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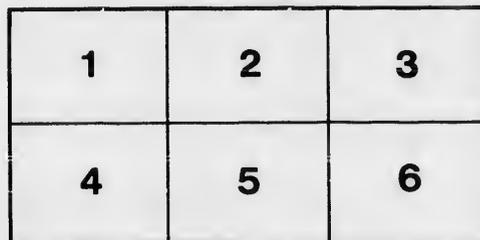
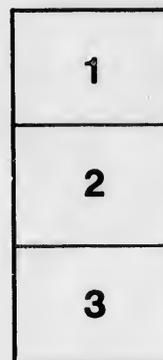
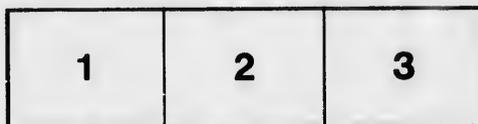
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HALI

THE
UNIVERSAL PRAYER,

To which is added,

The Form of anointing the Sick,

As prescribed

In KING EDWARD the VIth's, and
QUEEN ELIZABETH's First Com-
mon *Prayer Books*;

As ALSO

A Critical DISCOURSE
On that RITE.

By *WILLIAM DOYLE, LLB.*



HALIFAX: Printed by ANTHONY HENRY.

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Page 7. I

13. I

14. I

15. I

16. P

20. I

23. P

26. I

29. P

31. I

34. I

I

P

I

41. I

42. I

43. I

46. I

47. I

48. I

51. I

52. I

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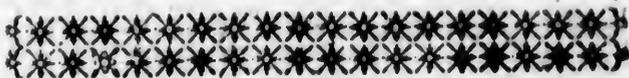
ERRATA.

- Page 7. Line 1. after *your* insert *Royal*.
13. Par. Line 4. read we believe, It was no^t.
14. Line 1 for *Devil*; read *De-vil's*.
15. L. 5. r. Hippocrates.
16. P. 2. L. 6. r. Satisfaction.
20. L. last but two r. *bounden*.
23. P. 2. L. 4. for *in* r. *all*, and L. 8 for *loud* r. *laud*.
26. L. 17. after *that* add *so*.
29. P. 3. L. 2. for *pread* r. *spread*.
31. L. 5. after *Field* add *should*. and Par. 2. Line 1. for *ye* r. *yea*.
34. L. for *Relations* r. *Relaxations*.
L. 9. after *not* add *to*.
Par. 2. L. 3. for *whether* r. *whatsoever*.
L. 11. for *carefully* r. *carefull*.
41. L. 3. dele *by*.
P. 2. L. 9. before *resist* add *to*.
42. Towards the End after *wicked one* add *to tempt or hurt us in our Souls or Bodies*;
43. L. 10. after *other* add a Colon thus :
46. L. last but 5. for *Understandings* r. *Under-takings*.
47. L. last, for *way* r. *may*.
48. last Line but one, after *Salvation* add *of Body and Soul*.
51. Line 12. for *hollowed* r. *hallowed*.
52. L. 1. for *done* r. *down*.
53. L. 10. for *might* r. *mighty*. vide Locum in Scriptura.
L. 20. for *flowed* r. *floweth*.
54. L. 12. after *People* add *shall*.
57. L. 1. for *at* r. *to the*
Last Line but one for *set* r. *Set*.
59. L. 5. for *Oddity* : r. *Oddities*.
Par. 2. L. 1. for *nor it is* r. *nor is it*.

62. Par. 2. L. 4. for *seperating* r. *separating*.
 Line 13. for *when* r. *which*.
63. L. 3. after *edified* add *more*.
 L. last but two after *frequenting* add *other*.
- Page 64. is wrong numbered, viz. 46 for 64.
66. L. 4. for *Hypocrite* r. *Hypocrites*.
67. Par. 2. L. 2. for *Donology* r. *Doxology*.
71. L. 8. for *Difeltions* r. *Directions*.
74. L. 2. dele *so* between *for* and *that*.
76. Par. 2. L. 3. for *practice* r. *Practise*.
79. Par. 2. L. dele *and* before *Church*, and
 add it at the Beginning of the following
 Line.
85. Par. 2. L. 6. for *Munner* r. *Manner*.



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DEDICATION.

To His Royal Highness

F R E D E R I C,

By the Grace of GOD, Bishop and
Prince of *Osnabrug*.

May it please your Royal Highness,

THE Universal Prayer can hardly
with so much Propriety be dedica-
ted to any Prince in Christendom, as to
your Royal Highness; both as it is a re-
ligious Tract, and therefore, the more
fit to be presented to a Prelate; and fur-
ther still, as it is so equally adapted-
(like that divine Prayer of which it is a
Paraphrase) to the Devotions of those,
who yet retain the Usage of the Roman
Worship, and also of those who have re-
form'd it: Both which are tolerated in-
deed

deed in many other States, but constitutionally establish'd only in your Royal Highness's Diocese and Territories.

This, which is now presented to your Royal Highness, has been revised, corrected and finally approved by some of the greatest Divines of the two Perfwassions; and therefore, 'tis hoped, will be found not utterly unworthy of your Royal Highness's Acceptance.

And as so great a Number of your Royal Highness's Subjects still use the Rite of Extreme Unction; whilst many of those, amongst whom it is omitted, (tho' they are perfectly sensible, that it was not always in Usage in the Christian Church; and consequently that it cannot be absolutely necessary to Salvation) do yet wish, for many Reasons, that it had been still retained: On this Account I have added, for your Royal Highness's Satisfaction, that Order, which was established for the Administration
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of this Rite, in the first reformed Liturgies of the Church of *England*; and which, after being retain'd for some Years, was, to silence the Clamours of the Puritans, and to please *Bucer, Calvin,* and their Admirers, at last permitted by *Queen Elizabeth* to be left out in the following Editions.

Whether the King has a Power to restore it; as he has to appoint occasional Forms on public Fasts and Thanksgivings; and whether He shall choose to do so, in order the more easily to reconcile to our Liturgy, his new acquired French Subjects on the West Side of the Atlantic; and whose almost sole Objection to that Liturgy, I, from my most intimate Conversations, with both their Clergy and Laity, am enabled to averr, is the Omision of this Rite; which is so naturally formed to give Consolation to the low spirited at those awfull Hours: At least whether it may not be thought proper to be added to the French Translation of
our

our Liturgy; which it would be highly usefull to have printed, with the English facing it, and in that Form to be sent over in sufficient Numbers to his new Subjects in those Parts; to instruct them, both in the Language and in the Religion of the State, they are now become subject to; all this is what the Goodness of his own Heart, and the Wisdom of his Councils will much better determine, than so obscure a Person, as I am, can or ought to presume to advise in.

May the God of infinite Wisdom, Goodness and Mercy direct him! And may the truly religious Examples of his Majesty, and of his most amiable Consort your illustrious Parents, with the singularly pious Care they take of your Royal Highness's Education; form your Royal Highness for the Government of the Diocese, and Subjects committed by Divine Providence to your Rule, so as to render them most happy in your being their Bishop and Sovereign; and
your

your
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Pray



your Highness most beloved by them as
your People. This is Part of the constant
Prayers of,

May it please your Royal Highness,

Your Royal Highness's most o-
bedient, and most humble
Servant,

WILLIAM DOYLE.



Advertisement.

To the READER.

THIS universal Prayer is designed to be a kind of Paraphrase on that of our Lord; which being used by all Professions of Christians, so 'tis hoped may this be received by them all likewise; and the rather, as it is so framed, like that, as to be adapted equally to Closet or Family Devotion, and to any Season, or to any Hour, whether Morning, Noon or Night.

In the following Prayer, all the Ideas which we can possibly suppose intended in that of Our Lord, are attempted to be express'd: As for Instance, spiritual as well as temporal Food in the Petition, *Give us each Day our daily Bread*: All the great Articles of the Christian Faith, as well

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well as the Duties of Practise, even to the very smallest of them, are in like Manner endeavoured to be introduced.

