and merciful God; Consider *his* Sorrows, and assuage his Pains, and strengthen *him* with thy Holy Spirit in the inner Man: -- Grant *him* Peace of Conscience, and a well-grounded Hope and Confidence in thy Mercy, through JESUS CHRIST our Saviour; And that the second Death may have no Power over *him*; but that to *him* an Entrance may be granted into thy everlasting Kingdom, thro' the Merits of CHRIST our Lord. *Amen.*



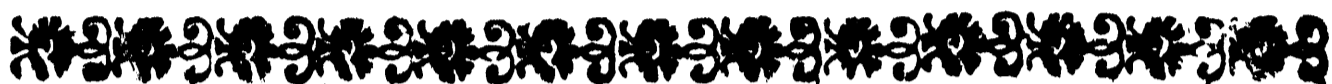
A PRAYER

To be used by a Sick Person.

O Merciful and righteous Lord, the God of Health and Sickness, the God of Life and Death, I most sincerely acknowledge that my great Abuse of those Days of Strength and Welfare, which Thou hast afforded me, hath most justly deserved thy present Visitation.---I desire, O Lord, humbly to submit to this Punishment of mine Iniquity, and to bear the Chastisement of my God, because I have sin-
ned

ned against him. ---- And O Thou most merciful Father, who designest not the Ruin, but the Amendment of those Thou scourgest, I beseech Thee by thy Grace so to sanctify this Correction of thine to me, that this Sickness of my Body may be the Means of Health to my Soul; -- Make me diligent to search my Heart, and do Thou, O Lord, enable me to discover every accursed Thing, how closey soever concealed there, that by the Removal thereof, I may make Way for the Removal of this Punishment. Heal my Soul, O Lord, which hath sinned against Thee; and then, if it be thy blessed Will, heal my Body also: Restore the Voice of Joy and Health unto my Dwelling, that I may live to praise Thee, and to bring forth the Fruits of Repentance. But if in thy Wisdom Thou hast otherwise disposed, if Thou hast determined that this Sickness shall be unto Death, I beseech Thee to fit and prepare me for it: Give me that sincere and earnest Repentance to which Thou hast promised Mercy and Pardon; Wean my Heart from the World, and all its fading Vanities, and make me to long and pant after more excellent and durable Joys, which are at thy right Hand for ever. ---- Lord, lift Thou up the Light of thy Countenance upon me, and in all the Pains of my Body, in all the Agonies of my Spirit, let thy Comforts refresh my Soul, and enable me patiently to wait till my Change come. And grant, O Lord, that when my earth-

ly House of this Tabernacle is dissolved, I may have a Building of God, an House not made with Hands; eternal in the Heavens; and that for his Sake, who by his precious Blood hath purchased it for me, even *JESUS CHRIST*, my dear Redeemer.



A THANKSGIVING

for Recovery.

O Gracious God, the God of the Spirits of all-Flesh, in whose Hand my Time is, and who alone canst number my Days, I praise and magnify Thee that Thou hast in Love to my Soul delivered me from the Pit of Corruption, and restored me to Health again: It is Thou alone, O gracious Lord, that hast preserved my Life from Destruction; Thou hast chastened, and corrected me but Thou hast not given me over unto Death. O Let this Life which Thou hast thus graciously spared, be wholly consecrated to Thee. -- Behold, O Lord, I am by thy Mercy made whole, O make me strictly careful to sin no more, lest a worse Thing come unto me. Lord, let not this Reprieve Thou hast now given me, make me careless and secure, as thinking that my Lord delayeth his Coming; but grant me, I beseech Thee, to make a right Use of this Long-Suffering of thine, and so to employ every

ry

ry Minute of that Time Thou shalt allow me, that when Thou shalt appear, I may have Confidence, and not be ashamed before Thee at thy Coming: Lord, I have found by this Approach towards Death, how dreadful a Thing it is to be unprepared; O let it be a perpetual Admonition to me to watch for my Master's Coming:-- And when the Pleasures of Sin shall present themselves to entice me, O make me to remember how bitter they will be at the last. O Lord, hear me, and as Thou hast in much Mercy afforded me Time, so grant me also Grace to work out mine own Salvation, to provide Oil in my Lamp, that when the Bridegroom cometh, I may go in with him to the Marriage; Grant this, I most humbly beseech Thee for thy dear Son's Sake.



A MORNING-PRAYER

For a Person in private.

O Most gracious God, who art the Author of all the good Things that I enjoy; in Thee I live, and move, and have my Being: And to thy good Providence I must ascribe it that I am now in Health and Safety; that I have enjoyed the comfortable Refreshments of the Night past: And that none of those Evils which I have justly deserved, have come nigh Me or my Dwelling: For these, O Lord, and all thy other Mer-

cies, I desire in an humble Sense of thy great Goodness, to adore and praise thy glorious Name.

I confess, blessed Lord, that I am not worthy of the Mercies Thou hast bestowed upon me. My Transgressions are great, and have been often repeated: But, O merciful Father, let not my Sins provoke Thee to leave me to my own Folly and Weakness. --- I lament and bewail before Thee the Corruption of my Nature, and know not where to fly to for Relief and Succour, but unto Thee, O God.

Forgive, I humbly pray Thee, whatever I have done amiss; and so arm me for the Time to come with the powerful Assistances of thy Grace, that I may be enabled to overcome all the Temptations of the World, the Flesh and the Devil, and to walk worthy of that holy Name whereby I am called; denying all Ungodliness and worldly Lusts, and living soberly, righteously, and godly in this present World.

Grant, O Lord, that as I have devoted myself to the Service of CHRIST' JESUS, so I may walk in his Commandments, and have my Conversation as becometh the Gospel; that I may daily grow in Grace and be continually advancing in the Ways of Righteousness and true Holiness, till I become perfect in every good Word and Work.

O Lord! Suffer no Affections to dwell in me but what are pleasing in thy Sight: Endue me with an honest and upright Mind, that I may
abstain

abstain from all Appearance of Evil. --- Let no worldly Interest or Advantage ever tempt me to the least Injustice, or turn me aside to the Ways of Fraud and Oppression; but in the Use of honest and lawful Means, give me Grace to depend upon thy Providence, and to rest contented under all the Dispensations of thy infinite Wisdom and Goodness; And though Thou shouldst see fit to deprive me of any, or even of all the Comforts of this Life; Yet, O gracious Father, leave me not destitute, I beseech Thee, of those Things that accompany Salvation, nor deny me thy Favour which is better than Life itself: Whatever Thou seest fit to deprive me of, O take not from me, I beseech Thee, the Comforts of thy Holy Spirit; but in all the Troubles and Disappointments of this World, in all the Calamities and Trials I shall meet with here, be Thou my only Refuge and Support, my Stay and Trust, my Saviour and mighty Deliverer; stand by me in all Trials, succour me in every Temptation, support me in Discouragements, and advise me in all difficult Cases; but above all, O Lord, I most earnestly beseech Thee, that when the Time of my Dissolution draws nigh, and all Things here begin to fail me, Thou wouldst then vouchsafe to support me, and at last Receive me into thy blessed Kingdom. ---- Keep me, I most humbly beseech Thee, this Day from all Evil; And grant, that being in Safety under thy Protection, I may be always holy and acceptable

able in thy Sight, in and through the Merits of my dear Redeemer, who in his holy Gospel has taught me to say;

OUR *Father, which art in Heaven &c.*



An EVENING-PRAYER

For a Person in private.

O Eternal infinitely glorious God, the great Creator, gracious Preserver, and wise Governor of the World; I thy sinful Servant, fall down before Thee at this Time, to present my Prayers and Supplications to thy divine Majesty.

