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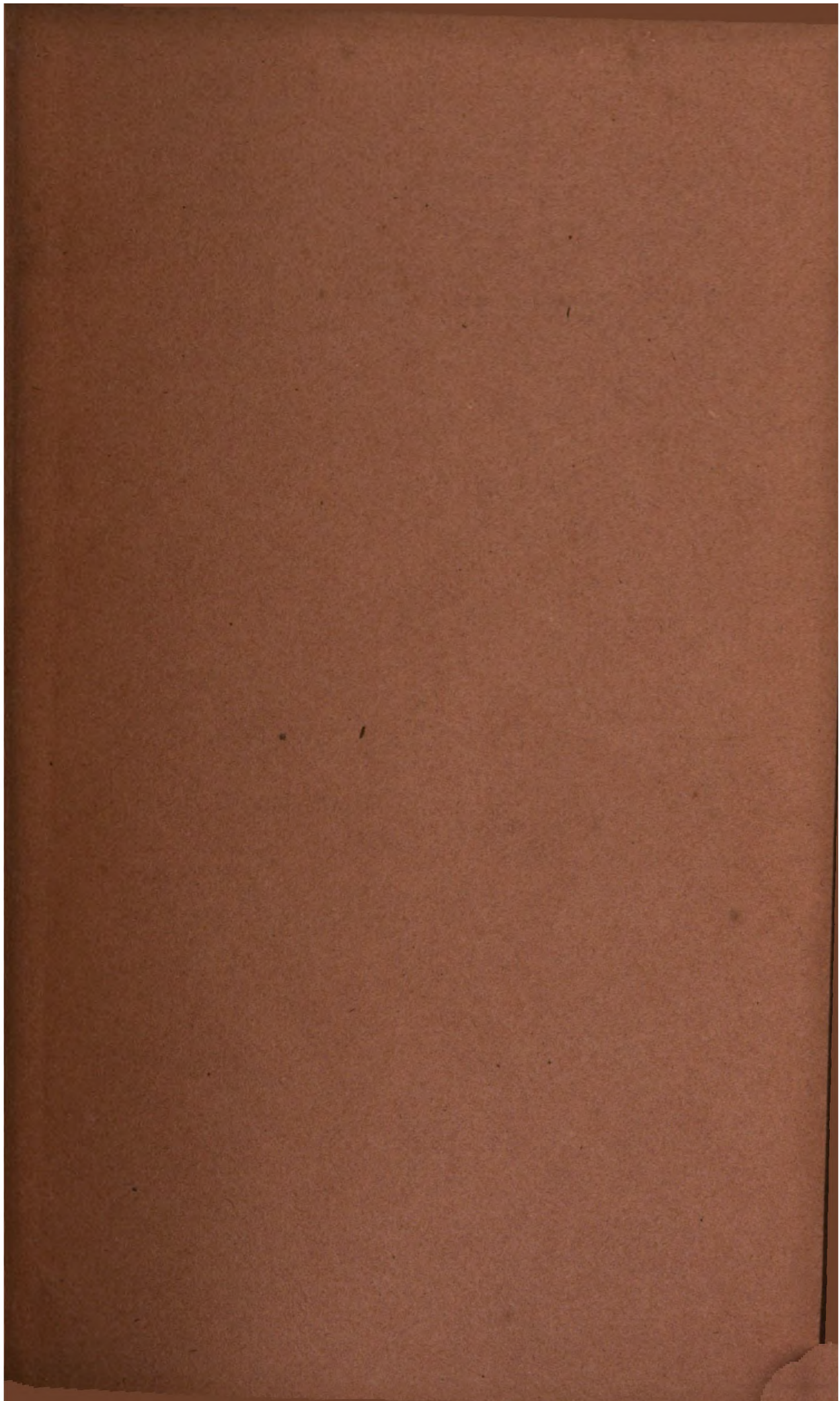


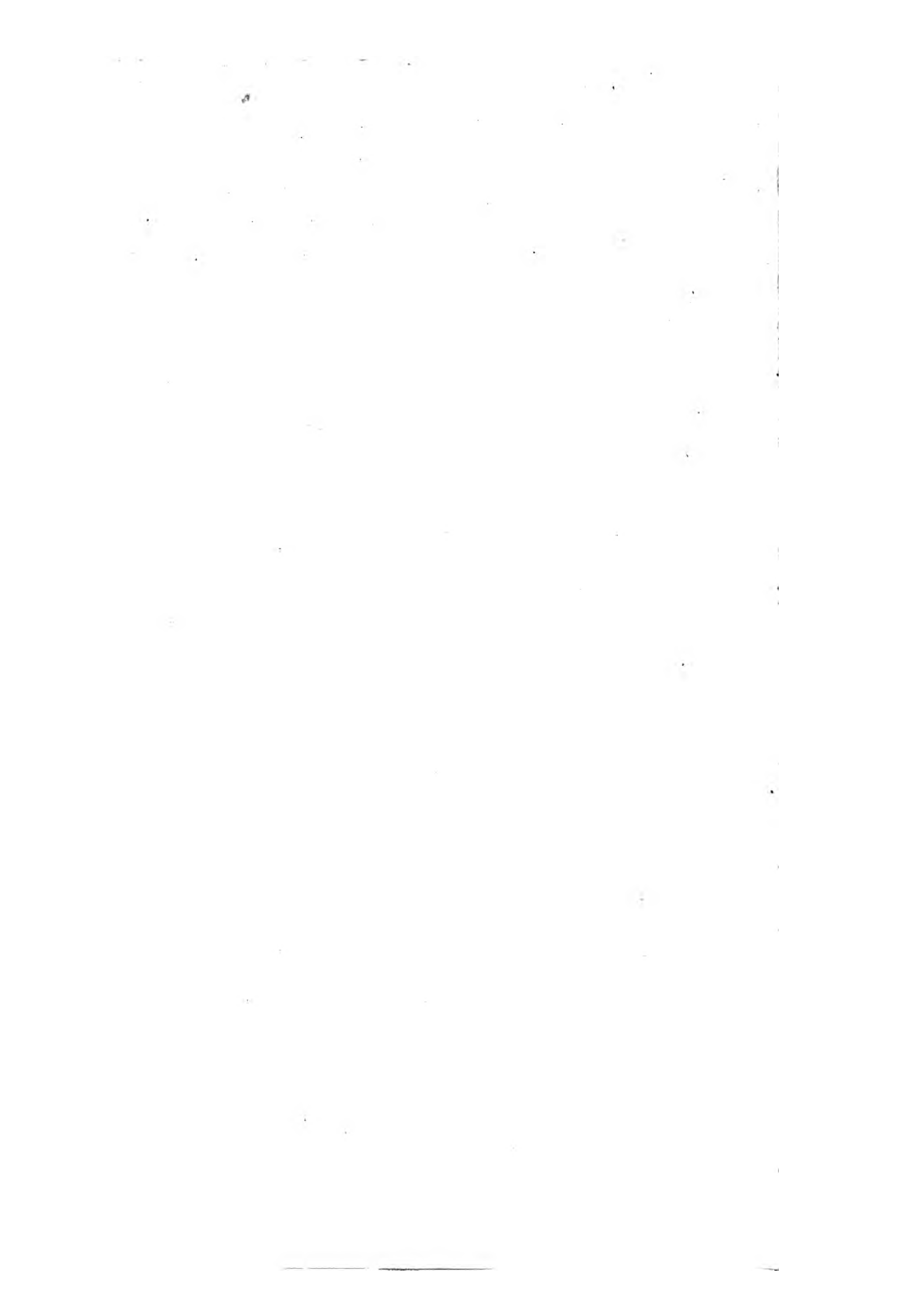
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Arch. Clav.











A  
COMPANION TO THE TEMPLE ;

OR,

A HELP TO DEVOTION

IN THE USE OF

THE COMMON PRAYER.

---

BY THOMAS COMBER, D. D.

LATE DEAN OF DURHAM.

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VOL. II.

OF THE LITANY, WITH THE OCCASIONAL PRAYERS  
AND THANKSGIVINGS.

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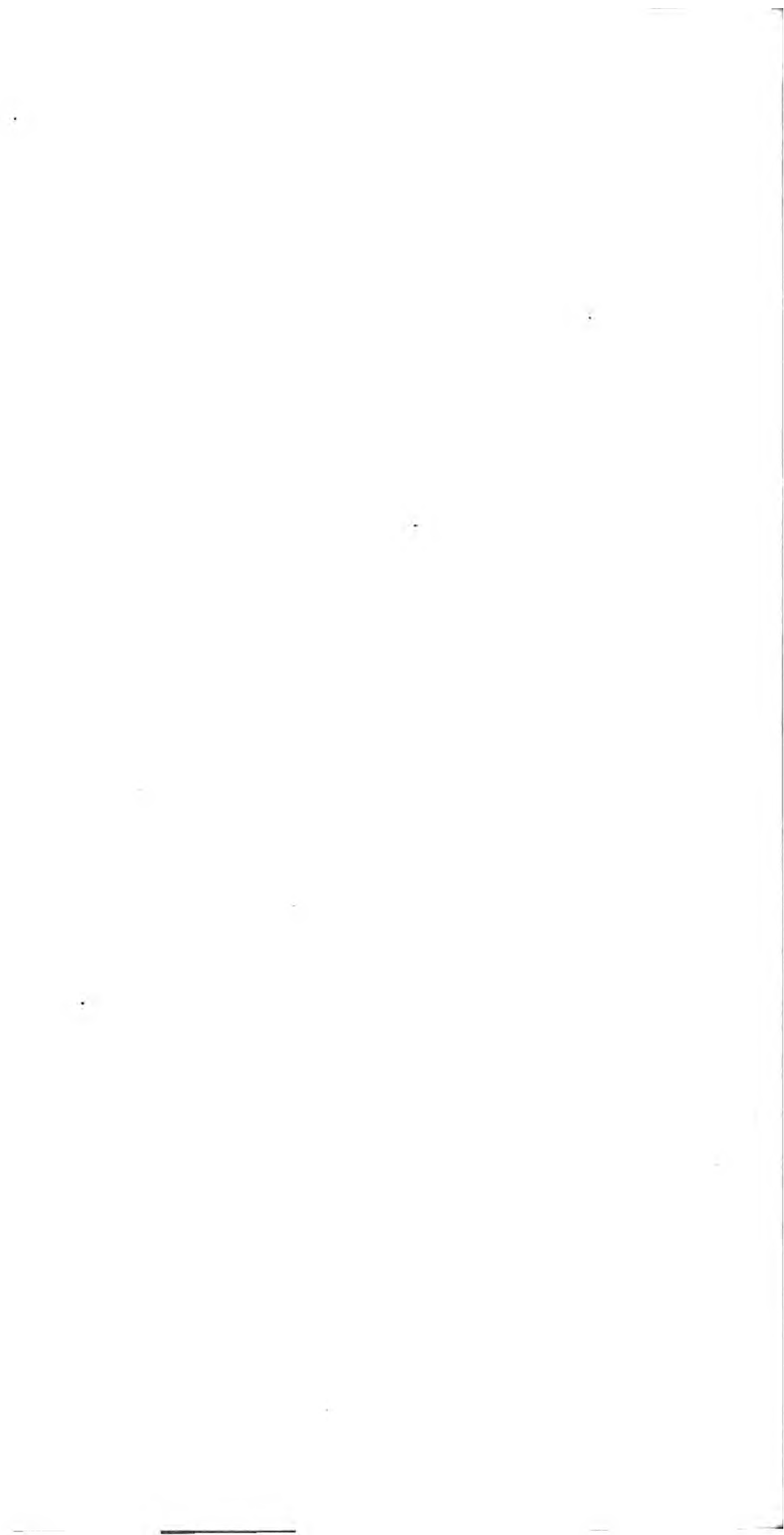
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PART II.  
CONTAINING  
THE LITANY,  
WITH  
THE OCCASIONAL  
PRAYERS AND THANKSGIVINGS.



TO  
THE RIGHT HONOURABLE AND TRULY NOBLE  
**THOMAS**  
EARL OF DANBY, &c.  
LORD HIGH TREASURER OF ENGLAND.

---

MAY IT PLEASE YOUR LORDSHIP;

**T**O present a book of devotions to a personage of so grand employments, may perhaps be censured by such as pretend, that prayers are the duty and concern of none but ecclesiastics; but your lordship was so early acquainted with these devotions of the Church, in the family of a most pious and loyal father, and doth so constantly use them in your own; that I may be confident your lordship believes the daily observance of them to be necessary and advantageous for all degrees of men, especially for those whose great affairs require more than ordinary aids from heaven; and consequently I am secured your lordship will not esteem this an improper address. Indeed, this Litany being one of the best offices of the best of churches, and frequently offered with great devotion to the Majesty of heaven, might seem too excellent to be dedicated to the noblest upon earth; but since all its excellencies cannot secure it from

the contempt and opposition of atheism and innovation, it both deserves and needs the greatest patron. We live in such an age, as makes it necessary for our very prayers to become petitioners, and causes our Litany itself to make supplication to your lordship, and to all of eminence and authority, to use their power and interest for the protection of these sacred remains of our forefathers' piety. If the Liturgy had no enemies but such as were ingenuous, and if those that oppose it had no ends to serve but those of conscience and virtue, we might hope to win them by shewing that the words of these prayers are extracted out of scripture and primitive forms, the matter pious and comprehensive, the method curious and exact, the composers such as reformed religion, and some of them sealed that and these holy offices with their blood. They that only desire to worship God with acceptance would not wish for better forms; but when principles of pride, and love of novelty, cause men to disgrace or complain of such prayers as these, we may justly call in the aids of authority, and hope it will be thought neither possible nor necessary, prudent nor safe, for the government to satisfy such persons by a change; I am sure it is a sign of an evil generation, that our admirable Liturgy, which is the glory of our own, and the wonder or envy of all other churches, should be so unworthily neglected by some, despised and opposed by others amongst ourselves; but it is no sign that those prayers are

faulty, which have not the multitude for their admirers<sup>a</sup>, since the greatest is usually the worst part of a nation: it is sufficient honour to the common prayers, that the most learned and loyal persons, the best and most solid Christians, do reverence and esteem them. And would to God the judgment and example of such men, and the arguments of this discourse, might persuade the negligent to attend more frequently upon them, the profane to speak more reverently of them, and the dissenting to inquire more impartially into them, that we might all with one heart pray by these forms, and live agreeably to the same; for then we should be acceptable to God, easy to our governors, and as universally happy as piety and peace can make us. Wherefore the protection of these prayers will, I hope, be thought worthy the care of all that are concerned for the public good, and particularly of your lordship, who have endeared yourself to the best of masters, and obliged all good men by your prudent and faithful endeavours for the welfare of this Church and State. So that I have great reason to publish this illustration of our Litany under your lordship's honourable and obliging name, hoping that so great an interest and example being added to my endeavours, may win the affections and respect of all sober and moderate men, and reconcile them to these offices. And though such as are the enemies

<sup>a</sup> Non enim tam bene cum rebus humanis agitur, ut meliora pluribus placerent. Sen. de vit. beat. c. 2. Πολὺς μὲν ὄχλος, ὀλίγοι δὲ ἄνθρωποι. Laert. vit. Diog.



of all goodness, and such as are impatient of the wisest commands of their superiors, should yet retain their obstinacy; I shall be satisfied abundantly, if what is here said may confirm your lordship, and all the honourable and eminent sons of this Church, that these holy prayers do deserve to be used with the greatest devotion, and defended by the best securities, that law and pious magistrates can give them. I shall only add, that your lordship may justly be supposed to challenge a peculiar interest in the Litany, and to have a particular kindness for it, since your lordship is constantly commemorated therein, and prayed for, under the several titles of "the lords of the council," one of "the nobility," and of the principal "magistrates" of this land, that God may endue your lordship "with grace, wisdom, and understanding," that he may bless and keep you in the execution of justice, and maintaining of the truth; which petitions are heartily made for your lordship by those many, whom your lordship's goodness hath every where obliged; but by none with more sincerity, and more particular respect to your lordship, than by him who presents this Litany to your patronage, and presents it to God for you in acknowledgment of all those noble favours, which command the highest gratitude from,

My Lord,

Your honour's most humble  
and faithful servant,

June 20th, 1675.

