

Original Poetry.

THANKSGIVING HYMN

FOR THE THIRD OF THE FOUR "PARTICULAR SERVICE" DAYS, TO WIT: THE COMMEMORATION OF GOD'S "UNSPEAKABLE MERCIES," IN "HAVING PUT AN END TO THE GREAT REBELLION, BY THE RESTITUTION OF THE KING AND ROYAL FAMILIES," AND THE REFORMATION OF THE GOVERNMENT AFTER MANY YEARS' INTERDICTION; WHICH UNSPEAKABLE MERCIES WERE WONDERFULLY COMPLETED UPON THE TWENTY-NINTH OF MAY, IN THE YEAR 1639.

I. a Great RULER of Kings, And LORD of all Lords, The voice of our praise Thy goodness records: Thy God—'the faithful'— The loyal—the true, To THEE, 'THE RESTORER,' Our thanks we renew!

While TREASON had sway, The Vile-ones cast down, 'The joy of our hearts'— The Cross and the Crown: But, vain was the triumph; For, so'd was their doom, When God, in His Glory, Look'd out thro' the gloom!

The Seed of the saved, Give thanks to their GOD, For MERCY, 'this Day,' So largely bestow'd! Right humbly and truly They vow, as His need, 'All holy Obedience, In thought, word, and deed.'

Our God will revive; His Law we'll fulfil; And 'honour' the Queen With hearty 'good-will'— With zeal 'doing service,' We'll 'wait for THE LORD'; His holy Approval, Our highest Reward.

O, Saviour of men! The Arm of Thy might, Avengest the wrong— Restoreth our Liberty: 'For, Thine is the Kingdom,' (Both Altar and Throne)— 'The Pow'r and the Glory,'— Great God, are Thine own!

a See the Hymn to be said or sung this Day instead of Venite etc. b Collect to be used after the Prayer (for the whole state of Christ's Church, &c.) and First Collect proper to the Day. c The Second Collect proper to the Day. d The Epistle (1 Peter ii. 17). e The Gospel (Matt. xxii. 37). f The 13th and 16th verses of the Epistle, also Ephes. vi. 7. g Beginning of the second Collect proper to the Day. h The Great Rebellion, the motto of the Royal Arms of England was as it still is, "DIEU ET MON DROIT,"—that is: God and my Right. i From the Lord's Prayer. j The same.

THE HISTORY OF THE PRAYER BOOK.

(By the Ven. Archdeacon Berens, M.A.)

CHAPTER VII.

Prayer Book under King Charles the First.—Death of Archbishop Abbot, and appointment of Laud.—Scottish Prayer Book.—Long Parliament.—Assembly of Divines.—The Directory.—Prayer Book abolished by Parliament.—Attainder and Death of Laud.—Persecution of the Church of England.

Charles the First, like his father, had acquired at an early age a considerable portion of theological knowledge, and was equally attached to the Prayer Book, and to the doctrine and discipline of the Church of England. During the whole of his reign he was anxious to promote the establishment of the Prayer Book, and of Episcopacy, in Scotland, the land of his birth; and this constituted one leading object of his visit to that country in the year 1633. He found, however, that the temper of his countrymen and of the times was not such as to render the attempt to introduce the Liturgy expedient or safe.

Soon after his return to England, about the end of August, died Abbot, Archbishop of Canterbury.—Abbot's personal character appears to have been free from blame, but it is said of him by Clarendon, that he "considered Christian Religion no otherwise, than as it abhorred and reviled Popery, and valued those men most, who did that most furiously. If men prudently forbore a public reviling and railing at the hierarchy and ecclesiastical practice by what they would, they were not only secure from any inquisition of his, but acceptable to him, and, at least equally, preferred by him. And though many other Bishops plainly discerned the mischiefs which broke in, to the prejudice of religion, by his defects and remissness, and prevented in their own dioceses as much as they could,—yet that temper of the Archbishop, whose house was a sanctuary to the most eminent of the factious party, and who licensed their most pernicious writings, left his successor a very difficult work to do, to reform and reduce a Church into order, that had been so long neglected, and that was so ill filled by many weak and more wilful Churchmen."