This makes it the longer: So as if the Whole was used at once, It would take up about Twenty Minutes of Time, to go thro', with a proper Devotion; and which the Weakness of human Nature would often be found unequal to: But it may be most easily broke into several Parts, according to the Frame of Mind, the Persons find themselves in, who use it; 'tis to be hoped however that it's Fulness will excuse its Length; it being so fram'd, as to inform the Mind and tend to influence the Conduct on all Occasions whatsoever that may offer.

The Whole is most perfectly Orthodox; and, in the most doubtful Parts, will be found most exactly conformable not barely to the Letter of Scripture, but to the Scripture as explained by the soundest and most learned Divines both of the Church of England (as for Instance Bi-
shop

shop BULL) and those of the Church of Rome also.

Indeed a great and celebrated Writer and Preacher lately dead, with whom the Author was very intimate, made great Objections to some Passages therein: For Instance the following, [yea after knowing Christ here according to the Flesh, that we rather henceforth know Him so no more] This he insisted was downright Blasphemy: And being asked by the Author, if he did not recollect it to be an Expression of St. PAUL'S; he utterly denied it, saying, it was absolutely impossible; nor would he proceed till the Passage was shewn: But alas in a Library, which filled a large Room, a Bible could not be found: And when one was procured from below Stairs, a Concordance was not to be had: For his Impatience was so great, that he would not at first suffer the Author to shew him the Place: No he would needs find it himself; but having it seems never met with, or heard
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of it before; and not knowing therefore where to look for it (for want of a Concordance, which this celebrated Writer and Preacher could not discover in his whole Library) he at last submitted to let the Author point it out to him in the 2d Corinthians.—

He made also great Objections to the mention of Angels attending on deceased Souls; tho' the exprefs Doctrine of our Saviour, who tells us, when the Beggar died, the Angels carried him into Abraham's Bosom.—He rejected also their being spoken of, as joining in Devotion with us; tho' we are assured they rejoice in Heaven over one Sinner that repenteth.

He was much displeas'd with the Notion of submitting to have even God's Prefence for a Time withdrawn, tho' the Language of Scripture, and which is much insisted on by THOMAS a KEMP-
IS——“What says He, thou wouldst be willing indeed to go to Heaven,
provided

provided thou couldest be carried thither at thine Ease, upon the Wings of Grace, and with the Beams of his Countenance shining on thee.—No, but tho' he withdraws those Beams, and even somewhat of the full Power of his Grace; tho' thou mourneest, thou must not murmur; thou must not stop or turn back, but must still go on thy Road, and thro' any Dispensations be content even so to have his Will fulfilled."

I believe this Passage is not in STANHOPE'S a Kempis: He has omitted too many fine ones of the like Kind; either from a want of Taste, or for Fear of being suspected of Enthusiasm: One must look for them in other Translations than his, or in the original Latin.

From the above Specimens, one may see how easily a Man may become a celebrated Writer and Preacher, who yet may be very little acquainted with the Scriptures: And therefore, 'tis hoped none, but

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but those, who are well acquainted with the sacred Writings, will call in Question the Orthodoxy of any Part of this Treatise.

Indeed the reading of the Scriptures alone is by no Means sufficient to make a Man an able Divine.—Just as having all LITTLETON'S Tenures by Heart would not alone make a Man a good Lawyer; he must read COOK'S Comment upon LITTLETON to that Purpose before he can be made one: So must he be acquainted with the Traditions of the Church, and the Writings of the Fathers, before he can be a complete Divine.

At the Mention of Traditions, and the Fathers, I am sensible many Readers will be apt to smile: But let them tell, by what Authority we believe it, was not a mere animal and mortal Serpent that tempted EVE, but the Devil assuming the Form of one. St. PAUL speaking of the Transaction several Thousand of Years afterwards

afterwards, does not give the most distant or obscure Hint of its being any Thing supernatural: How then do we know it to be such? By Tradition alone: Our Nurses, our Parents, our Tutors told us, as theirs told them before, that it was the Devil and not a mere Serpent who tempted EVE. So that here is one Tradition at least universally received by every Christian whatever, of which yet there is no other Trace in the written Word except the Devil; being sometimes called the Serpent, and the old Serpent: Indeed he is sometimes also called the Dragon; from whence some may think the Animal, whom he took Possession of, in order to seduce EVE, was at first a Dragon; but as a Punishment, was deprived of his Wings and Legs, and rendered a mere Reptile; which is no more incredible, than that a Butterfly should become a Caterpillar as in Fact we know it does. But this is enough to shew the Utility of Tradition to explain Scripture.

As to the Fathers, no one ever yet despised them, that had read them, unless they

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they found them contrary to their own preconceived Notions: For to despise the Fathers, as Authors unnecessary to be read, by all that would be good Divines, would be like despising **HYPOCRATES** and **GALEN** by Students in Physic, or our old Law Books by those who would be acquainted with that Study. Let particular Fathers have ever such odd Notions of their own in some Points, yet they will be always useful to shew what Practices and Opinions prevailed in their Times.

Thus from the Acts of **PAUL** and **THECLA**, (wrote in the Days of **St. JOHN** the Apostle and supposed to be lost; but recovered from Oblivion and published by the learned **GRABE**) It appears; (however odd it may seem to us of this Age) that the Custom of Praying for the Dead; which we know, from the second Book of **MACCABEES**, had been in Use in the Jewish Church; was continued by some, at least, quite thro' the very Apostolic Age; and we may learn from later Writings, that till the Reformation it never was discontinued. Many

Many other curious Particulars and well worth knowing may be learned from the Fathers, and no where else. I would therefore advise all, who can, to read them; and let them be assured of this, that they will never repent their Labour; more than those of each Profession, who have most studied the antient Physicians and Lawyers, have been sorry for so doing.

I only lament, that with so great a Desire to be more thoroughly acquainted with them, I yet have had Opportunities of reading but a few: From which however I have benefited, I thank God, so much to my own Satisfaction; that I would not for any Consideration forever be ignorant of what I have learned from those few.

I have had the Happiness however of conversing with those who had read much more of them than I had been able to do; by the concurring Judgment of all whom,
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tho' otherwise of different Perswasions, I have had the Satisfaction to find, that I had not introduced one single Heterodoxy into this Work; but that every Part thereof was perfectly consonant to Scripture, Tradition and the Fathers: So that I persuade myself, the Reader may with great Safety adopt every Notion he shall find therein.

The Language I submitted to the Corrections of the best Judges; particularly to that celebrated Preacher before mentioned; who was remarkable for an uncommon Elegance of Stile; but who yet was not able to please himself with Respect to the Alteration of one particular Line, or rather indeed a single Word, which I have found Fault with as much as he did; and which yet neither of us, nor several others I consulted were able to amend to their own Satisfaction.

Well will it be, if only that one Word can be censured in the following Work:

B

And

And tho' it was above nine full Years under the Revision and Correction of myself and of others; I have still Doubts about some particular Expressions therein; As to the Propriety of their being placed particularly there, where the Reader will find them.—Such are included in this Work in Crotchets thus []. Tho' yet I have not the least remaining Difficulty in my own Mind, as to the Orthodoxy or general Propriety of any of them.

It remains only to supplicate the great and good God, to whose Service alonethis Work is dedicated, mercifully to accept it from me, the poor unworthy Author, and to bless it in the Hands of those, who shall peruse it; to the Glory of his own holy Name, and the Advancement of true orthodox Piety amongst Mankind.



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The Universal

P R A Y E R:

Being a Paraphrase on that of our LORD; fitted for either Closet or Family Devotion, and for any Season, or any Hour, Morning, Noon, or Night.

Our Father.

✠ X ✠ X ✠ X ✠ O L Y Father, in whom we
X # # # X live and move and have our Be-
✠ H # # ✠ ing! By whose Mercy we have
X # # # X been brought to this present
✠ X # X Hour! Who hast also, by thine own Al-
mighty Spirit of Holiness and Immortality
dwelling in us, begotten us again in
CHRIST JESUS unto a lively Hope of an
Inheritance in thine eternal Kingdom!

Behold

Behold Oh Lord *we* thine humble Servants, in the Help of that thy blessed Spirit, and in the Name of that thy dear Son, do here present *ourselves* before thee, to offer thee this *our Morning, Noon, or Evening* Tribute of Praise and Prayer:

Who art in Heaven.