THO. COMBER.

OF  
THE LITANY IN GENERAL.

## SECTION I.

THERE is no part of the public service, wherein the people have so great an interest, or so large a share of duty, as in the Litany, and therefore no office doth more require their serious consideration. The Litany is the joint request of the whole congregation, so that it ought to be explained to all, that every one may use it with understanding. And because the knowledge of the name is the first entrance into the understanding of things<sup>a</sup>, we will first begin with the word *Litany*, which is of greater antiquity than is commonly observed; for the most ancient Greek writers, as well poets<sup>b</sup> as historians<sup>c</sup>, use it for “an earnest supplication to the gods, especially in adverse fortune;” in which sense it is found in Livy<sup>d</sup>, and by Suidas it is expounded by words signifying *to beseech earnestly*. Nor did it alter its primitive signification, when it was adopted by the Christian church, being still used for solemn requests, appointed for the entreating the favour and obtaining the mercies of God in some great exigence<sup>e</sup>, as an old

<sup>a</sup> Ἀρχὴ παιδείσεως ἢ τῶν ὀνομάτων ἐπίσκεψις. Arrian. in Ep. l. i. cap. 17.

<sup>b</sup> Πολλὰ δὲ καὶ σπένδων χρυσέφ δέπαϊ Λιτάνευεν. Homer. Iliad. ψ. —Φίλως Λιτάνευε τοκῆς Μητριν συμφράσσασθαι—Hesiod. Theog.

<sup>c</sup> Λιτανείας ποιείσθαι πρὸς ἔθεσι Θεῶν καὶ βωμοῖς. Dionys. Halic.

<sup>d</sup> Liv. lib. 8. cap. 9.

<sup>e</sup> Litanix Græco nomine appellantur quæ Latine dicuntur rogationes—quæ indicuntur propter rogandum Deum, et impetrandam in aliquo misericordiam ejus. Concil. Mogunt. an. 813. Can. 32. ita Isidor. lib. 6. in fine.

council defines it; and Simeon bishop of Thessalonica agreeth thereunto, “A Litany,” saith he, “is a supplication and common intercession unto God, when his wrath lies upon us<sup>f</sup>.” Finally, a modern, but judicious critic of our own, saith, it is “a public kind of supplication, whereby the mercy of God is more ardently and solemnly implored.” Spelman, Glossar.

§. II. Now although the name be not expressly to be found in scripture, yet if we consider the thing, we have very many precedents of such kind of earnest supplications there; the fifty-first Psalm was David’s Litany beginning with the peculiar phrase of this office, *Miserere*; and Daniel’s supplication is set down chap. ix; from both of which some passages are transcribed into ours; but if these be affirmed to have been used in private, we have an illustrious instance of a public and solemn Litany instituted and appointed by God himself, in a time of general calamity, the sum whereof was, SPARE THY PEOPLE, O LORD, Joel ii. 17, so that the Jewish church had them by divine institution, and use them in their offices to this day. See Selden Synedr. lib. 1. cap. 12. p. 255. And when our Lord Jesus gave us a perfect pattern for all our prayers, he laid the foundation of Litanies among the Christians in those  
200 latter petitions, FORGIVE US OUR TRESPASSES—AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. And that his own practice might confirm the sanction, his most earnest supplication in his agony, Luke xxiii. 44, had all the properties of Litany, which could agree to him; the posture, kneeling, Luke xxiii. 41; the companions, strong cryings and tears, Heb. v. 7; the form, repeating the same words, Matt. xxvi. 44. Afterwards St. Paul doth manifestly enjoin several kinds of

<sup>f</sup> Λιτανεία δὲ ἐστὶ παράκλησις πρὸς Θεὸν καὶ ἰκεσία κωμῆ—δι’ ὀργῆν ἐπιφερομένην. Opusc. de hæret.

public prayers, the first of which is supplications, 1 Tim. ii. 1, which text was esteemed by the primitive church to be the rule and law<sup>g</sup> by which they were to compose all their Liturgies, and therefore no ancient form doth want these supplications, which they believed to be prescribed by the great apostle; so that we want not evidence of scripture for this excellent office, and some things upon slighter testimony have by some persons been called *divine institutions*.

§. III. However, these indications in holy writ did as early as universally put the primitive Christians upon the use of such an office: for St. Chrysostom affirms, that while the church was endued with the miraculous gift of prayer, the minister stood up, and by inspiration indited requests for the rest of the congregation, and went before them, laying down the words in which they (who knew not what to ask as they ought) were to petition God: “the memorial whereof,” saith he, “still is preserved in the deacon’s standing up, and making those earnest supplications for the people<sup>h</sup>;” and thus he explains that place, Rom. viii. 26, *the Spirit helpeth our infirmities, &c.* Now that by these earnest supplications he means Litanies, is evident, because the form begins with LET US EARNESTLY BESEECH, &c., and by this very name they are commonly known in the eastern churches<sup>i</sup>; but because these gifts were not to last always, the several churches were careful to record certain forms of Litany. One of which is set down by the author of the Constitutions, in many things agree-

<sup>g</sup> Quam legem supplicationis ita omnium sacerdotum et omnium fidelium devotio concorditer tenet, ut nulla pars mundi sit in qua hujusmodi orationes non celebrentur. Ambros. de vocat. Gent. lib. 1. cap. 4.

<sup>h</sup> Οὐ καὶ νῦν σύμβολόν ἐστι, ὁ

Διάκονος ἱστάμενος καὶ τὰς ἐκτενεῖς Δεήσεις ποιούμενος ὑπὲρ τοῦ λαοῦ. Theophyl. et Chrysost. in Rom. viii. 26.

<sup>i</sup> Ἐκτενωὺς δεηθῶμεν. Liturg. S. Chrys. ἐκτενή Δεήσιν vocat Methodius. Μεγάλη ἐκτενήs. Euchol. v. Goar. p. 33.

ing with ours, especially in that it orders the people to answer to every petition as ours doth<sup>k</sup>: as do also those supplications in the undoubted parts of the ancient Liturgies of the Greek church, which, though not called by the name of Litanies, yet they are of the same nature, I mean those prayers to which the people are summoned by the deacon, in this form, “Let us pray to the Lord in peace;” to the petitions whereof they answer sometimes, “Lord have mercy;” elsewhere, “Grant it to us, O Lord.” And these are frequently enjoined in the Liturgies of St. James, St. Chrysostom, St. Basil, &c., only under other titles; for from their performer they are called the Diaconic Prayers<sup>l</sup>, from their matter, the Pacifics<sup>m</sup>, from their form, the Collects<sup>n</sup> and Supplications<sup>o</sup>, being still no other than what the western church knew by the name of Litanies; so that whereas it is alleged out of St. Basil, that he saith Litanies were not known in the days of Gregory Thaumaturgus, his sense must be, they were not known by that name, or else that processions (called Litanies sometimes) were not then in use.

§. IV. In the Latin church we have early proofs of these kind of supplications. In the days of Tertullian the Christians had their assemblies on Wednesday and Friday, which they called *stations*<sup>p</sup>; “Upon which,” saith Albaspinæus<sup>q</sup>, “they met early in the morning, continuing till three in the afternoon in prayer, fasting, humiliation, and tears—for the defence of the church, and to obtain the mercy and the favour of God.” And then they prayed for the removal of judgments, (as we now do,) as may appear from Tertullian’s assuring us,

<sup>k</sup> Ἐφ’ ἐκάστῳ τούτων ὧν ὁ Διάκονος προσφωνεῖ, λέγεται ὁ λαὸς, Κύριε ἐλέησον. Clem. Constit. l. 8. cap. 5.

<sup>l</sup> Τὰ Διακόνικα.

<sup>m</sup> Εἰρήνικα.

<sup>n</sup> Συνάπται.

<sup>o</sup> Δεήσεις.

<sup>p</sup> Tertull. ad Uxor. l. 2. Item de Coron. militis, et advers. Psych.

<sup>q</sup> Albaspinæ, lib. 1. obser. 16.

that by this means drought was removed<sup>r</sup>, yea, St. Cyprian hath reckoned up many of the particulars of those primitive Litanies, viz. for deliverance from enemies, for the obtaining rain, &c.<sup>s</sup> St. Ambrose hath left us a complete form of his own composing, (as is believed,) 201 which we shall have occasion to cite frequently, because of its harmony with this of ours. We might give more proofs of the antiquity of Litanies, but this may suffice to convince us, that we must not fix their original so late as the time of Mamertus bishop of Vienne, *anno Christi* 460, for he was not the first inventor of them, much less Gregory the Great, who flourished 140 years after; but the occasion of the opinion concerning Mamertus was this, as both Mantuan<sup>t</sup> and Gregory Turonensis relate it. Many prodigies appearing, and much evil being felt and feared in his country, “he a little before the feast of our Lord’s ascension, enjoined a fast to the people, and appointed an order of prayer—whereby the terrors ceasing, the fame of it being dispersed through all provinces, admonished all other priests to follow his example<sup>u</sup>.” And Honoratus bishop of Marseilles, at the same time ordered Litanies in his diocese; Gennad. Catal. verb. Honoratus. And it was not twenty years after, when we find Sidonius bishop of Aversa, in imitation of them, enjoining such a Litany in time of famine<sup>w</sup>; and within another twenty years, a council appointed that they

<sup>r</sup> Quando geniculationibus et jejunationibus nostris depulsæ non sunt siccitates? Tert. ad Scapul.

<sup>s</sup> Pro arcendis hostibus, et imbribus impetrandis, et vel auferendis vel temperandis adversis, rogamus semper, et preces fundimus. Cypr. ad Demetr.

<sup>t</sup> Urbs sedet ad Rhodanum,

Galli dixere Viennam, Quæ tulit adversos casus pastore Mamerto. Et paulo post; Casibus his percussi omnes, divina coarcti, Quæ-rere subsidia, et divos excire precando, Hinc traxit Litaneia ortum—Mantuan. Faust. 4.

<sup>u</sup> Gregor. Turonens. Hist. l. 2. cap. 34.

<sup>w</sup> Sidonius Epist. lib. 7. ep. 1.

should be yearly observed<sup>x</sup>. But the truth is, there were such supplications before; only this Mamertus was the first who used them in procession abroad, here in the Western church, and yet so also Litanies had been used in the Eastern church fifty years before the time of Mamertus; for Nicephorus informs us, “that in a time of scarcity, and on occasion of a terrible earthquake at Constantinople, a Litany was instituted, and they went about the city supplicating—the whole city being made one church—Theodosius the emperor himself going foremost in private habit: nor were their expectations deceived; for the tempest ceased, and instead of scarcity, there followed great plenty and abundance<sup>y</sup>;” and others agree with him. Now when this way of public saying Litanies in procession had been so available to avert judgments, both in the east and west, no wonder if Gregory the Great, anno 600, living in a time of universal calamity, by sickness, inundation, and the sword, did review all the ancient forms, and compose that so famous sevenfold Litany out of them all<sup>z</sup>. Which all the western churches have principally imitated ever since, as being the most full and regular office of this kind, that had been compiled; and it is affirmed, that our Litany comes nearer to this than that of the present Roman church, to which pope Honorius hath added the invocation of all the saints, which was not in that of St. Gregory’s, and is expunged by our reformers. Yet still it appears that it was not the prayers, but the name, the certain time, viz. in Rogation week, the manner, (of going about the fields

<sup>x</sup> Quod rogationes, i. e. Litanie ante ascensionem Domini celebrentur. Concil. Aurel. Can. 12.

<sup>y</sup> Niceph. Hist. l. 14. c. 2. Idem Theodosius et Proclus pa-

triarcha, litaneias et supplicationes feliciter indixerunt ob terræ motum. Cedrenus, Hist.

<sup>z</sup> Paulus Diacon. lib. 18. Baelæus in vit. Gregor. &c.

in reciting them, &c.) which were instituted by the latter councils<sup>a</sup>, but the earnest supplications were truly primitive, having been used in the Church before the processions and perambulations were joined to them, and remaining when those were taken away; for there being much scandal at length in those processional Litanies, it was decreed, “that the Litany shall for the future only be used within the walls of the church.” Concil. Coloniens. Concil. tom. 2. p. 513. And so it is used among us to this day.

§. V. Having thus asserted the antiquity of Litanies in general, it remains that we say somewhat of this particular Litany of the Church of England; concerning which it may be noted, that it hath a resemblance of most of the ancient forms, but is not the same with any one, having so extracted the marrow of them all, that we may justly esteem it to be the best in this kind that ever was. It is larger than those of the Greek church, and shorter than that of the Latin, having cut off those impious and impertinent addresses to the saints, whose names are one half of the Roman Litany, and yet adding some useful petitions instead of those, and putting every thing into a most admirable method. The time when it is appointed to be used is upon Wednesdays and Fridays, the ancient fasting days of the primitive church<sup>b</sup>, who thought not fit to shew 202 less devotion than the Pharisees, who fasted twice in the week<sup>c</sup>, viz. on Mondays and Thursdays<sup>d</sup>; for which cause some think the Christians chose the fourth and

<sup>a</sup> Concil. Aurelian. Can. 12. an. 507. Concil. Tolet. 5. Can. 1. an. 634. Ut Litanie his diebus a clero omnique populo cum magna reverentia agantur. Syn. Cloveshov. in Anglia, c. 16. an. 747. Concil. Mogunt. Can. 33. an. 813.

<sup>b</sup> Νηστεία τῆς τετραδος καὶ παρασκευῆς. Clem. Alex. Strom. 7.

A quo vero non est assensum in omnibus orbis regionibus, quod quarta et prosabbatho jejunium est in ecclesia decretum? Epiphani. advers. Aer. Cur stationibus quartam et sextam feriam dicamus? Tertull.

<sup>c</sup> Luke xviii. 12.

<sup>d</sup> Buxt. Synag. c. 23.



sixth; or rather, as Petrus Alexandrinus saith<sup>e</sup>, because the death of Christ was designed on the fourth and accomplished on the sixth day. The Litany is also to be said on Sunday, not so much because Agapetus did so order it, an. 534, as because there is then the greatest assembly to join in this vigorous supplication, and that no day might seem to have a solemn service than the Lord's day, whose first design was by God, and its confirmation by apostolic practice; three times a week therefore the Litany is read ordinarily, and if we consider, that affliction is the portion of the church militant, and that there is no time when some part of it or other is not distressed by persecution or the sword, by famine or pestilence, schism or heresy, we shall easily believe it can never be said unseasonably, with respect to the common calamities of all mankind; but when any of these judgments lie upon us, it is left to the discretion of our spiritual fathers to enjoin it more frequently, if they see occasion. Finally, as to the composure itself, the method is clear and comprehensive, the form primitive and proper for afflicted suppliants, the phrase is earnest and affectionate, so that he must be extreme obdurate who is not moved by it to an extraordinary fervency of devotion: the first Christians used to make those supplications with fasting and many tears, and all that could signify an humble importunity; and so must we do also, if we hope either to procure comfort in or deliverance from our afflictions by the use of this Litany; for a slight entreaty doth but incense the Almighty, when he is correcting, and we smart under his hands, or are like to do so shortly: wherefore, that this excellent form may work the more vigorously upon our affections, we will make a fuller discovery of its glories, a glance of which we shall first present in the following table of the method.