Upon the death of Abbot, the King took very little time to consider who should be his successor; but the very next time that Laud, Bishop of London, came to him, accosted him with these words: "My Lord's Grace of Canterbury, you are very welcome." Laud was possessed of an acute and vigorous intellect, of accurate and extensive learning, both as a scholar and as a theologian, and was one of the most magnificent patrons of learning and of learned men that the country has ever known. He was a man of undaunted courage, of strict personal integrity, and of singleness of heart, and of humble and ardent piety. But his temper was hasty and irritable, his voice hoarse, and his manner often ungracious. He looked upon his office as a burden, and was not disposed to be softened or conciliated by those to whom his manners were distasteful; and when a person of some distinction waited on him for the purpose of removing some grievance, he had no time for compliments. "He believed," says one who knew him well and intimately, "he believed innocence of heart, and integrity of manners, was a guard strong enough to secure any man in his voyage through this world, in what company soever he travelled, and through what ways soever he was to pass; and sure never any man was better supplied with that provision." "Certainly he appears to have been deficient in that practical wisdom and prudence, that discernment of, and attention to the temper and prejudices of the people, which were essential to carry him with safety through the turbulent times in which he lived. In his high-minded integrity, however, he could not stoop, he would not bend himself, to any condescension that would be the appearance of time-serving. It must be acknowledged, too, that it is hardly possible to acquit him of participation in some of the iniquitous and rigorous sentences pronounced by the Star Chamber and High Commission Court; though in the cruel punishment inflicted upon Leighton, and afterwards upon Pryne, Burton, and Bastwick, he had not, it seems, directly any share.

The remissness of his predecessor, Abbot, had rendered necessary measures which increased the unpopularity of Laud. "For the strict observation of the discipline of the Church, or conformity to the Articles or Canons, Abbot made little inquiry, and

took less care; and having himself made little progress in ancient and solid divinity, he adhered only to the doctrine of Calvin, and for his sake did not think so ill of the discipline of the Calvinists as he ought to have done." The remissness of Abbot had affected not only the discipline, but also the edifices of the Church, which, in many parishes, were suffered to become sadly dilapidated, so as to admit the wind and rain. The expense occasioned by the attempt to enforce the necessary reparations, concurred, with other circumstances, to exasperate against the new Archbishop the hostility of those whose property was thus subjected to a burden, which, though sanctioned by law, they had hitherto evaded.

A measure, which, in its long train of consequences, contributed most essentially to the overthrow of the constitution in Church and State, and ultimately to bring both Charles and Laud to the block, was the attempt to introduce into Scotland the Liturgy of the Church of England.

This measure had been contemplated by James, who was very anxious to establish a uniformity of divine worship throughout the whole of his dominions. An Act had accordingly passed in Scotland, authorizing certain of the Bishops of that country to prepare a Book of Common Prayer. When the project was revived in the reign of Charles, it was determined not to attempt the introduction of the English Liturgy in precisely the same words, lest this should be misconstrued into a badge of dependence of the Scotch Church upon the Church of England. It was resolved also, that the two Liturgies should not differ in substance, that no ground of attack, or of triumph, might be given to the Romanists. It seems that the Liturgy intended for Scotland, if not entirely composed, was yet carefully examined and arranged by the Scottish Bishops; who, from their acquaintance with the old Liturgical forms of Eucharistic Service, thought proper to make the first Book of Edward the Sixth the model which they copied after, in preference to the Communion Service then used in England; a preference in strict accordance with the opinions and wishes of Archbishop Laud. The most material points of difference between the two Liturgies were in that Service, and in the Office for Baptism. The word Priest in the English Service having given offence, was in the Scotch Rubric changed to Presbyter. All the Apocryphal Lessons were struck out of the Calendar, with the exception of two chapters on All Saints' day; and the names of several saints who had been natives of Scotland, or Ireland, were inserted in the Scotch Calendar, but only in black letter. The Psalms, the Epistles and Gospels, were, it seems, to be taken from the new translation of the Scriptures. And the expression by the congregation of praise and thanksgiving before and after the Gospel, which is still adopted in many churches in England, was prescribed by the Rubric.