I admire and Adore the incomprehensible Perfections of thy Nature, and gratefully acknowledge thy marvellous and undeserved Goodness towards me and all thy Creatures: I have Nothing, O Lord, but what I have received from Thee: Thou freely gavest me my Being, and madest me capable to know, love, serve, and enjoy Thee for ever; Thou hast continued to me the Being which Thou at first gavest me, delivering me from a Multitude of Evils, and bestowing Mercies and Favours upon me, both for my Soul and Body, more than I can number: O that I had made Returns to Thee in any Measure suitable to the Benefits I have received

ceived from Thee; that I had employed all my Gifts to thy Honour and Glory, and never abused any of those Talents intrusted to me. But alas! I with Shame acknowledge, that I have been guilty of the highest Ingratitude against Thee; --- I have been an unworthy and unprofitable Servant; I have neglected my Duty, followed the Inclinations of my own corrupt Nature, and instead of loving and delighting in Thee, I have been eager and passionate after the Things of this World.

Let thy Goodness and Forbearance, O Lord, lead me to Repentance; and though I have rendered myself unworthy of the least of all thy Mercies; yet for the Sake of thy beloved Son, in whom Thou art well pleased, spare me, O good Lord, spare me, and be not angry with me for ever. --- Wash away all my Sins in that Fountain which Thou hast opened for Sin and Uncleaness, that there may be Nothing to interpose between thy Mercy and my poor Soul.

Lay not to my Charge, O merciful God, the Sins which I have this Day committed; (*Name them in particular*) And not only pardon them, but give me Grace from henceforward entirely to leave and forsake them, and to amend my Life according thy holy Word.

Make me always mindful that Thou art every where present, and knowest my most secret Thoughts; that I may fear to offend Thee, and bring every Thought and Desire to the

D

Obedience

Obodience of thy Will.

Pofefs me, O Lord, with a lively Senfe of the Frailty of my Life, the Certainty of a Judgment to come, the unspeakable Glories of Heaven, and the moft dreadful Torments of Hell, that I may in good Earnest fet about the Work of my Salvation, and never be fo foolish as to prefer the Pleasures of Sin, which are but for a Season, before that everlasting Fulnefs of Joy which is in thy Prefence for evermore.

Grant, O Lord, that duly confidering the vaft Difproportion which is betwixt this Life and my eternal State, I may live as becomes the Gospel of Chrift, working out my Salvation with the greateft Care and Circumfpection, that when the great and terrible Day of the Lord fhall come, I may be accepted by him, and admitted to the Inheritance of the Saints in Light.

Cause the Light of thy glorious Gospel to fhine throughout the World, and the Borders of thy Sons Kingdom to be enlarged, by a speedy Conversion of all *Jews, Turks, Heathens* and *Infidels* ---- O let the Wickednefs of the Wicked come to an End, and do Thou eftablifh and encrease the Juft.

Remove all Difentions and Divifions among Christians, and bring in the Practice of univerfal Holinefs, Peace, Love, and Charity. — Be more efppecially gracious to the Church and Country to which I belong ---- Blefs the King, the
Royal

Royal Family, and all that are put in Authority over me.

Extend thy Compassion to all that labour under any Affliction; Send Relief to those that are in Want, Ease to those that are in Pain, and Deliverance to the Oppressed and Persecuted. I beg thy Grace and Mercy for all my Friends and Relations, for all that pray for me, or have desired my Prayers,

Give me, O Lord, the comfortable Refreshments of a quiet and undisturbed Sleep. Defend me from all Evil, and from the Fear and Dread of any. Keep me more especially from the Evil of Sin, and the Assaults of my Spiritual Enemies, and let thy Goodness follow me all the Days of my Life, for JESUS CHRIST's Sake, in whose Name and Words I continue to pray;

OUR *Father, which art in Heaven &c.*



A MORNING PRAYER

For a Child.

GLORY be to Thee, O Lord, who hast preserved me from the Perils of the Night past; who hast refreshed me with Sleep, and raised me up again to praise thy holy Name.---- I humbly worship Thee, O God, my Heavenly

Father, through JESUS CHRIST my dear Redeemer; And I do again devote myself to Thee, desiring to serve Thee faithfully, this and all the Days of my Life. ---- I was made thy Child and the Disciple of thy Son Jesus by Baptism; and then received the Promise of thy Holy Spirit: Let that good Spirit thoroughly cleanse me from all the Corruptions of my Nature. Help me to remember Thee, O my Creator, in the Days of my Youth --- Preserve me from those Errors and Follies, to which the Frailty of my Age does most expose me, and keep me innocent from every great Offence. -- Deliver me from the Vanity of my own Heart, and from the Temptations of evil Company. Incline my Heart to all that is good, that I may be modest and humble, true and just, temperate and diligent, respectful and obedient to my Superiors; that I may fear and love Thee above all; that I may love my Neighbour as myself, and do unto all Men as I would they should do unto me -- Let thy good Providence defend me this Day from all Evil ---- Preserve me from bearing Malice or Hatred in my Heart, from Lying and Stealing, Slandering and Evil-speaking. ----- Bless me I pray Thee, in my Learning, and help me daily to encrease in Knowledge, Wisdom and all Virtue ---- Bless and defend from all his Enemies the King, and all the Royal Family ---- I beg thy Blessing also upon all our Spiritual Pastors and Masters, and all my Relations and Friends

Friends ----- Make me (*dutiful to my Father and Mother*) reverent to all my Betters; and meek and courteous to all People ---- Grant to them whatsoever may be good for them in this Life; Save and defend them and me from all Dangers this Day, and guide them to Life everlasting ----- I humbly commit myself to Thee, O God, in the Name of JESUS CHRIST my Lord and Saviour, saying in the Words which he himself hath taught me.

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. For thine is the Kingdom, and the Power, and the Glory, For ever and ever. AMEN.*



An EVENING PRAYER

For a Child.

GLORY be to Thee, O Lord, who hast preserved me the Day past; who hast defended me from all the Evils to which I am constantly exposed in this uncertain Life, and hast continued my Health, and bestowed upon me

all Things necessary for Life and Godliness.--- I humbly beseech Thee, O Heavenly Father, to pardon whatsoever Thou hast seen amiss in me this Day, in my Thoughts, Words, or Actions --- Make me, O Lord, thoroughly sensible of the great Weakness and Corruption of my Nature, and the many Errors of my Life --- Assist me, I pray Thee, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without --- Help me daily to encrease in the Knowledge and Love of Thee, My God, and my Saviour JESUS CHRIST --- Shew me the Way in which I should walk, whilst I am Young, and grant that I may never depart from it. Bless to me, I pray Thee, whatsoever good Instructions have been given me this Day; help me carefully to remember them, that I may ever be growing in Knowledge, Wisdom, and Goodness --- Bless and defend from all their Enemies King GEORGE, and all the Royal Family --- Bless, O God, my Father and Mother; grant them long Life, Health and Happiness; but above all Things, grant them thy Grace and Favour -- I humbly beg thy Blessing upon all our Spiritual Pastors & Masters, all my Relations and Friends, and every one in this House. Let it please Thee to guide us all in this Life present, and at Length to conduct us to thy heavenly Kingdom --- I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and
 Blessing

Blessing through JESUS CHRIST our Lord and Saviour, in whose Words I conclude my imperfect Prayers,

OUR *Father, which art in Heaven &c.*



A MORNING-PRAYER

For a Young Person.

O Eternal God, and heavenly Father, Thou art the kind Author of my Being, be Thou the gracious Guide of my Life; My Age is simple and unexperienced, O be Thou pleased to inspire me with true Wisdom from above, that it may guide and direct me in all my Ways. I am come into a World full of Snares and Temptations, O do Thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the Ways that lead to Destruction.

