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AN  
APPENDIX  
TO THE  
ANSWER  
To a BOOK Intituled  
*A plain Account of &c. the*  
SACRAMENT  
OF THE  
LORD'S SUPPER;



In which the Author's PRAYERS annex'd to the said Book are fully examin'd, in order to shew, that the PRINCIPLES upon which they are form'd, are *Erroneous* and *False*, and that their many ESSENTIAL DEFECTS render them UTTERLY UNFIT FOR THE USE OF CHRISTIANS.

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A N

## A P P E N D I X.

S I R,

**B**EFORE I enter upon the Consideration of the *Forms of Prayer*, which you have annex'd to your *Plain Account of the Nature and End of the Sacrament of the Lord's Supper*, I think it proper to examine the first *Paragraph of your Preface*, wherein you state the general *Design of the Duty of Prayer*.

Y O U tell us, it is “to express, under an  
“ *actual* Sense of the Presence of GOD,  
“ those good Sentiments, and pious Dispo-  
“ sitions which it is proper for U s to en-  
“ tertain and cultivate within us, confi-  
A “ der'd

“ der’d as *dependent, reasonable, and social*  
“ *Creatures, and particularly, as Creatures*  
“ *made capable of knowing One Supreme*  
“ *Maker and Governour of all Things, and*  
“ *plainly accountable to Him for our whole*  
“ *Conduct\*.*” You explain your self and  
add, that “the *Sentiments* you *mean* are such  
“ as arise from our Dependence upon  
“ GOD; from our Obligations and Duty  
“ to Him; and from our Relation to one  
“ another, as Partakers of Humane Nature,  
“ and Members of Humane Society.”

Now since this Account of the *Founda-*  
*tion* and *Design* of all *Prayers*, is intended  
to *introduce* the *Forms* that follow, we are  
justly to expect to find *them* compos’d agree-  
ably to the *Principles* here laid down; it  
must be very useful therefore first to exa-  
mine these *Principles* themselves, because  
they will probably furnish us with a *Key*  
for the *opening* the true Sense and Purport  
of many Particulars in the *Prayers*.

“ THE *Design* of *Prayer*, you say, is to  
“ express those good *Sentiments* — which

\* Pref. p. 195.

“ it

“ it is proper for us to entertain — con-  
 “ sider'd as DEPENDENT, reasonable, and  
 “ social Creatures.” Now is there any  
 Thing in this that discriminates the true  
*Nature* of Man, from that of all other *rea-*  
*sonable* Creatures? Are not all the superior  
 Orders of created Beings *dependent, ratio-*  
*nal,* and *social* as well as Man? And can  
 you find nothing in the Nature of Man,  
 even in his State of Innocence, different  
 from that of the *Angels* who *have kept their*  
*first Estate*? Man, at his first Creation, al-  
 tho' innocent, and in a Condition of pleas-  
 ing God, and being happy, yet was in a  
 State of *Trial*, and the Event has shewn,  
 that whatever his Excellencies were, his  
 State was attended with Hazard and Inse-  
 curity. Wherefore if you should think with  
 the *Socinians*, that Man is now in as perfect  
 a Condition *naturally* as He ever was; yet  
 how can you think an acknowledgment  
 only of his *Dependence* upon God, can ever  
 be sufficient, so long as He is in an insecure  
 Condition, which He must be till his *Pro-*  
*bation* is over? For indeed All Creatures  
 how exalted and excellent soever, and how-  
 ever confirm'd and secure their State may

be, are still intirely DEPENDENT upon God for every Thing they have and expect. Wherefore barely to own our selves DEPENDENT upon our *Creator*, is not only tacitely to stand upon our Innocence, but even to disown a State of Probation too. For this acknowledgment is no more than what the highest *Arch-Angel* must for ever make with the profoundest Humility and Thankfulness; and, in the Mouth of ruin'd, weak and sinful Man, without the Confession of any *natural Unworthiness*, or even natural Infirmity, is an Act of Pride and Presumption, and is to be esteem'd a fresh Provocation, rather than a just Means of *propitiating* God, and obtaining his Favour.

THIS therefore is so far from being a full Account of the true Design of *Prayer*, as it is a *Christian Duty*, that every *thinking, pious Heathen* would look upon it as defective; forasmuch as it is founded upon such a Perfection in the Nature of Man in his *fallen* State, as all Men know and experience is contrary to undoubted Fact. The *weakness* of Humane Faculties, the *irregularity* of our Passions, the *Power* of Ill Habits, and



and a continual *propensity* to Sin, have been all acknowledg'd and deplor'd by the wise and intelligent among *Heathens*, as well as *Christians*. So that an Account of the *Nature* and *Design* of *Prayer*, that is gathered only from the *Principles* you have mentioned, would have been rejected by them as *defective* and *false*, and as leading to a *manner* of Devotion inconsistent with the *Truth* of Things, and therefore *unworthy* both of God and Man. But this is not all.

FOR as your *Preface* and your *Prayers* are both alike intended for the Direction and the Use of *Christians*, your Description of the *Design* of *Prayer* is still farther culpable; forasmuch as the true *State* of Man, is overlook'd, with regard to the *Redemption* that has been wrought for Him by the *Death* of *Christ*, whereby an *Attonement* has been made for Sin, and the Terms of a *new Covenant* have been obtain'd, and Man is again made capable of God's Favour.

WHEN therefore you was describing the *Sentiments* proper to be express'd by *Christians*, you ought to have reminded them  
of

of their being *redeem'd to God by the Blood of the Lamb* \*, as well as being *made capable of knowing one supreme Maker and Governour of all Things*; of their being brought back by *the Merits of Christ*, from a State of *Sin* to a State of *Peace* with God, as well as their being *dependent* upon Him, in which they differ not from any Creatures, either above, or below them.

You acknowledge in the Words that immediately follow those before cited, that  
 “ then only it is, that we fully answer the  
 “ Design of this Duty, when we perform  
 “ it in such a manner, as that it may have  
 “ a good Effect upon our selves, by keep-  
 “ ing up the justest Sense in our Minds,  
 “ of all such important Considerations, as  
 “ are the true Grounds of our Faith and  
 “ Hope in GOD †. And are the Grounds  
 of our *Faith* and *Hope* in God to be all  
 fetch'd from the Consideration of our *De-  
 pendence* upon Him only? Is the Security  
 of the having our Sins pardon'd, and our  
 imperfect Services accepted, grounded *ori-  
 ginally*, or indeed any way grounded upon our

\* Rev. 5. 8, 9.

† Pref. p. 196.

being

being *dependent* upon God? Is this the Foundation of our *Hope*, is this the Reason of our *Faith* in Him? May we not be *dependent, rational, and social* Creatures and yet be all over deform'd with Sin, and subject to the *Divine Wrath*, and can our *hope* for Pardon, and our *Faith* in the means of obtaining it, in any manner spring from those Considerations?

It remains therefore that your *Description* of the Design of Prayer is essentially defective, even as it is to be practiced by a mere *natural Man*, much more as it is the *Duty of a Christian*; and consequently that if your *Prayers* are modell'd after this *Description*, they will not only be unfit for the use of *Christians*, but even of sober and sensible *Heathens* too.

BUT I must still farther observe to you, that there is a peculiar Absurdity in pretending to make *Prayers*, upon those Principles alone which you mention, of Man's being "*dependent, rational and social,*" because *these Properties* are of *themselves*, no sufficient ground for the worshipping God  
by

by *Prayer* at all. All the orders of the Holy *Angels* are *dependent, rational, and social* as well as Man. But there is no foundation either in Reason or *Scripture*, to think that *They* worship God in any way but that of *Praise* and *Thanksgiving* only. The Perfection of their Natures and the right use of the Liberty of Will, and those other Faculties God has honour'd them withal, for his *Glory* and their own *Happiness*, supersede all necessity of that kind of worship, which is grounded upon the Supposition of Want and Weakness, Fear and Doubt in the *Suppliant*. Which yet is the Case of all Worship by *Prayer, or Petition*: The Design of which is to address to Him who is *alone able to save and to destroy*, for a rescue from the *Evils* we fear, and for a Supply of the *Blessings* we want. So that in order to set forth the true Grounds upon which all *Prayers* should be fram'd, you have most *sagaciously* made mention of such only, as of themselves cannot infer the necessity of the use of any *Prayers* at all. But I come to the Business in hand.

I HAVE charged your *Prayers*, upon what-  
ever

ever Principles made, as unfit for the use of *Christians*. I will now endeavour to make the *Charge* good.

I. FIRST, I charge your Prayers as unfit for the use of *Christians*, because they are form'd upon the Supposition of the perfection of our natural Faculties, and our being as free in the exercise of them as our first Parents were, and consequently under no Curse of God, from *their* Sin, nor stain'd with that Corruption of Nature commonly stil'd *Original*, or *Birth Sin*.

THE DOCTRINE of our Church concerning this Point is known to be this. That *it is the Fault and Corruption of the Nature of every Man, that naturally is engender'd of the Offspring of Adam, whereby Man is very far gone from Original Righteousness and is, of his own Nature, inclined to Evil, so that the Flesh lusteth alway contrary to the Spirit, and therefore in every Person born into the World, it deserveth God's Wrath and Damnation\**. And that the Condition of Man, after the fall of Adam, is such, that He cannot turn and

\* Art. IX.

*prepare Himself, by his own natural Strength and good Works to Faith and calling upon God. — That we have no Power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good Will, and working with us when we have that good Will\*. And that we are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own Deservings †.*

THIS Doctrin of the *Church* has been explain'd by different Divines, differently, but all, save the followers of *Pelagius*, and *Socinus*, (who cannot *with Sincerity* subscribe these *Articles* in any Sense) do agree, that there is a real Corruption in our Natures, the Effect of *Adam's* Sin, by which our *natural Faculties* are so impair'd, and so strong a propensity to Sin has been introduced, that we are thereby subject to God's Wrath, and unable, of our selves, to perform his Will. Whatever Cavils and Objections may be made to this *Doctrin*, 'tis nevertheless the plain Doctrin of Scripture from one end to the other of both *Testaments*,

\* Art. X.

† Art. XI.

and is to be explain'd away by *no other Arts*, but such as, if allow'd, will evacuate any other the most express Assertions of *Scripture*, and will even destroy the Credibility of their being given by *Inspiration*, for the Use and Instruction of Man. This Point of *Christian Doctrine* therefore ought to be allow'd and granted in the present Debate. However for the Satisfaction of serious Persons, who may desire to see in one view, what may be answer'd to the *Carils* by which *Infidels* and *Freethinkers* seek to perplex this *Doctrine*, I will undertake a particular Discussion of this Point before I proceed farther.

1. THAT there is this Corruption in the Nature of every Man whereby He is *far gone from Original Righteousness*, and is inclin'd to Evil, is as I said, most evidently the Doctrine of *Scripture*. For what else can be the meaning of the following Passages? *Who can bring a clean Thing out of an unclean? Not one\**. *What is Man, that He should be clean? And He that is born of a Woman, that He should be righteous? Behold He*

\* Job. XIV. 4.

putteth no Trust in his Saints, yea the Heavens are not clean in his Sight. How much more abominable and filthy is Man, which drinketh Iniquity like Water<sup>a</sup>? How then can Man be justify'd with God? or how can He be clean that is born of a Woman<sup>b</sup>? There is none upright among Men<sup>c</sup> — The carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be<sup>d</sup>. And we know that we are of God, and the whole World lieth in Wickedness<sup>e</sup>.

2. THIS Doctrine is moreover agreeable to the Opinion of all the wise and thinking Men among the *Heathens*. For 'tis observable, that many among the ancient Poets and Philosophers were so punctual in their Description of this Degeneracy, that it would be easy to collect many Passages from them exactly parallel to several Texts of *Scripture* that assert this Point. But in a Case so plain I shall content my self with the mention of one or two only, and they shall be from *Tully*; as well for the Deference that is justly due to his Judg-

a *Job* XV. 14, 15, 16.      b *Job* XXV. 4.  
 c *Micah* VII. 2.      d *Rom.* VIII. 7.      e 1 *Job*. V. 19.  
 ment,



ment, as because He is usually appeal'd to, by the Patrons of the *Sufficiency* of Humane Reason, as to a kind of *Oracle*. He describes the weakness and imperfection of *Humane* Reason in this manner. “ If Nature had  
 “ produced us capable of viewing and discerning Her, and of following her Directions thro’ the Course of our Lives,  
 “ there would not have been much need of Instruction. But indeed She has given us only some small Sparks of Reason, which we so soon extinguish thro’  
 “ the Corruption of our Opinions and our Practices, that *the Light of Nature appears no where*. For there are in our Minds  
 “ some native Seeds of Virtue, which if they could be suffer’d to grow to maturity, Nature her self might conduct us  
 “ to Happiness. But now, so soon as we are born into the World, we are encompassed with Corruption, and with  
 “ perverse Opinions, so that, in a manner, we seem to suck in Error with our  
 “ Nurser’s Milk \*.

\* Si tales nos Natura genuisset, ut eam ipsam intueri, & perspicere, eâdemque optima duce cursum vitæ conficere possemus: Haud erat sanè, quod quisquam rationem ac doctrinam

AND in another Place He affirms of all Men who excel in virtuous and valuable Endowments, that “they owed all to the “peculiar Assistance of God.” And that “there never was a great Man without “some degree of Divine Inspiration\*”: And as this Corruption of Nature and Incapacity of doing any Thing truly good and great, without the peculiar Assistance of God, was acknowledged and lamented by all the wise Men among the Heathens, so the Ignorance and Stupidity, the Superstition and Idolatry, together with the most gross and shameless Immoralities of the whole Heathen World, ancient as well as

etrinam requireret. Nunc Parvulos nobis dedit igniculos, quos celeritè malis moribus, opinionibusque depravati sic restinguimus, ut NUSQUAM NATURÆ LUMEN APPAREAT: Sunt enim ingeniis nostris semina innata Virtutum, quæ si adolescere liceret, ipsa nos ad beatam vitam Natura perduceret. Nunc autem, simul atque Editi in Lucem, & suscepti sumus, in omni continuo pravitate, & in summâ opinionum perversitate versamur, ut pænè cum lacte Nutricis Errorem suxisse videamur. ——— *Tusculan. Disp.* Lib. III. Cap. 1.