Do thou therefore look down from Heaven, the Habitation of thine Holiness and thy Glory; from whence thou beholdest all the Children of Men; and every Thing is naked and open to the Eyes of thee, with whom we have to do: Where thousand Thousands of Angels are now and ever ministering before thee; and ten thousand Times ten Thousand delighting to pay thee Worship and Homage: with whom while *we*, sinful Dust and Ashes, join in humble Adoration of thy Divine Majesty, *we* beseech thee to accept this our bounded Service and Sacrifice; which *we* offer thee, from a Sense of thine infinite Excellencies and Perfections

tions, and of *our* own Wants and perpetual Dependence upon thee.

Hallowed be thy Name.

Blessed be thou oh Lord our Father, that thou art God! and art infinitely wise and powerful and righteous! [and hast made us and all Things for thine own Pleasure and Glory,] and rewardest to the uttermost those that fear thy Name, but art a consuming Fire to impenitent Sinners.

Who shall not fear thee oh Lord; and who shall not magnify thy Name! For great and marvellous are thy Works, Lord God Almighty! Just and true are thy Ways, thou King of Saints!

Oh Lord God [Almighty] if thou didst not exist, there would nothing, that is good, exist! Nothing truly desirable, nothing fully satisfying! And but for Fear of thee all Flesh would be corrupted in their Ways; as but for Hope in thee we
should

Should faint in the Race of Righteousness:

Revered, adored, and magnified be thy great and holy Name, for these, and for all other thy glorious Attributes; for every Thing thou art, and every Thing thou doest.

Worthy art thou oh Lord to receive Honour and Glory from every Part of thy Creation; who art thus infinite in all Perfection; and worthy therefore, that thou shouldest make all Things for thyself; as for thy good Pleasure and Glory, they are and were created.

And worthy is God, thine eternal Son to receive Power and Honour and Glory and Blessing; even the Lamb who was slain; being obedient unto Death; and hath redeemed us by his Blood, out of every Tribe and Tongue and Nation, to be a Kingdom and Priests unto our God, and to live and reign with him and thee for ever.

Worthy

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Worthy Likewise is God, thine holy Spirit of all Honour and Blessing; who is the Lord and Giver of Life; and of every good and every perfect Gift: By whose divine Operation thou gavest being to the Universe; by him, thro' thy Son, creating and preserving Heaven and Earth, and all the Powers, and Inhabitants and Things of either: By whose teaching also thou instructest in all saving Truth; and gatherest to thyself one universal Church of those, whom he leadeth to Virtue and Glory.

For these, and for all other, thy great and glorious Productions: and for all thy Goodness, and thy Perfections; and for our *own* Creation, Preservation, and in the Blessings of this Life; *more particularly for, &c.* we with Angels, and Archangels, and all the Company of Heaven do loud and magnify thy glorious Name: ever more praising thee, and saying, Holy, holy, holy Lord God of Hosts! Heaven and Earth are full of thy Glory! Glory be to thee oh Lord most high!

We

We praise thee, we bleſs thee, we wor-
ſhip thee, we glorify thee, we give thee
Thanks for thy great Glory, oh Lord
God, heavenly King, God the Father
Almighty!

Thy Kingdom come.

And, as it is our bounden Duty, we
do for the Remainder of this Day or
Night and of our whole Lives, here offer
and preſent unto thee oh Lord, ourſelves,
our Souls, and our Bodies, with all the
Thoughts, and Actions, and Powers and
Faculties of each; here divesting ourſelves
of ourſelves; and putting off every Wiſh
and every Deſire for our own Happineſs
and Pleaſure; and determined in every
Thing to ſeek only thine Honour and
Glory; dedicating ourſelves henceforward
intirely to thee. and to thy Service, to be
a reaſonable holy and lively Sacrifice un-
to thee.—And we moſt humbly beſeech
thee to accept thereof from us; and to
ſanctify us with thine holy Spirit to render
us worthy of ſuch thine Acceptance; that
ſo in *our* Spirit and Soul and Body, we
may perfect Holineſs in thy Fear.

And

And make us with all other thy Creatures in Heaven, and Earth, and under the Earth, ever acknowledge and revere thy Power, and thy Glory, and the Mightiness of thy Kingdom, and minister thereunto.

Bring every Thought of the Heart of Man into Captivity to thyself; that we never suffer such a Diffipation of Mind, as one single Moment of our Lives to forget thee, or our Dependence on thee, and Relation to thee: That we are thy Creatures, the Works of thine Hands; mortal Men, and not Angels; yea Worms rather than Men; yea Dust and Ashes more than Worms; and that thou art the Lord, the Lord God, merciful and gracious; long suffering, and abundant in Goodness and Truth; keeping Mercy for Thousands forgiving Iniquity, and Transgression, and Sin; and yet that will by no Means clear the Guilty; visiting the Iniquity of the Fathers upon the Children, and upon the Children Children, to the third and fourth Generation.

Let

And

Let the Sense of [this] our own Wretchedness and Demerits humble us to the Dust of the Earth before thee, and of thy glorious Majesty, inspire us with a most profound Reverence for thee, and every Thing relating to thee, [honouring thy Name, and holy Days, and Sanctuary, thy Ministers and thy Word] That we may Fear the Lord always for our Good, and remember his holy Covenant, and what thou callest us unto; that here we have no continuing City, but are to look for one to come; and therefore, that in the first Place we seek thy Kingdom and thy Righteousness thereof, and pursue all earthly Things, but in Subserviency thereunto; that in all the Changes and Chances of this mortal Life we may have our Hearts there surely fixed, where only true Joys are to be found.

That we may love thee with a most absolute and resigned Affection; amidst all the greatest Variety of other the most desirable Objects, still ever looking up to thee, as to our Sovereign and only Good;
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delighting in thee, and longing to enjoy thee; rejoicing in all thy Goodness and Excellencies, and deeply thankfull for all the mercitull Communications of them, to any and every of thy Creatures, and laying hold of, and glorying in those, thou particularly bestowest upon ourselves.

Let it be our Joy and Crown of boasting, that we have thy Word to believe in, thy Promises to hope in, and thy Providence to trust in; resting on them ever with a most willing and implicit Reliance; that no Doubts perplex us, no Fears disturb us, no prosperous or adverse Fortune make us reckon upon any Thing we have; or ever despond for any Thing we have not; or covet or envy our Neighbour's Advantages, or recur to [mere] human Aid, to use Flattery, Art or Fraud, or any contentious or other forbidden Method to supply our Wants, forgetting the Lord our Maker; but, having our Conversation in Simplicity and godly Sincerity,

ty, that in every the most fortunate Estate, we still look upon thy Faithfulness and Truth to be better than any Possessions; and in all Emergencies be ever ready to commit ourselves to thee who judgest righteously.

And oh righteous and holy Father, let it be thy blessed Will, that this thy divine Power and Providence may appear, in bringing to Light the hidden Things of Darkness, and making manifest the Secrets of the Hearts and [finally] rewarding every one according to their Deeds in thy Sight, whether they be Good or Evil.

Let even the Fierceness of thine Enemies turn to thy Praise, and the Fierceness of them do thou restrain; and make every Thing and every Event, how unpromising soever it may seem, work together for good to thy chosen ones, to the Praise of the Glory of thy Grace.

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Turn the Hearts of Princes, that they may fulfill thy righteous Purposes: Cause Nations as well as [all] private Persons to be at Peace; that are now at Enmity: Those that are oppressed and Helpless do thou defend: The Needy, Sick and Afflicted do thou comfort and relieve: And, of the Greatness of thy Mercy, support thou those, that are about to die.

Strengthen the Weak and feeble minded: Confirm the Strong: Instruct the Ignorant; and administer to every one according to their several Necessities; that the Souls of those, whom thou refreshest, may bless thy Name, and all the Earth may glorify thy Power.

Let the Light of thy Gospel, the good Tidings of thy Kingdom pread abroad in all the World; and the Effects thereof appear in universal Peace and Righteousness.