The advance made in the former reign towards the constitution of the English Church, however just and reasonable, had made the Scotch more and more averse to the Church and Court of England. The Book of Canons for Scotland, which should have followed the Liturgy, (because referring to the Rites and Ceremonies required by it,) came preposterously out before it, in 1635, and contained many things likely to occasion popular odium. A deep and bitter spirit of hostility had, accordingly, been generated and grown up among the people, which burst into a flame when the Liturgy was first read in Edinburgh, on the 23rd of July, 1637. The Archbishop of St. Andrew's, with two or three other Bishops the Lords of the Council and of the Session, the Magistrates of the city, and a great auditory of all sorts of people, being convened in the high church of St. Giles, no sooner had the Dean of Edinburgh, in his surplice, begun to read the prayers from the desk, but immediately a multitude of the meaner sort, most of them women, with clapping of hands, clamours, outcries and curses, raised such a hideous noise, that not a word could be distinctly heard, and then a shower of stones and sticks were thrown at the Dean's head. The Bishop of Edinburgh, who was to preach that day, stepped into the pulpit with a view to appease the tumult, by putting them in mind of the sacredness of the place, and of their duty to God and the King.—But this enraged them the more; and a woman, named Janet Geddes, threw her folding-stool at the Bishop, which might have killed him, had it not been turned aside by the hand of a person near him. Upon this, the Archbishop, as Chancellor, called upon the Provost and Magistrates to suppress the riot by their authority; which, with great difficulty, was done, by thrusting the most unruly out of the church, and shutting the doors. The Dean now went on with the Service, but was still disturbed by the mob without, who pelted the doors and windows with sticks and stones, crying, "A Pope! a Pope! Antichrist!—Pull him down! stone him! stone him!" with all the signs of unmanageable fury. When the Bishops, at the conclusion of the Service, were going home, the rabble followed them with the most opprobrious language, and treated Bishop Lindsay so rudely, that had he not providentially got into a private house, after they had torn his habit, he would undoubtedly have fallen a sacrifice to such a violent degree, in the other Churches of the city, where the Ministers, who read the Prayer Book, were assailed with the most bitter execrations against Bishops and Popery.

This unfortunate affair, which led on to the abolition of Episcopacy in Scotland, to the Solemn League and Covenant, and to the invasion of England by the Scotch army; and, in effect, with other unhappy circumstances, to the fatal war between Charles and his Parliament.

OUR LORD'S ASCENSION.

(From "Comments on the Epistles," by the Rev. J. F. Howe, M. A.)

Never has the authenticity of profane writing been more clearly proved than has that of the inspired book, which, in conjunction with two of the Gospels, (Mark xvi. 19, 20, Luke xxiv. 50, 51.) establishes the fact, of the ascension of Christ. And the witnesses of that fact were many; they had knowledge of the person of Jesus; and they had ample time given them, forty days; and they had complete satisfaction on the subjects of his identity. Many could not be deceived, though one might; the best testimony in any case is the testimony of the eye and ear; and the eye and ear in this case could scarcely have been under a delusion for forty days, although if the time had been shorter, and the evidence a vision, these senses might have been mistaken. He, then, who in this Scripture is proved to have ascended, at the time appointed, into the heavens, is certainly the same Jesus whose wonderful birth, life, death, and resurrection, are recorded in the Gospels; and the faith of his disciples cannot rest upon super grounds, than upon the testimony which these facts are established.

The Ascension, then, as a fact in the history of Christ uncontrovertedly proved and undeniably true, is a strong confirmation of faith. If the ascension be a fact, it is a confirmation of faith. If the ascension be a fact, it is a confirmation of faith. If the ascension be a fact, it is a confirmation of faith.