<sup>e</sup> Apud Albaspinæ, lib. 1. obs. 16.

The whole Litany consists of four parts :

1. The invocation,	{	1. Of each Person in the holy Trinity particularly: . . . . .	1. O God the Father, &c.
		2. Of the whole Trinity together: . . . . .	2. O God the Son, &c.
	}	1. For forbearance, . . . . .	3. O God the Holy Ghost, &c.
		2. For deliverance, intimating	4. O holy, blessed, &c.
2. The deprecations,	{	1. The evils from which, . . . . .	5. Remember not, Lord, &c.
		2. The means by which, . . . . .	6. From all evil &c.
	}	3. The time wherein: . . . . .	7. From all blindness &c.
		1. The whole church: . . . . .	8. From fornication, &c.
3. The intercessions,	{	2. This church, and herein for	9. From lightning &c.
		1. The supreme governor and his house:	10. From all sedition, &c.
	}	2. The subordinate rulers:	11. By the mystery &c.
		3. The people: . . . . .	12. By thine agony &c.
4. The supplications, which are either	{	1. For peace:	13. In all time of &c.
		2. For grace:	14. That it may please thee to rule and &c.
	}	3. For prosperity: . . . . .	15. To keep and strengthen &c.
		1. Our bodies:	16. To rule his heart &c.
1. To press the former petitions by an address,	{	2. Our souls: . . . . .	17. To be his defender &c.
		1. To the second Person alone: . . . . .	18. To bless and preserve, &c.
	}	2. To the whole Trinity: . . . . .	19. To illuminate all &c.
		1. The versicle: . . . . .	20. To endue the lords &c.
2. To prevent or remove all sorts of evil, by	{	2. The prayer against persecution:	21. To bless—magistrates, &c.
		3. The alternate requests:	22. To bless—people, &c.
	}	1. The prayer for grace:	23. To give to all nations &c.
		2. The conclusion: . . . . .	24. To give us an heart &c.
3. To sanctify evils not removed,	{	1. The prayer for grace:	25. To give to thy people &c.
		2. The conclusion: . . . . .	26. To bring into the way &c.
	}	1. The prayer for grace:	27. To strengthen such &c.
		2. The conclusion: . . . . .	28. To succour, help, &c.
1. To press the former petitions by an address,	{	1. The prayer for grace:	29. To preserve all &c.
		2. The conclusion: . . . . .	30. To defend and provide &c.
	}	1. The prayer for grace:	31. To have mercy upon &c.
		2. The conclusion: . . . . .	32. To forgive our enemies, &c.
2. To prevent or remove all sorts of evil, by	{	1. The prayer for grace:	33. To give and preserve &c.
		2. The conclusion: . . . . .	34. To give us true &c.
	}	1. The prayer for grace:	Son of God, we &c.
		2. The conclusion: . . . . .	O Lamb of God, &c.
3. To sanctify evils not removed,	{	1. The prayer for grace:	O Christ, hear us, &c.
		2. The conclusion: . . . . .	Lord, have mercy &c.
	}	1. The prayer for grace:	Our Father, which &c.
		2. The conclusion: . . . . .	O Lord, deal not &c.
1. To press the former petitions by an address,	{	1. The prayer for grace:	O God, merciful Father, who—&c.
		2. The conclusion: . . . . .	O Lord, arise, help &c.
	}	1. The prayer for grace:	O God, we have heard &c.
		2. The conclusion: . . . . .	Glory be to the Father, &c.
2. To prevent or remove all sorts of evil, by	{	1. The prayer for grace:	From our enemies &c.
		2. The conclusion: . . . . .	Pitifully behold &c.
	}	1. The prayer for grace:	Favourably with mercy &c.
		2. The conclusion: . . . . .	Both now and ever &c.
3. To sanctify evils not removed,	{	1. The prayer for grace:	Let thy mercy &c.
		2. The conclusion: . . . . .	We humbly beseech thee, O Father, &c.
	}	1. The prayer for grace:	Almighty God, who &c.
		2. The conclusion: . . . . .	The grace of &c.

PARTITION I.  
OF THE LITANY.

SECTION I.  
OF THE INVOCATION.

§. I. THOUGH we must call upon God at all times, yet we must do it more especially in the time of trouble, for then we are most fit to pray, and he is most apt to hear us, who hath said, *Is any afflicted? let him pray*, James v. 13. When we are in misery, what should we seek but mercy? that is the sum of all our Litanies, or the prayers we make in trouble; for which cause David begins his great penitential with *Have mercy on me, &c.* Psalm li. 1, and all the Litanies in the world do begin with this solemn word, LORD HAVE MERCY<sup>a</sup>; and so doth ours also, only we repeat that great request with a particular address to each person of the blessed Trinity, the object of a Christian's worship, and this we call the Invocation, being both a confession of our faith, and a preparation to all the following petitions. And for that reason the people are appointed to say every one of these addresses wholly after the minister, because it gives every one an interest in all the rest of the office, being the preface thereto, and the compendium thereof. Every one must crave to be heard in his own words, which when they have obtained, they may leave it to the priest to set forth all their needs to Almighty God, provided they do shew their agreement to every petition by answering in the end thereof. After the rest of the Litany a hearty response will

<sup>a</sup> Κύριε ἐλέησον. Liturg. S. Arrian. in Ep. 1. 2. c. 7. Kurie Chrysost. S. Basil. &c. et inter Eleison. Missal. Sarisb. &c. gentes hæc verba reperiuntur.

suffice ; but as we all desire the benefit of this excellent form, we must say the invocation ourselves ; and that we may be more affected with it, we will now consider it more strictly.

*The Analysis of the Invocation.*

§. II. The invocation is an address,	1. To every Person of the Trinity, particularly	1. To the Father, by	1. The compella-	{ <i>O God the Father, of heaven,</i>	
			2. The petition, . . . . .		<i>have mercy upon us</i>
			3. The confession, ..		<i>miserable sinners.</i>
		2. To the Son also, by	1. The compella-	{ <i>O God the Son, Redeemer of the world :</i>	
2. The petition, . . . . .	<i>have mercy upon us</i>				
3. The confession, ..	<i>miserable sinners.</i>				
3. To the Holy Ghost also, by	1. The compella-	{ <i>O God the Holy Ghost, proceeding from the Father, and the Son :</i>			
	2. The petition, . . . . .		<i>have mercy upon us</i>		
	3. The confession, ..		<i>miserable sinners.</i>		
2. To the whole Trinity together also, by	1. The compella-	{ <i>O holy, blessed, and glorious Trinity, three Persons and one God :</i>			
	2. The petition, . . . . .		<i>have mercy upon us</i>		
	3. The confession, ..		<i>miserable sinners.</i>		

*A Practical Discourse upon the Invocation.*

§. III. O GOD THE FATHER, OF HEAVEN, HAVE MERCY UPON US MISERABLE SINNERS] There is an equality of power, and yet a difference of order among the Persons of the glorious Trinity, for the Father is ever reckoned in the first place ; to him therefore we make our first address. He first gave us our being, and is our Father by creation ; yea, he is the Father, that is, the Maker of heaven and earth ; but because he properly dwells in heaven, and never visibly appeared on earth, as the Son and the Holy Ghost have done, he is peculiarly styled *our Father of heaven*, or *our heavenly Father*, and so he is called here, as well as in the beginning of the Lord's Prayer, to raise up our hearts to heaven, and the things above, and to mind us how great a Majesty we are before, even the Father of all the heavenly powers, who do all adore him with the lowest veneration. He can do whatsoever he will, because he is

so great a God, and we hope he will do what we desire, because he is so gracious a Father. Now the petition we make to him is for mercy, and the motive to enforce it is, because we are *miserable sinners*. As we are miserable, we are the proper objects of mercy, which cannot be exercised, but upon those in misery<sup>b</sup>; as we are distressed, we need his relieving mercy, and as we are sinners, we need his forgiving mercy; his mercy can both pity our miseries and pardon our transgressions. And that we may the more fervently put up so necessary a request, we must observe, there are some of our miseries which are most proper for the Father to redress, and some sins which being principally against God the Father, it is most fit to beg the pardon of them from him. Now this being an invocation of the Father, to whom the works of creation and providence do belong, let us, while we beg mercy of him, first reflect upon our miseries, which he is most concerned to help us in. Are we sick or weak in body, low and impoverished in estate, abused in our good name, or unhappy in our relations? Is the air tempestuous, the year unseasonable, the state embroiled with war, or the church disturbed with faction? Are we deprived of our peace or our traffick, our liberty or our rights? We may then justly go to our heavenly Father, the great Disposer of all things, and in a sense of our misery and his mercy call upon him for relief; and when we call upon him for mercy, let us reflect upon the miseries of this kind which we labour under, so shall we the more earnestly beg his pity.

Yet, lest our complaints should look like accusations of his justice, or reproaches to his providence, in the next place let us remember, we are sinners also, and call to mind those offences which have been particu-

<sup>b</sup> Cessat misericordia, ubi nulla est miseria. Aug. de X. Chord.

larly committed against our heavenly Father, and caused him to send these evils upon us; as, our forgetfulness of his mercies, our presumption in prosperity, our murmurings in adversity, our greediness of worldly and contempt of heavenly things, our distrust of his providence, abuse of his creatures, defiling our bodies, unhallowing our souls, and our wasting our precious time. These are sins directly against God the Father, our Maker and Preserver, and therefore are to be humbly confessed and heartily bewailed before we proceed to ask any favours from him; let us meditate therefore what need we have of the mercy of God the Father to remove our miseries and forgive our sins, and then we shall see how necessary it is for us to cry with a mighty passion, O GOD THE FATHER, &c. While the minister is repeating, we have time to consider of our calamities and our iniquities, and then, when our part of the duty comes, I doubt not but we shall perform it with a vigorous devotion.

§. IV. O GOD THE SON, REDEEMER OF THE WORLD, HAVE MERCY UPON US MISERABLE SINNERS] The orthodox Christians did always give the same worship to the Son of God which they did to the Father, because he is equal to the Father; and the Father himself hath commanded, *that all men should honour the Son, even as they honour the Father; for he that honoureth not the Son, honoureth not the Father which sent him*, John v. 23; so that the Arian heresy (which was injurious to 206 the Son of God in his worship, as well as in his divinity) was not only injurious to our Lord Jesus, but displeasing to God the Father; which was ingeniously signified by Amphilochius, who perceiving the emperor Theodosius somewhat too favourable to the Arian opinions, came once into the presence where the same Theodosius and his son Arcadius (then partner with his father

in the empire) were standing, and making a low obeisance to the father, he took no notice of the son at all, no not when he was admonished of his neglect; but seeing the emperor angry thereat, he said, "Are you displeased with me for not giving equal honour to your son as to yourself? and will not God be displeased at those who do not worship his eternal and only-begotten Son equally to himself, as he hath commanded?" *Histor. Tripart. lib. ix. cap. 25.* Wherefore, when we have first adored the Father, we do next invoke the Son, declaring thereby, that we believe him to be very God, of equal power and dignity with his Father, calling him, not the Son of God, but God the Son, and making the very same request to him that we had made to the Father before, that he would *have mercy upon us*; and to encourage us to believe and hope that he will grant it, we invoke him also by his proper title, *Redeemer of the world*; for he tasted of death for every man, Heb. ii. 9, and by him God reconciles the world unto himself, 2 Cor. v. 19, Coloss. i. 20. The Donatists of old affirmed, Christ died only to redeem them; but St. Augustine sharply reproves their vanity, saying, "They must either have a very mean esteem for Christ's blood, or a very high conceit of themselves, who confined his redemption to their own party<sup>c</sup>." We know that the price he hath paid was not only for single persons, but to reconcile the whole nature of man to God, so that he is justly stiled *the Redeemer of the world*; and bearing that character, how can we doubt but he will have mercy upon us? He had mercy on all, or else he had not died for all; he made no exceptions, and why should we by despairing doubts except ourselves? It is sure we are

<sup>c</sup> Valde ingrati sunt pretio suo, aut multum superbi sunt qui dicunt, aut illud tam parvum esse, ut solos Afros emerit, aut se tam magnos, pro quibus solis illud datum sit. Aug. in Psal. 95.

of the number of those which he hath redeemed, and therefore, finding ourselves to be miserable sinners, let us call and cry earnestly to him, declaring our misery, and confessing our sins, that he may also help and pardon us. And to make this address more pertinent, let us, (by the former method,) first, consider of those miseries of which we may fitly complain to God the Son, our Saviour and Redeemer; viz. the corruption of our nature, and the guilt of our sins, whereby we are in a very miserable estate, being by sin become enemies to God, slaves of Satan, and heirs of damnation: the fears of hell terrify us, the remembrance of judgment doth amaze us, the thoughts of death are dismal to us, and the apprehensions of God's wrath make our devotions heartless, our conscience unquiet, and our lives uncomfortable; in which distress let us passionately beg of him to pity us, who hath satisfied the justice of God, and purchased his mercy for us. One drop of his precious blood will allay all these fears, and remove our guilt from us. Now that he may be more inclinable to redress our misery, let us, secondly, confess our sins; viz. those which have been committed most directly against our Lord Jesus: our impenitence and unbelief; our presuming upon his salvation, or despairing of his grace; that we have been so unmindful of his favours, unthankful for his benefits, unaffected with his agonies, and disobedient to his commands; we have doubted of his promises, despised his offers, harboured his murderers, denied him the pleasure of saving us, crucifying to ourselves again the Lord of life, and seeming to strive to make his death in vain to us. Thus we have requited our dear Redeemer; and are we not grievous sinners? It is hard to say whether we be more miserable or more sinful, we are both in so high a measure. Let us therefore speedily cry to him for pity and pardon.



If we look upon him, he can help us; he is God, and therefore able; he is the Redeemer of the world, and therefore willing to relieve and forgive us. If we look upon ourselves, we need both relief and remission; for we are very miserable and grievous sinners, and every one of these considerations will help us to say this petition for mercy to God the Son also with fervency and devotion. His power may quicken our faith, his mercy raise our hope, and our own misery may make us earnest, our sinfulness humble, if duly thought upon; and when the heart is thus affected, no doubt the tongue will unfeignedly say, O GOD THE SON, &c., HAVE MERCY &c.

207 §. V. O GOD THE HOLY GHOST, PROCEEDING FROM THE FATHER AND THE SON, HAVE MERCY UPON US MISERABLE SINNERS] As the divinity of the Son, so of the Holy Ghost also was denied by many of the old heretics; as Arius<sup>d</sup>, Samosatenus<sup>e</sup>, Photinus<sup>f</sup>, and especially Macedonius<sup>g</sup>; but the catholic church did ever confute and condemn them, asserting that the Holy Ghost was very God, equal with the Father and the Son. As a testimony whereof, the Nicene Creed affirmeth that the Holy Ghost is worshipped and glorified with the Father and the Son; so of old, and so in our church; we glorify him with them in the *Gloria Patri*, &c.; we worship him with them here in this invocation, thereby declaring we believe the Holy Ghost to be truly God, since we must *worship only the Lord our God, and him alone do we serve*, Matt. iv. 10. We were baptized in his name, and therefore we must call on his name; for which we have a precedent in St. Paul, who calls the Spirit *the Lord*, and prays directly, that *he will esta-*

<sup>d</sup> Theod. l. 5. c. 10.