Finally, hasten the Time, when Imperfection of every Kind shall be made Perfection ;

fections; and Sin and Misery, and Death be swallowed up in Holiness and Happiness, and Immortality; when thy blessed Son shall have subdued all Things unto thee; that thou oh God our King and Father, mayest be all in all.—

Thy Will be done, &c.

Yet not ours oh Lord, but thy righteousness and holy Will be done! And do thou therefore dispose us to a most perfect Acquiescence and Complacency in all the Dispensations of thy divine Providence; rejoicing indeed in all the Good thou doest; yet humbly bearing all the Ills thou sendest; neither repining at others Lots, or murmuring at our own.

Let us rather (as well knowing that not so much as an Hair of our Head can fall to the Ground without thee) be not only content, but also pleased with every Thing, which thine infinite Wisdom thus ordaineth or permitteth; rejoicing that
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even so thy blessed Will is fulfilled. And tho' the Fig-Tree should not blossom, neither Fruit be in the Vine, though the Labour of the Olive should fail, and the Field yield no Meat, though the Flock be cut off from the Fold, and there be no Herd in the Stall, that yet we glory in the Lord, and joy in the God of our Salvation.

Ye, though Thou withdrawest thy Presence and the Light of thy Countenance from us, that we still let not go our Integrity; but be content through any Dispensations thou subjectest us unto, to manifest our intire and absolute Resignation to thy holy Will and Wisdom.

And, in this Spirit of the most perfect Obedience to thee, enable us to apply ourselves to discharge our several Duties, in whatever Station thou placest us in, with Chearfulness, Diligence, and Integrity; proving ourselves faithful Stewards of all the Talents of Mind or Body, thou intrustest

intrustest us with; to employ them, as shall be most to thy Glory, for the Advantage of ourselves and of all others, to whom they may be serviceable; that whoever, we have Commerce with, or minister unto, may be happy therein and bless thy Name therefore.

Nor while we profit others, let us be useles to ourselves, or ever neglect to discharge, with a particular Care and unwearied Diligence all the Obligations of Religion, and what we owe to our own Souls; that we work out our Salvation with Fear and trembling; as sensible that we can do nothing of ourselves, but that all our Sufficiency is of thee alone; who workest in us to will and to do of thy good Plaasure,

And therefore remembering our Warfare is not yet accomplished; and reckoning nothing to be done while any Thing remains undone; that we, though with feeble yet with unceasing Enceavours
still

still labour to go on unto Perfection; not suffering Sloth or Softness to enervate us; but enduring Hardness as good Soldiers of Christ, and watching unto Prayer [and against Temptations] lifting up the Hands that hang down, and strengthening the Things that remain; that are ready to perish; that we may be prepared, if it be necessary, to resist even unto Bonds and Death.

And, knowing this is thy Will, even our Sanctification, that we be enabled to possess our Vessels in that Sanctification and in Honour; reverencing our own Bodies as Temples of thy holy Spirit, and as Members of the holy and immaculate Jesus; not enduring them to be defiled by Intemperance, or any Sort of Impurity, or dishonoured by the vain and evil Customs of the World: But that we mortify rather our Lusts and Passions and avert thy Judgments by fasting and every kind of self-denial; bringing under all the Affections of our Hearts to thee by

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holy Discipline; that our Pleasures and Relations, as well as serious Employments, may all be Holiness unto the Lord; [even] feeding ourselves in thy Fear, and enjoying all the good Things of this Life with that Reserve, which becometh those, who are sensible they are in thy Presence, and have received all they have from thee to use, and not abuse them:

That so, in every the most common Action of our Lives, (whether we eat or drink, or whether we do, we intend thy Honour [only], choosing nothing as agreeable to ourselves but as well pleasing in thy Sight, and making for thy Glory.— That it be as our Meat and Drink to do thy holy Will on Earth, even with the same Readiness of Obedience as the blessed Angels pay to it in Heaven; being earnest to know it and carefully to do it.

Give us each Day our daily Bread.

And Lord when we thus, to our weak
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utmost, shall have performed all the Duties of Religion and Nature; do thou, to whom all Things are possible, supply immortal Strength to mortal Weakness, by such an Influx of thine holy Spirit, as may become in us a most powerful Principle of a new and heavenly Life; deriving thence a Communication with thee of Purity and Holiness, and Love unfeigned; and uniting us to Christ, by Faith in his Blood, and by Conformity to the Example of his suffering Obedience; and to his holy Church, by stedfast Profession of the Truth, and by Charity with all the Members thereof, and willing Participation of all the blessed Sacraments and Ordinances therein:

Fill us with an holy Zeal for the good and Advancement thereof; and do thou so bless it that Kings may be its nursing Fathers and Queens its nursing Mothers:

Yet let us not so attach ourselves to the temporal Glory and Beauty thereof; as
not

not to have our Thoughts rather fixed upon the heavenly Jerusalem, yea, after knowing Christ according to the Flesh; that we rather henceforth know him so no more, that no religious Speculations so fill our Heads, but that we be still more attentive to Practice; and endeavour, as to add to our Faith Virtue, so, but after Virtue, to seek for Knowledge; and let it be such as is usefull and saving: to give us a deep Sense of, and inward Relish for divine Things: That we delight in, and be nourished by thy Word and by Prayer, and rejoice in approaching thee both in publick and in private, performing all religious Offices without Reluctance and without Weariness,

Give us a rectified, wise, and prudent Frame of Mind, to discern always what is best, and to choose it when discerned: And bless us with all other Blessings spiritual and temporal: with kind and fruitful Seasons, healthy Bodies, plenty in our Dwellings, and Peace in all our Quarters. Bless

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Bless all Rulers and Magistrates in the State, and Ministers in thy Church, [especially our own] that they may neither want Will or Power to advance thy Glory, in promoting the Happiness of the People committed to their Care, and ever meet with Returns of Affection and Duty from them.

Bless all People in their Friends and Relations, Neighbours and Acquaintance of every Degree: and us particularly in ours, *Father, Mother, Brothers, Sisters, Uncles, Aunts and Cousins, Landlords, Tenants, Benefactors, Creditors and Debtors, Scholars, Masters and Servants*; for whom according to thy holy Will, we offer up our Prayers, and supplicate thy Mercies on them; and between all whom and us, be thou pleased to establish a constant Intercourse of every Office of Justice and Kindness, that we may love and treat each other as ourselves.

Make us courteous, that none judge,
or

or speak evil of or ridicule; that none injure or disoblige his Neighbour; not seeking every one his own; or doing any Thing out of Strife or vain Glory; but in Honour preferring one another; that all Bitterness and Wrath and Clamour and ill Language be put far away from us, as becometh Saints; not rendering Railing for Railing, but contrary wise Blessing; knowing we are hereunto called that we should inherit a Blessing.

Make us pityfull; so as to be deeply affected with all the Calamities and Miseries; outward and inward of our Brethren, and zealously employ our utmost Abilities to their Succour and Relief: From him that would borrow of us not turning away; nor hiding our Face from any poor Man; but giving without grudging, and without Necessity, even with the Widow in the Gospel, our very last Mite, whenever thou preservest a fit Occasion for us to do so; that as farr as in our Power, there be no Decay, no lead-
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ing into Captivity and no complaining in our Streets.

Make us hospitable to Strangers; kind even to the unthankful and to our Enemies; and to extend our good Wishes to every foreign Nation, without Exception of one, even of those we have the misfortune to be at contest with; as bearing all thy divine Image, and called with us, to the same blessed Hope of Immortality in thy Son.

Teach us finally to regard all thy Creatures for thy Sake; and to despise nothing thou hast thought fit to employ thine infinite Workmanship upon; or to treat any of them with Pride, Injustice or Cruelty; but dispose us to pity rather, and to excuse the Failings and Imperfections of all our fellow Creatures; whether they be rational, or even otherwise.

And

And forgive us our Trespases.

And let a full Conscience of our not having the least Resentment in our own Breast, even against any inanimate Thing, give us full Assurance of Pardon from thee.

And here oh Lord, 'tis fit that we confess and humble ourselves before thee, for all our own many Sins, and also for the Sins of all others; our fellow Creatures; the innumerable Multitude of which our's alas! Have added to, and frequently been the Occasion of, and thereby the more dishonoured thee, and provoked the greater common Punishment upon us all.