I render unto Thee unfeigned Thanks for all the Blessings I daily receive from Thee, and for thy particular Preservation and Refreshment of me this Night past:

O Lord, have Thou Mercy upon me, and forgive me all my Sins; and give me Grace to fly all Youthful Lusts, and to remember Thee my Creator in the Days of my Youth.

O possess my Heart with the Fear of Thee,
and .

and Dependance upon Thee. Let me always walk as in thy Presence, considering that I must one Day die (I know not how soon) and render an Account of all the Actions of my Life. Possess also my Heart, O my God, with that natural Tenderneſs for my Parents, and thoſe that have the Care of me, and with that Chriſtian Senſe of my Duty towards them, that my Language may be reſpectful, my Actions dutiful, and my whole Behaviour ſuch, that I may not encrease the Burden and Care of their Lives, but prove a Comfort and a Bleſſing to them.

Bleſs me, O Lord, in my Education, and deliver me from Sloath, and Idleneſs, and evil Company, and from all Dangers both of Body and Soul; and help me daily to encrease in Wiſdom and Virtue, and in Favour with GOD and Man.

I commend to thy divine Providence (*My Father and Mother, my Brethren and Sisters*) all my Friends and Relations, all in this Family, and all Mankind. ---- Vouchſafe us, O gracious God, all thoſe Graces and Bleſſings which Thou knoweſt to be moſt needful for us,

Unto Thee, O my God, do I dedicate my Soul and Body, beſeeching Thee to take them into thy Care and Protection, that they may be always employed in thy Service, and to thy Glory; that having ſerved Thee faithfully in this Life, I may at laſt attain Life everlaſting, through the Merits and Mediation of my bleſſed Saviour and Redeemer, JESUS CHRIST our Lord; in
 whose

whose Name and Words, I present my own, and th^e Wants of all Mankind, saying,

OUR *Father, which art in Heaven &c.*



An EVENING PRAYER

For a Young Person.

O Almighty God, and merciful Father, who willingly hearest the Prayers of all that call upon Thee faithfully, I humbly beseech Thee to pardon whatsoever Thou hast seen amiss this Day in my Thoughts, Words, or Actions ---- Assist me, O my God, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to encrease in the Knowledge and Love of Thee my God, and of my Saviour JESUS CHRIST.

Shew me the way in which I should walk whilst I am Young, and grant that I may never depart from it.

Bless, I pray Thee, whatsoever good Instructions have at any Time been given me; help me carefully to remember them, and seriously to practise them, that I may be ever growing in Goodness and in the Knowledge of Christ and his Gospel.

Bless, defend and save the King, and all the Royal Family. Bless the Governor of this Province, the Judges, the Magistrates, and all Orders of Men amongst us from the highest to the

E

lowest

lowest. --- Lord, give them all Grace in their several Stations, to be instrumental to thy Glory and the publick Good.

Accept, O Lord, of my humblest Praise and Thanksgiving for all the Goodness Thou hast this Day, or at any Time, shewed me; for all the Helps of preventing or restraining Grace Thou hast vouchsafed me; for whatever I have done, which is in any Measure acceptable to Thee; for whatever Progress I have made in Learning and Virtue; for thy Preservation of me from all the Miseries and Dangers which frail Mortality is every Moment exposed to. --- I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing.

And all these Mercies and Blessings which I ask for myself, I heartily desire for all my Relations and Friends, and for all Mankind: Let it please Thee, O God, to guide us all in this Life present, and to conduct us safe to thy heavenly Kingdom, through JESUS CHRIST our only Lord and Saviour; in whose most holy Name and Form of words, I beg Leave to conclude my Prayers

OUR *Father, which art in Heaven &c.*

A MORNING-PRAYER

For a Servant.

Almighty and everlasting God, the great Creator and Preserver of all Mankind; I
Praise

praise and bleſs thy holy Name for all thy Mercies to my Soul and Body ---- Thou haſt given me another Day, O give me Grace to ſpend it to thy Honour and Glory: --- Enable me to do the Work for which Thou haſt ſent me into the World, before the Night of Death cometh wherein I cannot work. ---- Grant, O merciful Father, that I may not encrease the Number of my Tranſgreſſions, by running heedleſs or knowingly into the Commiſſion of any Sin.

O God, Thou Witneſs of all my Actions, and Judge of all my Thoughts and Affections, what would become of me, if Thou ſhouldeſt enter into ſtrict Judgment with me! How ſhould I ſtand before thy Tribunal, covered with the Guilt and Shame of my Sins? Lord, I repent, increaſe Thou my repentance. ---- O be Thou reconciled unto me, and pardon me for the Sake of JESUS CHRIST: And not only pardon my Sins, but deliver me from the Power and Dominion of them: --- I am conſcious to myſelf of great Weakneſs and Frailty, O do Thou confirm and ſtrengthen me.

Create in me a clean Heart, O God, and renew a right Spirit within me: Give me a true Faith, and inflame my Heart with a holy Love, that I may delight in thy Commandments, and walk before Thee in Uprightneſs and Fear, in Faithfulneſs and Honesty, conſtantly and chearfully depending upon Thee.

Enable me to diſcharge the Duty of my Place,

not with Eye-Service, but with Singleness of Heart, as knowing that I shal be accountable to Thee at the Day of Judgment, as well for those Duties which I owe my Master and Mistress, as for those which are more immediately to be paid to Thee. ---- O Lord, keep me from all opprobrious and reproachful Language, from all Lying and Slandering, and from all unjust and deceitful Actions: Make me always thankful, humble, and contented, neither with-holding from Thee the Praise due to thine infinite Bounty and Mercy; nor from Man, the Thanks due to him for any Act of Kindness or Charity toward me.

Help me, O my God, so to walk before Thee, that my Soul may enjoy a true Liberty, that my Life may be full of Comfort, my Death of Peace, and that I may attain eternal Glory, thro' the Merits of my dear Redeemer.

Bless this whole Family to which I belong, and sow in all our Hearts the Seeds of unfeigned Charity that we may all enjoy the Comfort of a mutual Affection, and of a mutual Assistance and Aid in our several Places; possess us with a just Sense of our Duty to Thee and Man, that we may be living Members of thy blessed Son; And grant that being protected by thy Providence, directed by thy Word, and assisted by the Influence of thy Holy Spirit, we may be admitted into thy glorious Kingdom in Heaven, where we shall adore and praise Thee to all Eternity, through JESUS CHRIST our Lord, in whose Name and Words I continue my Prayer: OUR

OUR *Father, which art in Heaven &c.*



An EVENING-PRAYER

For a Servant.

O God, my Strength, and the Rock of my Salvation; how does my Soul praise Thee for thy great Goodness, and for all the precious Promises of thy Gospel!

But, O my God, I have forgotten Thee, though Thou hast given me my Being: I have forgotten Thee, though Thou gavest thine own Son to redeem me; not only to free me from the Punishment due to my Sins, but from the Slavery and Dominion of them, and to procure for me Life eternal; I have feared the Displeasure of Man, whose Breath is in his Nostrils, more than I have feared Thee, O Thou just and holy Judge of Mankind: I have been more solicitous for the Bread that perishes, than for thy Favour, which is better than Life itself: I have sinned against my Knowledge, thy Word, and the Motions of thy Holy Spirit. ---- I have been apt to repine and murmur at thy Providence, and be discontented in my Condition ---- But I repent, O my God, of all my Sins, and humbly beg the Assistance of thy Grace, that I may do Works meet for Repentance, and serve Thee in

Truth and with an upright Heart all the Days of my Life. ---- Have Mercy upon me, O Lord, have Mercy upon me, and forgive me all mine Offences, and give me Grace to keep upon my Watch, and guard against them for the future: ---- Enable me sincerely to endeavour to reform and amend my Life, that I may every Day grow and increase in Goodness, and be so much fitter for Death, the nearer I approach to it; And whenever it comes, let it find me, O Lord, in a Disposition and Frame of Spirit fit to die, having an unshaken Faith, and an humble Resignation and Submission, an holy Contempt of Earth, and a devout Love of Heaven.