<sup>e</sup> Vincent. Lirinens. adv. hæc.

Epiphan. l. 2. tom. 2. hæc. 65.

<sup>f</sup> Idem Vincent. Lir.

<sup>g</sup> Sozomen, l. 4. c. 27.

*blish their hearts in holiness before God the Father, at the coming of our Lord Jesus Christ, 1 Thess. iii. 12, 13, as St. Ambrose well observes<sup>h</sup>. And to give still further evidence of our right belief, we give to the Holy Ghost his peculiar character, viz. that HE PROCEEDETH (not from the Father by the Son, as the Greeks hold, but) FROM THE FATHER AND THE SON, as the scripture doth inform us, John xiv. 16, and xv. 26, and xvi. 7. Yet, to shew he is not lessened by this procession, but of the same gracious nature, as well as the same glorious dignity, with the Father and the Son, from whom he doth proceed, we make the same petition to him that we did to the other Persons, even that HE WILL HAVE MERCY ON US; we make the same complaint before him that we are MISERABLE, the same confession to him that we are SINNERS: and we have good reason so to do; for we have some miseries proper to be removed by the office, and we have sins committed against the person of the Holy Ghost; so that while the holy man is going before us in repeating this invocation, our thoughts ought to be fixed upon these two subjects; 1. As the Holy Ghost is our Sanctifier, we may properly represent ourselves as miserable before him, by reason of the ignorance of our minds, the perverseness of our wills, the hardness of our hearts, the disorder of our affections, the fury of our passions, and the violence of our lusts; we may sadly complain of the want of many graces, and the weakness of those which we have; of our averseness to begin, our slackness to carry on, and our weariness ere we can accomplish any good; all which miserable and evil dispositions the blessed Spirit can redress, and make us ready and able to every holy duty: pray we therefore to him to pity these our spi-*

<sup>h</sup> Patrem dixit, filium dixit, et Filio, præter Spiritum junxit. ver. 13. quem ergo cum Patre, Ambr. de Spir. Sancto, l. 3. c. 15.

ritual miseries. And let us not wonder, why the good Spirit, beholding us lie under these evil habits, hath not hitherto removed them; for our admiration will cease, and turn into self-accusation, if, 2, we call to mind our sins against the Spirit of God; for though we are not guilty of that spiteful blasphemy against the Holy Ghost which is said to be unpardonable, Matt. xii. 32, yet we have not demeaned ourselves toward him as his office and design deserved<sup>i</sup>: we have often grieved him, Ephes. iv. 30, by stifling his good motions, neglecting his directions, and disregarding his reproofs; we have not profited by the word which he indited, the ordinances in which he is present, nor by any of the means of grace; we have quenched holy, and cherished impure thoughts, hating to be reformed, impatient of being hindered from evil purposes, refractory and incorrigible even under chastisements, till we have almost tired out the patience of the gentle and holy Spirit of God, so that unless HE HAVE MERCY UPON US, and do pardon our former stubbornness, we might fear he should give us over, and never attempt our conversion more, which is the saddest of all judgments. We have as yet time to prevent such a desertion, and to obtain the pardon of all our former provocations, the removal of our spiritual evil dispositions, if with a penitent heart and devout affection, with a sense of our miseries, and sorrow for our sins, we can call upon the Holy Ghost, and say—HAVE MERCY &c.

208 §. VI. O HOLY, BLESSED, AND GLORIOUS TRINITY,  
THREE PERSONS AND ONE GOD, HAVE MERCY UPON US  
MISERABLE SINNERS] The former addresses to the Father,

<sup>i</sup> Deus præcepit Spiritum pace tractare, non furore, non Sanctum, utpote pro naturæ suæ bile, non ira, non odio, inquietare. Tert. de Spirit. bono tenerum et delicatum, tranquillitate et lenitate, quiete et

Son, and Holy Ghost in particular, have sufficiently shewed the distinction of the Persons: and now that we may set forth the unity of the Godhead, we invoke them all in one, repeating the same request to the whole Trinity together, which we had made to each Person apart before; and we have examples of such kind of addresses and prayers to the holy and blessed Trinity, as well in the writings of the orthodox Fathers<sup>k</sup>, as in the public offices of the ancient church<sup>l</sup>. I shall only produce that memorable prayer of the Eastern church which begins some of their offices, and is thus expressed; “O most holy Trinity, have mercy upon us; Lord, be merciful to our sins; Saviour, pardon our transgressions; Holy One, behold and heal our infirmities for thy name’s sake.” To the same sense with these of our church. We cried for mercy, and declared our misery and our sins to every Person before, and now we do the same to all, to mind us that our sins against any one Person of the holy and undivided Trinity is also against every Person, and to admonish us that our miseries are not to be relieved by any one Person, so as to exclude the other, for they do all join to succour and relieve us, being as unanimous in their actions as united in their nature; so that if we propitiate one, we reconcile all; if we offend one, we displease all; and therefore it is very fit we should unite them in our devotion, who do all make up one God. And withal, we may here fitly adore the mystery of the incomprehensible Trinity, declaring we believe it, though we cannot fathom the depth of it, and admire it where we cannot fully understand it. We know that there is a Trinity in Unity, and Unity in Trinity; and we know

<sup>k</sup> Aug. Meditat. c. 12. et c. 31. laudum et notis, p. 56. Missal. &c. Sarisb. Litan. et Dominica sanctæ

<sup>l</sup> Eucholog. Πανάγια τριάς. Offic. Trinitatis, &c.

that this Trinity is holy and unmixed, blessed by the angels, glorious in the eyes of all faithful people; once more, therefore, let us cry, HAVE MERCY: it is not a vain repetition, for mercy is so necessary for us<sup>m</sup>, and this holy importunity is so pleasing to God<sup>n</sup>, that we ought to repeat this request often, and to beg it with a fervency not to be denied. And we may also have two advantages by this repetition; first, that if there be any misery or sin which lies upon us, and which we could not properly refer to any of the Persons in particular, we may now produce that here before the whole blessed Trinity. Secondly, if through negligence or wandering thoughts we let slip any of the former address, we may make some amends for our carelessness, and retrieve what we lost by a devout oblation of this general request, which I wish you to present with a hearty devotion; for a good beginning is not only an omen, but a cause of our good proceeding<sup>o</sup> in the next part, to which we now go on, reserving the paraphrase till the end, that the whole Litany may appear paraphrased all together.

## SECTION II.

## OF THE DEPRECATIONS.

§. I. WHEN we have craved audience, and opened our way to the throne of grace by the foregoing humble and importunate invocation, we proceed to make our more particular requests; and because the evils which are inflicted on us, or impendent over us, do

<sup>m</sup> Absit enim ut multiloquium deputetur quando necessaria dicuntur. Aug. Retract.

<sup>n</sup> Luc. xviii. 5. Importunus vincit malum, quanto magis boni-

tatem mundi? Talm. Tract. Sanhedr.

<sup>o</sup> Cujusque rei potissima pars principium est. ff. l. 1. tit. 2. præf.

most affect us, we must first desire to be delivered from them, before we can with a serene mind petition for good things. The first step towards felicity being freedom from evil, the first part of Litany is for deliverance, which is properly called DEPRECATION, that is, a supplication for the removal of some grievous things<sup>a</sup>, which some make the first of those kinds of prayer prescribed by St. Paul in that direction, 1 Tim. ii. 1, and doubtless is one of the most natural and necessary parts of Litany, which is made principally for deliverance from sin and misery; (as was shewed before;) so that we may be sure none of the ancient forms want this part. The Greek offices have one part of their supplications beginning with these words, “For our deliverance from,” &c<sup>b</sup>. But the Latin church<sup>c</sup>, till the corruption of their Litany by the putting in the names of the saints, proceeded in the same manner as we do; although the petitions are not the same, yet the form of asking is; beginning with FROM, &c., and the answer being, DELIVER US, O LORD; which last words are the proper phrase of this part of the Litany, and were first taken either from David’s Psalms, Psalm lix. 1, 2, and lxxix. 9, &c., or else more probably from our Saviour’s great pattern of devotion; for this is no more but a larger paraphrase of DELIVER US FROM EVIL, reckoning up all the evils which are included under that general petition. And if we consider the estate of the church, or our own condition in this world, we shall find no part of our devotion more agreeing to our circumstances; for we are always either in danger or misery; there is variety, but no total cessation<sup>d</sup>. Nor is any

<sup>a</sup> 1 Tim. ii. 1. Δέησεις ἱκετη-  
ρίαν προσφερομένην ὑπὲρ ἀπαλλα-  
γῆς τινῶν λυπηρῶν. Theoph.

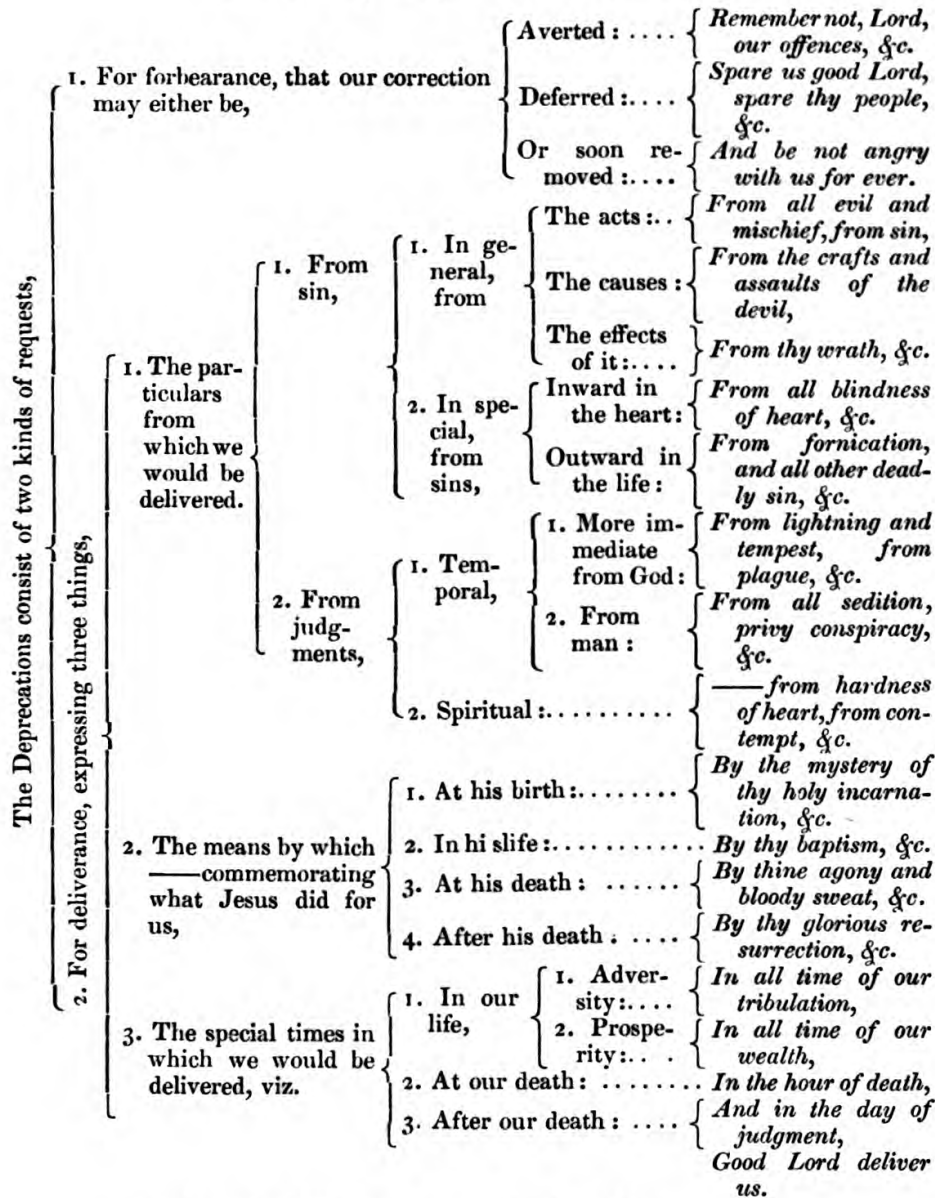
<sup>b</sup> Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς—  
Liturg. S. Chrysost. et S. Basil.

<sup>c</sup> Ab omni malo libera nos  
Domine. Miss. sec. us. Sarum.

<sup>d</sup> Ὁ βίος ἀληθῶς οὐ βίος ἀλλὰ  
ξυμφορά. Eurip.

one so happy at any time, as to have no need of this GOOD LORD DELIVER US; for these words are here used with reference either to the evil of sin, and then they crave remission of the guilt, and rescue from the dominion thereof, that we may be delivered by pardon of it, and by freedom from it; or else they are applied to the evil of punishment, which if it be but coming, *deliver us* signifies our desire it may be prevented; if it be upon us already, it is a request for the taking the evil away; so that all of us have need always to use it with great devotion; and for the particular evils, our church hath here put them into a better method than any Litany in the world ever had; so that the curious order of this part is enough to recommend it, if it wanted other excellencies, as the reader will see in this following table.

*The Analysis of the Deprecations.*



*A Practical Discourse upon the Deprecations.*

§. III. REMEMBER NOT, O LORD, OUR OFFENCES, NOR THE OFFENCES OF OUR FOREFATHERS; NEITHER TAKE THOU VENGEANCE OF OUR SINS: SPARE US, GOOD LORD, SPARE THY PEOPLE, WHOM THOU HAST REDEEMED WITH THY MOST PRECIOUS BLOOD, AND BE NOT ANGRY WITH US FOR EVER.] ANSW. SPARE US, GOOD LORD.]

This petition is placed in the front, as well because



it is most general, as because it is almost the very words of scripture, being collected out of Psalm lxxix. 8, Joel ii. 17, Isai. lxiv. 9, and Psalm lxxix. 5, and all together makes up a most excellent form by which we may beg the divine forbearance; for our requests must ascend by degrees; and before we advance so high as to ask a perfect deliverance, we should first desire to be spared; and how can we do that better than in that of David, Psalm lxxix. 8, *Remember not against us former iniquities*, or, as the margent reads, (and the best interpreters expound,) *the iniquities of them that were before us<sup>e</sup>*, viz. the iniquities of our forefathers<sup>f</sup>. Thus the Jewish church prayed of old, because God had threatened to *visit the sins of the fathers upon the children*, Exod. xx. 5, and they believe he frequently did so; for in the Babylonish captivity they thought they did suffer for their fathers' sins<sup>g</sup>; and they affirm from that threatening, Exod. xxxii. 34, that there is no judgment upon Israel wherein there is not something inflicted for their fathers' making the golden calf. And verily our fathers also have sinned as well as theirs, and set us a bad example; and while we follow their steps, we revive the memory of their sins, and provoke God very justly to punish us, not only for our offences, but for the offences of our forefathers<sup>h</sup>. The Lord doth often put off temporal judgments from the fathers, and defer to see if the next generation will amend<sup>i</sup>; but if they

<sup>e</sup> Antiquarum—id est, a parentibus venientium. Aug. in Psal. 79. Iniquitates priorum temporum vel hominum. R. D. K. ita Hammond. Paraphr.