The whole Earth mourneth for the Iniquity of the Inhabitants thereof: We and our Fathers, our Friends and our Countrymen; even Christians as well as Unbelievers, have transgressed against thee; so that the Cry of our Offences reacheth unto the Heavens, and calleth down for Vengeance on us.

And

And now Lord shouldest thou be extreme to mark what is done amiss ; alafs who might abide by it? But there is Mercy with thee, that thou mayest be feared :

Oh fit us for that Mercy, by putting thy Fear into our Hearts ; that we may afflict and humble ourselves still more for those Offences against thee ; and practise every kind of Mortification ; as an holy Chastisement on ourselves ; to avoid thy greater Judgments for what is past ; and that we may thereby be enabled the more effectually resist and master Temptations for the Time to come.

And lead us not into Temptation.

And Lord, if thou seeest fit, make us not only to triumph over, but if possible, even to be above them, in the Possession of all the Graces and Virtues that ever adorned any of thy Saints : But if in this we know not what we ask ; and if we
may

may not choose our Place in thy Kingdom; yet oh deny us not to drink of thy Cup; but give us such Assistance. of thy most powerful Spirit as may. at least preserve us from all Evil.

Nor. do thou for our former rejecting his gracious Aid, utterly withdraw it from us; nor leave us to ourselves, to the Weakness and Corruption of our own Affections, and to the Blindness of our Understanding; Nor expose us to the alluring Poms and Pleasures; or [much] to the Business of this World; let us have neither any dangerous Share or Concern in them, nor Relish for them.

*But deliver us from Evil or the
Evil one.*

Above all oh Lord, deliver us from the Wiles or Power of the wicked one; to throw Occasions of Sin in our Way; to suggest impure, or wicked, or vain, or troubling

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troubling Thoughts or Dreams, or evil or imprudent Desires, to vex us with Infirmities, Sickneffes, Want of Rest, or Crosses; to make us unwise or irreligious here, or miserable hereafter: Save us from him this Day or *Night* and for evermore, especially at the Hour of Death, and at the Day of Judgment; from the Pains and Horrors of the one, and from the Terrors of the other Save and deliver us oh God our Father in those most awfull and important Moments; that, after a Life of Righteousness, we may die a Death of Peace & in thy Favour, and be ready at our last Hour to resign our Souls into thy Hands as into the Hands of a faithful Creator and most merciful Saviour and Redeemer; humbly beseeching thee, that they may be precious in thy Sight: Wash them, oh Lord! And sanctify them with the Blood of that immaculate Lamb; who was slain to take away the Sins of the World: That whatever Defilements, they may have contracted, in the midst of a miserable and naughty Life, being purged

purged and done away by thy Mercy, they may be presented pure and without Spot before thee: And being conveyed by the holy Angels into thy Paradise of Rest, till the last great Day; may then by the mighty Power of thy holy Spirit, be re-united to our Bodies; which he, by his all enlivening Power shall raise from the Sleep of Death: And both being so purified, as to be thought worthy to escape in thy righteous Judgment; they may [together] be admitted to a Place and State of perfect and endless Happiness, in thy divine and adorable Presence, forevermore.

For thine is the Kingdom.

Grant oh Lord, these and all other the Petitions of thy Servants throughout the whole World; that, in Temptation or Distress of any Kind, or in Want of any Blessing, spiritual or temporal, do supplicate thy divine Majesty; whose
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Prayers we desire to have joined with our own; and both with those of the Angels of Heaven; and that all may find Favour and be effectually before the Throne of thy Grace, to obtain the Blessings and Mercies, they and we ask of thee: That so thy Kingdom may be magnified, and Power manifested, and Glory displayed, from Everlasting to Everlasting, through Jesus Christ our Lord and Saviour, *Amen.*

When there is not Time for the former, the following particular Prayer for Morning taken from the Whole Duty of Man may be used.

MOST gracious God, by whose Bounty alone it is that we have this Day added to our Lives! *We beseech thee so to guide us therein by thy Grace; that we may do nothing, which may dishonour thee, or wound our own Souls; but that we may diligently apply ourselves to do all such good Works, as thou hast prepared for us to walk in:*
And

And Lord, *we* beseech thee, give thine Angels Charge over *us*, to keep *us* in all Ways; that no Evil happen unto *us*, nor any Plague come nigh *our* Dwellings, but that *we* and *ours* may be safe under thy good Providence, thro' Jesus Christ our Lord.

To which may be added this concluding Blessing for the Morning.

UNTO God's most gracious Mercy and Protection *we* commit *ourselves* and all that belongs to *us*: The Lord God Almighty be present to all *our* Thoughts; guide and direct *us* in all *our* Words and Actions; bless and prosper *us* in all our right Understandings; and lift up the Light of his Countenance upon *us*, and be merciful unto *us*; and give us Grace and Peace, Health and Salvation of Body and Soul, this Day and for ever more. *Amen.*

A

*A particular Prayer for Night, taken
from the Whole Duty of Man.*

BLESSED Lord the Keeper of Israel, who neither slumberest nor sleepest! Be pleased in thy Mercy to watch over *us* this Night: Keep *us* by thy Grace from all Works of Darknes; Defend *us* by thy Power from all Dangers: Grant *us* moderate and refreshinn Sleep; such as may fit *us* for the Duties of the Day following: And Lord make *us* ever mindfull of that Time,, when *we* shall lay *ourselves* down in the Dust: And, because *we know* neither the Day, nor the Hour of our Master's coming; grant *us* thy Grace, that *we* may be always ready; that *we* may never live in such a State, as *we* shall fear to die in; but that whether *we* live, *we* may live unto the Lord; or die, *we* may die unto the Lord, so that, living or dying, *we* may stay still be thine thro' Jesus Christ our Lord. *Amen.*

T

To which may be added this concluding Blessing.

UNTO God's most gracious Mercy and Protection we commit ourselves and all that belongs to us: The Lord Bless us, and keep us, and lift up the Light of his Countenance upon us, and be mercyfull unto us; and give us Grace, and Peace, Health and Salvation this Night, and for evermore. *Amen.*



REMARKS

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REMARKS on the fore- going FORMS.

ALL those, who are conversant in the Jewish Writings, know that Forms of Prayer were, even from the Beginning of their State, in Use amongst them. Moses by the Direction of God himself ordered an express Form of Words for blessing the People; Numb. VI. 22. &c. “ And the Lord spake unto
 “ Moses, saying, speak unto Aaron and
 “ unto his Sons saying; on this wise shalt
 “ ye bless the Children of Israel, saying
 “ unto them; ‘ The Lord bless thee, and
 “ keep thee; the Lord make his Face
 “ shine upon thee, and be gracious unto
 “ thee: The Lord lift up the Light of
 “ his Countenance upon thee and give
 “ thee Peace.”

Again when the Israelites were
 marching thro’ the Wilderness; every
 D Time

Time the Ark set forward, Moses said,
 " Rise up Lord and let thine Enemies be
 " scattered; and let them that hate thee,
 " fly before thee," And whenever it
 " rested he said, Return oh Lord unto
 " the many Thousands of Israel." Num-
 bers X. 33. Which cannot possibly be
 doubted to have been a precise Form of
 Words that Moses invariably used, upon
 the two Occasions before-mentioned.