Thou hast called me to be a *Servant*, but Thou hast called me to be a *Son* too, and an Heir of eternal Life; O give me Grace to be contented, and faithfully to discharge my Duty. -- Do Thou, who never slumberest nor sleepest, watch over me, and this whole Family: Let thine Angels pitch their Tents about us this Night; let us lie down securely, and let our Sleep be sweet and refreshing to us, for JESUS CHRIST's Sake; in whose Name & perfect Form of Prayers I beg all Things needful both for myself and all Mankind, Saying;

OUR *Father, which art in Heaven &c.*



A GRACE before Meat.

Bless to us, O Lord, these thy good Creatures we are now about to receive. Give them
Strength

Strength to nourish us, and us Grace to serve Thee,
through JESUS CHRIST our Lord. *Amen.*

Or:

SANCTIFY, O Lord, we beseech Thee, these thy
good Creatures to our Use, and us to thy Ser-
vice, through *Jesus Christ* our Saviour. *Amen.*

A GRACE after Meat.

WE acknowledge, O God, our Dependance
upon Thee, and give Thee humble Thanks
for feeding us at this Time, and for all thy
other Benefits ---- Make us grateful for all thy
Mercies; and grant us Grace and Peace, and Life
everlasting, through *Jesus Christ* our Lord. *Amen.*

Or :

BLESSED and praised be thy holy Name, O God,
for these and all thy other Blessings bestowed
upon us, through *Jesus Christ* our Lord. *Amen.*



AN EVENING HYMN.

GLORY to Thee, My God, this Night,
For all the Blessings of the Light.
Keep me, O keep me, King of Kings,
Under thy own Almighty Wings.

Forgive me, Lord, for thy dear Son,
The Ills that I this Day have done;
That with the World, myself, and Thee,
I, ere I sleep, at Peace may be.

Teach

Teach me to live that I may dread
 The Grave as little as my Bed;
 Teach me to die, that so I may
 Triumphant rise at the last Day.

O may my Soul on Thee repose,
 And with sweet Sleep mine Eye-Lids close:
 Sleep that my Heart may vig'rous make,
 To serve my God when I awake.

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

Let my blest Guardian, whilst I sleep,
 Close to my Bed his Vigils keep;
 With Love divine my Bosom fill,
 And stop each Avenue of Ill.

Familiar with my Soul converse,
 Celestial Joys to me rehearse;
 And 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. Angelic Host:
 Praise, Father, Son, and Holy Ghost.

DIRECTIONS

FOR

A

Devout and Decent Behaviour

IN THE

Public Worship of GOD;

More particularly in the use of the
COMMON PRAYER

Appointed by the

Church of ENGLAND.



ECCLES. V. I.

*Keep thy Foot when thou goest to the House of God:
and be more ready to hear, than to give Sacrifice
of Fools; for they consider not that they do Evil.*



D I R E C T I O N S

FOR A

Devout and Decent Behaviour

IN THE

Public Worship of GOD.

IT is grievous to consider how many Christians there are (if such as they deserve the Name of Christians) who come not to Church at all, or very seldom, to pay that public Duty and Worship to God, which our Religion calls for, and the Laws of our Country enjoin. And even of those who do come, we find too many behaving themselves in such a careless Manner, as if the Worship of God were either not their Business, there or not worth minding. Some *sit* all the Time of Prayers, or put themselves into such other lazy and irreverent Postures, as shew sufficiently they have no Sense of what they should be doing, nor any Awe or Reverence of the glorious Being they come to address. Others lay themselves to *Sleep*, or trifle away the Time in thinking of their worldly Affairs. Others gaze and stare about upon the Congregation, or keep talking and whispering with their Neighbours: And this is especially observable while the *Lessons* are reading; as if the holy Scriptures, though given by *Inspiration* of God, were not always to be *heard, marked, learn-*
ed

ed, and inwardly digested, that so they may answer the End for which they were written, and become profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; or in one Word, good to the Use of edifying, 1 Tim. iii, 16. With regard to such cold and careless Worshipers, we apply to the Church what *Jacob* said of *Bethel*; Surely the Lord is in this Place, and they know it not. They do not consider, that they are in the immediate Presence of God, and that by such a Behaviour they affront Him to his Face, while they should be devoutly attending to his Word, or praying to Him.

Others there are, who do indeed shew some Inclination to mind the Prayers, and all the rest of the Service; but they do it with so much Ignorance, Distraction, or Confusion, as discover that they do not rightly understand the Difference betwixt one Part of the Service and another; or consider, that some are *Prayers*, some *Praises* and *Thanksgivings*, some public *Professions* of the Christian Faith, and some no more than *Instructions*, *Commands*, or *Exhortations* to the People. We often find them repeating after the Minister what he alone should speak, and they should only harken to. They are also apt, when they join in the Prayers, to say them after him so loud, as must needs be troublesome, and disturb those that are near them. Now that such well-disposed Persons may be taught how to order their Devotions better; and to worship God not only with the Spirit, but

with the *Understanding* too, the following Directions are earnestly recommended to their Consideration and Practice.

First then, Have a conscientious Regard to this *Advice of Solomon,* (to whom God gave a *wise and understanding Heart;*) *Keep thy Foot when thou goest to the House of God;* and so look to every Step you take in your Approach to it, that you come into his more *immediate* Presence with such Contemplations, Meditations, and Reflections in your Mind; as will lift up your Soul unto Him, under an awful and just Sense of his divine Majesty and Perfections; and with that *humble and contrite Spirit,* which dependent Creatures, and miserable Sinners ought to have. Remember, that since God is a *Spirit,* your Worship of Him must be Spiritual and reasonable, sincere and pure. It must flow from a divine and heavenly Frame of Mind. But yet, as the *whole Man* consists of *Body and Soul* together, you must *glorify Him in both;* (1. Cor. vi. 20.) and, considering their natural Union and Sympathy, you must take such Heed to every Gesture & Posture of your Body; as that they may be such as will best express your Humility, Reverence, and Earnestness, and keep up suitable Thoughts and Affections in your Soul. Particularly, you will, I believe, hence think that a *kneeling Posture* is most proper; being that which Nature seems to dictate, in solemn Adorations and humble Confessions, without this express Call for it from the inspired Psalmist

ist, (*Psal. xcvi. 6.*) *O come let us worship, and fall down, and kneel before the Lord our Maker.* But,

Secondly, If you are thus prepared to worship God in *Spirit* and in *Truth*; you will then be sure to go so early to his House, as to be there at the very Beginning of the Service: Since the same Obligation lies upon you to attend every Part of his public Worship, as to come to Church at all, For if you miss the Beginning of it, you loose the Opportunity of Confessing your Sins, and the Comfort of hearing your Pardon declared and pronounced to you thereupon. Beside that, by coming late, you disturb the Congregation to make Way for you. Take Care also not to leave the Church, without great Necessity, till after the Minister has given the *Blessing* that concludes the whole Service; for if you go out before, you will seem to despise the *Blessing*; and if you do so, you cannot expect the *Grace* and *Peace* of God should go along with you. But,

Thirdly, Having, as soon as you can, gotten a convenient Opportunity after your Entrance into the Church, *fall down* upon your knees in *private* Prayer to God, for the Assistance of his Spirit in those solemn Duties of Religion you come to perform. You will behave as in his Sight; you will look upon Him as observing what you *think*, as well as what you *say* and *do*; and take Care all the while you are at Church, that the *inward* Dispositions of your *Soul*, and the *outward* Demeanor of your *Body*, be such as becometh not only the

6 *Directions for a devout and decent*

Holiness and Worship of his House, but his more immediate Presence.