<sup>f</sup> Dicit Ecclesia, a recordatione delictorum priorum. Hieron. in Psal. 38.

<sup>g</sup> Ezek. xviii. 2. Chal. Paraph. Patres peccant, filii vapulant.

Vid. Dan. ix. 16. Thren. v. 7.

<sup>h</sup> Illorum pœnas luunt quorum opera secuti sunt. Greg. mor. 15, 21.

<sup>i</sup> Matt. xxiii. 35, 36. Nec puniuntur quia parentes fuerunt peccatores, sed quia ipsi peccatorum æmulatores. Hieron. in Ezek. xviii.

go on in the same way, then he severely takes vengeance for both together; and so he may punish us for offences done many years ago, because we renew them, and act them over again; so that it is both prudent and necessary to pray, REMEMBER NOT—THE OFFENCES OF OUR FOREFATHERS. And those who charge this petition to be praying for the dead, both accuse the holy scripture, and betray their malice as well as their ignorance, it being evident we do herein pray, not for our deceased ancestors, but for ourselves, that God would not punish us, neither for their offences, nor yet for our own. When the Lord punisheth for any sin, he is said to remember it, and when he forbeareth, he is said not to remember it, viz. not to call it to mind with a purpose to take vengeance for it; which phrase intimates, that God is so great a hater of sin, that if he remember it, he cannot but avenge it. And truly it is a very suitable preamble to the following request of SPARE US GOOD LORD; for it implies, that God is apt enough to spare us of his own gracious nature, but that our sins are daily monitors to his justice, and are so like the offences of our forefathers, that they almost compel<sup>k</sup> him to take vengeance for both together; but the best way that he may not remember them against us, is for us to call them to mind with shame and sorrow; for if the remembrance of them bring us to repentance, he will forget and forgive them, Psalm li. 3, 9. Let us therefore consider what a vast score of transgressions there is contracted, for which no vengeance hath been yet taken. Many were done in our fathers' days, more in ours, who have not only imitated, but far outstript them; for this age exceeds all that ever went before it

<sup>k</sup> Cogimus ad ulciscendas criminum nostrorum immanitates, nolentem Deum; prope est ut eum non permittamus, ut parcat. Salv. de Gub. l. 5.

in all sorts of wickedness, so that it deserves to be punished for the offences of many generations; and that the cloud, which hath been so long in gathering, should now fall upon our guilty heads, and then how deplorable would our case be! Let us with those, Psalm cvi. 6, confess, that *we have sinned with our fathers*; 212 let us acknowledge their sins as well as our own; and if we follow not their evil ways, we shall not be heirs of the vengeance due to their iniquities<sup>1</sup>. If we bewail both theirs and our own, we shall be punished for neither; and therefore, after this penitent reflection upon our sin and danger, we may proceed to the next request, 2, SPARE US, GOOD LORD, &c., which are the very words of that divine Litany, indited by God, enjoined to the Jews, Joel ii. 17, and punctually used by this church, which keeps the same words, and says them in the same place still, (especially in cathedrals,) viz. between the porch and the altar. A petition so necessary, that all the world seems to conspire in the use thereof: *O spare me a little*; so David, Psalm xxxix. 15: *Spare, Lord, spare thy people<sup>m</sup>*, and *be gracious to us, and spare us, O Lord<sup>n</sup>*; so the western church: “Cease, O Lord, spare, O Lord, be merciful, O Lord<sup>o</sup>;” so the Eastern Christians pray: and what can any of us ask with more comfort, since he that ought to punish us taught us to pray to be spared, declaring by that gracious act, that he intended to give what he had taught us to ask, and that he delighted in sparing, since he only waits till we humbly beg it of him? SPARE US, therefore, GOOD LORD: he that cries not earnestly for this, is neither sensible of his own misery, nor yet of the Divine mercy, and most justly

<sup>1</sup> Desinit esse filius iniquorum  
qui non imitatur mores eorum.  
Aug. in Psal. 109.

<sup>m</sup> Miss. secun. us. Sarum.  
<sup>n</sup> Miss. secun. us. Ebor.  
<sup>o</sup> Euchologion, p. 808.

deserves to suffer. But what argument have we to fortify this petition? Shall we say, Spare us, because we are innocent? By no means; such a bold and false assertion would accelerate his vengeance: we are guilty, and we have confessed it before, praying him not to REMEMBER OUR OFFENCES, &c.: it is not our innocence we stand upon; we have two better motives; the first, that which the Lord taught the Jews, SPARE THY PEOPLE; viz. that as they of old, so we now are his peculiar people, whom we hope he will spare, *as a man spareth his own son that serveth him*, Malach. iii. 17. The second is peculiar to the gospel, WHOM THOU HAST REDEEMED WITH THY MOST PRECIOUS BLOOD. We are his, and that by the dearest purchase that ever was; never was any thing bought so dear; and shall he that redeemed us destroy us? *He spared not his own Son, but gave him up to death for us; and shall he not spare us now for his sake?* Rom. viii. 32. Justice indeed must be satisfied; and where there is sin there must be punishment; so that it had been in vain for sinners to pray for sparing, if there were no Saviour: but now we are not left to expiate our offences by our own sufferings; nor would they all have sufficed to avert his wrath; but behold Jesus hath suffered that we may be spared, and he hath bought off our sufferings with the expense of his dearest blood; so that we may now, for his sake, pray that our sins may not be remembered, and that we may be spared; and there is great probability we shall prevail so far, that either he will not be angry with us at all, or however his anger will not last long; which is the third petition; AND BE NOT ANGRY WITH US FOR EVER, Psalm lxxix. 5. Isai. lxiv. 9; and is a modest reserve, well becoming such offenders, that if we may not be totally spared, yet we may not be long upon the rack. God may, and must be, angry with his

redeemed ones, if they do wickedly; but if they repent, *his anger is but for a moment; heaviness may endure for a night, but joy cometh in the morning*, Psalm xxx. 5. However, God will not be angry for ever, that is, not punish us in eternal vengeance; for in very truth, this, this is that we ought principally to fear, and to pray against<sup>p</sup>, even the endless punishments of hell fire. We may be chastised on earth a while, and be supported under it, and bettered by it; but to be cast into everlasting flames is most intolerable; however, therefore, O Lord, whether we be spared here or no, be not thus angry with us, to condemn us to all eternity. I know the words of this petition may be otherwise applied; viz. upon supposition that the calamity is upon us at present, and hath continued long, and may do longer, then we seem humbly to expostulate as they, Psalm lxxxv. 5, *Wilt thou be displeased at us for ever?* Psalm lxxxix. 45, 46, *Lord, how long wilt thou hide thyself? for ever? O remember how short my time is.* It is but a few days in all which we have to spend upon earth, make not so great a part of our poor *ever* to be miserable by thy heavy hand.

And now, if we reflect upon all that is comprehended in this most excellent petition, no doubt we shall most heartily join in the general response, SPARE US GOOD LORD, that, as the mercy is very great, and very necessary, it may be begged with an united force. It is 213 Calvin's note upon the place of Joel, that though God appointed the priests to pray, SPARE &c., yet no doubt he would not have the people omit to bear a part in the duty<sup>q</sup>; and they do not deserve to share in the benefit that will not join in the petition. Whosoever

<sup>p</sup> Μὴ παραδῶς ἡμᾶς εἰς τέλος διὰ τὰς ἀνομίας ἡμῶν. Eucholog. puli concipiebant—noluit tamen populum interea partes suas negligere. Calv. in loc.

<sup>q</sup> Sacerdotes vota nomine po-

sits mute when both the priest and his brethren cry, SPARE US, is either so proud as to think he hath no sin, or so careless as not to regard his own danger; but let every one, as they desire God to spare them, seal the petition put up by the minister by openly and humbly saying, SPARE US, GOOD LORD.

§. IV. FROM ALL EVIL AND MISCHIEF; FROM SIN, FROM THE CRAFTS AND ASSAULTS OF THE DEVIL; FROM THY WRATH, AND FROM EVERLASTING DAMNATION, GOOD LORD DELIVER US.]

We are now come to those petitions which are most properly to be called *deprecations*, being no other but a larger paraphrase upon the last clause of the Lord's Prayer; and for a perpetual memorial, that all these are but a comment upon our Saviour's text. The first words, with the response, (which in the old Litanies are a petition by themselves,) are no other but the inversion of DELIVER US FROM EVIL; for here we have it, FROM ALL EVIL deliver us. Now because all these deprecations which follow are made for deliverance from the two general kinds of evil, the evil of sin and of punishment<sup>r</sup>; therefore our Litany hath added one word to the old forms, to signify the evil of punishment—AND MISCHIEF; for it is evident, that by EVIL AND MISCHIEF is meant sin and misery<sup>s</sup>: and so these two first words are the general heads of all that follows. And that we may ask so comprehensive a request with a suitable devotion, let us consider that we are compounded of soul and body, the one liable to evil, the other to mischief, so that we are in perpetual danger of the one or both of these, if God in mercy do not deliver us; but

<sup>r</sup> Et hoc est totum quod dicitur malum, peccatum, et pœna peccati. Aug. de vera relig. cap. 12.

<sup>s</sup> Ἀπὸ πάσης πονηρίας καὶ συμφορᾶς. Petlæi versio. Ἀπὸ παντὸς κακοῦ καὶ συμφορᾶς. Versio D. Dupont Litanix Anglicanæ.

we must beseech him earnestly to preserve us; and the hearty asking of this general request will facilitate the way to the more particular enumeration which here follows, FROM SIN, GOOD LORD, &c. So David prays, Psalm xxxix. 9, *Deliver me from all mine offences.* Sin is the first and the greatest evil in the world; yea, in strict speaking, there is no evil but sin; for nothing else can hurt us<sup>t</sup>, and therefore this is to be first and chiefly prayed against. I confess most men (as Elihu speaks, Job xxxvi. 21.) choose iniquity rather than affliction; and if they were left to their own inclinations, would sooner and more heartily pray against suffering than sin; but the church doth correct their mistake, by putting sin in the first place. All other evils, poverty and sickness, slander and oppression, and the like, though they be troublesome, are often beneficial; sin always and only makes us worse men, afflictions many times make us better; that makes us odious to God, these more acceptable; that endangers our salvation, these prepare us for it, and may be a means to bring us to it. Sin hardens the heart, embaseth the affections, and robs us of our innocence, our hope, and our peace; and were it not for sin, there would have been no evil in the world. Why do mortal men complain, when they are punished for their sins? Lament. iii. 39, or, why do we so earnestly pray against *lightning and tempest, pestilence and famine?* &c. If there were no sin, these would not have fallen on us, and till sin be removed, these judgments will not cease. We begin at the wrong end, if we fancy to be eased of our calamities first; for the right method is to begin with

<sup>t</sup> Unum malum illi est turpitudine. Sen. de constant. sap. c. 5. 'Η κακία ἐστὶ τὸ κακὸν καὶ τὰς κατ' αὐτὴν πράξεις, καὶ ἄλλο οὐδέν, ὡς

πρὸς ἀκριβῆ λόγον. Orig. in Cels. l. 4. Ἐν μόνον ἐστὶ κακὸν τὸ ἁμαρτάνειν. Chrys. in Ephes.

the petition, FROM SIN—GOOD LORD DELIVER US. Now there is a twofold deliverance from sin: first, from the commission of it; secondly, from the guilt of it, and the vengeance due to it; and to make this petition complete, both are here mentioned.

That we may not commit any more sin, we pray FROM THE CRAFTS AND ASSAULTS OF THE DEVIL, GOOD LORD DELIVER US: for it is the employment of that evil spirit to make men partners with him in sin, that they may be companions with him in punishment; and therefore the old Latin Litanies say in the next place, FROM THE SNARES OF THE DEVIL, &c.<sup>u</sup> But because there is a twofold method used by Satan to draw men into sin, by fraud, or by force, therefore our church 214 hath put in both the CRAFTS and the ASSAULTS of the devil; for sometimes he exerciseth the subtilty of the serpent, sometimes the violence of a roaring lion<sup>x</sup>, sometimes he would entice us by cunning, sometimes terrify us by fear; his policy is too deep, and his force too great for us: therefore let us heartily call upon our heavenly Father, who can baffle his craft by his infinite wisdom, and invalidate his assaults by his almighty power, and keep us safe from both; but if we be left to ourselves, it is sure we shall fall. For first, as to his CRAFT, how cunningly will he dress up the image of wickedness to deceive us<sup>y</sup>, representing it as gainful or sweet, honourable or necessary, and above all things desirable! He tells us it shall never be discovered by men, nor punished by God; that it is scarce to be called a sin, but an infirmity, a youthful folly, and

<sup>u</sup> Ab insidiis diaboli libera nos. Brev. Sarisb. et Ebor.

<sup>x</sup> Dictum est de diabolo, quia leo et draco est; leo propter impetum, draco propter insidias. August. Homil. 25.

<sup>y</sup> Mentitur ut fallat, blanditur ut noceat, bona promittit ut malum tribuat, vitam pollicetur ut perimat. Cypr. ad Pleb. Ep. 40.



others have done worse, and we shall have time enough to repent, if need be. Thus the devil invites and allures, extenuates and excuseth, till our deluded souls yield up their resolutions, and lose their purity, and run into the embraces of an accursed evil, which defiles and disturbs us, and makes us go mourning to our graves, if we perceive the cheat, or if not, (which is worse,) it betrays into unexpected torments. Secondly, as to his ASSAULTS, at other times, or to other persons, he contrives all the circumstances of iniquity, that when time and place, privacy and opportunity do all conspire to further and facilitate the sin, then he rusheth in as the Philistines upon Samson, and presseth men to do evil, giving them no time to pray or to consider, and in the hurry of such a temptation he often prostrates pious and sober men, who would not have yielded if they could have deliberated. Again, sometimes he threatens us with persecution, to make us deny our faith, or employs the power and interest of great men to threaten us, to give up a good conscience; and many timorous persons sin for fear of evil, and run upon God's wrath while they think to avoid man's. Finally, whatsoever sins we commit through desire of pleasure, these we are induced to by the CRAFTS OF THE DEVIL; whatever we commit by surprise, or for fear of suffering, these are by his ASSAULTS: but if we consider how dangerous it is to yield to him upon either account, we shall most ardently pray, that we may be delivered from both: Lord, let us never be deceived by *the crafts*, nor overcome by *the assaults of the devil*; for alas! they bring us under thy wrath, and will lead us to everlasting damnation; which is the next part.

FROM THY WRATH, AND FROM EVERLASTING DAMNATION, GOOD LORD DELIVER US. When we look upon sin by itself, we are apt to dote upon it; but when

we consider the sad consequents thereof, it may startle the boldest sinner. The poor ass (in the old apologue) had so much wit, as to refuse the barley which was left by the swine about to be butchered, saying, “The meat was pleasant, but the knife terrible<sup>z</sup>;” and if the pleasure of sin did enticé us, the black retinue of it may deter us. The old Litanies had but one of these, FROM EVERLASTING DAMNATION, &c. ; but we have prefixed the wrath of God, because sin betrays us unto the wrath of God at present, and to endless condemnation hereafter. Now who can think of the Divine wrath without trembling? or *who can dwell with everlasting burning?* We would all readily enough pray against these; but because God hath linked sin and damnation in inseparable bonds, so that he who will have the one shall have the other; therefore the church hath united them in this request, and placed them in so admirable an order, that we must first pray to be delivered from iniquity, and then from damnation, and that we may be delivered from the devil, first as a tempter, then as a tormentor. Oh! how dreadful is his wrath, whose favour is sweeter than life! how intolerable is his displeasure, whose love is complete felicity! If his wrath be kindled but a little, none can resist it, the smallest spark of it will consume us; let us therefore try to avert it by crying, *Good Lord deliver us.* And as for damnation, alas! how amazing is the apprehension of our falling into a state of pain insupportable, and anguish inexpressible, a state in which there is no ease, of which there is no end, and for which there is then no remedy! where death never dieth<sup>a</sup>, and the worm ever gnaweth;

<sup>z</sup> Tuum libenter prorsus appetere cibum, nisi quod, qui illo vescetur, jugulandus est. Phædr. l. 5. 85.