\* Multos ——— Nostra Civitas & Græcia tulit singulares viros; quorum neminem, nisi JUVANTE DEO talem fuisse credendum est. ——— Nemo igitur vir magnus, sine aliquo AFFLATU DIVINO unquam fuit. *De Natura Deorum* Lib. II. Cap. penult.

modern,

modern, are a sad Proof how difficult it is for Humane Reason, when left to it self, to conduct Men into the Paths of Virtue and Religion ; and how impossible it is, that it should lead them to such Sentiments and such Practices as can *intitle* them to God's Favour. So that the Case comes at last to be a Case of *Fact*, and therefore must be acknowledged to be true, whether we can account for it or no. And it is just as absurd to argue against the truth of it from any suppos'd difficulties, as it is to urge the Subtilties used by some *Philosophers* against *Free-Will*, or *Local Motion*, at the same Time that all Men experience *both* with a Certainty superior to all imaginable Doubts concerning *either*. For *Facts* are *sturdy*, and will yield to no Arguments, and can be alter'd by no Reasonings whatsoever. So that in general, the true way of arguing in this Case, both by *Deists* and *Christians*, is this — Humane Nature is deprav'd — But God is most certainly just and righteous in all his Ways — Therefore this Depravity, from whatever Cause arising, must be agreeable to the Divine Justice. For we may be mistaken in  
our

our Notions of Equity and Justice, when we are examining the Conduct of *Providence*. But we are sure of the Fact alledg'd, and therefore that will remain the same, however we reason about it \*,

3. So that since, in truth, the difficulty that attends this Matter is at least the same upon the Principles of *Deists* as well as *Christians*, it is insufferable in the Former, to entertain this Doctrine of *Original Sin*, as explain'd by our *Church*, with so much Scorn and *Ridicule*, as they affect to do, when yet *the Doctrine* being no more than a manner of explaining the Rise and Occasion of *that Depravity of Nature*, which is an acknowledged *Fact*, they are oblig'd upon their own avow'd Principle, of *the Existence of God and a good Providence*, to shew the *same* to be consistent with the Divine Equity, as well as *Christians*.

4. AND certainly, if it be difficult to account for this *Contagion of Adam's Sin* thro' his whole Race, upon the common

\* See an ingenious Treatise intituled *The Strength and Weakness of Humane Reason*.

Opinions of Men concerning the *Divine* Attributes; it is at least *equally* difficult to account for *it* upon the Supposition of Man's coming out of his *Creator's* Hands the same *corrupt, imperfect* Creature, He is in *fact* found to be. Is it decent then, is it not indeed criminal, thus to charge his Imperfections upon his *Maker*? Is it not more safe and more reasonable too, to suppose, if we cannot assign a Cause for *his Corruption*, yet, that it cannot be *strictly* original, but that it must be some way or other, the effect of *transgression* in those who suffer so much from it? 'Tis true indeed, they who are now supposed to be *born in Sin*, could themselves be guilty of no *Transgression* of which this *Corruption* is the supposed Effect. But can there be a greater difficulty in supposing it to be the Effect of the *Sin* of their *Progenitors*, than that it is the *mere* Effect of their *Maker's Will*, without any *demerit*, either on their own Part, or on the Part of their *Forefathers*? If to suffer the deplorable Consequences of such a *propensity to Evil*, without any previous personal Guilt, be an Imputation upon the Goodness of Providence;

will the Supposition of the same Sufferings without any *Guilt* at all either in our selves, or in our *first Parents*, lighten the Imputation, and serve to justify the Conduct of Providence in the Case? It is evident therefore that this Doctrine of the degeneracy of Humane Nature from its original Perfection, thro' the Sin of *Adam*, if it had *not* been the Subject of express Revelation, would however have bid fair for Acceptation, as it gives an Account of the occasion of it, much less liable to Exception, than the *Hypothesis* of the *Deists* and *Socinians* is, — that He was *created* with the very same Imperfections, with which every one is now born.

5. THE wisest among the *Heathen Philosophers* were aware of the Absurdity of this Supposition, and were from thence led to imagine that the Souls of Men were created long before they animated their Bodies, and that having contracted Guilt in their former State, they were put into their Bodies, as a Punishment for former Offences, and for their future Amendment. Now altho' this was but Fancy and Opinion,

nion, supported by no Proof, and indeed inconsistent with Reason \* ; yet it is a Demonstration that they thought the Supposition I am now considering, was not to be born.

6. LET us then now inquire more nearly, whether the *Doctrine of Scripture* concerning the Point in debate is not much more satisfactory than either the *really* wise Men among the ancient *Heathens*, or the great *Pretenders* to Wisdom, the modern *Deists* and *Socinians* have been able to furnish us withal. Now the plain *Doctrine of Scripture* is, that God made Man perfect, endued Him with Faculties sufficient to make him *know* his Duty, and to *do* it, and thereby to continue in his *Favour*. For less than this cannot be understood by what the *Scriptures* with a very emphatical Repetition declare — that *God created Man in his own Image, in the Image of God created He Him* †. For, that by the *Image of God* must be understood some farther Resem-

\* See Dr *Jenkin's* Reasonableness of the Christian Religion Vol. II. c. 13. p. 244, 245.

† *Gen.* I. 26, 27.

blance of God, than what consisted in his having *Dominion* over the *Brute* Creation, is plain, because this *Image of God* is represented as a distinct Thing from that *Dominion*, as antecedent to it, and indeed as the Ground and Reason for the Gift of it. And that this *Image of God* did import a Rectitude and Integrity in the Faculties of Man, is plain from another Testimony of *Scripture*, where it is expressly said, that *God hath made Man upright* \* — and still farther from the Description of the *old* and *new Man* given by *St. Paul*. The former He says, *is corruptible according to the deceitful Lusts* — The latter, *after God is created in Righteousness and true Holiness* †.

7. BUT altho' our first Parents were thus created, in a State of Innocence and Purity, with a Power of pleasing God, and continuing in his Favour, yet being endu'd, as all other rational Creatures are, with a *Liberty of Will*, (which is the only Foundation of Virtue and Praise in every Action) as they had it in their Power to *obey* and be happy, so they were at liberty to *refuse*

\* *Eccles.* VII. 29.

† *Eph.* IV. 22, 24.



*Good* and *chuse Evil*, and thereby forfeit both their Innocence and their Happiness too. What they had a Power to do, that they unhappily did, and thereby subjected themselves and their Posterity to *Death*, the appointed *Wages of Sin*, and to all the sad Consequences of corrupting their natural Faculties, and a propensity to Sin, whereby the inherent Power they before had, of doing what was acceptable to God, was destroyed.

8. Now as to the Effect of *Adam's Sin* upon his Posterity, with regard to the *temporal Evils* they suffer, of Pain, Labour, Sorrow and Death, what Reason can there be to charge this as any Imputation upon this Doctrine, since these Evils are all found every Day, to be the *natural* and *necessary* Consequences of the Sins of Parents in *some* Cases, and to be agreeable to the Rules of righteous Government in *others*? Nothing but a *Miracle* can prevent the evil Effects of Profuseness and Riot, of Debauchery and Lust, upon those who descend from Parents, who have ruin'd their Fortunes and their Constitutions thereby; and  
'tis

'tis impossible for any Civil Governments to secure their own Peace and Establishment, and answer the good Ends of their Institution, but by such Executions of Vengeance upon Offenders, as will affect the innocent Children in a manner as much as the guilty Parents, perhaps in many Cases much more. But is this any Reflection upon *Providence* in one Case, or upon the *Justice of Civil Government* in the other?

9. BUT it is confessed *temporal* Punishment and Death are not the only Effects of *Adam's Sin* upon his Posterity. It is allow'd farther, that corrupt Faculties, a propensity to Sin, and an inability to please God by any Obedience we are naturally capable of performing, are also the sad Effects of this *original Transgression*. Well; and what is the Consequence of this Supposition? Why, nothing that at all affects the Justice and Goodness of God in this *Dispensation*. For how is God's Goodness impeach'd, because Man cannot thro' his own *native Strength* reconcile Himself to God, if, how forlorn soever his State is, there is yet a way whereby He may be restor'd

stor'd to favour, and may, if He will, secure to Himself *present* Comfort under the Distresses of Life, and the Fears of Death, and a share also in the Happiness that is *everlasting*? It certainly makes no difference at all in the Equity and Righteousness of the *Dispensation*, whether this be done by restoring Man to his original *Integrity* of Faculties, or by giving Him such adventitious Assistance, as will enable Him to perform such an Obedience as will be accepted. Man's *Happiness* is in both Cases as effectually secured; and his *Damnation* in both Cases will be the result of his own Wilfulness and Folly only. And yet this is the true State of the Matter under Consideration.

10. THE natural and judicial Effect of *Adam's* Sin was as it has been represented; but the Goodness of God suffer'd Him not to continue long under the Terror of the worst and most lasting Consequences of his Sin. For before the Sentence of Condemnation was pronounced against *Adam* and *Eve* for their Transgression, the Promise of Acceptance is made, a new Covenant of Grace  
is

is establish'd, and God declares — *That the Seed of the Woman should bruise the Serpent's Head* \*. That this Promise, how obscurely soever express'd, did relate to Benefits of a *Spiritual* Kind, and to a Conquest over *Spiritual* Enemies is manifest, because the *Temporal* Evils that were to follow upon *Adam's* Transgression are afterwards mention'd, and his Posterity continues liable to them all, notwithstanding the Promise of Benefit contain'd in the Words foregoing.

II. THE outcry therefore that is usually made against this *Scheme* by Infidels and Freethinkers, is just as well founded as all their vain Suggestions are, that is, in downright Misrepresentation. For, unless they will suppose, contrary to *Fact*, that this *Scheme* puts all Men under an *absolute final* inability to *please* God; what is it to their Purpose to alledge that they cannot *naturally* please Him, provided *that* Defect is supply'd by *God's Grace*, and they are restor'd to a Power of performing their Duty in an acceptable manner, with as good Effect, as if there had never been a For-

\* Gen. III. 15.

feiture of his Favour. For if there is no other *Guilt* of *Adam's* Sin imputed to his Descendants but what is wash'd away by the Blood of *Christ*; nor any *Weakness* of Faculties deriv'd, but what is reliev'd effectually by the *Assistance* of the *Holy Spirit of God*; nor any degree of *Obedience* requir'd, but what the natural Faculties of Men may reach to, thro' *Christ* that *strengthens* them, *Adam's* Sin can be finally prejudicial to none, but those who cut themselves off from the Benefits of the Covenant in *Christ's* Blood, thro' their own Infidelity and Disobedience; and consequently the usual Exceptions to this *Doctrine* are altogether without Foundation.

BUT if this is the Case, what shall we say of *Prayers* compos'd for the use of *Christians*, in which, tho' extended to the length of 50 *Octavo Pages*, there is not the least mention, or distant Intimation of this *ruin* of Nature; but all are form'd upon a supposed natural Innocence in all Men, and a *Rectitude* of Faculties that supersedes the necessity of *Grace* and any special *Divine Assistance*. And yet the *Doctrine* I have been

maintaining, is not only the *Doctrine* of *Scripture*, but is the usual Principle upon which the *Prayers* therein recorded are made. *David*, when He beg'd to be *wash'd* *thoroughly* from his *Iniquity*, and to be *cleansed* from his *Sin*, makes it a Part of his *Confession* to *GOD*, that He was *shapen in Iniquity*, and that *in Sin* his *Mother* conceiv'd Him\*. For which Reason He begs of God, under a consciousness of his natural inability to please Him, that He would *create* in Him a *clean Heart*, and *renew* a *right Spirit* within Him: That He would *not cast* Him away from his *Presence*, nor *take* his *Holy Spirit* from Him: But that He would *restore* unto Him the *Joy* of his *Salvation*, and *uphold* Him with his *free Spirit* †. In the *Prayer* recorded by *Isaiah* there are these Words — *We are all as an unclean Thing, and all our Righteousnesses are as filthy Rags* — *And there is none that calleth upon thy Name, that stirreth up Himself to take hold of thee: For thou hast hid thy Face from us* ‡ — *Daniel* in his famous *Prayer*, during the Time of the Captivity of the *Jews*, after He had with very

\* *Psalms* LI. 2, 5.† *Verse* 10, 11, 12.‡ *Isaiah* LXIV. 6, 7.

*emphatical* Repetitions, acknowledged his own Iniquity, and the Iniquity of *all the People of the Land*, does not presume to ask forgiveness upon the Account of his own *Righteousness*, or of the Persons for whom He prays, or in consideration of any even the most *sincere Endeavours to reform whatever had been amiss in their past Conduct* \*, but says — O my God, incline thine Ear and hear — For we do not present our Supplications before thee for our *Righteousnesses*, but for thy great Mercies — O Lord forgive for thine own Sake, O my God — †

THIS natural *unworthiness* of Man, and his Incapacity of performing the Will of God thro' his *own* Power, as it is a *Doctrine* that runs thro' all the *Epistles* of St. Paul, and makes a Part of his Reasonings almost upon every Subject; so the Petitions He at any Time mentions, as any Part of his *Prayers*, are generally founded upon the Supposition of the Truth of this *Doctrine*. Thus He prays for the *Ephesians*, that God — would give unto them the *Spirit of Wisdom*

\* Large Form of Prayer at the beginning.

† *Daz.* IX. 18, 19.