As God has thus taken care, by the very state and condition of our being, to oblige us to the duty of doing good, so to enforce it yet farther, it comes recommended to us by our own natural instinct and passions, by the best and brightest examples, the most frequent and solemn exhortations, and the most engaging notices. There is no man, who has not very much debauched his nature, but finds himself a very strong propensity to acts of mercy and pity upon some special occasions; and feels a sensible pleasure and satisfaction within arising from them. To relieve the needy, to assist the helpless, to raise the drooping soul, and to bring comfort to the afflicted and heavy laden, these are very delightful and pleasurable duties. And it is hard to determine whether the pleasure of bestowing a favour in this manner does not equal or even exceed the joy of the receiver. Thus by the very bent and inclinations of our nature are we incited to do good; we find pain and trouble in resisting these inward motions of our own breasts, and are never better pleased than when we indulge and gratify them. These soft and tender impressions are the dictates of nature to us, the silent notices of Heaven, and, as it were, the still voice of God unto our souls; and so far as we yield ourselves up and are conformable to them, we resemble in some measure the Divine Love, and copy after the pattern which God himself hath set us. To delight in doing good is to imitate him in the noblest and most charming of his excellencies. His wisdom and power are infinite, but his goodness is the flower and the perfection of both. This is his darling attribute which

he seems most to delight and triumph in, and which renders him so Divine and so adorable a Being. His happiness is infinite; too great and too secure to be either lightened or impaired. All that he hath in view, if we may so speak, is to communicate some degrees and measures of it; to shed abroad his love; and scatter his rich bounties through the compass of the wide world. This is the design of the creation, and the end of all things. There are as many instances of his goodness, as there are creatures of his making; the heaven and the earth are full of the goodness of the Lord. He is kind even to the brutal part of the creation, in giving them being, and preserving it when given. "He giveth fodder unto the cattle, and feedeth the young ravens that call upon him;" and even the lions "roaring after their prey do seek their meat from God," as the Psalmist very elegantly observes. But his kindness to man is the most remarkable; since it is for his sake that both the animate and inanimate part of this lower world were created and are preserved. He provideth for the necessities of all men, as seemeth good to his wisdom, in a surprising manner, filling their hearts with joy and gladness. Above all, his marvellous loving-kindness is seen in the provisions made for our eternal happiness, in sending his own Son to suffer, bleed, and die to save us. And when this Divine Saviour was pleased to take upon him our nature, to converse with sinful men, all his endeavours were to do them good; and every action of his life, and circumstance of his death was a fresh instance of it. He healed diseases, cast out devils, fed thousands by miracle, at once contributing both to the happiness of this life and of that which is to come. He laid hold on all opportunities of being kind and serviceable, and industriously sought out more; in fine, his character is summed up in this, that "he went about doing good." The like may be observed of all who are called of heaven, the blessed company of saints and angels, who have been always engaged in the same friendly designs, constantly employed in doing good. After so many, and so great and glorious examples, need we any precept, any compliance in this point, to imprint and rivet it into our hearts and minds? Every page almost of the Old and New Testament inculcates this lesson to us, and presses it most earnestly upon us. There we find God declaring, that he prefers the works of charity and mercy to all more immediate service, in as much as he does not stand in need of our services, but our brethren do; and he therefore rejects all our prayers and praises in comparison, looking upon us as nothing, if brought into competition with relieving the widow and fatherless in their affliction, or doing good to the bodies or the souls of men. There also we find our blessed Saviour commanding us with the particulars of the inquiry to be made at the last day; whether we have fed the hungry, or clothed the naked; given drink to the thirsty, or visited the sick and afflicted, to speak comfort to them. And there we see that the unprofitable and wicked servants are the same in God's account of them; that it is in vain for any man who does no good, to pretend that he has done no harm; he must answer for his neglect and omissions of this kind. The not doing good, when we might and ought to have done it, is a high crime, and will be enough to condemn us at the great day. So strong, so indispensable are our obligations to this duty. Indeed it is the very life and soul of Christianity, the sum and substance of all religion; and love is the fulfilling both of the Law and the Gospel. All other duties either yield to it, or else are implied in it; and that we may not pretend to want objects of compassion and charity, or to grow straitened and narrow in our affections, all mankind have an interest and concern in them. No distance of place or time can prevent the extent of this duty; for our good wishes and prayers at least may reach unto the ends of the earth, and be serviceable where we cannot know it; and the fruits of our present services may spring up and grow to all succeeding generations. No difference in opinions or opposition of parties can make void our obligations; for all are in a Christian sense of the word neighbours; and we are to "love our neighbours as ourselves." No affronts or injuries, no injustice, violence or oppression, ought to stifle our sense of this duty; for we are to love our enemies, to do good to them that hate us, and to pray for them that despitefully use us. If our enemy hunger, we must feed him nevertheless; if he be thirsty, and if he thirst, we must give him drink; if he be cold, and if he be naked, we must clothe him; if he be in need, we must relieve him; if he be in error, we must instruct him; if he be in sin, we must rebuke him; if he be in distress, we must comfort him; if he be in need, we must supply him; if he be in error, we must instruct him; if he be in sin, we must rebuke him; if he be in distress, we must comfort him.