<sup>a</sup> Nulla quippe major et peior mors est, quam ubi mors non moritur. Aug. de Civ. Dei, l. 6.

where the region is flames, the company devils and perishing souls, the music groans and horrid blasphemy; where there is all evil, and no good, nor never shall be again. Were this misery as short as the delight of the  
 215 sin, it were great enough to make it a wretched bargain; but the pleasure is but for a moment, the pain is everlasting, no possibility of alteration, nor hope of mitigation for ever and ever. Who can hear this and not cry out, *Libera nos?* who will not answer here, *Good Lord deliver us* from this dismal estate, and from all that will bring us into the same? The particular sins are set in the next place and immediately after this mention of WRATH and DAMNATION, that this sad event and certain consequence of all sorts of sins may make us more fervent in all the following petitions; of which we will now speak.

§. V. FROM ALL BLINDNESS OF HEART; FROM PRIDE, VAINGLORY, AND HYPOCRISY; FROM ENVY, HATRED, AND MALICE, AND ALL UNCHARITABLENESS, GOOD LORD DELIVER US.] After we have prayed against all sin, and remembered the wrath due unto it, we shall find it necessary to mention even the lesser branches of this accursed root, some of which have their seat in the mind and others in the body; and whereas man doth consist of these two, soul and body, neither part is free<sup>b</sup>. We first pray against the sins of the heart, which are usually first put into us, and by which Satan gets his first entrance into our souls, and by these makes way for grosser sins to follow: it is true, we make no great matter of these secret sins; but doubtless, if they be less heinous, they are more numerous, and yet are really

<sup>b</sup> Delictorum quædam sunt corporalia, quædam spiritualia; nam cum ex hac duplicis substantiæ congregatione confectus homo sit, non aliunde delinquit quam unde constat. Tertull. de Pœnit. cap. 3.

great sins, because they are accounted little, being more often and easily committed, seldom feared, and rarely repented of<sup>c</sup>, so that they are as dangerous, and may prove as mortal, as the more notorious; being (as Plato observes) like the stings of little venomous insects, that we are hurt by them we know, but where the wound is we cannot discern. *Plat. in Phæd.* As for the several sins here enumerated, many of them have been anciently mentioned in the Litanies of the Western and Eastern churches<sup>d</sup>; but in none so fully and so methodically as in ours: the first four being sins concerning ourselves, the latter four being sins against our neighbours. That which is the last in the old Roman Litanies, viz. FROM ALL BLINDNESS OF HEART, is deservedly set here in the front, for that this is the cause of all the rest here named. PRIDE AND VAIN-GLORY spring from a mind ignorant of its own defects, HYPOCRISY from want of the knowledge of God's omniscience; and St. John tells us, *He that hateth his brother is in darkness, and the darkness hath blinded his eyes, 1 John ii. 11.* "Blindness of heart," saith Philo, "is the worst kind of blindness, and the cause of all sin<sup>e</sup>." To want the sight of our bodily eyes is very sad, but how much more deplorable is it not to discern good from evil, than not to distinguish white from black<sup>f</sup>! And this is that which properly is called *blindness of heart*, when men call evil good, and good

<sup>c</sup> Dum existimatur leve et modicum, non timetur, dum non timetur, contemnitur, dum contemnitur, non facile vitatur. Cypr. de Zel. et Livor.

<sup>d</sup> Ab appetitu inanis gloriæ lib. nos; ab ira, odio et omni mala voluntate lib. &c. a cæcitate cordis. Brev. Sarisb. A peste superbiæ. MSS. brev. Ὑπὲρ τοῦ

ῥυσθῆναι ἡμᾶς ἀπὸ πάσης ὀργῆς, &c. Κύριε ἐλέησον. Lit. S. Chrys.

<sup>e</sup> Ἄγνοια δὲ χαλεπωτέραν τῆς ἐν τῷ σώματι πῆρωσιν ἐπιφέρουσα τῇ ψυχῇ, πάντων ἀμαρτημάτων αἰτία γίνεται. Philo de Prov.

<sup>f</sup> Μεγίστη γὰρ βλάβη τῶν μεγίστων. Epict. ap. Ar. lib. 1. cap. 18. Item M. Anton. ad seipsum, l. 2. sect. 13.

*evil*, Isai. v. 20; when they see no beauty in holiness, no ugliness in sin; when they swallow all baits without perceiving their danger; when they neither apprehend the mercy of prosperity, nor the cause of adversity; when they mistake Satan for their friend, and God for their enemy, neither discerning so much fidelity in God's promises as to rely upon them, nor so much terror in his threatenings as to fly from the sins at which they are directed: finally, when men go on desperately in impenitence and unbelief, insensible of their guilt or of their danger, this is that wretched estate which we pray to be delivered from in the first place: for what other wickedness might not a man thus blinded run into? This was the original of all the sins of the Jewish nation, Rom. xi. 25. 2 Cor. iii. 14. and of the Gentiles also, Ephes. iv. 18. 2 Cor. iv. 4. The first thing Antiochus did in the temple was to put out the lights; and the first attempt of the devil is to blind the heart, supposing all other sin will follow; wherefore let the danger and misery of this condition make us all pray very earnestly to be delivered from it.

The three following species, PRIDE, VAINGLORY, AND HYPOCRISY, are united in this deprecation, and seldom or never parted, he that is infected with one of these vices being inclinable to them all: the foremost of this  
216 rank is PRIDE, which is not content to come behind, and is the parent both of VAINGLORY AND HYPOCRISY; for the proud man is ambitious of human applause, and having no real worth to deserve it, puts on the disguise of hypocrisy to obtain it: *pride is the beginning of sin*, Eccles. x. 13; it was the cause of the fall of angels<sup>g</sup>, and of men also<sup>h</sup>; a sin so foolish and unreasonable, that if BLINDNESS OF HEART did not make way for it, none would entertain it, Prov. xiv. 3. Let us survey

<sup>g</sup> Aug. de Civ. Dei, l. 12. c. 6.

<sup>h</sup> Gen. iii. 5.

ourselves and see; alas! what have we to be proud of? Our beauty and strength will certainly decay by age, but sickness or sorrow may impair them sooner: our nobility and great birth was nothing to which we did contribute. Our estates and fortunes perhaps are not to be reckoned among things for our good, and may prove an occasion of our ruin; they are liable to be lost and spoiled by fire and water, by robbery or invasion, by deceit or oppression, even while we live; and when we die, we must leave them all behind us; so that he who boasts of these things is like the Athenian merchant, who vaunting of his great riches at sea, (as Plutarch relates,) was gravely checked by a wise Spartan, telling him, he ought not to be puffed up with a fortune that hung by so slender ropes. Our parts and our learning are no just ground for pride, being the gifts of Heaven, and such wherein many exceed us; and those who know most, know nothing very perfectly, and are ignorant of more than they know; and if they practise not according to their knowledge, had better been idiots or wholly illiterate. Shall we then be proud of our honesty, our devotion, or our charity? as truly the better sort of men are most in danger of this vice<sup>i</sup>; but it is sure we do not act these by our own strength, but by the grace of God; and the good which we do is very little, and allayed by imperfection and mixtures of evil, and far exceeded by the number of our sins. "What then," saith St. Augustine<sup>k</sup>, "shall any flesh be proud of? Of evil (which only is our own)? This is not our glory, but our shame. Shall we then be proud of good? That is not ours, but thine, O Lord; and he that arrogates it to himself is a thief and a robber." So that

<sup>i</sup> Alia quæcunque iniquitas in malis operibus exercetur ut fiant, superbia vero in bonis operibus insidiatur ut pereant. Aug. Epist. 109.

<sup>k</sup> August. Solil. c. 15.

it appears we have no real ground of pride, and therefore we should pray against it, because it is unreasonable. And to make that petition more hearty, let us consider that it is as mischievous as it is groundless; for pride will make us murmur against Providence, render us odious to God, and ridiculous to discerning men; it will cause us to contend with our neighbours, to affront our superiors, despise our equals, trample upon our inferiors, and flatter ourselves; it will make us scorn to be taught, hate to be reprov'd, and incapable of repentance, unfit for heaven, and company for Lucifer and his angels. Let us then labour to prevent it by annexing heartily, *Good Lord, &c.*

The next evil is VAINGLORY, the constant attendant of pride; for the proud man having a high conceit of himself, desires to have others to esteem him better than he deserves, and courts the applause and the praises of all people; but this design very often overthrows itself; for he that is observed to hunt for commendations shall certainly lose them, and get instead thereof the blot of an ambitious fool. Yet if we could obtain glory of men, nothing is more uncertain and empty; for many of those who extol us, do it merely because it pleaseth us<sup>1</sup>, and in hopes to make their ends upon us thereby; and all the crowd of our flatterers may (for aught we know) change their note ere the next morning. Did not those very throats which were hoarse with crying *Hosannah*, shout as loud with *Crucify him* within two days? But suppose the praise of the world were invariable, certainly in so evil a generation it is no good sign to be cried up by the most, which are always the worst; nor are the vulgar so

<sup>1</sup> In his falli facile est, tales enim nos putamus, ut jure laudemur. Cic. de Offic. lib. 1. Etiam malus mavult mendaciter prædicari, quam jure reprehendi. Salv. de gub. lib. 8.

competent judges of real worth, there being about us, as Diogenes said of the spectators at the Olympics, “much people, few men<sup>m</sup> ;” so that it is not what the most, but what the wisest and best men say of us, that gives us the truest reputation: this is real honour, the other, vainglory. Yet such is the unhappiness of those who are once bewitched with this desire, that they only hearken to the words, but consider not the persons, the quality, the affections, nor the sincerity of their admirers, it being noted that the great orator Demosthenes was proud of the praises of a silly woman, no better in condition than a tankard-bearer. But in very 217 deed it is not the commendation of great or small that will do us any real good; it may deprive us of the reward of our piety, if we be ambitious of it, Matt. vi. 1, 2, but it cannot make us any better. It is God that must be our judge; if he approve us, no matter who condemn us; if he condemn us, no matter who commend us<sup>n</sup>. It is the sentence of the judge, not the vote of his fellow-prisoners, that absolves the accused man; and doubtless at the last day it will appear a VAINGLORY indeed to hunt for a little breath of men, and not regard the running into the displeasure of Almighty God, who must hate those who aim at nothing but their own praise, because such never care to be really good, but only to be thought so; and thus VAINGLORY begets the next evil, which is

**HYPOCRISY**; which is a vice as contrary to truth, as the two former were to humility, being the grand engine by which the proud man seeks to advance his reputation, and is a wickedness as great as those to which it

<sup>m</sup> Πολὺς μὲν ὄχλος, ὀλίγοι δὲ ἄνθρωποι. Laert. vit. Diog. Gloria est consentiens laus bonorum, incorrupta vox bene judicantium de excellenti virtute. Cic. Tusc. l. 3.

<sup>n</sup> Qui autem ab hominibus laudatur, vituperante te, non defendetur ab hominibus, judicante te. Aug. Solil. c. 15.



ministers; it is the acting under a disguise, the putting on a form of holiness or devotion, justice or charity, without being really so<sup>p</sup>, when men design not so much to please God, as to deceive man, and accordingly doing some outward acts in public that have a semblance of piety, but privately practising the direct contrary: yet such there are too many, whose hearts and words do not at all agree, nor are they the same in the church and in the closet; in outward aspect and deportment saints, in privacy almost devils<sup>q</sup>. Few sins more common than this; yet none more abominable<sup>r</sup> to God always, who cannot be blinded; yea, and to men, as soon as the vail is drawn by, and the cheat discovered, as it always is at last. No man is loaded with more reproach and scorn than the detected hypocrite; the weaker sort of men are apt indeed to accuse the religion to which the counterfeit did pretend, and so God is often blasphemed, and his holy truth condemned for the sake of this accursed sin. However, it is a great affront to God's omniscience, to dare to act deceitfully while he looks over us; it is a mighty difficulty to dress the pageant, and requires abundance of policy and pains to manage the artifice of seeming good, and shews such as do it will take more pains for their credit with men, than for the sake of virtue or the love of God; and it must one day be punished with great severity, because it abuses religion by making it a cloak to the vilest purposes; so that the Jews say, that in the world to come all may be forgiven but the serpent and the Gibeonites, that is, hypocrites and deceivers. Mahomet

<sup>p</sup> Hypocrita est, qui in theatro alienam personam assumit. S. Basil. conc. de jejun. Ὑποκριταὶ δὲ εἰσιν ἄλλο μὲν ὄντες, ἄλλο δὲ φαινόμενοι. Theoph. in Matth. xxiii.

<sup>q</sup> Ut vestitum sic sententiam habent, aliam domesticam, aliam

forenseni. Cic. Qui curios simulant, et bacchanalia vivunt.

<sup>r</sup> Totius injustitiæ nulla capitalior est quam eorum, qui tum, cum maxime fallunt, id agant ut viri boni esse videantur. Cicer. de finib.

makes seven caverns in hell, and assigns the lowest and the hottest for the place of hypocrites. All which duly weighed, may shew us what reason we have here also to say, GOOD LORD, &c.

The next order of sins are such as belong to the heart also, but are sins against our neighbours; the first of which is ENVY, which occasioned the first hatred and the first murder in the world, Gen. iv. 8; and it is the being grieved at the virtue or the prosperity of another, although we be not at all injured thereby<sup>s</sup>. A vice diametrically opposite to the nature of God, who wisheth the welfare of all, and delights in the prosperity of his servants; and the exact imitation of the temper of infernal spirits, to whom it is torment to behold any less miserable than themselves: a sin that is its own executioner, torturing the mind possessed with it with a perpetual discontent; for those who are acted with this fury are unthankful to God for what they have, and angry that others have more; not enjoying their own for vexation that their neighbour's fortune is better, consuming their bodies, breaking their sleep, and disturbing their minds<sup>t</sup>, because others are blessed by God, or commended by men; so that they must be miserable so long as there is a good or a happy man within their acquaintance. To this may be added, that envy is infinitely mischievous, perpetually plotting to make all as miserable as themselves, and when it hath power, nothing more implacable; other sinners (as St. Basil notes) being to be appeased by gifts, or mollified by kindnesses; but the envious man is still more enraged to see his enemy in a capacity to give: *Who can stand*

<sup>s</sup> Ægritudo animi suscepta propter alterius res secundas, quæ nihil noceant invidenti. Cic. Tusc. l. 4. Est odisse in aliis vel merita propria, vel beneficia

divina. Cypr. de Zel. et Livor.  
<sup>t</sup> Tantos invidus habet justæ poenæ tortores, quantos invidiosus habet laudatores. Prosp. de Virt. et Vitiis.