In *Prayer*, you will fix your Thoughts wholly upon God, who alone *heareth Prayer*; you will disengage your Mind from all worldly Concerns; you will keep your Eyes from wandering, and your Lips from disturbing others in their Devotions.

In *Thanksgiving*, imprint upon your Heart a just and lively Sense of all God's Goodness and loving Kindness to your self and to all Men; since you will then *feel how joyful and pleasant a Thing it is to be thankful*, Psalm cxlvii. 1.

In *Hearing of God's Word*, (whether it be read or preached) be not only attentive to it, but inwardly digest it, by applying to your own Conscience its *general* Admonitions, Reproofs, or Exhortations; and by treasuring up in your Memory its Precepts and Examples, its Promises and Threatnings, for the constant and right *ordering* of your *Conversation*.

In *Singing Psalms*, let your *Understanding* and *Spirit* direct and govern the *Melody* of your *Voice*, that so your Heart may be no less filled with Grace, than your Tongue with Joy. And,

Lastly, In *Receiving the Sacrament of the Lord's Supper*, "remember always the exceeding great Love of our Master, and only Saviour in dying for us, and the innumerable Benefits which by his precious Blood-shedding He hath obtained to us." For you will then at all Times draw near to receive it with Faith, with a penitent & obedient Heart,

in Love and Charity with all Mankind, and with a determined Resolution to forsake those Sins which brought Him even to the Death upon the Cross; which will likewise engage you to serve Him in true Holiness and Righteousness all the Days of your Life.

But besides these *general* Directions for the *public* Worship of God, there are others, which *particularly* concern a devout and proper Use of the Book of *Common Prayer* appointed by the *Church of England*: And which will require your immediate Attention to the Nature and Order of every Part in that Service.

Now the first Thing done by the Minister, is to read some *Sentences* out of the holy Scriptures. Hearken diligently to these; and consider them as spoken by the *Inspiration* or *Command* of God himself at first, and now repeated by his *Minister*, to put you in mind of something which He would have you believe or do. For they are all such Sentences as not only bring our Sins against Him to our Remembrance; but also, his Promises of Pardon and Forgiveness if we do repent; that so we may worship Him with that Reverence and godly Fear, which becomes those who are sensible of their own Sinfulness and Unworthiness to approach his divine Majesty; and likewise with that Faith and humble Confidence which become those, who believe that upon our Repentance He will pardon and accept us, according to the Promises.

The Sentences.

Then

Then follows a solemn *Exhortation*. Now while
The Exhortation. this is reading (which is the Minister's Part alone, and not to be repeated after him by the Congregation) take particular Notice of every Word and Expression in it, as contrived on purpose to prepare you for the Worship of God, by possessing your Minds with a due Sense of his special Presence, and of the great Ends of your coming before Him at this Time; which will no doubt compose your Thoughts for that Part of the Service which follows next; I mean, an humble *Confession* of your Sins.

But here, while you are *confessing* to God with
The Confession. your Mouth, and repeating Sentence by Sentence after the Minister, be sure to do the same in your Heart; calling to mind as many as you can of those particular Sins which you have been guilty of; either by *doing what you ought not to do, or not doing what you ought*; so as to be heartily sorry for them, and steadfastly to resolve against them for the Time to come; imploring his Mercy in the Pardon of them, and his Grace, that from thenceforward you may entirely forsake them, and bring forth the Fruits of an unfeigned Repentance.

The *Confession* ended, and you continuing upon your Knees, the Minister stands up, and in the Name of God declares and pronounces Pardon and Forgiveness to all that truly repent, and unfeignedly believe
The Absolution. his

his holy Gospel.---But while the *Absolution* is thus pronouncing, you are to hearken to it with perfect Silence, not *reading* or *repeating* it along with the Minister, as many ignorant or unthinking People do; for it is the Minister's Duty alone to make this Declaration by Authority from God; and in his Name, as his Ambassador. However, every particular Person there present, ought humbly and thankfully to apply it to himself, so far as to be fully perswaded in his own Mind, that if his Conscience tells him, that after an unfeigned and unshaken Belief in Christ, he doth really and heartily repent; he will be discharged and absolved from all the Sins he had before committed, as certainly as if God himself had declared it with his own Mouth, since his Minister has done it in his Name and by his Power.

What follows is the *Lord's Prayer*, in which the whole Congregation joins: For looking upon ourselves as thus absolved from our Sins through Faith that worketh true Repentance; we, as reconciled unto God thro' his Son, may have such *Boldness* and *Access to the Throne of divine Grace*, as by the Spirit of Adoption to cry out, *Abba, Father* (Rom. viii. 16.) in the very Form He taught us to pray; saying, *Our Father, which art in Heaven, &c.*

The Lord's Prayer.

This done, we are to lift up our Hearts to

*Preparation for
praising GOD.*

GOD in this Petition of his Minister for his Grace; O Lord, open thou our Lips; to which

the Answer is, what it ought to be, from the People, *And our Mouth shall shew forth thy Praise.* Thus the Minister again, O God, *make speed to save us;* the People, O Lord, *make haste to help us.* Then immediately standing up we put ourselves into a Posture of giving Praise to the One, living, and true GOD; the King of Kings, and Lord of Lords. For which Purpose the Minister first says, *Glory be to the Father, &c.* the People, to shew their Consent, answer, *As it was in the beginning, &c.* The Minister calling again upon the People, *Praise ye the Lord;* and they answering, *The Lord's Name be praised:* We go on accordingly to praise Him, by saying or singing

*The Psalms
and Hymns.*

the Ninety fifth Psalm, and then the Psalms appointed for the Day.

After every one of which (to testify that it is the same divine Being, Three Persons, and One God, in Honour of whom these Psalms were composed, and made use of in the Jewish Church: and who is still praised and worshipped by them in the Christian Church:) we repeat that incomparable Hymn, *Glory be to the Father, &c.* Now while you, together with the Minister, are repeating these Psalms, and this, or the other Hymns, that are used in different Places of the Service to the Honour and Glory of GOD; observe the Minister's Part as well as your own, and lift

up

up your Hearts together with your Voices, in acknowledging, magnifying, and praising the infinite Wisdom, and Power, and Goodness, and Glory of the most High God in all his Works, the Wonders that He has done, and still does for the Children of Men, and for yourself among the rest. And in doing this you *stand up*; not only to signify, but to forward the lifting up of your Mind at the same Time. For as on the one Hand, if our Souls be ready lifted up to contemplate and praise God, our Bodies will naturally rise in that erect Posture, which is natural to, and most becometh Man; so on the other Hand, the raising up of our Bodies helps towards the raising up of our Souls too, by putting us in mind of that high and heavenly Work we are about; wherein, according to our weak Capacities, we join with the Saints and Angels above in praising God now, as we hope to do hereafter, in their blessed Company for evermore.

When GOD's *Word* is reading, in either of the Chapters, whether of the Old or New Testament, receive it not as the Word of Men, but as it is in *The Scriptures read.* Truth, the Word of GOD, *which effectually worketh in you that believe,* 1. Thess. ii. 13. And therefore hearken to it with the same Attention, Reverence, and Faith, as you would have done, if you had stood by Mount *Sinai*, when God proclaimed the Law, or by our Saviour's Side when He published the Gospel. But remember

also, that you hear in order to practise; and, be ye Doers of the Word, not Hearers only, deceiving your own selves, Jam. i. 22. Observe in those Parts of Scripture that are read to you, what Sins Almighty GOD there warns you against, what Duties He there requires you to perform, what Doctrines He there teaches you, and be sure that when you go Home, you think of them, and live accordingly.