There is another Form prescribed,
 Deut. XX. 2. &c. on Occasion of going
 to War. " And it shall be when ye are
 " come nigh unto the Battle, that the
 " Priest shall approach, and shall say
 " unto them; *Hear oh Israel, ye ap-
 " proach this Day in Battle against your
 " Enemies: Let not your Hearts faint.
 " Fear not, and do not tremble; neither be
 " ye terrified because of them: For the
 " Lord God is He that goeth with ye, to
 " fight for ye, against your Enemies, to
 " save ye."*

Further

Further! There is a Form prescribed to be used after Harvest and Tithing, Deutr. XXVI. 12. &c. When thou hast made an End of Tithing all the Tithes of thine Increase, the third Year, which is the Year of Tithing, and hast given it unto the Levite, and unto the Stranger, to the Fatherless and to the Widow; that they may eat within thy Gates and be filled: Then thou shalt say before the Lord thy God; ‘ I have brought away
 ‘ the hollowed Things out of my House;
 ‘ and also have given them unto the Le-
 ‘ vite, and unto the Stranger, to the Fa-
 ‘ therless and the Widow according to
 ‘ all thy Commandments, which thou
 ‘ hast commanded me, I have not trans-
 ‘ gressed thy Commandments; neither
 ‘ have I forgotten them; I have not eat-
 ‘ en thereof in my Mourning; neither
 ‘ have I taken ought thereof for any un-
 ‘ clean Use; nor given ought thereof for
 ‘ the Dead: But I have hearkened unto
 ‘ the Voice of the Lord my God; and
 ‘ have done according to all that thou
 ‘ hast

' hast commanded me: Look done from
 ' thine holy Habitation, from Heaven,
 ' and bleſs thy People Israel, and
 ' the Land which thou haſt given us,
 ' as thou ſwareſt unto our Fathers,
 ' a Land which floweth with Milk
 ' and Honey.'

But there is ſtill a more remarkable
 Form preſcribed, at the Beginning of this
 Chapter, upon the preſenting the firſt
 Fruits, viz, Ver. 2, &c. When thou art
 come into the Land, which the Lord thy
 God giveth thee for an Inheritance, and
 poſſeſſeſt it and dwelleſt therein:— Thou
 ſhalt take of the firſt of the Fruit of the
 Earth, which thou ſhalt bring of thy
 Land, that the Lord thy God giveth thee;
 and thou ſhalt put it in a Basket; and
 ſhalt go unto the Place, which the Lord
 thy God ſhall chooſe, to place his Name
 there: and thou ſhalt go unto the Priest,
 that ſhall be in thoſe Days, and ſay unto
 him: *I profeſs this Day unto the Lord*
thy God, that I am come unto the Country,
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which the Lord sware unto our Fathers for to give us. And the Priest shall take the Basket out of thy Hand, and set it down before the Altar of the Lord thy God: And thou shalt speak and say before the Lord thy God: A Syrian ready to perish, was my Father; and he went down into Egypt, and sojourned there with a few, and became there a Nation great, might and populous; and the Egyptians evil intreated us, and afflicted us, and laid upon us hard Bondage; and when we cried unto the Lord God our Father, the Lord heard our Voice, and looked on our Affliction and our Labour, and our Oppression. And the Lord brought us forth out of Egypt with Signs and with Wonders: and hath brought us into this Place, and hath given us this Land, even a Land that flowed with Milk and Honey. And now behold I have brought the first Fruits of the Land, which thou oh Lord hast given me.

In the next Chapter, viz. the XXVII.
14, &c.

14, &c. There is enjoined a particular Form of Words to be used, when the twelve Tribes of Israel were to stand separately, six upon Mount Gerizzim, and the other six upon Mount Ebal, the one Part to bless the People and the other to curse: And the Levites are commanded to speak and to say unto all the Men of Israel with a loud Voice. "Curst be the Man that maketh any graven Image to put it in a secret Place: And all the People answer and say, Amen." To which are added Eleven more, making Twelve in all, as may be seen more fully in the said Chapter: As in the following one may be seen the several Blessings; as also another Form of the Curses as seems most highly probable; tho' not delivered with the same Precision as the former.

Chap. XXXI. 19, &c. God says unto Moses, "Write ye this Song for you, and teach it to the Children of Israel: Put it in their Mouths; that this Song may

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“ may be a Witness for me against the
 “ Children of Israel.—And this Song
 “ shall testify against them as a Witness;
 “ for it shall not be forgotten out of the
 “ Mouths of their seed:—Moses there-
 “ fore wrote this Song the same Day,
 “ and taught it to the Children of Is-
 “ rael.” And then follows the Song it
 self at Length in the next Chapter.

There can be no Doubt but many
 Psalms were designed as Part of a set
 Form of Devotion on particular Occasi-
 ons. Of this Sort are the eight Psalms
 beginning at the Forty second all pur-
 posely for the Kohathites; as were some
 others in like Manner, viz. 84, 85, 87,
 and 88, In like Manner were the fifteen
 Psalms immediately following the 119,
 and which are call'd Songs of De-
 grees. So also the 92d Psalm, intided,
a Psalm for the Sabbath, was composed
 purposely to be used on that Day: And
 the 72d intended for the Inauguration of
 Salomon, as the Title implyeth.

Indeed

Indeed Forms of Devotion; even to the prescribing of the very Words to be used on such Occasions; seem almost universally to have obtained in all Nations: Of which Livy in his first Book gives us a very remarkable Instance, "When the Romans were about to declare War against any Nation, *says he*, a Person called *Pater Patratus* (that is an Elder appointed for that Purpose) went towards the Region, where the Enemies Country lay, and there made a particular Prayer in a set Form of Words," which Livy has in the Place very exactly given to us. And if it be asked, why a particular Set of Words should be prescribed on such Occasions? The Answer is very easy; That all those being Acts of Religion; and it being of Importance that every one, concerned in the respective Ceremonies should have just and proper Notions of the Solemnity; in order that they might make suitable Addresses to the Deity: If every Priest or other officiating Person was left

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at Liberty of his own Choice, to find out Expressions for the Occasion; It is very conceivable that some might use, very improper ones; not fit at all to be addressed to the Divinity; and which a sound Judgment might no Way approve of. To prevent which, the Public thought it right, to take Care in this Particular; and to provide that no Expressions should be used in those Acts of extraordinary Devotion; but what should be most approvable, and which could not for certain be so, unless the Form and the very Words were previously considered and prescribed by public Authority.

Add to which: That as some Words do express the Ideas, that are intended to be conveyed, with more Clearness, Precision and Exactness, than perhaps any others possibly can do: when once such a Set of Words occur; that it is impossible to mend them; why should not that particular set be constantly adhered to: as long and as often as the same or like Occasion

Occasion offers for them to be used on? For Instance for the Sabbath, for the Corhathites, for the King's Inauguration, &c.

Neither can any Thing whatever be urged from the Variation of some Circumstances; that tho' generally accompanying religious Performances, may yet be sometimes found to differ a little from what attended the first Institution of them; For no Doubt the Expressions in the Devotions are to vary accordingly, and thus it is, that, in the occasional Forms in the English Liturgy, there have been some Alterations introduced according as various Exigencies required: For Instance; the Service for the fifth of November has been somewhat altered, in order to express those religious Sentiments, which were thought proper to be entertained in Commemoration of the landing of King William the Third at that remarkable Season. But it is certainly better to have those Alterations made by public Authority: than to have them left to the Discretion,

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Discretion of private Ministers; whose particular Biass and Turn of Mind, we too well know, might often dispose them to introduce Singularities of Notions, and Oddity; of Expressions on such Occasions.

Nor it is at such particular Seasons only, that Forms of Prayer are usefull for the Purposes mentioned; they are no less so, for our constant daily Devotions. The common Circumstances & Occurrences of Life are generally the same; and therefore our religious Sentiments thereon may pretty generally be expressed in the same Words; where fit and proper ones, that convey with Clearness and Precision just Notions, are once met with. For why indeed, when once we are acquainted with the very best Expressions, that can be used, with Regard to any particular Subject! Why I say, should we seek to alter them, when such Alteration cannot, by this Supposition; possibly be for the better? I know indeed
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the Opposers of set Liturgies pretend that the State of the World and the Affairs of particulars Persons vary so much every Day that a Form of Prayers which were very pertinent and proper Yesterday may, thro' the Vicissitudes and Changes incident to this mortal Life, become improper to-morrow. But this is a great Mistake. For allowing ever so much an Alteration in the Temper or Circumstances of a particular Person; still the State of the World is much the same. Let therefore the private Person, so particularly circumstanced, vary in his Closet his Devotions, as he finds convenient: But for an whole Congregation such great Alterations very rarely happen as require Alterations of the like Kind in the publick Service.