*and Revelation, in the knowledge of Him, The Eyes of their Understanding being enlighten'd, that they might know what is the hope of his calling\*. That He would grant them — to be strengthen'd with Might by HIS SPIRIT in the inner Man, that Christ might dwell in their Hearts†. He prays for the Philippians, that their Love might abound — in Knowledge and in all Judgment, that they might be sincere and without Offence 'till the day of Christ‡ — And for the Colossians, that they might be filled with the Knowledge of God's Will, in all Wisdom and Spiritual Understanding — Strengthened with all Might according to his glorious Power || —*

ALL these Petitions, and many more that might be cited *parallel* to them, are such that no good Reason can be given for the use of them, but what is grounded upon the supposed necessity of the Grace and Assistance of God, to enable us to exert our natural Faculties in such a manner as may be acceptable to Him. And accordingly I observe, you are so consistent with your

\* Eph. I. 17, 18.

† Eph. III. 16, 17.

‡ Phil. I. 9, 10.

|| Coloss. I. 9, 10, 11, &c.



self and your *Scheme*, as to furnish your *Disciples* with no Petitions of this Sort. For I affirm, that there is not a single Petition in all your *Prayers* that can even by straining, be made *necessarily* to signify what is the plain and undoubted Purport of all the Quotations above.

OUR Church is not only very express in her *Definitions* concerning this *Doctrine*, in her Articles, but she has shewn her Opinion of the Importance of it, by mixing the same with her *Liturgy* throughout. And indeed the manner of her doing this, is so very distinct and explicit, that I cannot conceive how any one can innocently join in the use of her *Prayers*, much less declare an unfeign'd assent and consent to every Thing in them contain'd, who disbelieves this *Doctrine*. For, in the general *Confession*, after a variety of *Phrase* denoting an intire Defection of all Men from their Duty, it is expressly declar'd, that *there is no Health in us* — No Salvation to be had in and thro' our selves. Agreeably hereunto, she makes this *Doctrine* the Foundation for divers Petitions for *Grace*, and the Succours of God's  
Holy

Holy Spirit, thro' her whole *Service*. I will mention some Particulars.

ALMIGHTY God — Grant that we being REGENERATE AND MADE THY CHILDREN BY ADOPTION AND GRACE, may daily be renew'd by *thy Holy Spirit*<sup>a</sup>. —

O God, who knowest us to be set in the midst of so many and so great Dangers, that BY REASON OF THE FRAILTY OF OUR NATURE *we cannot always stand upright*; Grant to us<sup>b</sup> —

Almighty God, who seest that *we have NO POWER of our selves to help our selves*; keep us<sup>c</sup> —

O Almighty God, *who ALONE canst order the unruly Wills and Affections of sinful Men*; Grant<sup>d</sup> —

O God the *Strength* of all them that put their Trust in thee; mercifully accept our Prayers: And because *thro' the WEAKNESS of our mortal Nature WE CAN DO NO GOOD THING without thee*, Grant<sup>e</sup> —

<sup>a</sup> Collect for *Christmas Day*.  
after the *Epiphany*.

<sup>b</sup> Fourth Sunday

<sup>c</sup> Second Sunday in *Lent*.

<sup>d</sup> Fourth Sunday after *Easter*.  
after *Trinity*.

<sup>e</sup> First Sunday

Q God

O God the Protector of all that trust in thee, *without whom nothing is strong, nothing is Holy*; increase and multiply upon us thy Mercy <sup>a</sup> ———

Grant to us Lord ——— that we who cannot do any Thing that is good without thee, may by thee be enabled <sup>b</sup> ———

Almighty ——— God, of whose ONLY GIFT *it cometh, that thy faithful People do unto thee* TRUE AND LAUDABLE Service; Grant <sup>c</sup> ———

O Lord, ——— because the FRAILTY of *Man without thee* CANNOT BUT FALL, keep us <sup>d</sup> ———

O God, forasmuch as WITHOUT THEE WE ARE NOT ABLE TO PLEASE THEE; mercifully grant <sup>e</sup> ———

IT is time now to examine how you have acquitted your self upon this *Head*. I have already observ'd, that you have intirely pass'd over this *Frailty of Nature* we are speaking of, so as never to have once

a Fourth Sunday after *Trinity*.  
after *Trinity*.

d Fifteenth Sunday after *Trinity*.  
Sunday after *Trinity*.

b Ninth Sunday  
after *Trinity*.

c Thirteenth Sunday after *Trinity*.

e Nineteenth

mentioned it: But I shall now shew, that you have even guarded against the Supposition of the Truth of it, and by many plain Expressions have shewn, that you believe nothing of it.

I. IN your *short Prayer at first rising in the Morning*, you address your self to God in a manner very unfuitable to one who thought that *thro' the Weakness of his Nature He could do no good Thing without GOD*. For you speak of no *unworthiness* in you to approach Him, of no *bounden Duty* that you thereby discharge, nor of any necessity thereof. You profess no more than that it *BECOMES you to worship Him*. You are so far from *confessing* any Corruption of Nature in you, that you make no *direct* Confession of your having ever been guilty of any *actual* Transgression at all. You ask Pardon indeed *for every wilful Transgression and Omission of your Duty*, but besides that you confine all Sins to those of *wilfulness* only, you make no *real* Confession of your having ever been guilty of any such. If you have been guilty, you ask Pardon for them; but I find nothing that amounts to  
 a Charge

a Charge of any such Guilt upon you. All you directly acknowledge in this *Prayer* is, that you are God's *Creature*, and *his Servant*, and *the Disciple of his Son*. And every Body knows; there can be nothing sinful of any kind imply'd in any of those *Relations*: wherefore so far as may be gather'd from this *Prayer*, you do not look upon Sin, in any degree of it, as a necessary Frailty in your self or any one else.

2. IN your short Prayer at Night, just before going to Bed, you thank God for his "defending you from all the great Evils" both *natural* and MORAL, with which this "imperfect State so much abounds." This is no Confession of Guilt of any kind. This might suit the Mouth and Condition of a Creature perfectly sinless. It seems indeed to be made upon the Model of a famous Prayer in the *Gospel* — God, I thank thee; I am not as other Men are, Extortioners, unjust, &c. — But you afterwards come nearer the Point — You do declare your self penitent of all *Transgressions* that have been wilful in you, and desire God's forgiveness of whatsoever He had seen amiss

in your Conduct thro' the past Day; but I find no Confession of your having your self spy'd any Thing *amiss in your Conduct.*

IN your Third and longer *Prayer* your Address is more *decent*; you there acknowledge your self to be God's *unworthy Creature, and that you approach his Divine Majesty, in the deepest Sense of your own manifold Imperfections, and that your Failings and Neglects, thro' the course of your Life, have been many.* " And that if God should be  
 " *extreme to mark and to punish what is in*  
 " *every degree and every Instance amiss;*  
 " *you could not hope for any Portion of*  
 " *his Favour.*" This is some kind of Confession; but it is deliver'd with so much Caution and Reserve, as if you was pleading to an *Indictment*, and apprehended some Advantage might be taken of your making too express a *Confession.* But admit this to be some kind of Instance of your supposing Confession of Sin to be one Part of the Worship of God by *Prayer*; yet my *Charge* against you remains just as it did, as to your not acknowledging the natural Corruption of Man, and his inability to  
 please

please God thro' his *native Powers*; for, that no body might mistake your Mind in this Matter, you have taken due Care to ask Forgiveness of those Things only, whereby you have *offended* God from *the beginning of your RATIONAL Life*\*.

IN your Fourth, which you very rightly call *a Large Form of Prayer*, you express you self much in the same manner as before, and carefully guard against confessing too much. Wilful Sins are those only for which you will yield to ask Forgiveness; and those Things which God has seen amiss in you *from the beginning of your rational Life*, are the only Failings and Imperfections which you think fit to acknowledge. And lest you might yet be misunderstood, by those who use your *Prayers*; to this Petition "Forgive me all the Sins which I myself can now call to my Remembrance," you join this extraordinary Direction —  
*Here it may be proper for a Person to mention any remarkable Instance, if He be conscious of any such, but highly improper to confess Sins of which He knows not Himself to have been*

\* Pag. 210.

*guilty*. Who those Persons are that can need this Caution, if it is meant to guard Men against confessing any actual Transgressions of which they know not themselves to be guilty, I profess I cannot imagine. For was there ever one Instance of this Absurdity in the World, in any Man who was enough in his Senses to be capable of receiving Advice about this or any other Matter? No, the Danger is just on the other Side; and you know it to be so; and therefore cannot be understood in any other Sense, but as cautioning your *Disciples* against acknowledging any such Contagion of Nature and Weakness of Faculties, as would render our best Services, without the Assistance and *Sanctification* of God's *Holy Spirit*, imperfect and faulty. If you deny the Truth of this *Principle*, as the *Socinians* all do, there is some Sense in cautioning Men against making an Acknowledgment of it; and for this Reason I look upon the Direction just now quoted as a Proof of your Sentiments in this Matter; and that you desire to be thought to have form'd your *Prayers* upon the Supposition  
of



of Man's being able to please God in the Strength of his own Faculties.

IF this can still remain a Doubt with any one, I think, your great Care in asking Pardon for those *Sins* only which are *wilful*, must clear it up. For, if it be true, that there is a *Weakness* in our Faculties that renders our best Services unacceptable, but for the sake of the Attonement that has been made by *Christ*; certainly every real Transgression of God's Law, tho' the effect of Error, Ignorance, or Infirmary, has the *Nature* of *Sin*, and ought to be acknowledged and repented of; and no one who believes this original Corruption of *Nature*, can think otherwise. 'Tis notorious that this was St. *Paul's* Opinion. For altho' the Rage He shew'd against the first *Christians*, when being exceedingly mad against them, He *persecuted them from City to City*, was all a mistaken Zeal for God, and proceeded *from Ignorance and Unbelief\**; yet He by no means acquits Himself from all Guilt in the Case. So far from it, that He charges Himself as a grievous Offender,

\* 1 *Tim.* I. 13.

upon

upon the Account of the Effect of his *Zeal*; and calls Himself a *Blasphemer* and *injurious*, nay *the chief of Sinners*, at the same Time that He declares He was so, thro' *Ignorance* and *Unbelief*.

UPON the whole, if what our *Church* has affirm'd in her *Articles* is true, and what has been above advanced both from Reason and Scripture, be conclusive, then your *Prayers* are reproachable for a very *Capital Defect*, and are unfit for the use of *Christians*, even if this had been the only Fault in them. For either *Prayer* is no Duty at all in a *Christian*, or it must be made upon *Christian Principles*, and with an Acknowledgment of *the Truth as it is in Jesus*; especially with an Acknowledgment of those *Doctrines* which are the Foundation of the *Christian Scheme*, and upon which the whole *Building* is erected. Now this *Doctrine*, we have been considering, is certainly one of these; and therefore they who absolutely deny the Truth of it, are known to reject, together with it, all the *Capital Doctrines* of *Christianity*, all that is peculiar to the *Christian Scheme*, all that gives any *Dignity*

nity to it above a common *System of Moral Duties*. And how closely you have followed your *Leaders* in this too, will appear by the Sequel.

II. SECONDLY, there is no Expression in your *Prayers*, that does so much as distantly imply that *Christians* are, in any degree, subject to the *Wiles and Temptations of Satan*; and accordingly there are no *Petitions for Help* against them.

WHETHER you believe any Thing concerning the Existence of *Evil Spirits* I cannot tell. I am sure there is nothing in your *Prayers* that can lead any one to think you do. But it matters little what your private Thoughts are concerning the Point. The *Holy Scriptures* are our *Rule*; and the Sense of our *Church* expressed in her solemn Offices of *Devotion* will be an excellent *Comment* upon that *Rule*; and both together will fully justify the Charge I make against your *Prayers* as defective, upon the Account now mention'd. The Scripture-Account is; That *the Angels which kept not their first Estate, but left their own Habitations*

*tations, them hath God reserv'd in everlasting Chains under Darkness, unto the Judgment of the great Day* \*. That tho' they are deprived of Heaven and Happiness, they still retain their Sagacity, and rational Faculties, but are withal so envious, wicked, and malicious, as to delight in shewing their Enmity to God and his Creatures: That they have a Prince and Chief among them, called by *St. Paul* the *God of this World, and the Prince of the Power of the Air* †, and are under some kind of *Polity and Government*, call'd *the Kingdom of Darkness*; the Ministers whereof are distinguish'd by the Names of *Principalities and Powers and Rulers of the Darkness of this World* ‡. We find also that the Members of this *Wretched Society*, are usually denoted in *Scripture*, by the Term *Devil, or Satan*, from the Part they are always acting of being *Accusers and Adversaries* to Mankind. And from this Enmity that *Satan* bears to Mankind, and the sad Effects of it, He is also stiled a *Murderer, a Deceiver, the Father of Lies*; by which, tho' express'd in the *Singular Number*, the

\* *Jude* v. 6.    2 *Pet.* II. 4.  
*Eph.* II. 2.    † *Eph.* VI. 12.

† 2 *Cor.* IV. 4.

whole Society of malignant Spirits is usually meant. We learn also from *Scripture* that as his Power over the *Gentile World*, was exceedingly great; so it shew'd it self in a very extraordinary Manner among *the Jews* also, during the Time of our Saviour's Life upon Earth, as appears from the great Number of *Demoniacks* that were then among them\*. All these Things are as evident from the *Scriptures*; as any Thing that is the most firmly believ'd by us. For if, after all that we there meet with upon this Subject, the reality of the Devil's Existence may be disputed; and what is said of his Power and Influence, both upon the Bodies and Minds of Men, is all to be resolved, according to the wild *Chimera* of *Hobbs*†, into Madness and Frenzy, or some other bodily Distemper, or into Fancy and a disturb'd Imagination, or into the natural Corruptions of a Man's own Heart; there is an end of all Certainty in any Interpretation of *Scripture* whatsoever. Nor can it be prov'd, that any Thing *real* is meant, in any Passage thereof. The whole may

\* See ABp. *Sharp's* Sermons Vol III. Serm. 4.

† *Hobbs's* Leviathan Cap. de regno Tenebrarum.

be resolv'd into *Figure* and *Fancy*, and there will be no *Criterion* whereby we can be certain, whether any of the *Persons* there spoken of had any *true* Existence.