*before envy?* saith Solomon, Proverbs xxvii. 4; for envy is the sower of discord, the fomentor of strife, the propagator of quarrels, the raiser of slanders, the cause of murder, and all imaginable villany; the envious man  
218 being the fittest instrument to contrive or execute the most direful tragedies; so that Anacharsis truly said, such were to be banished from cities, and cast out of all societies, as the chaff from the purer corn: and therefore, since envy is so mischievous to the world, and makes them so miserable who are infected with it, let us here also heartily say, *Good Lord &c.*

The next evil is HATRED, which though it may arise from other causes, yet it is the constant effect of ENVY, which produceth the most cruel and implacable kind of HATRED, such as Saul bare unto David, 1 Sam. xviii. 8; but whatsoever root it springs from, it is a sin from which we all ought to pray to be delivered. Even anger is a great evil; but then it is a short and sudden displeasure, that ceaseth as soon as the heat is over; whereas HATRED is a perpetual anger, a total alienation of the mind from the hated object, the bearing evil-will even in cold blood; and this is a crime that cannot, as anger, be excused upon the stock of rashness and inconsideration. It is a sin that one would think should scarce ever happen among men, who are made by the same hand, of the same matter, and in the same mould; much less among Christians, who have the same Father, and the same hope, one way, and one end at which they all aim, and where they all desire to meet. Yet sad experience doth instruct us, that neither the bonds of nature nor religion can restrain this barbarous vice; and we may daily see what divisions it makes in church and state, in cities and families, exasperating the nearest neighbours and dearest relations one against another, till it hath filled all places with contention and unquiet-

ness, railing and evil-speaking, yea, with war and bloodshed, of which hatred too often is the original<sup>u</sup>. And yet nothing is more clearly forbidden, nor more sadly threatened, than this sin in holy writ: *He that hateth his brother* is said to be a *stranger and an enemy to God*, 1 John iv. 20; a person so odious, that he will not hear his prayers, Matt. v. 23. 1 Tim. ii. 8; and so unlike to the gracious nature of the Divine Majesty, that he must be for ever shut out from his presence who is infected with it: and therefore let us here also from our heart say, *Good Lord &c.*

To this is subjoined MALICE, a branch of the same root, being hatred of a long continuance, joined with desires and purposes of revenge, having its name in the Greek and Latin tongues, plainly, wickedness<sup>v</sup>, to intimate it is the highest kind of wickedness in the world: it is of the same nature with hatred, but it is far more dangerous<sup>w</sup>, because it is more secret and subtle, pale and thoughtful, smooth and fair, but full of desperate resolutions and designs, being mixed of the craft of the fox and the cruelty of the tiger. It is a sin that so poisons the soul in which it dwells, that no serenity nor pleasantness ever stays there, and the person hath no delight but in cruelty and mischief; and Solomon tells us, *They sleep not unless they do evil*, Prov. iv. 16. Such malicious wretches are abandoned by the Holy Spirit, nor can any grace or good thing ever thrive in them. They are hated by God; and because they will not forgive their fellow-servants, he resolves also never to forgive them. While they meditate revenge against their brethren, the hand of God is stretched out to take a just vengeance on them; and when it falls upon them,

<sup>u</sup> Ὁ θυμὸς φόνων αἵτιον. Philo.      <sup>w</sup> —Ira quæ tegitur nocet.  
<sup>v</sup> Gr. κακία. Lat. malitia. Professa odia perdunt vindictæ  
 Coloss. iii. 8. κατ' ἐξοχήν, quasi locum. Senec. Medea.  
 maxima malitia.

it will throw them into the regions of horror, where those spirits dwell whose sole delight it is to contrive and execute all manner of mischief; all which duly considered, will shew us the misery and evil consequences of this sin also, and help us with greater fervency to annex, *Good Lord deliver us.*

Finally, Lest any sins of this kind should be omitted, here is added FROM ALL UNCHARITABLENESS, which is the breaking of all those commandments which concern our neighbour, as charity is the fulfilling of them all; and the aforesaid evils of ENVY, HATRED, AND MALICE do all spring from the want of charity, 1 Cor. xiii. 4, 5. They are all branches of uncharitableness, and there is this only difference, that ENVY, HATRED, AND MALICE are all bent to do evil; UNCHARITABLENESS only resolves to do no good; and the case may so happen, that he doth evil who will not do good<sup>x</sup>; and he that suffers his neighbour to perish for want of relief, is adjudged a 219 murderer<sup>y</sup>; and if we consider, that we were created by God for the mutual help of one another<sup>z</sup>, and joined in societies for that end, that each man might support his neighbour, and all unite to uphold the whole; we shall see, that to be uncharitable is to forget the law of our creation, to renounce the bonds of the society in which we live. Who can express the baseness of that narrow spirit, who regards none but himself, and who hath no bowels toward his neighbour and fellow Christian? If they be full, they care not who is hungry; if they be clothed, they care not who are naked; if they be healthy and cheerful, rich and prosperous, they regard not who is sickly or sad, poor or afflicted. This is that vile quality that makes relations to be unnatural,

<sup>x</sup> Τὸ ἀγαθὸν μὴ ποιῆσαι κακίας μέρος. Chrysost. ad Eph. iv.

<sup>y</sup> Zonaras in Apostol. Can. 59.

<sup>z</sup> Homo in adjutorium mu-

tuum generatus est. Senec. de ira, 1. 5.

Τὰ λογικὰ ζῶα ἀλλήλων ἕνεκεν γεγόναμεν. Marc. Antonin. l. 4. §. 3.

neighbours unkind, and friends barbarous, that turns a city into a wilderness, whose inhabitants do make a prey of one another; this leaves the poor desolate, and the miserable are permitted to sink under their burden, to the great dishonour of God and scandal of religion, which is blamed for that want of pity which is amongst us; but indeed the uncharitable man is any thing rather than a Christian, for Christianity is the perfection of charity: so that to this also we have great reason to add—*Good Lord &c.*

And now let all the people review the particular sins: and,

First, Let them consider, if they have not been guilty of committing them; if so, they had need desire pardon in this—*Good Lord deliver us.*

Secondly, If they fear they shall be tempted to commit them hereafter, they may pray against the power of these sins by the same—*Good Lord, &c.*

Thirdly, If they apprehend some judgment hanging over their heads, for that these sins have been so rife among us, they may beg the removal of the same by this—*Good Lord deliver us.*

Lastly, If they consider what mischiefs themselves and all the world suffer by PRIDE and MALICE, &c., and by those infected with them, they may pray for the conversion of all such sinners, or the prevention of their wicked designs however, in saying—*Good Lord deliver us.*

§. VI. FROM FORNICATION, AND ALL OTHER DEADLY SIN, AND FROM ALL THE DECEITS OF THE WORLD, THE FLESH, AND THE DEVIL, GOOD LORD DELIVER US.]

Although all wickedness begin in the heart, yet it doth not end there, nor must we think we have finished our Litany when we have prayed against secret sins, but as they spread further into the actions of our lives, our supplications must pursue them, and there also beg

deliverance from them, especially in an age wherein all iniquity has grown so bold, as to appear in public without shame or fear, and none more confident than that which stands foremost, even FORNICATION, which we must not here confine to the defiling of single persons (as the word is sometimes strictly taken), but for all manner of filthy lust (as the signification is enlarged<sup>a</sup>). And this was an old petition in the western Litanies<sup>b</sup>, and is by us set before all other deadly sin, because St. Paul puts these in the first rank, where he reckons up the works of the flesh, Gal. v. 19, adultery, fornication, uncleanness, lasciviousness, &c., affirming, *that they who do such things shall not inherit the kingdom of God.* And that the frequency of this sin in our times may not make us pray less fervently against it, or tempt us to run more easily into it, let us consider,

First, The heavy guilt of this sin, which is condemned by the light of reason, attended with the natural restraint of shame, punished by the laws of all wise and sober nations; which is prohibited by God in one express commandment, Exod. xx. 14, and in many other places of his holy word, 1 Cor. v. 18, and x. 8, and 1 Thess. iv. 1, &c.: a sin exceeding hateful to the purity of the Divine Majesty; a sin that leaves a grievous stain upon the soul, and profanes the body, 1 Cor. vi. 18, yea, defiles the temple of God, and makes the members of Christ to be the members of an harlot, when it is committed by a Christian; a crime that can have no excuse, because God hath taught us to cure it by mortification, or allowed us the remedy of an holy marriage, 1 Cor. vii. 9. The thief steals for necessity, (as Solomon observes, Prov. vi. 32,) and many sin for

<sup>a</sup> See Hammond. Annot. on Acts xv. 29. and 1 Cor. v. 1.

<sup>b</sup> A spiritu fornicationis libera nos. Brev. Sarisb.

fear of some terrible evil ; and these have some apology ; but this adultery is a voluntary sin, acted merely out of the desire of beastly pleasure. Upon which ground Tertullian learnedly argues, that to deny Christ for the satisfaction of lust is a more heinous crime than to deny him for fear of torture<sup>c</sup>, and proves they ought as hardly to be received into the church as those who had sacrificed to idols ; and verily the primitive discipline allowed not adulterers the communion of the church till their last hour. So that the guilt of this sin, both in the eyes of God and man, ought to make all the committers of it cry, GOOD LORD &c.

Secondly, The grievous punishment of this sin also ought to be regarded ; for as it is terribly threatened, so it hath been severely revenged by God in all ages. How dear did these unlawful pleasures cost Shechem, Zimri, and Amon ! By this, Reuben lost his blessing, and Eli's sons cut off the priesthood from their father's family. For this crime 23,000 of Israel were cut off in one day, 1 Cor. x. 8, and the tribe of Benjamin was almost wholly destroyed ; yea, David himself was plagued with the violation of his wives, the murder of his children, the rebellion of his subjects, and many other calamities for this sin. This banished the kings from Rome, brought the Moors into Spain, and hath pulled down many of the most flourishing kingdoms of the world, and yet damnation will be added after all these temporal judgments ; all which should make us say with trembling, GOOD LORD &c.

Thirdly, The mighty power it hath over those who once yield to it may also make us afraid of it. No

<sup>c</sup> Nemo volens negare compellitur, nemo nolens fornicatur : nulla ad libidinem vis est, nisi ipsa—quis magis negavit, qui

Christum vexatus, an qui delectatus amisit ? Tertull. de Pudicitia in fine.



vice more suddenly and insensibly insinuates itself; but when it hath once got possession, it is troublesome and insatiable, disdainng to be restrained by reason or conscience, by the laws of God or man; it furiously drives men into shame and poverty, yea, into diseases and death; so that the philosopher used to pray he might rather be distracted and lose his wits, than to become a slave to so brutish a passion<sup>d</sup>; which when the outward acts are ceased by age or weakness, defiles the mind with desires and remembrances as vile as the grosser prosecutions<sup>e</sup>. How few are the instances of those that have returned from it! How many are the examples of such as have in pursuance of these desires forfeited their honour and estates, their health, their life, yea, their immortal souls also! So that if we have any care of ourselves, we shall say most passionately, GOOD LORD &c.

Fourthly, The mischievous effects which it produceth in the world should render it odious to us; it defileth and debaucheth persons who might have been excellent and useful, had they escaped this vice; it makes families miserable, unties the holy bands of matrimony, shakes the foundation of societies; it fills the world with rage and revenge, duels and blood; yet extirpating all true valour, it makes an age effeminate and vain, incapable of action, and empty of honour, but what is purchased in an infamous quarrel; it embaseth the spirit, besots the wits, and destroys the parts of the bravest men, and throws such a blot upon the beauty of the fairest women, that nothing is more deformed in the eyes of all sober persons. And we may consider how we would take it, to have our nearest kindred or relatives, our

<sup>d</sup> Anacharsis ap. Theodoret. *τοῦ σώματος, τῇ μνήμῃ συνουσιάζει*  
Serm. 2. *πὸς τὸ μὴ παρόν.* Clem. Alex.

<sup>e</sup> *Κἂν τῇ ἐνεργείᾳ ἡσυχάζει τῇ διὰ* Strom. 3.

families or our friends, to be thus abused; and then I suppose we shall have motives sufficient to teach us heartily to pray, from FORNICATION, GOOD LORD &c.

It is evident, by what hath been said, that FORNICATION is a DEADLY SIN, but not the only one; wherefore we add a petition, to be delivered FROM ALL OTHER DEADLY SIN: an expression undeservedly censured by some, as if it favoured that distinction of the Roman church, which makes some sins venial in their own nature, others mortal. But the doctrine of this church is, that all sin is in its own nature deadly, as St. Paul affirms, Rom. vi. 23; yet because St. John plainly saith, *There is a sin unto death, and a sin not unto death*, 1 Epist. v. 16, 17, we may safely retain the distinction in St. John's sense, and as St. Augustine expounds it<sup>f</sup>; taking deadly sins for such as are deadly and mortal in their event, through the final impenitence of those who practise them, which David calls *presumptuous sins*, Psal. xix. 12; and as we here, so he there, first prays to be delivered from secret sins, and then from sins of presumption, or deadly sins: for the meaning of DEADLY SINS here is, those open and grievous sins which none but presumptuous sinners do act, and from which few ever escape; sins that rarely are washed away by repentance, and usually end in damnation; such as FORNICATION, of which Solomon observes, *None that go 221 unto her return again, nor take hold of the paths of life*, Prov. ii. 19; and such are the rest that are reckoned up by St. Paul, 1 Cor. vi. 9, 10, whither we are directed to look what is meant by ALL OTHER DEADLY SINS; for after FORNICATION follows idolatry, abominable lust, robbery, covetousness, drunkenness, railing and extortion, the actors of which (the apostle saith) *shall not*

<sup>f</sup> Aug. retract. l. 1. c. 19. De correptione et gratia, c. 12.

*inherit the kingdom of God.* These therefore are the particulars, rather than those which the Roman church calls the seven deadly sins; viz. anger, pride, gluttony, luxury, covetousness, envy, sloth; some of which belong to the former petition rather than this; nor is FORNICATION named among them; nay, I fear the corrupt practices of the Romanists have made their doctors to blot this out of the number of mortal sins<sup>g</sup>, which our church names in the first place. The sum is, that under the title of DEADLY SINS are to be reckoned all sorts of public, actual, heinous crimes, which being too many to be named particularly, are comprehended under this general appellation, to humble the bold committers of them, by minding them, that they will (if not speedily repented of) end in their damnation. But let none take encouragement from hence to be unconcerned for lesser sins, for the least is deadly in itself, and without repentance will be so to him that doth commit it; nor must we exempt those sins which the custom of an evil age or the multitude of offenders makes to be generally accounted small; nor yet may any man except his own darling sin out of this catalogue of DEADLY SINS; for though every one makes excuses for the vice to which he is inclined, and great iniquities are counted nothing by their impure actors<sup>h</sup>; yet no sins are so mortal in their event, as those which are beloved and indulged, often acted and seldom repented of; and a little wound neglected may easily prove deadly; so that under this head of DEADLY SINS we should think of all the grosser acts of wickedness,

<sup>g</sup> Pro simplici fornicatione quis deponi non debet, quia pauci sine illo vitio inveniuntur. Gloss. ad Grat. distin. 8. c. 6.

<sup>h</sup> Omnes rei veniabiles putant semper reatus suos, nam et furta

furibus leves culpæ sunt, et innocua ebriosis videtur ebrietas, et apud impudicos fornicatio scelus non est. Salvian. ad Eccles. Cathol. l. 4.

and of all those sins which may be deadly to us, though of themselves they seem inconsiderable, and pray to be delivered from them all.