As soon as the *First Lesson* is read, and again after the *Second*, we renew our *Hymns after the Lessons.* devout Praises to GOD in certain *Hymns* appointed for that Purpose.

And then with one Heart and Voice we all repeat the *Apostles Creed*, or that of *The Creed.* *St. Athanasius* upon the Days our Church has ordered it, to signify and declare our Assent to, and firm Belief of the whole Scriptures, but especially of the Gospel of Christ. Many ignorant People seem to take the Creed to be a Prayer, and repeat it as such; which is a very gross Mistake. It is not a Prayer, but only a solemn Acknowledgment and Profession of our Faith, or what we do believe as Christians. And by repeating it here, we do in the Face of the Congregation profess ourselves to continue in the Number of Christ's Disciples: and that as we were at first baptized, so we still believe in the Name of the Father, Son, and Holy Ghost, One God, blessed for ever. And this also we do *standing*, to signify our Readiness to defend this Faith to the utmost

utmost of our Power, against all Opposition whatsoever. Be sure therefore, that you really believe every Article as you pronounce it, that you may not be found Dissemblers and Hypocrites in the Sight of GOD: And when you stand up to repeat the Creed, let it be your serious Purpose to continue in that good Profession, and to stand by it, and *hold it fast without wavering* (Heb. x. 23.) under all Persecutions, if you shall be called at any Time to suffer for it.

The next Thing we do is to make known our Wants, and present our Petitions unto GOD. But seeing that neither Minister nor People can possibly do it aright, without the Grace and Assistance

*The Prayers
or Collects.*

*Preparation
thereto.*

of GOD himself; the Minister first prays for his special Presence with the People; saying, *The Lord be with you;* and they put up the same Petition for the Minister, answering him, *And with thy Spirit.* Upon which they all immediately adore Him, and beg for Mercy from each Person of the blessed Trinity, saying, *Lord, have Mercy upon us. Christ, have Mercy upon us. Lord, have Mercy upon us.* And having again addressed ourselves to GOD in that most perfect Form which Christ himself hath taught us, the *Lord's Prayer,* the Minister and People by Turns lift up their Hearts to GOD in some short and devout *Ejaculations;* striving as it were to outvie each

*Short Ejaculations,
or Petitions.*

other in prevailing with the Almighty to pour down his Blessings upon us. Then in an humble and solemn Manner we join together in petiti-

Joint Prayers or Collects. oning the divine Majesty for his Grace and Favour, his Defence and Protection, his Mercy and

Blessings, for ourselves, for the King, for the Royal Family, for the Church, and for all Mankind. This we ordinarily do in the *Collects* appointed for that Purpose; but upon *Wednesday,*

The Litany, *Friday,* and the *Lord's Day* Morning, we do it in the *Litany*; and

in such a Litany as comprehends all and every Thing that we need to desire of Almighty God, either for ourselves or others.

While these Prayers are reading, we ought devoutly to continue upon our

Reverence and Devotion in these Prayers. Knees; not sitting, or in any other slothfull Posture, as too many profanely and irreverently do.

See therefore, that as you come to Church to pray to God, you do it with that awful, lowly, and solemn Manner which becomes Creatures, when you speak to your Great and Almighty Creator. And altho' you ought not to repeat the Prayers aloud, to the Disturbance of other People, yet you must repeat them in your Hearts; your Minds accompanying the Minister from one Prayer to another, and from one part of each Prayer to the other, all along, with Affections suitable to the Matter sounding in your Ears; humbly adoring and
admiring

admiring God, according to the Names, Properties, and Works which are attributed to Him at the Beginning of each Prayer; earnestly desiring the good Things which are asked of Him in the Body of it, for yourselves or others; and steadfastly believing in the Merits and Intercession of Jesus Christ for your obtaining of them when He is named, as He is at the End of every Prayer, except that of St. *Chrysoſtom*, because that is directed immediately to Christ himself. At the Conclusion of every Collect also, you are to testify your sincere joining in it, and your earnest Desire of a Share in the Blessings prayed for, by a solemn *Amen*; which signifies *Amen.* *So be it*; or *Thus I heartily pray to God it may be.* But in the Litany, the like Assent is signified by the *Answers* *Answers in the Litany* which the People are directed to make in their proper Places; as *Good Lord, deliver us*; that is, from all those Sins, or Evils, which the Minister has just before mentioned, *We beseech thee to hear us, good Lord*; that is, to grant those Blessings which the Minister has just now recommended to our Desires. By these we do expressly, and more at large make the several Petitions recited before by the Minister, our own Petitions and Requests to God.

And having thus in the Collects, or Litany, prayed for all necessary Blessings for ourselves and others, it is but fit we should praise Him al-

*The general
Thanksgiving.*

So for those Mercies we have already received; and give Thanks, not only in Behalf of ourselves, but according to the Apostle's Direction, for *all Mankind*; which we do, toward the End of the Service, in the *general Thanksgiving*. Here, if we have any special or particular Mercy to bless God for, upon our own Account, let us gratefully remember it, and secretly in our Hearts return our Praises for it, when we come to that Passage, *Tby goodness and Loving-kindness to us and to all Men*. But let us stir up ourselves to the utmost Fervency that is possible, when we praise Him for his *inestimable Love in the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory*. For as these are the greatest Blessings He could bestow upon us, the thankful Acknowledgment of them is one of the chief Ends of our coming together th in Christian Assemblies. And let us not only heartily pray, but sincerely resolve and endeavour to shew our Sense of these, as of all God's other Mercies, by our holy and obedient Lives.

After this general Thanksgiving, we have the *Prayer of Saint Chrysoſtom*; and then the Minister alone concludes with *The Grace of our Lord Jesus Christ, &c.* In which Prayer is comprehended all we have desired, or can desire, to make us compleatly happy both now and for ever. And with this our common daily Service ends.

But

But upon *Sundays* and *Holidays*, we proceed to the *Communion Service*; to that Part of it at least

The Communion Service.

which our Church enjoins to be used on such Days, though there be no actual Communion. Now in the Prayers here, the same Temper and Devotion are to govern us, as in those before put up; the same Reverence and Attention when the *Epistles* and *Gospels* are read, as when the other Scriptures (the *first* and *second* Lessons) are; the same Faith, and holy Zeal and Courage, when the *Nicene* Creed is repeated, as when the *Apostles* or the *Athanasian* Creed is so. But what is most particular in this Service is,

The Commandments.

that the *Ten Commandments* are solemnly read by the Minister; and to express the great Authority, as pronouncing them in the Name of God, he does it *standing*. The Congregation in the meantime is to continue *kneeling*; not that the Commandments are a Prayer, (as some weak People fancy them to be; nor are they to be repeated after the Minister, as many ignorantly do) but because it is with a peculiar Reverence that we ought to hear this awful Declaration and Summary of God's Will, and of our Duty, in the very Words of God himself: And because that at the End of each Commandment, our Church has piously directed us to beg the Mercy of God, in pardoning what we have been guilty of against the Rule of that Commandment, and his Grace to keep

it better for the Future, in these Words, *Lord, have Mercy upon us, and incline our Hearts to keep this Law;* which being a Prayer, ought to be humbly offered upon our Knees. Be very serious therefore when the Commandments are read; and think, as the Minister goes along in every one of them, whether you have not offended GOD, by Thought, Word, or Deed, in something contrary to that Commandment, (for in many Things we all offend, as the Apostle tells us, *James iii. 2.*) And accordingly, when you join with the rest of the Congregation in that short Prayer which follows each, beg Pardon of GOD with a deep and true Repentance; and, whether your Conscience accuse you or not, be serious and in Earnest when you beg of GOD to *incline your Heart to keep that Article of his Law, and to write the whole upon it more effectually.*

This Part of the Service concludes with a *Blessing*, (to be pronounced by the Minister alone, and not to be repeated after Him) which is in these Words; *The Peace of GOD, which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of GOD, and of his Son Jesus Christ our LORD; and the Blessing of GOD Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. Amen.*

After the Blessing, it may be fit to continue still for some Time upon your Knees, humbly be-
teech-

seeching Almighty God to pardon what He has seen amiss in you since you came into his Presence; and graciously to hear the Prayers and to accept of the Praises, which you have now offered up to Him, thro' the Merits of Jesus Christ, our only Mediator and Advocate.