FOR indeed the reality even of our Saviour's Person, for example, and the truth of the *Miracles* wrought by Him, may be explain'd away, with the same ease, and by the self same Argument, by which it is pretended that the whole *Scene* of his Temptation by the *Devil* was imaginary. If there be difficulty in explaining how the *Devil* can act upon Men's Minds consistently with Humane Liberty; yet this is no more an Argument against the Truth and Reality of the Fact, than the difficulties that are often started against many of the most acknowledged Truths in *Religion* and *Philosophy*, are any just Reason for rejecting them. And *Van Dale's* Words, in the *Preface* to his Book *De Origine & Progressu Idololatriæ & Superstitionum*, as they are remarkable in one of his professed dislike to the common Notions concerning Evil Spirits; so they may with great propriety be apply'd to the present Point. “\* It is evi-

\* Me autem minime negare Dæmonas malos (in Commu-  
“ dent

“ dent from what has been said, that I do  
 “ not in any wise deny the Existence of  
 “ *Evil Spirits*, understood in the common  
 “ Notion. But what and how great Pow-  
 “ er they have from their own Nature, as  
 “ Devils, or what Power the great and good  
 “ God may allow them sometimes to use,  
 “ (now that our Saviour Christ has bruis’d  
 “ the Serpent’s Head,) I own I do not ful-  
 “ ly know. That our first Parents were  
 “ seduced by the Devil, and thereby were  
 “ drawn, as far as was in his Power, into  
 “ eternal ruin, and in them all their Po-  
 “ sterity too, as I firmly believe, so I do  
 “ not clearly comprehend the manner how  
 “ it was done; being in the mean time  
 “ little solicitous about the *Manner* and  
 “ *Circumstances*, since I am sure of the *Fact*.

BUT if what is related in *Scripture*, con-  
 cerning the Devil’s Power to tempt Men  
 to Sin, is equally applicable in a due De-  
 gree and proportion to all Ages of the  
 Church, as well as when it was in its In-  
 fancy; what Reason can there be to ima-

niore sensu acceptos) ex illis quæ jam dicta sunt satis clare  
 ut existimo patet. Verum enimverò &c.

gin that his Power herein is now at an end? Indeed when *St. Paul* speaks of the fiery Darts of the *Devil* — and of *wrestling not against Flesh and Bloud, but against Principalities and Powers* ——— And *St. Peter*, of the *Devil's walking about as a roaring Lion, seeking whom He may devour*, ——— it is probable those great difficulties and Temptations are especially describ'd, to which the first *Christians* were expos'd from the Rage of that Persecution the *Devil's Malice* had excited against them; but yet there is no Intimation given, that his Power would not be the same in a like Situation and Circumstances. And there is Reason to believe, that the many Persecutions that have been at divers Times carried on by *Christians* against one another, have been fomented by the *Devil's Malice*, and had all the same Tokens of his Contrivance, that the *fiery Trials* themselves had, of which the *Apostle* more particularly speaks. But there are many other Things said in *Scripture* of the Power of the *Devil* in this Case of *Temptation*, that are not in any Sense more applicable to the ancient Times than to any other, but are mention'd as incitements to  
the



the Vigilance and Caution of all *Christians* in all Ages. Thus when our *Saviour* says, in his Explication of the *Parable of the Sower*\*, that when *any one heareth the Words of the Gospel, and understandeth it not, then cometh the wicked one*, (in St. Mark *Satan*, in St. Luke the *Devil*) and *catcheth away the Seed that was sown in his Heart*; since the *Parable* contains Instruction alike useful to all Men in all Ages, what is said of the *Devil's Power of catching away the Seed that was sown in the Heart*, is plainly to be understood of his Power to do this at all Times and in all Places where the Word of God is preach'd.

THIS Matter is still more distinctly expressed in this *Chapter* in another *Parable*, wherein He resembles his *Church* to a *Field* in which the *owner* sow'd good *Seed*, and an *Enemy Tares*; now in our Lord's Explanation of this *Parable* †, when He says, that *the Tares were wicked Men* who professed the Gospel, and that the *Enemy* that sow'd them was the *Devil*, 'tis very plain that the Power of the *Devil* in seducing Men from

\* *Matth.* XIII. 19.

† Verse 37.

their

their Duty will remain as long as there are wicked Professors of Religion in the World, inasmuch as the Wickedness of all such is represented as some way, and in some Sense or other, the effect of his Power. Thus when *Christians* are warn'd in the *Holy Scriptures* to resist the Devil\*, not to give Place to the Devil†, and to be careful lest Satan tempt them‡ — as there is no possible Account to be given for the use of such Expressions, if the Devil never had any Power to tempt Men at all; so, since the Cases in which these Directions are given, are such as will happen as long as Wickedness continues in the World, they being the Cases of *Pride, Anger* and *Lust*; 'tis most evident that the Precepts are all intended for universal use, and to arm all *Christians*, in all Ages, against the danger they are continually exposed to, from the Wiles and Devices of *Satan*.

IN this Situation therefore, what is weak Man to do? Why plainly, as in every other difficulty, to apply to God for Help

\* James IV. 7.

† Eph. IV. 27.

‡ 1 Cor. VII. 5.

against

against so potent an Adversary. St. Paul assures us that God *will not suffer* Christians to be tempted above that they are able, but will with the Temptation, also make a way to escape, that they may be able to bear it. And our Saviour directs his Disciples to *Watching and Prayer*\*, as the great means of being deliver'd from Temptations of every kind; and agreeably hereunto, He has inserted a Petition in the *Form of Prayer* composed by himself for deliverance ἀπὸ τοῦ Πονηροῦ, from *the Evil One, or the Devil*. For as this is the most *natural* Construction of the words of *that* Petition; so it is the most *ancient* one.

THEY who from their *Antiquity* were most likely to know the Purport of the *Petition*, do, in a manner universally so interpret it. Particularly, *Tertullian* †, *Ori-*

\* Matt. XXVI. 41.

† *Ne nos inducas in tentationem*, id est, ne nos patiaris induci ab eo utique qui tentat. Cæterùm absit ut Dominus tentare videatur ——— Diaboli est Infirmitas & Malitia ——— Ipse [ Abrahamus ] a Diabolo tentatus Præsidem & Artificem tentationis demonstravit. ——— Eò respondet Clausula interpretans quid sit, *Ne nos deducas in tentationem*. Hoc est enim, sed devehe nos à malo. *Tertullian*. de Orat. Cap. 8.

gen.

*gen*\*, *Cyprian* †, and *Chrysoſtom* ‡, expreſſly expound it of Deliverance from the Malice and Temptations of *Satan*. And that it was ſo underſtood by the Compilers of our *Liturgy*, is evident from their *Paraphraſe* of it in the Catechiſm ||. But if this is a juſt Interpretation, then *this Petition*, is at once a Proof of the *Devil's Power* in the matter of *Temptation*, and a direction to the means for eſcaping the miſchiefs of it. Our bleſſed *Saviour* alſo himſelf pray'd for

\* 'Ιν' ἔν νοῦντις αἰτῶμεν τὸ Θεὸν τὸ μὴ εἰσελθεῖν εἰς πειρασμὸν, ἔ ρυθῆναι ἀπὸ τῆ Πονηρῆς ——— παρακαλῶμεν πειραζόμενοι μὴ θανατῆσθαι, καὶ βαλλόμενοι ὑπὸ τῆ τῆ Πονηροῦ πιπρωμένοι βελῶν μὴ ἀνάπεισθαι ὑπ' αὐτῶν ——— ὅσα ἀνάπεισται δὲ οἱ τῶ θυρεῶ τῆς ——— πίστεως πάντα σθένουντες τὰ ἐπιπιμπόμενα αὐτοῖς πιπρωμένα ΥΠΟ ΤΟΥ ΠΟΝΗΡΟΥ ΒΕΛΗ. *Origen. περὶ εὐχῆς. Sect. LXIV.*

† In novissimo ponimus ——— *Sed libera Nos a Malo* comprehendentes adverſa cuncta quæ contra nos in hoc mundo molitur *Inimicus* à quibus non poteſt eſſe fida & firma tutela, ſi nos Deus liberet, niſi deprecantibus atque implorantibus opem ſuam præſtet. So Bp. *Fell* gives the Paſſage But *Rigaltius* clearer in this manner. ——— à quibus poteſt eſſe fida & firma tutela, ſi nos Deus liberet, ſi deprecantibus atque implorantibus opem ſuam præſtet. *Cyprian. de Oratione Dominicâ.*

‡ Πονηρὸν ἐνταῦθα τὸν Διάβολον καλεῖ κελύων ἡμῶν ἀποσπῶν πρὸς αὐτὸν ἔχειν πάλαιμον. *Chryſoſt. in Matt. Hom. 19. p. 140. Ed. Sav.*

|| That He will keep us from ——— our Ghottly Enemy ———

his

his *Disciples* that they might be preserved *ἐκ τῆς Πονηρῆς* from the Devil\*. That this is the meaning is probable, because some *Spiritual Evil* must necessarily be meant; for if our *Saviour* pray'd for their escape from *Temporal Evil*, He plainly made *that* the subject of a *Petition*, the contrary to *which* He had just before declar'd would happen to them. For in the Chapter before, He tells them, *that the Time* was coming, *that whosoever killed them*; would think that He did God Service; and that they should weep and lament, and be sorrowful; and have *Tribulation in the World*†. To this it may be added, that as *ὁ πονηρὸς* signifies the Devil in St. *John's* Phrase in another Place‡, so is it used in the same Sense by other sacred Writers ||.

OUR Lord also tells *Peter*, that *Satan* had desir'd to have Him and the other Apostles, that He might sift them as *Wheat*. And that He had pray'd for Him, that his *Faith* might not fail\*\*. From which 'tis clear,

\* *John* XVII. 15.

† *John* XVI. 2, 20, 33.

‡ *John* V. 18.

|| *Matth.* XIII. 19. *Eph.* VI. 16.

\*\* *Luke* XXII. 31, 32.

that *Satan* has the Will, and when God permits, the Power also, to tempt the Servants of *Christ*; and that the proper defence against his Power, is *Prayer*. St. *Paul* bids the *Ephesians* put on the whole Armour of God, that they might be able to stand against the Wiles of the Devil; and as a means thereof, exhorts them TO PRAY *always* with all Prayer and SUPPLICATION *in the Spirit with all Perseverance*\*. By which 'tis evident, or there can be no certainty of Interpretation even of the plainest Words, that *Christians* are in danger of falling thro' the Wiles of the Devil; and that constant *Prayer* is one excellent Preservative against falling thereby. And if this is the Case, how can you be excused for your never making one single Petition of this kind thro' all your *fifty* long Pages?

THE Conduct of our Church in this Particular has been very different. She has remember'd the Danger of *Christians* from the Devices of *Satan*, in divers Parts of her Liturgy, and makes the Protection from them the Subject of many Petitions. Thus

\* *Eph.* VI. 11. — 13.

She

She declares, that the blessed Son of God was manifested that He might DESTROY THE WORKS OF THE DEVIL \*. And prays that God would deliver us from the CRAFTS AND ASSAULTS OF THE DEVIL — That we may BEAT DOWN SATAN under our Feet — And that those EVILS which THE CRAFT and SUBTILTY of THE DEVIL or Man WORKETH AGAINST US, may be brought to nought † — And that God would give his People GRACE to WITHSTAND the TEMPTATIONS of the World, the Flesh, and THE DEVIL ‡. And that Children thro' *Baptism* may have Power to have Victory, and to TRIUMPH AGAINST THE DEVIL, the World, and the Flesh ||. She prays also for *Sick Persons*, that God would *renew* in them whatsoever hath been *decayed* by the FRAUD AND MALICE OF THE DEVIL §. And that He would wash the Souls of Persons dying — that whatever Defilements *they* may have contracted thro' the Lusts of the Flesh, or THE WILES OF SATAN, be-

\* Collect for the Sixth Sunday after *Epiphany*.

† In the *Litany*.

‡ Eighteenth Sunday after *Trinity*.

|| Office for *Publick Baptism*.

§ Office for *the Visitation of the Sick*.

ing PURG'D AND DONE AWAY, *they may be presented pure before God.*

III. THIRDLY, your *Prayers* are unfit for the use of *Christians*, because there is no Acknowledgment in them of the *Divinity* of our *blessed Saviour*.

YOU intimate nothing, throughout the whole, of *his* being possess'd of any *Dignity* of Nature above your own. You always speak of Him as a *mere Man*, as one upon no other Account excelling other Men, but by *his blameless, and perfect Example of Holiness and Patience*, and by the Honour of the *gracious Errand\** upon which He was sent, to declare God's Will concerning the Terms of Salvation. More than this is not, with any Art of Interpretation, to be extracted from your *Prayers*. But this is so much below the *Dignity and Perfections* of our *Saviour*, as they are repeatedly, and in the strongest Terms laid down in *Scripture*, that *Prayers* so *capitally* defective can never be *innocently* used by those who believe the *Truth* as it is in *Jesus*.

\* Pag. 225.