Every Day some one dies, or is born, or is married; an House is also sometimes burned, or a Ship cast away. But still the Affairs of a large Congregation are perhaps very little affected hereby; and
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it would be very wrong to allow such a Latitude to Ministers, as to insert in the public Devotions, Expressions, relative to such Accidents, as very few of the Assembly are concerned in. In short there are or may be, certainly Forms of Prayer fitted to all Conditions; and which may very aptly be used by all People: Besides that those Forms when judiciously composed may be of great Service to instruct and edify Persons, who would otherwise have very defective Notions of Religion.

Add, that Children and ignorant Persons can scarce possibly be able to pray at all, if they have not learned some Forms for so praying. And this Necessity has been so apparent, that Prayers and Hymns have been composed and printed for the Use of such Persons: And common Liturgies for whole Congregations have been published even by those, who, finding Fault with the Service of the Church of England, as in their Opinion

nion less edifying, and therefore separating therefrom, do yet think Forms of Prayer so usefull as to require some such as they have thus published.

Supposing the English Liturgy to be thus, as is said, less edifying than it might be rendered; yet that is no Manner of sufficient Reason for separating from the established Church; because her Service being confessedly no other wise sinfull, than barely as it is defective; all Persons ought, in Obedience to public Authority; and would, if they were actuated by a true Spirit of Humility, attend constantly and regularly at her public Services, at the appointed Times: And at other Hours, (when did not interfere with the public Service) They might, and should in all Reason be most freely tolerated to edify themselves by whatever other Mode of Devotion, they found more agreeable to them.

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schismatical Separation, which may be justly punished, and a religious humble Desire of being edified, than perhaps every Frame of Mind can be by the public authorised Forms of Devotion. And by the same reasoning; while the Magistrate took Care to have God worshiped in the Manner, judged most proper, by every Member of the Community; (as else a Blessing could not be expected from Heaven upon that Community) So when once this was done; every one whatever should be left to the fullest Liberty, either in small or ever-so large Congregations, to practice whatever other Mode of Worship they should think most eligible. And while this Liberty is allowed no one could have a Right to complain of being obliged even by Sovereignities, if necessary, to attend at the stated public Worship. If that was not done; People, under Pretence of frequenting religious Assemblies, might keep away from every one; and the public Worship of God be greatly,

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and perhaps in Time almost wholly neglected; which Neglect it cannot be expected but must call down for Punishment from Heaven on that Nation where such Neglect prevails.

These Notions seem to have been adopted by every Government under Heaven; and those, who have most opposed the public Forms have when in Power most severely punished those who disapproved their own religious Sentiments and Practices; which is in a Manner a Demonstration of the Justness of what has been laid down upon the Subject.

It is no Wonder if the Jews came into this general Way of thinking, with Regard to public Forms of Worship; for having so many of the Kind given them by God himself; it was natural, where Revelation ceased, there to recur to their Chiefs for Direction in those Particulars: accordingly those, who are versed in their Antiquities, know that before our Saviour's

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Saviour's Time, they had a Form of public Prayer, which consisted of eighteen Collects, called the eighteen Benedictions or Blessings, because they mostly consisted of Praises, Thanksgivings and Blessings.

This Form, thus consisting of these eighteen Collects, is much too long to be here inserted; and indeed was much too long for common Use; and therefore the great Rabbis, Doctors and Teachers usually gave some Abridgement or other thereof to their several Disciples: And generally one Form to be used in Families or larger Congregations, and a different one in private.

Our Saviour; who availed as much as possible all Singularities and Deviations from the public Institutions; did, like other Doctors, teach his Followers a like abridged Form of Prayer, taken from the eighteen Collects; and which we meet with in the VI. Math. where first he gives Directions for private Devotion;

as is plain from his using the singular Number, as speaking only to a single Person “ When thou prayest thou shalt not be as the Hypocrite, who love to be seen of Men; but thou, when thou prayest, enter into thy Closet; and when thou hast shut the Door, pray to thy Father who seeth in secret.” Afterwards he gives Directions for more public Worship, whether in Families, or larger Assemblies; using then the plural Number, as speaking to several. “ When ye pray, use not vain Repetitions as the Heathen do, be not ye therefore like unto them; after this Manner therefore pray ye, &c. In this Place it is to be observed that the Doxology is added *For thine is the Kingdom, &c.* Whereas in Luke XI. There is no Doxology: The Reason is: Because there; that is in Luke, he was giving a Form for private Devotion, differing not from the former but in the Doxology: For ’tis to be observed that, in Families and Assemblies, when the Person who uttered the Prayer came to the End, those, who were present, answered

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ed by a Doxology; which was not used in private Devotion, as it was unnecessary, there being no second Person, to join therein: And therefore according to strict Propriety and the original Design, the Minister of a Congregation, in using the Lords Prayer, might stop at the Words *Deliver us from Evil*; and the Clerk and People might subjoin *for thine is the Kingdom, &c.*

However as the contrary Usage has obtained, and that the Doxology may admit a Meaning no Way unfit for a private Person to entertain, there can be nothing so irregular, as to become sinfull in the Use of it: And in the Manner it has been paraphrased in the foregoing Work, every Objection arising from hence is avoided. Why it is sometimes used, and sometimes omitted in the Church of England Liturgy, those, who have commented thereon, have endeavoured to explain; to whose Writings therefore on this Subject I must refer the Readers.





The F O R M

Of anointing the S I C K,

As prescribed by KING EDWARD VI,
and Queen ELIZABETH's first Li-
turgies.

*If the Sick Person desire to be anointed,
then anoint him, with Oyl, upon the
Forehead or Breast; making the Sign of
the Cross, and saying thus :*

AS with this visible Oyl thy Body
outwardly is anointed; may our
heavenly Father Almighty grant of his
infinite Goodness, that thy Soul inwardly
be anointed by the Holy Ghost; who is
the Spirit of all Strength, Relief, and
Gladness: And vouchsafe for his great
Mercy, if it be his blessed Will, to re-
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store unto thee thy bodily Health and
 Strength to serve him: And send thee
 Release of all thy Pains, Troubles and
 Diseases both in Body and Mind. And
 however his Goodness, by his divine and
 unsearchable Providence, shall dispose of
 thee; we his unworthy Ministers and
 Servants humbly beseech the eternal Ma-
 jesty to do with thee according to the
 Multitude of his innumerable Mercies;
 and to pardon thee all thy Sins and Of-
 fences, committed by all thy bodily
 Senses, Passions and carnal Affections:
 Who also vouchsafe mercifully to grant
 unto thee ghostly Strength by his holy
 Spirit, to withstand and overcome all
 Temptations and Assaults of thine Adver-
 sary; that in no wise he prevail against
 thee; but that thou mayest have perfect
 Victory; and triumph against the Devil,
 Sin and Death; through Christ our Lord;
 who, by his Death, hath overcome the
 Prince of Death, and, with the Father,
 and Holy Ghost evermore liveth and
 reigneth. *Amen.*

Remarks

REMARKS *on the* Forgoing.

EVERY one, that is acquainted with the Antiquities of the Jewish Church, knows perfectly well, that they used to anoint the Sick, in order to procure their Recovery. Our blessed Saviour, who instituted no Rites intirely new in his Religion, but adopted into it those, which he found already in Use amongst his own People the Jews; and who accordingly took his Baptism from their Ablutions, and his Supper from Part of their Paschal Feast; so did he from them continue in like Manner the Use of Oyl, on more Occasions perhaps than one: Accordingly we read in the VI. of St. Mark, that when he sent out his twelve Apostles to preach the Gospel, and to cast out Devils, to heal the Sick and the like; *They anointed with Oyl many that were Sick and healed them,* Verse 13.

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That the Use of this Rite continued for many Years in the Christian Church at Jerusalem cannot be doubted, when we find St. James, who presided over the Government thereof, in the Epistle, which he addresses to the Jewish Converts of the twelve Tribes scattered abroad, giving Directions that “ If any were sick, they should call for the Elders of the Church, who were to pray over them, anointing them with Oyl in the Name of the Name of the Lord.” And adds, “ That the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if He have committed Sins, They shall be forgiven him, Verse. 14. 15.