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DOING GOOD.

(From a Sermon by Dr. Waterland.)

It hath pleased Almighty God so to order the affairs of the world, that the welfare and happiness of mankind, both present and future, shall in a great measure depend upon their mutual kindness, their amiable and friendly offices towards one another. Not only our food and raiment, the necessities and conveniences of life, come into us this way, but even our spiritual food and sustenance, our instruction and improvement in piety and virtue, are in a great measure owing to the same; we are beholden to each other for them. God is pleased to convey his mercies and blessings, spiritual and temporal, by the mediation and service of men, making us the dispensers and stewards of the bounties of Heaven. He feeds and clothes us, while tender and helpless, by the assistance of kind parents; instructs us, as we grow up, by masters and teachers; calls us to our duty by his ministers; and provides for us, all along through our manifold wants and necessities, by our friends. Our obligations therefore to do good, to be kind and serviceable to each other in our respective capacities, are laid deep in our nature, are the necessary result of our state and condition here, are what we are all born to, and mainly designed for, and that no doubt for very wise and good reasons. It would be easy for Almighty God to make every man independent upon any but himself, to send us bread from heaven, or to make every thing we have occasion for, spring up ready to our hands; or he might administer to our necessities a thousand other ways, which we know not of, without the least assistance or service of our neighbours. But not to mention other things, where would there be that lovely harmony of society consisting of mutual offices?—What charms of conversation would be left us, which is rendered so agreeable by our contributing to each other's happiness? What exercise of love and amity, which endears us to one another, and so unites us together? In fine, what foundation would there be for the many social virtues to which we are trained up here, in order to prepare us for such nobler and diviner exercises to love hereafter? Love and amity are the delight of angels. We are therefore taught the practice of those virtues now, which, in greater perfection, are to be our chief employment, our joy and bliss for ever. And hence perhaps it is, that we are made in a manner to depend upon one another from the first moment we breathe till our last; and that we have all means or other of being useful and beneficial to our kind put into our hands, that by the exercise of love and amity in this life we may be duly qualified for as a God.

As God has thus taken care, by the very state and condition of our being, to oblige us to the duty of doing good, so to enforce it yet farther, it comes recommended to us by our own natural instinct and passions, by the best and brightest examples, the most frequent and solemn exhortations, and the most engaging notices. There is no man, who has not very much debauched his nature, but finds himself a very strong propensity to acts of mercy and pity upon some special occasions; and feels a sensible pleasure and satisfaction within arising from them. To relieve the needy, to assist the helpless, to raise the drooping soul, and to bring comfort to the afflicted and heavy laden, these are very delightful and pleasurable duties. And it is hard to determine whether the pleasure of bestowing a favour in this manner does not equal or even exceed the joy of the receiver. Thus by the very bent and inclinations of our nature are we incited to do good; we find pain and trouble in resisting these inward motions of our own breasts, and are never better pleased than when we indulge and gratify them. These soft and tender impressions are the dictates of nature to us, the silent notices of Heaven, and, as it were, the still voice of God unto our souls; and so far as we yield ourselves up and are conformable to them, we resemble in some measure the Divine Love, and copy after the pattern which God himself hath set us. To delight in doing good is to imitate him in the noblest and most charming of his excellencies. His wisdom and power are infinite, but his goodness is the flower and the perfection of both. This is his darling attribute which