A PRAYER at our first Entrance into the Church.

LORD, I am now in thy House; assist, I pray Thee, and accept of my Services, Enable me, and all who shall this Day meet in thy Name, to worship Thee in Spirit and in Truth. Let thy Holy Spirit help our Infirmities, and dispose our Hearts to Seriousness, Attention and Devotion: And grant that we may improve this Opportunity to the Honour of thy holy Name, and the Benefit of our Souls, thro' Jesus Christ our Lord. *Amen.*

A PRAYER at Church after the Service is ended.

BLessed be thy Name, O Lord, for this Opportunity of attending Thee in thy House & Service. Grant that I, & all that profess thy Name, may be Doers of thy Word, and not Hearers only, Pardon our Wanderings and Imperfections; and accept both us and our Services, through our only Mediator Jesus Christ. *Amen.*

In order to assist pious Christians in their religious Exercises of private Devotions, where other Helps may be wanting; it has been thought convenient to add the two following *Tables*: The *first* of

the COLLECTS in the Book of *Common Prayer*, as they may suit the general or particular Circumstances of Christians. The *other* of the Book of PSALMS; which abounds with a Variety of divine Thoughts, holy Ejaculations, and religious Meditations, for Prayers, Praises, and Thanksgivings.

An Alphabetical TABLE of the Weekly COLLECTS in the Book of COMMON PRAYER, reduced under proper Heads.

AFFLICTION.

PRAYERS for Deliverance from, and Support under *Afflictions*. Collect for the *third* Sunday after the *Epiphany*, *eighth* after *Trinity*, and *fifth* Sunday in *Lent*.

ANGELS.

A *Prayer* for the Guardianship of *Angels*. Collect for *St. Michael*.

CHARITY, See LOVE.

CHASTITY.

Prayer for *Chastity*. Collect for the *first* Sunday in *Lent*.

CHRIST.

A *Prayer* for the Imitation of CHRIST. Collect for the Sunday *next* before *Easter*, and the *second* Sunday after *Easter*.

For the Benefit of CHRIST'S Death. Collect for the *Annunciation*.

CHURCH.

Prayers for the *Universal Church*. Collect for the

the *fifth* Sunday after *Epiphany*, the *third* Sunday after *Easter*, *St. John* the Evangelist, and the two *first* Collects for *Good-Friday*

For the Unity of the Church. Collect for *St. Simon* and *Jude*.

For the Peace of the Church. Collect for the *fifth*, *sixteenth*, and *twentysecond* Sundays after *Trinity*.

COMFORT.

A Prayer for Spiritual Comfort. Collect for the Sunday after the *Ascension*.

CONTRITION.

A Prayer for Contrition. Collect for *Ash-Wednesday*

COVETOUSNESS.

A Prayer against Covetousness. Collect for *St. Matthew's Day*.

COURAGE.

A Prayer for Christian Courage. Collect for *St. John Baptist*.

ENEMIES.

A Prayer for Deliverance from Enemies. Collect for the *third* Sunday in *Lent*.

EXAMPLES.

Prayers that we may follow the Example of CHRIST. Collect for the Sunday next before *Easter*, and the *second* Sunday after *Easter*.

FAITH.

Prayers for a right and firm Faith. Collects for *Trinity Sunday*, *St. Thomas*. and *St. Mark*.

For Faith, Hope, and Charity. Collect for the *fourteenth* Sunday after *Trinity*.

GRACE.

Prayers for Grace and Assistance in our Christian Course. Collect for the fourth Sunday in Advent, second in Lent, Easterday, third Sunday after Easter, first, seventh, and thirteenth after Trinity.

HEAVEN.

A Prayer for heavenly Desires. Collect for Ascension Day.

For Admittance to the Enjoyment of God in Heaven. Collect for the Epiphany, the sixth Sunday after Epiphany, and the Sunday after Ascension.

HUMILITY.

A Prayer for Humility and Patience. Collect for the Sunday before Easter.

ILLUMINATION.

✦ *Prayers for Illumination, or a right Judgment in all Things. Collect for Whitsunday, first Sunday after Epiphany, and the ninth after Trinity.*

JUDGMENT.

Prayers for Deliverance from Judgments. Collect for Septuagesima, Sexagesima and the fourth Sunday in Lent.

LOVE.

Prayers for the Love of God and his Laws. Collect for the fourth Sunday after Easter, and the sixth, seventh, and fourteenth after Trinity.

For Love and Charity. Collect for Quinquagesima Sunday.

MINISTERS.

A Prayer for the Fitness of Ministers. Collect

lect for St. *Matthias*.

That they may be diligent. Collect for St. *Peter's* Day.

That their Labours may be successful. Collect for the *third* Sunday in *Advent*.

MORTIFICATION.

Prayers for *Mortification*. Collect for the *Circumcision*, and *Easter-Eve*.

OBEDIENCE.

Prayers that we may obey, and follow the Doctrine of the Apostles. Collect for the Conversion of St. *Paul*, and St. *John Baptist*. See GOOD WORKS.

PRAYER.

For the Acceptance of our *Prayers*. Collect for the *tenth* Sunday after *Trinity*.

PROVIDENCE.

Prayers for *Protection* by GOD'S *Providence*. Collect for the *second*, *third*, *fourth*, and *twentieth* Sunday after *Trinity*.

PURITY.

A *Prayer* for *Purity* of Heart. Collect for the *Purification*.

REGENERATION.

A *Prayer* for it. Collect for *Christmas-Day*.

RELIGION.

A *Prayer* that we may be *truly* Religious. Collect for the *seventh* Sunday after *Trinity*.

SAINTS.

Prayers for the *Imitation* of them. Collect for *Innocents-Day*, St. *Stephen*, St. *Philip*, St. *James*, St. *John Baptist*, and *All-Saints*.

SCRIP-

SCRIPTURE.

A *Prayer* before Reading the *Scripture*. Collect for the *second* Sunday in *Advent*.

SIN.

Prayers for *Conversion* from *Sin*. Collect for the *first* Sunday in *Advent*, the *first* Sunday after *Easter*, *St. Andrew*, *St. James*, and *St. Matthew*.

For Pardon of *Sin*. Collect for the *twelfth*, *twenty first*, and *twenty fourth* Sundays after *Trinity*.

SINCERITY.

A *Prayer* for it. Collect for the *third* Sunday after *Easter*.

HOLY SPIRIT.

Prayers for the *Direction* of the *Holy Spirit*. Collect for the *nineteenth* Sunday after *Trinity*, and *fifth* after *Easter*.

TEMPTATIONS.

Prayers for *Deliverance* from, and *Support* under *Temptations*. Collect for the *fourth* Sunday after *Epiphany*, and the *second* in *Lent*.