Many Authors, do from hence endeavour to prove this Rite to be a Sacrament of constant standing in the Christian Church: For they define a Sacrament to be an external religious Rite; which, not by its own Nature, or from its own natural Efficacy, but from the Appointment of God alone conveys Grace. As the Use of Water can, in its own Nature, only
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cleanse the Body; but cannot in any Sort purify the Soul: To effect that, a particular Appointment and Blessing of almighty God must be superadded thereto: So, in the Case before us, the anointing with Oyl can never in its own Nature cure all Kinds of Diseases; whereas by the Appointment of God, and by his Blessing, in Virtue of its being used in Obedience to that Appointment, it may, and St. James assures us, it will raise up those, who by Sickness are confined to their Beds; and more than this; that such anointing being accompanied with the Prayer of Faith, it shall procure even the Forgiveness of Sins.

Yet for all this, it is far from being clear that the Church considered this Rite, as designed to be of perpetual Use; and consequently could not admit it as a Sacrament ordained to be of constant standing therein; which all Divines whatever agree to be absolutely necessary for the constituting of any Rite to be a Sacrament. Nay the very contrary, viz. (That the Church

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probable that then it became to be discontinued; for so that it was so discontinued is evident from the total Silence of all the ecclesiastical Writers for three hundred Years, as before observed; but in or a little before Leo's Days it begun to be revived; and all which his speaking of it as an antient Rite seems to imply.

This Observation is confirmed by Tourn-Elly a late French Divine, and one of the very ablest Writers of that Church. Besides which, Father Simon, (another Writer of the same; and a much better Critic and Judge of Antiquity than Du Pin, who wrote against him) acknowledges, that no Church whatever, antient or modern, administer Unction to the Sick with the same Design, as the Romish one does. For whereas all others that use it, do so for the Recovery of the Sick; the Church of Rome does it rather as a Preparatine for Death; in Allusion to the Story of the Woman's anointing Jesus's Feet, which he pronounces to be against his Burial; from whence the Romanists

manifests would insinuate, that extreme Unction was not designed for Recovery to Life, but for a preparative against Death: Which Notion, however plausible, is certainly what we have no Manner of Authority from Scripture to entertain. Nay the contrary is evident from the Passages before quoted from Mark VI. 12. and James V. 14. 15. which, both of them, speak of this Rite only as a Means of Recovery from Sicknefs. Neither did our Saviour (who would have the History of this Woman, to be for ever recorded in the Gospel) yet so much at once hint that the same Rite, of anointing in order to Burial, should be continued amongst his Followers afterwards. And therefore the Church of Rome in substituting this latter Notion, instead of the other; has departed from all Antiquity, and from the Usage of all other Christian Churches whatever: And for which Reason the Rite, they call extreme Unction, is no Sacrament at all, as it is administered by them; being not practised with the same Design, as anointing the Sick was used

or

or enjoined by our Saviour and his Apostles.

From all which this Consequence may be drawn; that as the Church of Rome does not Practice, that anointing of the Sick, which is mentioned in the Gospel, and yet would take it very ill to be judged on that amount no true Member of the universal Church: And as anointing the Sick in any Sense whatever was undoubtedly discontinued for a long Time by the whole Church; which Discontinuance however did not unchurch them; so allowing ever so much the Propriety of reviving this Rite, yet not doing so cannot cut off the Church of England from being as real a Member of the universal one, as Rome may be, notwithstanding its totally departing from the original Design in the Institution of this Rite; or more than the primitive one ceased to be a Church; notwithstanding its intirely dropping and discontinuing this Rite for two or three hundred Years.

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It will be plain then, from what I have said, that I by no Means insinuate, extreme Unction ought absolutely to be restored in every Christian Church, or recommended to, or enforced on all the Members of any. No! I only propose that it be well considered; whether the Use of it might not be permitted, where it was earnestly desired; particularly amongst the new French Subjects of our Crown, who have been used to it, and who will, I know, be scarcely brought over to like the English Liturgy without it; and who yet by a Man, well acquainted with the Antiquities of the Church, and one of Temper and Moderation, might easily, by some small Encouragement from the Government, be almost universally brought to the Use of it; I mean however, provided it were translated into the French Language, that so they might understand and be edified by it; and it is for their Sakes chiefly, that I have ventured to propose this Matter to the Consideration of those, who are the most proper Judges of it.

Perhaps

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Perhaps indeed some Indulgence of the same Kind might without Inconvenience be permitted to English Romanists, as well as to our new French Subjects, in order to reconcile those also to our Church, who so earnestly desire the Administration of that Rite; and would very frequently send for an English Clergyman in their Sickneses; if they could know of any, who would condescend to their Weakness in that Particular.

Many of the most Orthodox Bishops of our Church have published several Forms of Prayer, for the Use of the Sick; as well knowing those in the common Liturgy are not sufficient to serve in all the various Circumstances that may affect the sick. Why then; by some proper Authority, might not the Rite in Question be permitted to be used as well as those Forms of private Invention are? And would not such a Condescension be more eligible; than to let a poor dejected Sinner depart, without that, which he would think a very great Comfort? And might not
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this in such Cases be a better way of treating the Sick; than the endeavouring to persuade them of the Non-necessity or Inefficacy of such a Rite, by Arguments, which Persons, under a great Dejection of Spirit, can neither be expected to attend to; nor perhaps if they did, would they be convinced by.

And if some People should, from the reviving of such a Practice, pretend to laugh at the Church of England on that Account; let them e'en laugh that win. As it would thereby so much more easily reconcile many Persons, especially our new French Subjects, and even some old English Romanists, to the Use of our Liturgy, and to Communion with our Church: A Point of very great Moment, much more worthy of being considered, than any Objections, that could be made to the Revival of this Rite, ought to be.

Indeed the Way to gain over People to our Church, is not by endeavouring to persuade them, that there is an immense
Difference

Difference between theirs and ours; but rather by letting them think there is no such essential one at all between the two; and when they find the external Rites much the same; they will be inclined to think there is no such material Difference between them, but that they may with a safe Conscience join with ours.

And if the Forms of Recantation in Ireland were altered; which it is in the Power of any Bishop there to do; (for there is no particular one enjoined by Authority, but the whole is left to the Discretion of every Diocefan) and if in such Recantation, no more was required than a Promise to live in the Communion of the established Church; and that the Use of anointing the Sick was permitted; I dare say there would not be left a Romanist of any Property in that Country.

But indeed as Things are now managed, the Romanists abhor the Form at present used; and go thro' it with the greatest Reluctance, and against their Consciences
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which makes many of them become Deists or almost Atheists, and to breed up their Children to no Religion at all; to the great Disgrace of the Nation, and of the established Church: And which can never be remedied, till we depart from that Stiffness, which the high Reformers adhere so much to, and till we condescend a little to human Weaknesses and Prejudices.

Such a perfect Reformation in Religion, as some contend for, would certainly be very right, if all Men were Philosophers: But while such Numbers are ignorant, and unthinking, and utterly inattentive to such exalted Matters; and perhaps incapable of conceiving or relishing them; we must condescend to the Weakness of their Capacities, and soothe them to Religion by external Rites and Ceremonies, by which alone they are capable of being affected. When once they are so brought over to our Church, and come to join in its Liturgy, they will soon be reconciled in earnest to that,

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which at first they were but half perswaded to.

And it were to be wished that the Protestant Dissenters would be prevailed upon not to set up an Outcry on the Occasion; but silently suffer the Reformation to gain Profelites, in that insensible Manner here proposed.

Indeed the true State of the Controversy between the reformed and the Romish Catholicks is so ill understood, that 'tis no Wonder if they be considered as at the greatest Enmity to one another: But I perswade myself if the Matter was better examined on both Sides, a Reconciliation would easily follow; because, very much inferior to the Task, as I confess myself to be, yet even I have had the great Honour and Happiness to give Satisfaction to Numbers of scrupulous Minds, with Respect to this Subject: Indeed I can not recollect, that ever I failed doing so, even to their Clergy, in any one Instance where I was listned to: Undoubtedly

doubtedly therefore abler Divines might do much more in the Matter. May the God of Mercy, Peace and Charity, grant that such a perfect Understanding, may obtain amongst us all for the Glory of his own great Name, and the Advancement of the Kingdom of Jesus Christ, our dearest Saviour and Redeemer. Amen.

F. I N I S.





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