he seems most to delight and triumph in, and which renders him so Divine and so adorable a Being. His happiness is infinite; too great and too secure to be either lightened or impaired. All that he hath in view, if we may so speak, is to communicate some degrees and measures of it; to shed abroad his love; and scatter his rich bounties through the compass of the wide world. This is the design of the creation, and the end of all things. There are as many instances of his goodness, as there are creatures of his making; the heaven and the earth are full of the goodness of the Lord. He is kind even to the brutal part of the creation, in giving them being, and preserving it when given. "He giveth fodder unto the cattle, and feedeth the young ravens that call upon him;" and even the lions "roaring after their prey do seek their meat from God," as the Psalmist very elegantly observes. But his kindness to man is the most remarkable; since it is for his sake that both the animate and inanimate part of this lower world were created and are preserved. He provideth for the necessities of all men, as seemeth good to his wisdom, in a surprising manner, filling their hearts with joy and gladness. Above all, his marvellous loving-kindness is seen in the provisions made for our eternal happiness, in sending his own Son to suffer, bleed, and die to save us. And when this Divine Saviour was pleased to take upon him our nature, to converse with sinful men, all his endeavours were to do them good; and every action of his life, and circumstance of his death was a fresh instance of it. He healed diseases, cast out devils, fed thousands by miracle, at once contributing both to the happiness of this life and of that which is to come. He laid hold on all opportunities of being kind and serviceable, and industriously sought out more; in fine, his character is summed up in this, that "he went about doing good." The like may be observed of all who are called of heaven, the blessed company of saints and angels, who have been always engaged in the same friendly designs, constantly employed in doing good. After so many, and so great and glorious examples, need we any precept, any compliance in this point, to imprint and rivet it into our hearts and minds? Every page almost of the Old and New Testament inculcates this lesson to us, and presses it most earnestly upon us. There we find God declaring, that he prefers the works of charity and mercy to all more immediate service, in as much as he does not stand in need of our services, but our brethren do; and he therefore rejects all our prayers and praises in comparison, looking upon us as nothing, if brought into competition with relieving the widow and fatherless in their affliction, or doing good to the bodies or the souls of men. There also we find our blessed Saviour commanding us with the particulars of the inquiry to be made at the last day; whether we have fed the hungry, or clothed the naked; given drink to the thirsty, or visited the sick and afflicted, to speak comfort to them. And there we see that the unprofitable and wicked servants are the same in God's account of them; that it is in vain for any man who does no good, to pretend that he has done no harm; he must answer for his neglect and omissions of this kind. The not doing good, when we might and ought to have done it, is a high crime, and will be enough to condemn us at the great day. So strong, so indispensable are our obligations to this duty. Indeed it is the very life and soul of Christianity, the sum and substance of all religion; and love is the fulfilling both of the Law and the Gospel. All other duties either yield to it, or else are implied in it; and that we may not pretend to want objects of compassion and charity, or to grow straitened and narrow in our affections, all mankind have an interest and concern in them. No distance of place or time can prevent the extent of this duty; for our good wishes and prayers at least may reach unto the ends of the earth, and be serviceable where we cannot know it; and the fruits of our present services may spring up and grow to all succeeding generations. No difference in opinions or opposition of parties can make void our obligations; for all are in a Christian sense of the word neighbours; and we are to "love our neighbours as ourselves." No affronts or injuries, no injustice, violence or oppression, ought to stifle our sense of this duty; for we are to love our enemies, to do good to them that hate us, and to pray for them that despitefully use us. If our enemy hunger, we must feed him nevertheless; if he be thirsty, and if he thirst, we must give him drink; if he be cold, and if he be naked, we must clothe him; if he be in need, we must relieve him; if he be in error, we must instruct him; if he be in sin, we must rebuke him; if he be in distress, we must comfort him; if he be in need, we must supply him; if he be in error, we must instruct him; if he be in sin, we must rebuke him; if he be in distress, we must comfort him.

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