THOUGHTS.

A *Prayer* against evil *Thoughts*. Collect for the *fifth* Sunday after *Easter*.

UNBELIEVERS.

A *Prayer* for *Jews*, *Turks*, *Infidels*, and *Hetics*. The *third* Collect for *Good Friday*.

GOOD WORKS.

Prayers for *Fruitfulness* in *Good Works*. Collect for the *fifth* Sunday after *Easter*, and the *first*, *ninth*, *eleventh*, *thirteenth*, *seventeenth*, and *twenty fifth* Sundays after *Trinity*.

A short Account of the Occasion and Design of the Psalms of DAVID, which may serve, in the private Use of that divine Book, as an Help to find out such Psalms, as may suit the general or particular Circumstances of Christians.

MOST of the Psalms are *Prayers*, composed when *David*, or some other prophetic Author, was exposed to great Danger or Affliction; and therefore flies to **GOD** as his only Help in Time of Need, implores his Mercy, the Pardon of Sins, or Deliverance from Dangers and Afflictions. Many are Psalms of *Thanksgiving* for Mercies received, some are designed to display the *Attributes* and *Perfections* of **GOD**, while others convey to us the most *useful moral Instructions*: Lastly, some of the Psalms are *Propbetical*, and some few *Historical*.

P R A Y E R S.

I. *Prayers* for Pardon of Sin. *Psalms* 6, 25, 38, 51, 130.

II. *Prayers* composed when the Psalmist was deprived of an Opportunity of the public Exercise of Religion. *Psalms* 42, 43, 63, 84.

III. *Prayers* wherein the Psalmist seems extremely dejected, tho' not totally deprived of Consolation, under his Afflictions. *Psalms* 13, 22, 69, 88, 77, 143.

IV. *Prayers* wherein the Psalmist asketh Help of **GOD**, in Consideration of his own Integrity, and the Uprightness of his Cause. *Psalms* 7, 17, 26, 35.

V. *Prayers* expressing the firmest Trust and

Confidence in God under Afflictions. *Psalms* 3, 16, 27, 31, 54, 56, 57, 61, 62, 71, 86.

VI. *Prayers* compos'd when the People of God were under Affliction or Persecution. *Psalms* 44, 60, 74, 79, 80, 83, 89, 94, 102, 123, 137.

VII. The following are likewise *Prayers* in Time of Trouble and Affliction. *Psalms* 4, 5, 11, 28, 41, 55, 59, 64, 70, 109, 120, 140, 141, 142.

VIII. *Prayers* of Intercession. *Psalms* 20, 67, 122, 132, 144.

PSALMS OF THANKSGIVING.

I. *Thanksgivings* for Mercies vouchsafed to particular Persons. *Psalms* 9, 18, 21, 30, 34, 40, 75, 103, 108, 116, 118, 138, 144.

II. *Thanksgivings* for Mercies vouchsafed to the *Israelites* in general. *Psalms* 46, 48, 65, 66, 68, 76, 81, 85, 98, 105, 124, 126, 129, 135, 136, 149.

PSALMS OF PRAISE and ADORATION, displaying the Attributes of GOD.

I. General Acknowledgments of God's *Goodness* and *Mercy*, and particularly his Care and Protection of good Men. *Psalms* 23, 34, 36, 91, 100, 103, 107, 117, 121, 145, 146.

II. *Psalms* displaying the *Power*, *Majesty*, *Glorry* and other Attributes of the divine Being. *Psalms* 8, 19, 24, 29, 33, 47, 50, 65, 66, 76, 77, 93, 95, 96, 97, 99, 104, 111, 113, 114, 134, 139, 147, 148, 150.

INSTRUCTIVE PSALMS.

I. The different Characters of Good and Bad Men: The Happiness of the one, and the Miseries

Series of the other, are represented in the following *Psalms*. 1, 5, 7, 9, 10, 11, 12, 14, 15, 17, 24, 25, 32, 34, 36, 37, 50, 52, 53, 58, 73, 75, 84, 91, 92, 94, 112, 119, 121, 125, 127, 128, 133.

II. The Excellence of God's Law, *Psalms* 19, 119.

III. The Vanity of human Life. *Psalms* 39, 49, 90.

IV. Advice to Magistrates. *Psalms* 82, 101.

V. The Virtue of Humility, *Psalms* 131.

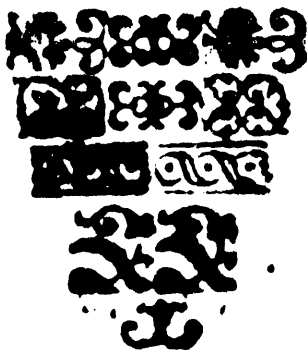
PROPHETICAL *Psalms*.

Psalms 2, 16, 22, 40, 45, 68, 72, 87, 110, 118.

HISTORICAL *Psalms*,

Psalms 78, 105, 106.

F I N I S.



I R

THE

THE
CHURCH-CATECHISM.

Question.

WHat is your Name?

Ans. N. or M.

Quest. Who gave you this Name?

Ans. 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.

Quest. What did your Godfathers and Godmothers then for you?

Ans. 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.

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

Ans. 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, thro' 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.

Catechist. Reharſe the Articles of thy Belief.

Answer.

I Believe in God the Father Almighty, maker of Heaven and Earth:

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

I believe in the Holy Ghoſt; the holy Catholick Church; The Communion of Saints; The forgivenes of Sins; The Reſurrection of the Body, and the Life everlaſting. Amen.

Queſt. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. 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 the Holy Ghoſt, who ſanctifieth me, and all the elect people of God.

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

Anſw. Ten.

Queſt. Which be they?

Answer.

1 3

The

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 God's but me.

II. Thou shalt not make to thy self 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 shew 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

the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal,

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

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

Quest. What dost thou chiefly learn by these Commandments?

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

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour, is to love him as myself, and to do to all men as I would they should do unto me. 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

betters. To hurt no body 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 covet nor desire other mens goods; but to learn and labour truly to get my own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answer.

O Ur 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.

Quest. What desirest thou of God in this Prayer?

Answer. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for
our

our souls & 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.

Question.

How many Sacraments hath Christ ordained in his Church;

Ans. Two only as generally necessary to salvation; that is to say Baptism and the Supper of the Lord:

Quest. What meanest thou by this word *Sacrament*?

Ans. I mean an outward and 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.

Quest. How many Parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace:

Quest. What is the outward visible sign or form in Baptism?

Ans. Water: wherein the person is baptized, *In the Name of the Father and of the Son, and of the Holy Ghost.*

Quest. What is the inward spiritual grace?

Ans. A death unto sin, and a new birth unto

to righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Quest. What are the benefits, wherof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ,

as our bodies are by the bread and wine.

Quest. What is required of them who come to the Lord's Supper?

Ans. 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.

F I N I S.

ERRATA.

Page 3, line 15, for hapily read happily. p. 4, l. 2, for Instrmental r. Instrumental. p. 10, l. 20, for casualtiy r. casualty. p. 12, l. 19, p. 26, l. 2, p. 31, l. 25, p. 32, l. 5, for poses r. possess. p. 14, l. 15, for strenghten r. strengthen. l. 18, for servicable r. serviceable. p. 19 l. 19 for closley r. closely. p. 20, l. 1, for desolved r. dissolved. p. 23, l. 1, for appearence r. appearance, l. 25, for dissolution r. dissolution. p. 24, l. 13, for gratefully r. gratefully. p. 25, l. 27, r. according to &c. p. 29 l. 3, for corteous r. courteous. p. 37, l. 14, for heave r. have.

Book 2, p. 19, for oportunity r. opportunity.