FOR the Characters under which the *Holy Scriptures* represent Him are these: That He [*the Word*] was *in the beginning with God, and was God*: That *all Things were made by Him, and without Him was not any Thing made that was made*: That He [*the Word*] was *made Flesh and dwelt among us, (and we beheld his Glory, the Glory as of the ONLY BEGOTTEN OF THE FATHER) full of Grace and Truth\**: That *what Things soever the Father doth, those also doth the Son likewise. For as the Father raiseth up the Dead and quickeneth them: Even so the Son quickeneth whom He will. For the Father judgeth no Man: But hath committed all Judgment to the Son: That all Men should honour the Son, even as they honour the Father. — as the Father hath Life in Himself, so hath He given to the Son to have Life in Himself†: that all Things which the Father hath, are his‡ —* He prays also in these Words, *O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was — ||. He is said to be over all, God blessed for ever. § — And that He is the*

\* *Job. I. 1, 2, 3, 14.* † *Job. V. 19, 21, 22, 23, 26.*

‡ *Job. XVI. 15.* || *Job. XVII. 5.* § *Rom. IX. 5.*

*image of the invisible God, the first born of every Creature: that by Him were all Things created that are in Heaven and that are in Earth, visible and invisible — that all Things were created by Him and for Him: That He is before all Things and by Him all Things consist\**. Now can it be imagin'd that all these Excellencies of our Saviour's Person are so distinctly describ'd, and so often recounted, for no Purpose at all? and after such Declarations, can *Christians* be at liberty to believe, think, and speak of Him just as they please, and as suits best with their own Fancies? And particularly, can it be innocent in a sinful Mortal when He addresses the *Throne of Grace*, to use no Expressions that import any peculiar dignity of Person in Him, of whom the *Scriptures* speak in so *magnificent* a manner? Is the calling Him your *Master*, the paying due Honour to Him, whom you are commanded to *honour even as you honour the Father*? Is the bare acknowledgment of his being an *innocent Man*, of an *exemplary* Life, and *patient under Sufferings*, is this a decent treatment of

\* *Coloss. I. 15, 16, 17.*

*Him*, who is the *Lord of Life and Glory*, the great *Creator* and *Upholder* of all Things ?

OUR *Reformers* proceeded in a very different way. As they heartily believ'd this Doctrine of *Scripture*, and had just Notions of its *Importance* ; so they have interwoven it with every Part of our *Publick Liturgy*. In the excellent Hymn, *Te Deum Laudamus*, it is declar'd, that *the Holy Church throughout all the World* doth acknowledge — *The Father of an infinite Majesty*, HIS HONOURABLE, TRUE AND ONLY SON ; *also the Holy Ghost the Comforter*. And the *Versicles* that follow to the End of the *Hymn*, are all directly apply'd to THE SON, in various Acknowledgments of his *Divine Power* and Excellency, and with humble Requests for his continual Mercy and Blessing. The same Thing is done in the *Litany*, which being a direct *Address* thro' the whole, save in a very few Petitions, only to *Christ*, as to our God and Saviour, for every Blessing temporal and spiritual, is so full a Proof of the Judgment of our *Church* in this Case, that it will be less needful to multiply Quotations. I shall content my self there-

therefore with referring in the *Margin*, to such other Prayers of the *Liturgy* wherein the like Acknowledgments are made of this great Truth of *Christianity*, either by directing the Petitions singly to *Him* \*, or by expressly declaring the Doctrine in some such strong Form of Words as this, — *who liveth and reigneth with thee and the Holy Ghost ONE GOD World without end* †.

IV. A FOURTH Reason for my Charge against your *Prayers* is, that as there is no Acknowledgment in them of our Saviour's *Divine Nature*, that great Foundation of the *Merit* and *Efficacy* of his Sufferings, so neither are they made in the Profession of his being our *High Priest*, who has, by the *Sacrifice* of Himself, made a complete *Attonement* for the Sins of the World. And yet this is the great and distinguishing Doctrine of *Christianity*, and is described in *Scripture* with the greatest Strength and variety of Expression possible: For 'tis affirmed, that

\* Collects for Third Sunday in *Advent*, St. Stephen's Day, First Sunday in *Lent*.

† First Sunday in *Lent*, *Good Friday*, *Easter-Day*, *Ascension-Day*, &c. All the Prayers also wherein there is a *Doxology*, are Proofs of the same Point.

He gave Himself a Ransom for all ἀντίλυτρον ὑπὲρ πάντων \*. That we are sanctify'd thro' the offering of the Body of Jesus Christ once for all †. That He hath once suffered for Sins, the Just for the Unjust, that He might bring us to God ‡. That we are bought by Him ††. That we are bought with a Price ‖. That He redeemed us by his Blood. That He appeared to put away Sin by the Sacrifice of Himself — that He died for the Ungodly. That we are justify'd by his Blood, were reconciled to God by his Death, and by Him have receiv'd the Attonement §. By all which He has sustain'd the Office of the ONE MEDIATOR BETWEEN GOD AND MAN \*\*.

By which Expressions and many more that occur to the same Purpose, there is a plain Efficacy ascrib'd to our Saviour's Sufferings, and they are represented as the true and real Cause of the Reconciliation that has been made of Sinners to GOD. This Propitiation and Attonement has been usually stiled by Divines, the making Satisfaction to

\* 1 Tim. II. 6. † Heb. X. 10. ‡ 1 Pet. III. 18.

†† 2 Pet. II. 1. ‖ 1 Cor. VI. 20. § Rom. V.

6, 9, 10, 11. Heb. IX. 26. \*\* 1 Tim. II. 5.

GOD. And the Exception that is made by *Socinians* against the use of *that Term*, because it is not expressly apply'd in *Scripture*, to the *Sacrifice of Christ*, is a weak and idle *Cavil*. What is meant by *Satisfaction* is evidently imply'd in the Term *Attone-ment*, but especially in what is said of *Christ's* having *bought us with a Price*. For this necessarily imports a Purchase by a *valuable* Consideration, and is ever understood to denote, that there has been a real *Satisfaction* made for what is purchased thereby. And the Account the Holy *Scriptures* give of the *Dignity* of *Christ's* Person is a sufficient Indication of the Ground and Reason why his Sufferings had such a Power as to procure *Eternal Redemption for us*. And this *Doctrine* of our *Saviour's* *Mediation*, for the Pardon of Sin, and the obtaining *Eternal Life*, and every other good Gift, is either expressly acknowledged, or necessarily imply'd in almost every one of the *Church's* *Prayers* and *Hymns*. It is necessarily imply'd in all those *Prayers* which conclude in this or the like manner; Thro' the *Might*, thro' the *Merits*, — In the *Name* and *Mediation* — thro' the *Satisfaction* — thro' the *Merits* and  
*Media-*

*Mediation* — For the *Sake* — for the *worthiness* of thy Son *Jesus Christ* our Lord. And it is directly acknowledged in the following Petitions; *We pray thee help thy Servants whom thou hast redeemed with thy precious Blood* \*. *Spare thy People whom thou hast REDEEMED with thy most PRECIOUS BLOOD* †. *By thy CROSS and PASSION, DEATH and Burial, Good Lord deliver us* ‡. *We bless thee — above all for thine inestimable Love in the REDEMPTION of the World by our LORD JESUS CHRIST* ||. O Lord — succour us, that — thy bountiful Grace — may speedily help — us, thro' the Satisfaction of Christ our Lord — §. Almighty God who hast given thine only Son to be unto us — A SACRIFICE for Sin — Give us Grace that we may always most thankfully receive that HIS INESTIMABLE BENEFIT \*\*. We beseech thee, O Lord, that as we have known the Incarnation of thy Son *Jesus Christ* — so by his *CROSS*

\* *Te Deum.*                    † *Litany.*                    ‡ *Litany.* }  
 || General Thanksgiving.  
 § Fourth Sunday in *Advent.*  
 \*\* Second Sunday after *Easter.*

AND PASSION we may be BROUGHT to the  
Glory of his Resurrection \*.

THIS is the manner in which our *Church* has acknowledged the Office which our Lord has sustain'd in our Redemption. But there is nothing to be found of this kind throughout all your *Prayers*. In two of them you do not so much as put up your Petitions in the *Name* of *Christ*, or, as his *Disciple* †. And in the other *three* there is not a single Expression that amounts to an Acknowledgment of our *Saviour's Merits, Sacrifice* and *Mediation*; save what may be imply'd in what you declare, that you put up your *Prayers*, and desire God would accept them in *Christ's Name*. But in whatever Sense you use that Expression (the true meaning of which must be examin'd into presently) you cannot think it of necessity to be used, because, as I said, in two of your *Prayers* you have wholly omitted it. But that you do not understand by it any

\* *Annunciation*. See also Exhortation at the Time of the Celebration of the Communion. Preface upon *Easter-Day*. Consecration Prayer &c.

† First and Second Prayer.



Profession of his being the *Mediator* between God and Man, and that we have access to GOD, and Hopes of Pardon in and thro' his *Merits* and *Satisfaction* only, is most evident, not only from your Silence upon this Head in all the *Petitionary* Parts of your *Prayers*, but from your making nothing like this the Subject of your *Thanks* in any one of them. In your *Third Prayer* \* you have indeed these Words — “I praise thy  
 “ Holy Name for all that thy Son Jesus  
 “ Christ did, and taught, and suffer'd,  
 “ in this World, in order to redeem Man-  
 “ kind from the Power and Punishment  
 “ of their Sins.” And in your *last Prayer*, you have Words for Sense the same with those now quoted from your *Third*. And in your *large Prayer* † after Words to the same effect, you add your Thanks —  
 “ for his humbling Himself even to the  
 “ Death upon the Cross, and shedding his  
 “ Blood for the Remission of our Sins.” —

BUT altho' here is a mention in *general* of something *done, taught and suffered, in order to redeem Mankind*, and particularly

\* Pag. 209.

† Pag. 225.

that

that He *suffered Death upon the Cross*, and *shed his Blood for the Remission of our Sins*; yet is there not any Thing *intimated* of this *Redemption's* being the *Effect* of what He *did* and *suffered*; of its being due to the *Merit* thereof; nothing of that *Dignity* of Person that gave *Efficacy* thereto; nothing that imports any kind of *Satisfaction* or *Attonement*, by the *Sacrifice* of Himself; or that ascribes any *Power* and *Virtue* to what He *did* and *suffered*, as the *effective* Means of Man's *Redemption*. These Particulars are all intirely pass'd over, without so much as a remote Allusion to any one of them. You acknowledge indeed, as *Socinus* himself would do, that He *shed his Blood for the Remission of our Sins*. Which He might in a true Sense be said to do, as He thereby gave Testimony to the Truth of his *Doctrine*, upon the Belief and Practice of which the Salvation of Man depends. But that He offered Himself as a *true, proper and sufficient Sacrifice for Sin*; That his *Blood* was the *Price* whereby our Redemption was *purchased*, the very *Reason* of the Pardon of Sin, and of our Reconciliation to God; of this you neither say nor intimate any Thing; and yet say-

ing

ing less than this, is saying nothing that can be pleaded in Vindication of your self from the present Charge. You gave your self a fair Opportunity of mentioning the *Sacrifice* of the Cross, when you subjoined so many other Particulars \* of the Grace and Mercy of God in Man's *Redemption*. Wherefore as an Omission in so *Capital* a Point, must be the effect of Design in any Author of common Care and common Understanding; whatever *Inadvertencies* you may elsewhere have been guilty of, I think it is not possible for you to clear your self from the imputation of having designedly remov'd the important Truths of Christ's *Divinity* and *Attonement* by the *Merit* of his *Cross*, from being the Subject of *Thanks* or even *Acknowledgment* in every one of your *Prayers*.

V. I CHARGE your *Prayers* still farther as unfit for the use of *Christians*, because there is no Acknowledgment in them of the *Divinity* of the *Holy Ghost*, and of the *Office* that He has sustain'd, and still sustains in the great Work of Man's *Salvation*.

\* Pag. 225.

Now as the *Personality* of the *Holy Spirit*, is as evident from *Scripture* as any Thing that is there in the plainest manner contain'd \*; so the Divine Attributes of Omnipresence †, Omniscience ‡, Omnipotence ||, are directly and in strong Terms ascribed unto Him. His Divine *Majesty* and *Glory* are also necessarily imply'd from what our *Saviour* has taught us of the unpardonable *blasphemy* against Him \*\*, and from His Command that *Baptism* should be administered in the *Name* of the *Holy Ghost*, as well as of the *Father* and *the Son* \*†. They are moreover frequently join'd together in *Scripture* as Persons of the same Nature, Dignity and Power, concurring and united in the same Design of making all Men happy; and their distinct and respective Assistance in this great Work of Grace and Mercy, is at once made the Subject of a short *Prayer* by St. *Paul* in these well known words — *The GRACE of the Lord Jesus Christ, and the LOVE of God, and the COMMUNION*

\* 1 *John* V. 7. 1 *Cor.* II. 10, 11. 1 *Cor.* XII. 11.  
*Eph.* III. 16. † *Psalms* CXXXIX. 7. 1 *Cor.*  
 III. 16. ‡ 1 *Cor.* II. 10, 11.

|| *Luke* I. 35. 37. 1 *Cor.* XII. 11.

\*\* *Matth.* XII. 32.

\*† *Matth.* XXVIII. 19.

of the Holy Ghost, be with you all. Amen. \*  
 More particularly, as all the extraordinary  
 Gifts vouchsafed in so conspicuous a man-  
 ner to the *First Christians*, are all declar'd to  
 be the *Operations* of the *Holy Spirit* †; so al-  
 so the whole Work of *Regeneration*, where-  
 by the Hearts of *Christians* are *renew'd* and  
*sanctify'd*, and made capable of pleasing God,  
 is intirely ascribed to the *Holy Spirit*, as part  
 of his Office as *Comforter*. And as all Men  
 are, thro' the whole *Bible* represented as in  
 a State of Degeneracy and Corruption; so  
 the Assistance of God's *Holy Spirit* is ever  
 described as *necessary* for the *cleansing* Mens  
*Hearts*, and thereby putting them into a  
 condition of enjoying the Spiritual Happi-  
 ness of the future State. Certainly nothing  
 less than this, can be meant by those Words  
 of our *Saviour*, *Except a Man be born of the*  
*Spirit, He cannot enter into the Kingdom of*  
*God* ‡. Or by those of the *Evangelist* —  
*As many as received Christ — were born not*  
*of Bloud, nor of the Will of the Flesh, nor of*  
*the Will of Man, but of God* ||. Or by those  
 of *St. Paul* — *After that the Kindness and*

\* 2 Cor. XIII. 14.

† Job. III. 5.

† 1 Cor. XII. 8, 9, &amp;c.

|| Job. I. 12, 13.

*Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy He SAVED US BY THE WASHING OF REGENERATION, AND RENEWING OF THE HOLY GHOST — \*.* This Office therefore of the *Holy Ghost*, as the *Divine Sanctifier* of Mens Hearts, and the Author of those *Graces*, which, from his Agency in producing them, are called the *Fruit of the Spirit* †, being so distinctly represented in *Scripture*, it can never be an *indifferent* matter, whether Men order their Religious Services agreeably hereunto or not. It cannot be innocent in them to form their Addresses to God for Pardon, and eternal Glory, under a total Neglect of the Acknowledgment of that *Relation* in which we stand towards this *Divine Person*, in respect of that very Office which He is pleased continually to execute for our infinite Benefit and Advantage. Let us now see how our *Church* has conducted her self with regard to these Particulars.

THE *Divinity* of the *Holy Ghost* is acknow-

\* *Tit.* III. 4, 5.

† *Gal.* V. 22.

ledged

ledged as distinctly, as the Divinity of the Son is, and generally in the same Places. This is too evident to be deny'd. And the Office of the Holy Spirit as the *Comforter* and Sanctifier of the Hearts of *Christians*, is plainly acknowledged in all the Petitions that follow, and in many more.

O God — we beseech thee leave us not COMFORTLESS, but send to us thy HOLY GHOST to COMFORT US, and exalt us unto the same Place, whither our Saviour *Christ* is gone before\* —

God, who — didst teach the Hearts of thy faithful People, by sending to them the LIGHT of thy HOLY SPIRIT, grant us by the same SPIRIT to have a RIGHT JUDGMENT in all Things, and evermore to rejoyce in his HOLY COMFORT † —

O God, mercifully grant that thy HOLY SPIRIT may in ALL THINGS DIRECT and RULE OUR HEARTS ‡. —

Almighty God — CLEANSE THE THOUGHTS OF OUR HEARTS by the Inspiration of thy HOLY SPIRIT || —

\* Sunday after *Ascension*.

† *Whitsunday*.

‡ Nineteenth Sunday after *Trinity*.

|| First Collect in *Communion-Office*.

Almighty God, give thy HOLY SPIRIT to these Persons, that they may be BORN AGAIN, and made HEIRS of everlasting SALVATION \* ———

Almighty ——— God who hast vouchsafed TO REGENERATE these thy Servants by Water and the HOLY GHOST — STRENGTHEN them with the HOLY GHOST the COMFORTER † ———

O Father of Mercies ——— we fly unto thee for Succour, in behalf of this thy Servant, ——— the more the *outward* Man decayeth, STRENGTHEN Him ——— so much the more CONTINUALLY with thy GRACE and HOLY SPIRIT in the *inner Man* ‡ ———

I FORBEAR to mention more Instances in a Case so plain. And now can it be imagin'd that the personal Excellencies of the Son and HOLY SPIRIT of God, and the incomparable Benefits from the *Mediation* of *one*, and the *Sanctification* of the *other*, should be so punctually describ'd in H. Scrip-

\* Office of *Baptism* of those of *riper Years*, and to the same Sense in divers other *Collects* in the *Offices* for *Baptism*.

† Office of *Confirmation*.

‡ Office for the *Visitation* of the *Sick*.



ture, and yet *Christians* be at Liberty to form their *Prayers* in flat contradiction thereto, and even designedly to omit all mention or regard of the *Relations* wherein we stand towards them, and of the *Benefits* which *Christians* receive thereby? For the *Duties* that arise from the *Relations* in which we stand towards them, according to the *Revelation* that has been made concerning them, are of the self same Obligation, with the Duty that we owe to God the *Father*. 'Tis true indeed, we may know the *Relation* in which we stand towards *Him* as our GOD, by the help of Reason only; but then as the Obligations of *Duty* and *Gratitude* are bound still the stronger upon us, by what He has declar'd of his Mercy and Goodness to us in *Christ Jesus*; so the Obligations of giving *Honour, Reverence* and *Thanks* to the *Son* and the *Holy Spirit* (now the Offices they have sustain'd are plainly revealed) do as evidently appear, as if those *Relations* could have been discover'd by our *natural* Reason. For as an ingenious Author has in a late very curious Treatise \* argued in a clear and convincing manner, upon this very point,

\* Analogy of Religion to the Course of Nature p. 152.

“ How

“ How these *Relations* are made known,  
 “ whether by *Reason* or Revelation, makes  
 “ no alteration in the Case. Because  
 “ the Duties arise out of the *Relations* them-  
 “ selves, not out of the *manner* in which  
 “ we are *inform'd* of them. The *Son* and  
 “ Spirit have each their proper Office in  
 “ that great *Dispensation* of Providence, the  
 “ *Redemption* of the World; one our ME-  
 “ DIATOR, the other our SANCTIFIER.  
 “ Does not then the Duty of *Religious* Re-  
 “ gards to both these *Divine* Persons as im-  
 “ mediately arise to the View of Reason,  
 “ out of the very Nature of these Offices  
 “ and *Relations*, as the inward *good Will* and  
 “ kind Intention, which we owe to our  
 “ *Fellow Creatures*, arises out of the com-  
 “ mon *Relations* between us and them ?”  
 For, as He goes on in the following Page\*,  
 “ The Office of our Lord,” and I add, “ the  
 “ Office of the *Holy Spirit*, being made  
 “ known, and the *Relations* they stand in  
 “ to us, the Obligation of *Religious* Regards  
 “ to them is plainly MORAL as much as  
 “ *Charity* to Mankind is, since this *Obliga-*  
 “ *tion* ariseth before *external Command*, im-

\* Pag. 153.

“ mediately

“ mediately out of those their *Offices* and  
 “ *Relations* themselves—” And these *Rela-*  
*tions* “ being real (tho’ before *Revelation*, we  
 “ could be under no *Obligations* from them,  
 “ yet upon their being revealed) there is  
 “ no Reason to think, but that neglect of  
 “ behaving suitably to them, will be attend-  
 “ ed with the same kind of Consequences,  
 “ under God’s Government, as neglecting  
 “ to behave *suitably* to any other *Relations*,  
 “ made known to us by Reason.”

IF therefore both the *Son* and *Holy Spirit*  
 are indeed *Divine Persons*, and do moreover  
 stand in those *Relations* to us which have  
 been mention’d, which is as evident, as it is  
 that the *Scriptures* themselves are credible;  
 it is shocking, that in a *Set of Devotions* for  
 the daily use of *Christians*, these great Arti-  
 cles of Religion, which are to direct their  
 Conduct in the manner of performing eve-  
 ry *Religious Duty*, should be all as much over-  
 look’d, as if you had been an intire Stran-  
 ger to the *Gospel*. For from the foregoing  
 Reasoning ’tis certain, that if we had been  
 made acquainted only with the Obligations  
 we are under to the *Son* and *Holy Spirit* of  
 GOD,

GOD ; and nothing had been directed concerning the way of our expressing a just Sense of the *Benefits* receiv'd from them ; yet the Relations themselves would be the Foundation of *Duty* in us, and a wilful neglect of paying *Honour, Reverence,* and grateful Acknowledgments to them as the great Authors of so much Favour and so much Mercy to us, must, even in that Case, have been *strictly* an Act of *Misbehaviour,* and strictly IMMORAL. But such a Neglect is still farther culpable, as it is an Offense against *direct Command,* and *positive Duty.* For

I. FIRST, with regard to our Saviour, and to his *Dignity* and *Mediation,* the very Promise of his Presence with *Christians* in their Publick Assemblies for *Religious* Worship is confirm'd by Himself to those who *are gather'd together in his Name.\** And He gives no Assurance of performing the Requests of any but of those who shall ask in HIS NAME †. And agreeably hereunto St. Paul exhorts, that *whatever we do, in Word or Deed,* we must *do all in the NAME of the Lord Jesus Christ, giving Thanks to*

\* *Matth. XVIII. 19, 20.* † *Job. XIV. 13, 14.*

*God and the Father* BY HIM\*: And assures us, that THRO' HIM *both Jew and Gentile have an access by one Spirit unto the Father* †. And the Author to the *Hebrews* calls upon Himself and all *Christians* to offer BY HIM [JESUS] *the Sacrifice of Praise to God continually* ‡. From these *Passages* (to which many more might be added) it is as clear as the Light, that *Christians* cannot without the Guilt of direct Disobedience to the express Command of God, approach *the Throne* of his *Grace*, but in the *Name of Christ*, and in confidence of Acceptance thro' *Him* only, and by pleading his *Merit* and the Power of his *Mediation*. I wave the mention of what may be further prov'd from the *Passage* quoted from St. *John*, and from many more, namely, the Duty of a direct Invocation of the Son of God, as the just Object of every *Christian's Religious Honour and Worship*. Because there is no occasion to make that great Article of *Christian Doctrine*, any Point of the present Controversy. For your *Prayers* are ESSENTIALLY DEFECTIVE even upon the Interpretation of *that Passage*, and every other, in the Sense

\* Col. III. 17. † Eph. II. 18. ‡ Heb. XIII. 15.

only of directing us to acknowledge the Merits of Christ, and to *plead* the same as the ground of our Hopes. For you are as far from *pleading* for Acceptance thro' any *Merit* of Christ, as you are from *invoking* Him as your God.

IF it be said, that you do profess to pray in *Christ's Name* in *three* of your *Prayers*; this will in no wise help the matter. For the using the Words without their just and universally allow'd meaning, is a low *Art* to skreen your self from some Inconveniences that you may perhaps fear might attend the being too open in the Point. For that you mean not thereby to plead the Merits of Christ's Sacrifice and Mediation, as the Foundation of your Hopes, is as evident, as it is, that you acknowledge nothing of any such *Sacrifice* or *Mediation*. And that you acknowledge no *Facts* of that kind, is evident from your not making them the Subjects of *Praise* and *Thanksgiving* to GOD; and from your slighting every occasion to express any *Sentiments* that are agreeable to, or naturally follow from the Supposition of the Truth of them; and especially from  
a *Pas-*

a *Passage* in the beginning of your *Large Prayer*\* which is absolutely inconsistent with such a *Supposition*. For you there with *unparallel'd* Assurance declare to God Himself, that He is " TOO JUST AND TOO GOOD " not to ACCEPT of the *sincere Endeavours* " of" his " *Creatures to reform* whatever has " been amiss in their past Conduct." Before I proceed to shew the use I intend by this Quotation, I will in a word or two examine the *Position* it self contain'd in it; which is, *that — it is inconsistent with the Justice and Goodness of God, not to accept every Man's sincere Endeavours for Reformation as sufficient for Pardon and Justification.* This is the Sense of your Words, or I know not how to make Sense of them.

Now if Man could by any sort of *Conduct* do what is *meritorious* at the Hand of God, and could be in a true Sense *profitable* to Him, there might be some ground for what you say. Because the different Parts of the same Person's Behaviour, might then be brought into a Comparison, in order to settle a Balance, by which it might

\* Pag. 214.

appear, that the Proportion of Merit in his *after-Conduct* did really exceed, and so might justly compensate for *former* Defects. But this cannot hold in a Case of *Debt*, and where every Thing that is done is but *bare Duty*. If there has been any Guilt contracted, that remains just as it did, for any Thing that after-Obedience can effect. *That* may secure indeed against an Increase of Guilt; but it is utterly unaccountable how it shou'd cleanse away what is already contracted. The Supposition is indeed as absurd, as it would be for a *Steward* to hope to lessen his Debt to his *Lord* by placing good store of *insignificant* Figures on the Side wherein He makes Himself *Creditor*. And it is moreover contrary to what is experienced in a *similar* Case. In the ordinary *Constitution* of *Nature*, Punishment generally follows Guilt; so that, altho' it sometimes happens, that a faulty Conduct does not produce all its natural bad Effects, but many are prevented by a Man's own Prudence, or by the Assistance of others; yet it full as often happens, that no alteration of Conduct, no after-Thought or after-Care will signify any Thing at all, to prevent the ruinous Consequences  
of



of one *luckless* Instance of Misbehaviour. And if this is the order of *Providence* in the Constitution of *Nature*; who will presume to say, that *Reformation* alone will suffice for the recovery of God's Favour in the *moral* and *religious* Settlement of Things? What hope there might be for the Pardon of some few smaller Acts of Transgression, in case true *Reformation* presently follow'd, I cannot take upon me to say — But to suppose that Crimes a thousand Times repeated, and all of a most provoking kind, should be at once wash'd away, by the bare Reformation, however late, of an abandon'd Profligate, who has it may be, every Day deserv'd to die by the Hands of publick Justice, is an Absurdity too gross to be admitted by any one who is not resolv'd to reject the *Scripture-Scheme* at all Adventures. But as it in no wise consists with Reason to suppose this; so it is contrary to the *Sentiments* of the whole World. For all Mankind, *Heathens* as well as *Jews*, have ever given their Testimony to the Insufficiency of *Reformation* alone for the *Expiation* of Guilt, by their constant, universal use of Sacrifices for *Propitiation* and *Attonement*. But whatever may  
be

be the Truth as to the *Principle* it self, your avowing it is a Demonstration of what I alledge it for, and that is, to shew, that you admit nothing of any *true Mediation* in our Lord. For if the sincere Endeavours of *Christians* will be a sufficient ground for Pardon, and Acceptance with God, what is the use of a *Mediator* and *Intercessor*? What need of a *Saviour* where Man can set Himself right, by his own Endeavours? And to what end can the awful Solemnity of a *Sacrifice* and a formal *Attonement* serve, when the use of both is superseded by an Acceptance of *Reformation* alone?

2. SECONDLY, your neglect of acknowledging the Office of the *Holy Ghost* as the *Sanctifier* of Mens Hearts, and the *Author* of all their *Graces*, is not only CULPABLE in the nature of the Thing, as an Act of Ingratitude to so great and divine a Benefactor; but as it is also an Offense against *direct Command*, and *positive Duty*. For the *Holy Scriptures* have not left us to our own Conduct in this Particular, more than they have with regard to the manner of our acknowledging the Benefits of *Christ's Mediation*.

*tion.* But as every Thing that is Praiseworthy in a Christian is ever represented as the effect of the Assistance of the *Holy Spirit*; and not only the Sanctification of our Hearts, but the free use of our *Faculties* themselves, and the Power of pleasing God in any Instance is ever ascrib'd to the operation of his *Spirit* upon our Minds, (who is therefore said to *dwell in us*\*) so we are commanded to pay Him Religious Honour and Worship in the use of *both Sacraments*, as the ordinary and stated means of obtaining his Help, and also to beg and implore the same, by continual *Prayer*. For important and necessary as his Assistance is, yet it is promised to those only who shall ask it †. And therefore we are commanded to *come boldly unto the THRONE OF GRACE that we may obtain Mercy, and find GRACE TO HELP IN TIME OF NEED ‡*. And to *ask Wisdom of God*||, if we expect to have it *given* us. And agreeably hereunto, as has already been shewn, these Assistances of God's Holy Spirit are the continual Subject of Petition in those Prayers, or Parts

\* *Rom.* VIII. 11.    † *Cor.* III. 16.    ‡ *Tim.* I. 14.

† *Luke* XI. 13.    ‡ *Hebr.* IV. 16.    || *James* I. 5.

of Prayers, of which mention is made in *Scripture*. And our excellent Church hath here (as in all other Instances) closely follow'd the Direction and Example of Holy *Scripture*. For indeed the Petitions for God's Grace, and the Succours of his *Holy Spirit* to enable us to perform an acceptable Obedience, are almost as many as there are *Collects* in the *Liturgy*; nor is there one *Prayer*, that I know of, but what is fram'd upon the *Principle* of our receiving all Power of Repentance and Obedience from God, thro' the Help of the Holy Spirit. So that I must in a manner transcribe the whole *Liturgy*, if I was to set every Passage of that kind before the Reader. I will however mention three or four, wherein the usual distinction between the *preventing* and *assisting* Grace is preserv'd, and the necessity of both supposed.

*Almighty God* — we beseech thee, that as by thy SPECIAL GRACE PREVENTING US, thou dost put into our Minds good Desires; so by THY CONTINUAL HELP we may bring the same to good effect \* —

\* *Easter Day.*

O Lord

O Lord — grant — that by thy HOLY INSPIRATION, we may THINK those Things that be good, and by thy MERCIFUL GUIDING may PERFORM the same \* ———

Lord — the Author and Giver of all good Things, GRAFT IN OUR HEARTS the Love of thy Name, ——— NOURISH us with all Goodness, and of thy great Mercy KEEP US IN THE SAME † ———

Lord, we pray thee, that thy GRACE may always PREVENT and FOLLOW us ‡ ———

PREVENT us, O Lord, in all our doings with thy most GRACIOUS FAVOUR, and FURTHER us with thy CONTINUAL HELP || —

I WILL now examine your Conduct with regard to this Particular. And

I. FIRST, as you rarely mention the *Spirit of God* thro' your whole 50 Pages, so you never do it in the *Scripture* Sense of a *Divine* Person, the *Sanctifier* of *Christians*, and the *Giver* of every *Spiritual* Gift. There are but three Petitions wherein you *Name* Him, which are these.

\* Fifth Sunday after *Easter*.  
after *Trinity*.

† Seventh Sunday

‡ Seventeenth Sunday after *Trinity*.

|| Collect after the *Communion-Office*.

“ Guide and govern me by *thy Holy Spirit* in my sincere Endeavours to attain  
“ everlasting Life \*.”

“ Guide me by the dispositions of thy  
“ Providence, and *good Spirit* †.”

“ We beseech thee so to concur with  
“ us by thy merciful Providence, and *good*  
“ *Spirit* ‡.”

Now whatever you may really mean by mentioning God's Holy Spirit in these Petitions, you cannot think the mention of Him a matter of any necessity, because in your two first *Prayers*, which yet are design'd for daily and constant use, you do not so much as once *name* Him. But I observe farther, that tho' in two of the Places you join the *Holy Spirit* and the *Providence* of God together; yet it is not necessary that you should mean any Thing more than when you mention the *Providence* of GOD only. Because where you pray, as you often do, to be guided by God's Providence, it is for the obtaining the same Blessings which you request, when you mention GOD's *good Spirit* in conjunction with his

\* Third Prayer p. 212, 213.  
p. 243.

† Family-Prayer p. 248.

‡ Fourth Prayer  
*Providence.*

*Providence.* Thus you pray ——— “Guard  
 “ me by the dispositions of thy GOOD PRO-  
 “ VIDENCE from all the ways of Sin, and  
 “ lead me forward in the Paths of all Vir-  
 “ tue \* ———

“ I praise ——— thy Name ——— for —  
 “ thy merciful PROVIDENCE, by which I  
 “ have been defended from all the great  
 “ EVILS both natural and MORAL †” ———

“ Lead us all in the Paths of thy GOOD  
 “ PROVIDENCE to everlasting Life ‡” ———

“ I bless thee, that by the Dispositions  
 “ of thy GOOD PROVIDENCE I have been  
 “ led to a just Sense of ——— Virtue ———  
 “ and true Religion &c. ||.

WHATEVER particular Reason therefore  
 you had for mentioning the *Spirit of God*  
 these three Times; yet it could not be from  
 any persuasion of the *necessity* of asking *his*  
*Assistance*; because you so much oftener pray  
 for every *Spiritual* Blessing you mention,  
 as the effect of the *Dispositions* of his *good*  
*Providence* only. But you have farther guard-  
 ed against being understood in any such  
 Sense, by limiting all the Operations of the

\* Pag. 204.

† Pag. 205, 206.

‡ Pag. 206.

|| Pag. 209.

*Holy Ghost* to the Times of the first preaching the *Gospel*. For at the close of your Thanks to GOD in your *Large Prayer*, for his *Goodness* in sending his beloved Son into the World, you omit the mention of any other *Gifts* of the *Spirit*, but those wonderful ones only, which were given in order to the Propagation of his Religion, and the Settlement of his Church \*. But I will take upon me to shew still farther, that, if your Principles are the same in the *Plain Account*, and in your *Prayers* (and I see no manner of Reason to suspect any difference) 'tis not possible for you to request, by the words mention'd, or any other, a true and real Influence of God's *Spirit* upon your Mind, unless you can be supposed to make your *Prayers* in direct defiance of your Principles. For

I. FIRST in your *Plain Account*, you affirm †, that “ our Bodies are made clean by  
 “ Christ's Body, and our Souls washed thro'  
 “ his most precious Blood, by our being  
 “ INFLUENCED BY HIS DOCTRINE (seal'd  
 “ with his Death) TO OBEY ALL GOD'S

\* Pag. 225.

† Pag. 116.



“ LAWS. And that “ our eating and drink-  
 “ ing in Remembrance of his Body and  
 “ Bloud, tend to procure us this *Cleanness*  
 “ and *Washing*” ——— But that “ they who  
 “ embrace an *obscure* Notion of receiving  
 “ ANY OTHER SORT of *Cleansing* and *Wash-*  
 “ *ing* from this *Rite*, seem to you TO DE-  
 “ LUDE themselves” ——— ’Tis true indeed,  
 you are here speaking of the effect of the  
*Lord’s Supper*; and therefore do, in express  
 Words, call *their* Notion *obscure* and *delu-*  
*sive* only, who expect to receive any other  
 Sort of *Cleansing* and *Washing* from that *Ho-*  
*ly Rite*, than what you describe. But then,  
 the whole Power of *cleansing our Bodies*, and  
*washing our Souls* is ascrib’d by you, intirely  
 to *the Influence of Christ’s Doctrine, seal’d with*  
*his Death*. Unless therefore the *Influence*  
 of God’s *Holy Spirit*, for the *cleansing* and  
 sanctifying Men’s Hearts, be the *very same*  
 with the *Influence of Christ’s Doctrine*, which  
 to say, is downright Absurdity and Non-  
 sence, you have utterly excluded the *Opera-*  
*tion of God’s Spirit* from having any share in  
*disposing and enabling Men to obey God’s Laws*.  
 For altho’ you directly and in words affirm  
 of those alone who expect to be cleansed  
 by

by a Participation of the *Lord's Supper*, that *their* Notion is *obscure* and *delusive*; yet the ground of that Charge being this — That *we are made clean and washed by being influenced by Christ's Doctrine, to obey all God's Laws* ——— If this Reason is good for the Charge of *delusion* for expecting the Influence of God's *Holy Spirit* in the use of the *Lord's Supper*; so must it be also, for expecting the same in the use of any other *Religious Duty* whatsoever.

2. SECONDLY, as sparing as you are in ascribing any *Benefits* to a Participation of the *Lord's Supper*; yet you do, in several Places, acknowledge as many good Effects of *this Duty* as of any other\*. And you give us the Sum of them in these Words.  
 “ † Our attendance upon this *Rite*, is not  
 “ only the paying a *Religious Service* in the  
 “ way appointed by *Christ*, which cannot  
 “ but be always *favourably accepted* by GOD;  
 “ but it is a doing *that*, which we our selves  
 “ can see to TEND NATURALLY to revive  
 “ and keep alive in our Minds all such

\* Plain Account p. 153, 154, 155.

† Pag. 155, 156.

“ *Thoughts, Dispositions and Tendencies*, as are  
 “ proper to work upon the Conduct of our  
 “ Lives.” All the Benefits then which you  
 allow us to expect from the Performance  
 of *any Religious Duty*, are A FAVOURABLE  
 ACCEPTANCE in general, and an Opportu-  
 nity, thro’ the NATURAL *tendency* of the  
 Duty, of *reviving and keeping alive such*  
*Thoughts and Dispositions as are proper to work*  
*upon the Conduct of our Lives.* But what is  
 there in this concerning the Succours of  
 God’s Grace as the promised effect of any  
 of his Ordinances? What Intimation do you  
 give, that the *Thoughts, Dispositions and TEN-*  
 DENCIES, whereof you speak, are any way  
 excited thro’ the *Agency* of GOD’s *good Spi-*  
*rit*, or that any Act of *Réligion* whatsoever  
 is the true occasion of any such Divine In-  
 fluences upon us? No; our *own Thoughts*  
 and *Dispositions* are *to work upon our Lives*,  
 and these *Thoughts* and *Dispositions* are the  
 mere effect of the NATURAL TENDENCY  
 of the *Duty*; but the Power and Influence  
 of the *Holy Spirit* is quite overlook’d by you,  
 as having no share nor concern in this mat-  
 ter. But this is not all, I shall now shew,  
 that the very Notion of any *Agency* of the  
 Holy

Holy Spirit upon the Minds of Men, is represented by you as fanciful and *delusive*. For

3. THIRDBY, after a recital of the *Benefits* before mention'd, you ask\*, "What reasonable Creature would not be content with *Benefits* of this sort, which are always of substantial and lasting Service, without FANCYING to Himself PRIVILEGES, COMMUNICATIONS, or IMPRESSIONS FROM ABOVE of another Sort," — "Never with certainty to be judg'd of in any Case, OFTEN FALLACIOUS, and ALWAYS leaving the Mind, in which the IMAGES of them have been WORK'D up, in a State satisfy'd with what carries NO RATIONAL SATISFACTION in it?" You here make an Opposition between the Benefits you had mention'd, and *Privileges, Communications, or Impressions from above*. The former you allow to be substantial; all others you treat with insufferable *Scorn* and *Ridicule*. Unless therefore the *sanctifying* Influences of God's *Holy Spirit* are any of the *Benefits* you mention, which as we have already

\* Plain Account p. 156.

seen, they are not, and cannot be, every Thing you have so rashly and indecently thrown out concerning all *Impressions* and *Communications from above*, are plainly so many Reflections pointed at the very Doctrine it self; of the *Operations* of the *Holy Spirit*, and the Powers of his *Grace*. And accordingly you have even presumed to represent all such Operations upon Humane Minds, as Invasions upon the *free* use of our *Faculties*, as *Assistances not proper for God to give*, as so many Acts of *arbitrary Force*, and Instances of dealing with us *as mere Clock-Work, and Machines* \*. Nor will any or all the *saving Clauses* here and there thrown in, be of any real force to soften these Expressions, into a Sense consistent with the Truth of the Doctrine of *Divine Grace*. And indeed, tho' you had doubtless a Design in throwing them in; yet I verily think, you would your self be greatly disappointed, if you should hear of any one, of common Understanding, who has been led by them to imagine that you do really believe *that Doctrine*. Such care indeed have you taken against being suspected of any such matter,

\* Plain Account p. 157. Ibid. p. 154.

that you have roundly declar'd, that " the  
 " Benefits receiv'd from all such [Religious]  
 " Performances cannot POSSIBLY be receiv'd  
 " but in a REASONABLE way \*; that is, as  
 you presently explain your self, from " the  
 " NATURAL and REASONABLE Tendency  
 " of such Performances." You add indeed,  
 that in this " we ought to found our main  
 " Expectations, *unless we are otherwise di-*  
 " *rected by God Himself.*" But with what-  
 ever Design this Limitation is added, 'tis  
 plainly absurd, and out of Place; for is it  
 to be supposed, that God should direct us  
 to expect Benefits in any way and manner,  
 wherein 'tis IMPOSSIBLE for us to *receive*  
 them? Whatever therefore was your real  
 Design in mentioning the *good* and *holy* Spi-  
 rit of God in your Prayers, it is evident it  
 could not be with Hopes and a Desire of  
 any *Assistance* from Him, without a mani-  
 fest Contradiction to your own avow'd Prin-  
 ciples, as they are frequently maintain'd in  
 the *Plain Account*. But there is no occasion  
 to go farther than your *Prayers* themselves,  
 for a Proof of this matter. For

\* Plain Account p. 154.

4. FOURTHLY, the manner in which you have fram'd those *Clauses* in your *Prayers*, wherein mention is made of the *Christian Graces*, which in *Holy Scripture* are called *the Fruit of the Spirit*, is even a Demonstration of the Point in hand. For however they may be call'd in *Scripture*, you suppose no concurrence of God's *Holy Spirit* necessary for producing them; and accordingly they are none of them made by you the Subject of any proper *Petition* to God; nor are the highest Virtues ever otherwise mentioned, but as the genuine Effects of our own natural Faculties and serious Reflections, independent of any Agency or Assistance of the Holy Spirit; as if Salvation it self was the intire Effect of a Man's own Care and Virtue. I will give two or three *Examples*, and then explain my meaning by examining them. "Let the serious *Consideration* of  
 " that Grace and Mercy in the Christian  
 " Religion effectually *lead me* to the good  
 " End propos'd in it." "Let the Holy *Pre-*  
 " *cepts* of that perfect Institution, by which  
 " I profess to be guided, and the unspotted  
 " Example of that great Master, whose fol-  
 " lower I desire to be accounted, *engage*

“ me to *live* in all respects as becomes the  
 “ Gospel and the Disciple of Jesus Christ.”  
 “ Let the prospect of Glory and Happiness  
 “ hereafter, *enable* me to act as one who  
 “ believes Life and Immortality to be  
 “ brought to Light thro’ the Gospel.” Ma-  
 ny more are the Examples of this kind.  
 Now I observe,

I. FIRST, that your manner of making  
 these Petitions, is very singular. *Let* the  
 Prospect — *Let* the Holy Precepts —  
*Let* the Consideration — *lead* me. I think  
 we have but two Petitions so fram’d through-  
 out our *Liturgy*, and they stand together in  
 one of the Prayers in the Office of Confir-  
 mation “ — *Let* thy fatherly Hand ever  
 “ be over them; *Let* thy Holy Spirit ever  
 “ be with them.” Besides these two Peti-  
 tions there are none of this Form, save a  
 few in the *occasional* Offices. Now if your  
 Instances of this manner of expressing your  
 self had been fewer, and the same Form  
 had been oftener used by the Church, I  
 should have looked upon the matter as *ca-*  
*sual*, and not deserving notice; but as it is,  
 I think you made choice of this *Form*, and  
 have



have repeated it to a very *tiresom* Degree, for a Reason that will appear presently.

2. SECONDLY I observe, you use this Form in putting up one kind of *Petitions* only, namely, those that contain Requests for Spiritual Blessings, and for what are call'd by St. Paul the *Gifts* and *the Fruit of the Spirit*; and that when you beg the *Blessings* of this Life, or the *Gifts of Providence*, you direct your self to God, and pray for them in the *common* Form. Now if you thought both these kinds of Blessings to be equally the proper Subjects of Petition to God, why is this different manner of framing these different Parts of your *Prayers* so *invariably* observed? 'Tis impossible to be done by *Chance*, because the Examples of a strict Observation of this Rule are so many. But if this is the effect of Care and Design, I think I may challenge any Man to shew any other Reason for it, but that you believe all the Virtues and Graces of the *Gospel*, call'd the *Fruit of the Spirit*, to be within the *natural* Power of all Men, who use their Faculties as they may; and therefore that they are not properly the Subject of  
Petition.

*Petition.* And indeed, where is the Sense of asking for what is already in our own Power? The ground of *Petition* is want. And if we can practice our Duty in every Instance, without the Aid of God's *Grace*, 'tis full as absurd to petition God for such a Power, as it would be to ask for that very Health, Strength, or worldly Circumstances, which we are conscious we already enjoy; according to the saying of St. *Austin* — “ *Quid stultius quam orare ut facias, quod in potestate habens* \*? I think therefore you have scrupulously chosen this Form of expressing these *Clauses*, as being rather *Wishes* that you may your self be so wise as to do what you have the Power of doing, than *Petitions* to God for any inward Assistance when you need none, and the very asking of which would be a kind of mockery. Agreeably hereunto it is to be observed

3. THIRDLY, that there is no Agency of God's Spirit requested by you, nor any thing more desir'd of God, than that Things may be permitted to take their *natural*

\* *Aug. de Nat. & Gratiâ. Cap. 18.*

Course.

Course. All the *Agency* that is mentioned, or supposed, is placed in the *Faculties* of our own Minds, and such *Acts* of them as are allow'd to be within our own Power.

—— “Let the serious *Consideration* ——  
 “ *lead and engage me:*” “Let the *Sense* of  
 “ my own Failings *dispose me:*” “Let the  
 “ *Sense* of thy Goodness *induce me:*” “Let  
 “ the *Consideration* of Death *influence me:*”  
 “ Let the Prospect of Glory *enable me:*”

The Power of producing these good Effects upon our selves, is in all these Petitions ascrib'd to some *natural Act* of the Mind; nor is any Thing more requested, (if any Thing at all is meant to be requested) but that your *natural* Faculties may enjoy their own proper Strength, or perhaps that God, in the Course of his good *Providence*, would give you Opportunities of exerting them. Upon the whole therefore it appears, that whatever Reasons of *Caution* you might have for inserting the mention of the *Holy Spirit* in the manner you have done, you had no Design thereby either to *acknowledge* the Office of the Holy Spirit in the continual *Sanctification* of Mens Hearts, or to request his Assistance in any Particulars whatsoever.

How-

HOWEVER, if you *could* with *Sincerity* declare, that what appears to have been the effect of Art and Design, was all mere Accident and Chance, and that you believe the Doctrine of the necessity of the Succours of God's *Holy Spirit* for Sanctification and Acceptance, and that you seriously meant to pray for them in every suspected Petition; if (I say) you *could* with Truth make such a Declaration as this; yet even this would be no *Vindication* of your *Prayers*. I should indeed be glad of such an occasion of congratulating you for your *right Sentiments* upon this *important Article*: But this could have no weight in it to induce me or any one else to alter our Opinion of the *unfitness* of your *Prayers* for the use of Christians, inasmuch as *they* are just what they appear to be, whatever your private Notions are: And accordingly this *essential Part* of all *acceptable Prayer* being so slightly touch'd upon, or rather so intirely omitted, as hardly to give the most *willing Suppliant* an Opportunity of making his *Prayers* agreeably to the Truths of the Gospel, the Charge against them in this Particular, as well as others, would remain just as it did.

AND

AND so I think I have fully made good my Charge against your *Prayers*, of their being unfit for the use of *Christians*. Indeed there have been *Heathens*, whose Principles with regard to the Corruption of our Nature, and the necessity of Help from above to enable us to perform an acceptable Obedience, have been much more agreeable to the *Christian Scheme*, than yours are. And *Simplicius* at the close of his *Commentary* upon *Epicletus*, hath given us a *Prayer* in which He has express'd these Principles so clearly and distinctly, that it may justly be looked upon as a Reproach to your Performance. His *Prayer* follows, in the Style of a *Platonick*, which, tho' a little obscure to the common Reader, I must express in my Translation, to preserve the propriety of his Language. " I beseech thee, O Lord, the

" Father and *Guide* of our *Reason*, to MAKE

" US EVER MINDFUL of that Dignity of

" Nature with which thou hast *adorn'd* us,

" and to CO-OPERATE with us, as Beings

" endued with a freedom of Will, towards

" our being purified from the Body,

" and our brutish Passions, and also towards

" our over-ruling, governing and using them

“ in a suitable manner as mere Instruments.  
 “ ASSIST us also in correcting and order-  
 “ ing exactly aright our *rational* Part, and  
 “ fixing it immoveably by the Light of  
 “ Truth on those Things which have a  
 “ real and immutable Existence. And last-  
 “ ly I beseech the great Preserver of Man-  
 “ kind to TAKE AWAY all the Clouds and  
 “ Darkness of our *animal* Nature, that we  
 “ may be able clearly to distinguish and  
 “ know both God and Man\*.” I leave  
 it to the *Reader* to judge, whose Prayers  
 best express the true nature of Man, and  
 his greatest Wants, and the true ground and  
 design of Prayer, *this* of the *Heathen Philo-  
 sopher*, or those of the *Christian Divine* which  
 I have been hitherto examining.

THERE are many other Things that might  
 very well be taken notice of in disparagement

\* Ικετεύω σε, Δέσποτα, ὁ πατήρ καὶ ἡμεῶν τοῦ εὐ ἡμῶν λόγου,  
 ὑπομνησθῆναι μὲν ἡμᾶς τῆς ἑαυτῶν εὐγενείας ἧς ἠξιώθημεν παρὰ σε,  
 συμπράξαι ἢ ὡς αὐτοκινήτοις ἡμῶν πρὸς τε κάθαρσιν τὴν ἀπὸ τοῦ  
 σώματός καὶ ἔ ἀλόγων παθῶν, καὶ πρὸς τὸ ὑπερέχειν ἐ ἄρχειν  
 αὐτῶν, καὶ ὡς ὀργάνοις κεκρῆσθαι κατὰ τὸ προσήκοντα τρόπον. Καὶ  
 πρὸς διορθωσιν ἀκριβῆ τοῦ ἐν ἡμῶν λόγου, καὶ ἔνωσιν αὐτοῦ πρὸς τὰ  
 ὑψίστως ὄντα, οἷα τοῦ τῆς ἀληθείας φωτός καὶ τὸ τρίτον, τὸ σωτήριον  
 ἰκετεύω ἀφελεῖν τελείως τὴν ἀχλὺν τῶν ψυχικῶν ἡμῶν ὀμμάτων,  
 ἕφρα γινάσκοντες εὐ ——— ἢ μὲν Θεόν, ἠδὲ καὶ αἰθερα.

Simp. Comment. in Epict.

: both

both to the elegance of the Composition, and the choice of the Particulars which you make use of for the Subjects of Petition; but I shall mention but one more, and that is your *interceding* for *the whole World of rational Beings*\*, and *the whole rational Creation*†. Certainly it is downright ridiculous to intercede for *Angels, Archangels, Souls departed, Devils*; and, if you mean only Mankind living upon Earth, by that *round Phrase*, it is very wrong in you thus to make our Species *the whole rational Creation*. And such Petitions if so understood, wou'd be apt to make the Petitioners forget that there are any other rational Creatures besides our selves, any *Angel* or *Spirit*, and in a while to deny their Existence, after the manner of the *Sadduces*. Whatever you intended, you ought certainly to have made a better choice of your *Phrases*, and not to have taught your *Catechumens* to pray so very *improperly* or so very *unintelligibly*. Upon the whole your Attempt in these *Forms* of Prayer is bold and unprecedented, and ought to *alarm* all who believe and love the Truth as it is in *Jesus*, and to excite their Reso-

\* Pag. 196.

† Pag. 199, 231, 250.

lution and Endeavours to guard against Principles, that if thus maintain'd by *Ministers of his Gospel*, must give present Satisfaction to all those who have ill-will to *our Sion*, and give hopes to Infidels of destroying all Religion.

THE Cause I have been maintaining is therefore the Cause of *Christ* and his *Religion*; and for that Reason, how *sincere* soever you may be as to the Point of believing the pernicious Principles you are propagating in the World, under the *guise* of teaching Men to pray, I will venture to affirm, that as your Sincerity can, in it self, be no Proof of your Judgment; so it ought to be no Reason with any one, to forbear exposing your Attempt in every way that is consistent with *Truth* and *Decency*. For as the *Principles* you are introducing are evidently destructive of the Doctrine of Salvation by a *Mediator*; if this is the *Faith* that was at first deliver'd to the *Saints*, then we are only obedient to the *Apostolical Precept*, when we contend earnestly for it. And our Contention ought to be the more zealous, because of the *unprecedented*, I had almost said *insidious*  
way



way you have taken to *undermine* it. If it had been an *open Enemy* that had done this dishonour to *Christianity* by a declar'd Opposition to the Faith, it might have been born with more Patience; because it would have been no more than what we might with Reason have expected. But under the pretext of *Friendship*, and making a kind Provision for the Spiritual Necessities of *Christians*, to insinuate into those, who shall accept your Assistance, and use your *Prayers*, to insinuate, I say, into them mean and unworthy Notions of our *Blessed Saviour*, that great *Captain of our Salvation*, and to teach them to magnify their own *Righteousness* in derogation to his *Merits*, to assume a Power of pleasing God without the *Sanctification* of the *Divine Spirit*, to perform all Christian Duties upon the foot of *Natural Principles*, and to own no other Relation in which they stand to their Redeemer *the Lord of Life and Glory*, but that of a Servant and a Disciple, to do all this whilst you pretend to be kindly helping them in their Devotions, is a *new Art* of spreading *Heresy*, and a dangerous one too. An open Attack gives room and opportunity for Defence;

fence ; but to work in this manner by *Mine* and *Sap*, proves often fatal meerly for its Secrecy, and therefore requires the more Care to make a Discovery in time.

WHETHER what I have written will be of use to prevent the Mischief intended, the event must shew ; I am conscious to my self in the mean while that I design it well ; and I think also I have hereby done no more than what all Clergymen ought to do, in their Place, and as God may bless them with an opportunity, which is to prevent, as far as may be, the growth of Principles destructive to the true Faith, and thereby to *watch for the Souls of Men as they that must give Account* \*.

\* *Heb.* XIII. 17.

I am, Sir, your Humble Servant

RICHARD WARREN.

*Cavendish in Suffolk,*  
Jan. 21. 1736.



## ERRATA in Part III.

- PAG. 30. l. 22. read *Disciples*.  
P. 31. l. 12. read *little*.  
P. 75. l. 20. put a Note of Interrogation.  
P. 103. l. 18. and l. 19. dele *of his being* and insert *as there is for remembering Him as*  
P. 108. l. 5. read *profess*.  
P. 137. l. 20. read ΠΑΝΤΕΣ.  
P. 143. l. 16. after *Syllogism* dele *which is this* and add *so that the Argument will not conclude, unless it be represented in the following manner*.  
P. 149. l. 10. instead of *from* read *upon*.  
P. 196. l. 15. read *your*.

## In the APPENDIX.

- P. 58. l. 6. after *Atonement* add *or Reconciliation*,  
*κατελλαγῆ.*



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