Lastly, That we may comprehend all sorts of sins, both great and small, we pray that God would deliver us FROM ALL THE DECEITS OF THE WORLD, THE FLESH, AND THE DEVIL: for there is no kind of wickedness, but it comes under one of these heads. As to the nature of sin, it is a DECEIT, Prov. xi. 8; it promiseth more good than ever it performeth, and bringeth evils upon the sinner that were wholly unexpected. As to the agents and instruments of this deceit, they are THE WORLD, THE FLESH, AND THE DEVIL, our three great enemies, which we renounced in our baptism, yet still they seek to deceive us. The world propounds objects from without, the flesh meets them with desires from within, the devil maketh an advantage of both, and we are easy, credulous, and apt to be abused into the most dangerous embraces, and therefore had need to pray, *Good Lord &c.* Or if we would be more particular, the deceits of the world are all the pomp and gayety which attend riches, fair palaces, numerous retinues, feasting and jollity, state and magnificence; or at least, the ease and satisfactions that dwell with a full purse. With these are men deceived, and enticed to seek wealth by evil means, to rely upon it as complete felicity, whereas those who enjoy it find all is *vanity and vexation of spirit*. The deceits of the flesh are the pleasures that arise from variety and plenty of meats and drinks, from merry company, and novel divertisements, from sloth and idleness, and especially from wantonness and lust; but these are mingled with sorrows, and end in sickness and shame, in poverty and a lasting repentance; they please the outward, but destroy the inward man. Now both of these kinds may be called the DECEITS OF

THE DEVIL, because he is the world's solicitor, and the pander to the flesh, designing and promoting our delusion by both these means; whence he is called the DECEIVER, Rev. xx. 10; and it is his whole business, under several disguises, to cheat and deceive<sup>i</sup>: yet there are some temptations which are suggestions of his own devising; such as the thoughts, that religion is foolish and impossible, that charity is expensive and burdensome, that devotion is needless, and a waste of time; the deferring repentance till it is too late, the expectations of mercy in a sinful course, and the fears of an evil portion after all pious endeavours, those are properly his DECEITS.

222 And when we consider our own ignorance, negligence, and aptness to be deluded, and reflect upon the number, the management and policy of all these plots, we cannot but conclude with a most passionate—*Good Lord deliver us.*

§. VII. FROM LIGHTNING AND TEMPEST, FROM PLAGUE, PESTILENCE, AND FAMINE, FROM BATTLE AND MURDER, AND FROM SUDDEN DEATH, GOOD LORD DELIVER US.]

When the cause is removed, there are hopes the effects may be prevented, and therefore after we have petitioned against all sin, we may regularly pray against all those judgments with which God is wont to scourge sinners; and verily there is no creature so small, but he can make it his weapon to destroy his enemies, Wisd. xvi. 24. The very lice and flies, though little animals, were a very great plague to Pharaoh; and Herodotus relates, that a whole army of Sennacherib's was defeated by having their harness and bowstrings eaten by mice, whereupon he made a statue of himself, holding a mouse (and offered it in Vulcan's temple), having this inscription, *Let all that behold me,*

<sup>i</sup> Dolus est machinatio quædam alterius decipiendi causa, cum aliud simulatur, aliud agitur. Ulpian. 1. c.

*fear God*<sup>k</sup>. How much more should it strike the bold sinner with terror, when he hears this dreadful catalogue of the greatest instruments of the divine vengeance? If God be his enemy, he is surrounded with weapons of death. The air above him may burn him with lightning, tear him with thunder, overwhelm him with tempest, or infect him with pestilence; the earth under him may starve him with famine; the nations about him may destroy him and his, by invasion and the sword; and a thousand unexpected accidents may cut him off by sudden death; so that he hath no safety but in submission, no fence against them all, but by a penitent and humble deprecation. And because the best of men have guilt enough to make them liable to fall into these common calamities, the church requires all to join in an humble and earnest request for deliverance from them; following herein the laudable example of pious antiquity: for the Greek offices say, *Deliver, O Lord, this city, and every city and country, from famine and pestilence, earthquakes and inundation, fire and the sword, from invasion of strangers, and from civil war*<sup>l</sup>: and elsewhere, *That thou mayest keep every city and country from earthquakes, burning, and blood, we cry, Lord have mercy*<sup>m</sup>. Other petitions we have out of the Latin forms, in some of which we have, *From lightning and tempest, Good Lord deliver us: from sudden and unprepared death, Good Lord &c.*<sup>n</sup>. So that our Litany is compiled out of both, and we have more comfort in

<sup>k</sup> In me quis intuens pius esto. Herodot. lib. 2. num 141.

<sup>l</sup> ῥῦσαι κύριε τὴν πόλιν ταύτην, καὶ πᾶσαν πόλιν, καὶ χώραν, ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρὸς, μαχαίρας, ἐπιδρομῆς, ἀλλοφύλων, καὶ ἐμφυλίου πολέμου. Lit. S. Basil. et in Orat. Lu-

cern. Euchol. p. 42.

<sup>m</sup> Preces in pub. calamitat. Euchol. p. 811.

<sup>n</sup> A fulgure et tempestate: Libera nos. A subitanea et improvisa morte: Libera nos. Breviar. Sarisb.

using those petitions, which so many holy persons in several ages and places have successfully used before us: but if we delight in scripture precedents, we shall find instances there also, how every one of these judgments have been removed by the fervent supplications or litanies of holy men. Thus Elijah put an end to a drought<sup>o</sup>; thus Moses and Samuel made thunder and lightning, storms and tempests, to cease, Exod. ix. 28, 29. 1 Sam. xii. 18, 19, 23; Aaron, Phinehas, and David stayed the raging pestilence, Numb. xvi. 48. Psal. cvi. 30. 2 Sam. xxiv. 16, 17; the forementioned prophet removed famine, 2 Kings xviii. 42; Jacob and Jehoshaphat prevented battle and murder, Gen. xxxii. 2. 2 Chron. xx. 6, 7; Hezekiah procured a reprieve from a sudden and untimely death, by prayer; and by the prayers of men of like passions with ourselves, were all these evils averted: and the same course we take now; only, if we desire the like success, we must pray with the same devotion; and to excite it, let us briefly view the particulars apart.

I. FROM LIGHTNING AND TEMPEST. All the judgments here mentioned are such as come immediately from the hand of God, unless the three last, wherein men are instrumental for the most part. Now of the immediate judgments, these are in the air above us, which is sometimes kindled into dreadful flames, as in LIGHTNING, or filled with terrible noises, as in THUNDER, which the heathens called *The voice of God*, (John xii. 29.) and which was wont so to affright that atheistical monster Caligula, that it made him run to hide his guilty head. And, who can hear these celestial cannons flash and roar without horror and amazement? especially if it be remembered, that God aims his never-missing thunder-

<sup>o</sup> James v. 16. Δέησις ἐνεργουμένη. Litanía proprie dicitur dictari solet. Δέησις, et olim ex inspiratione dictari solet.

bolts against the wicked, and shoots from the clouds as from a well-drawn bow, Wisd. v. 21; and many times we see trees and corn, houses and men, burnt and blasted by lightning, or dashed and torn in pieces by thunder; nor is there any fence against these but holy prayers, which will save us when they begin, or else prevent them totally; for which cause we should daily say, *Good Lord deliver us FROM THUNDER AND LIGHTNING*; as also from that which often doth accompany it, *STORMS AND TEMPESTS*, which are the furious agitation of the lower air by raging winds, fierce and long continued showers of rain or hail or snow which do often make great destruction by sea and land, and are dismal to behold, and pernicious in their consequences to men and beasts. But let us remember that the winds and storms did obey Jesus, even in his meanest condition, Matt. viii. 27, and let us call upon him to *deliver us*, who is able either to preserve us in them or from them, and either way we shall be safe.

The following judgments of *PLAGUE, PESTILENCE, AND FAMINE, BATTLE AND MURDER*, have peculiar offices for them, where we shall handle them more fully in the *OCCASIONAL PRAYERS*, partition II; but because those prayers are for their removal when they are upon us, and these daily petitions are rather to hinder their coming<sup>p</sup>, and prevent them while they are yet a great way off, we may say somewhat of them here also, but very briefly. I. *PLAGUE AND PESTILENCE* are also evil affections of the air, in which we breathe<sup>q</sup>, and one of the rods by which Providence doth scourge a sinful people, expressed here by two words, the one being commonly meant of the disease strictly called the

<sup>p</sup> — Venienti occurrere morbo. inimicus spiritui. Ficin. Epid.  
<sup>q</sup> Pestis est venenosus quidam Antid. 1.  
vapor in aere concretus, vitali



PLAGUE, the other of all epidemical, pestilential, and infectious diseases, which do sweep away many<sup>r</sup> thousands together; and if we have any pity for mankind, or sense of our own and our friends' danger, we shall heartily pray, that such sad mortalities may not happen, lest desolation do ensue, and we or ours be cut off among the rest of the numberless and almost neglected funerals. II. FAMINE follows here, as it often doth in the dispensations of Providence, because the neglect of culture, discouraged in general desolations, occasioneth scarcity to succeed. And this judgment relates to the earth, whose fruits are either pined with drought or rotted and corrupted with inundations; but whatever be the cause of famine, the effects are very sad, hunger and thirst, fainting and death; the poor complain, the rich are in danger, and the whole nation will be miserable; and therefore let us pray, that from FAMINE also we may be delivered at least all our days. III. BATTLE, AND MURDER which inseparably attends it, are mentioned next, because the scripture usually joineth these, PESTILENCE, FAMINE, AND SWORD<sup>r</sup>. When the Litanies of the west were first put into this form, the empire was overrun with barbarous nations, whose battles in the field and murders in the cities were very bloody; and against these was this petition<sup>s</sup>; but we need not alter it, since (God knows) Christians are as cruel and inhuman in their battles against and conquests over one another, as ever pagans of old were, and therefore we pray for peace in our days; there may be some so vile as to delight in war, but the good Christian wishes and prays there may be none. No invasions of foreigners, nor

<sup>r</sup> Levit. xxvi. 25, 26; 2 Sam. xxiv. 13; 1 Kings viii. 37; Jerem. xiv. 12; Ezek. v. 12; Matt. xxiv. 6, 7; Rev. vi. 8.

<sup>s</sup> A persecutione paganorum et omnium inimicorum nostrorum; Libera nos. Miss. Brev. vet.

cruel battles; no massacres and murders, committed under pretence of liberty or religion; no assassinations or butcheries perpetrated by thieves and pirates, robbers and banditti; we would have none to act these villainies, nor none to suffer by them, and therefore we pray for all, when we say, *Good Lord deliver us.*

The last of this order is SUDDEN DEATH, which is a personal evil, and comes immediately by the hand of God most times. In the others many were fellow-sufferers; but this aims at a single person, it may be at ourselves, and because we can have no time when it comes, we have the more need to pray earnestly before, that we may prevent it, if it be possible. Yet howsoever rational this petition may seem, it hath been censured by some. The fatalist condemns it as an opposing of immutable decrees, and others (who it seems believe themselves always fit to die) blame it as impertinent; but let such know, that they do not only reproach our church, but all those ancient offices of the east and west, from whence we borrowed it<sup>t</sup>, nor would they find any ground for contending with us or them, if they duly considered<sup>224</sup> what is meant by SUDDEN DEATH; viz. I. UNTIMELY DEATH, which is when a man dies before the years be spent, which nature, his constitution, and God seemed to have allowed him, which the scripture calls *dying before one's time*<sup>u</sup>, or before one's day (however some men so confidently say this cannot be): a judgment threatened to evil men, Job xv. 32, 33, and feared by a good man, Isai. xxxviii. 10; and doubtless this is an evil that every prudent man would and doth heartily pray he may escape. II. VIOLENT DEATH is another kind of

<sup>t</sup> Ὑπὲρ τοῦ διαφυλαχθῆναι—καὶ ἀφνειοῦ θανάτου. Euchol. pag. 776. et Lit. S. Chrysost. Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν. pag. 74. A subitanea et improvisa

morte. Miss. sec. us. Sarum.

<sup>u</sup> Job xv. 32. Antequam dies ejus impleantur. Vulg. Lat. πρὸ ὥρας LXX. Heb. Die non suc-

sudden death; to die by burning or drowning, by falls from horses or high places, by voluntary or involuntary hands of men, by stifling or choking, or the crushing of an unexpected breach, which the Romans called a man's not dying his own death<sup>v</sup>; and truly all these sorts of death are as sad as sudden; and who would not pray against them? III. That which is peculiarly called SUDDEN DEATH; that is, when men seemingly very well, without any apparent cause, do immediately faint or die among their friends, or in their beds<sup>w</sup>; and I suppose no man wishes to die thus. And though the heathen, who considered not the world to come, commended these ways of dying<sup>x</sup>, yet we Christians ought to pray against them, with submission indeed to God's will (who can turn them to the best, and sometimes calls good men this way out of the world<sup>y</sup>): for that is supposed in all the former judgments, if it may please God, we ought to desire deliverance from SUDDEN DEATH, as well as from LIGHTNING AND TEMPEST, &c., yea, rather from this than them, for these reasons: first, because SUDDEN DEATH gives us no time to settle our estate, but leaves all our concerns intricate and entangled, and involves our relations in endless suits and contentions; secondly, because these kinds of death are very uncomfortable to our surviving friends, who have no time to wean them by degrees from us, and have not so comfortable grounds of our eternal welfare, as if we had had time to have expressed ourselves to

<sup>v</sup> Nemo eorum sua morte defunctus est. Sueton. de percussoribus Cæsaris.

Erit longævus, in senecta felix, qui morte sua moriatur. Julius Firmic. l. 8. c. 19.

<sup>w</sup> Lotus nobiscum est, hilaris cœnavit et idem Inventus mane

est mortuus. Andragoras. Martial. l. 6.

<sup>x</sup> Mitius ille perit subito qui mergitur unda, Quam qui lassatis brachia quassat aquis.

<sup>y</sup> Exempla habemus, Tusc. Quæst. l. 1. Cleobis et Bitonis, et Trophonii et Agamedis.

them. Thirdly, because those who die thus, want their viaticum, which the mercy of God and the piety of the church hath provided, to fit them for this last journey; and doubtless it is a very admirable comfort, and a mighty refreshing to a dying Christian, to enjoy an opportunity to confess his sins, and unburden his soul to God's minister, to hear his prayers, receive his absolution, and partake of the blessed Sacrament, that great seal of the divine love, with all the assurances of pardon and peace, that God allows his church to give. Oh, with how calm a soul, and how glorious expectations, do pious men depart after these refreshments! And therefore the want of them is very sad, if there were no more evil in SUDDEN DEATH. But, fourthly, no man is prepared, as he ought, to appear at God's great tribunal, but he that hath long expected death; which few men in health do so seriously, as to dress their souls for the grand solemnity of that dreadful examination; and I am persuaded the best men in the world, in their very best frame, would wish to know some hours before they were to be summoned to their last account. *O spare me a little!* saith David; and who will not join with him? We ought indeed to be always preparing for death, and ever prepared; but who is so well fitted as they ought, and desire to be? and who would not be better, if he had a little more time? If we observe how frequently a dying penitent prays, how humbly he confesseth, how heartily he bewaileth all his sins, how he submits and kisseth the rod, how he longs after God, and forgives all the world, and lays fast hold on Jesus; we shall say, we would willingly abide so many hours of sickness or pain for so blessed an opportunity of doing good to our immortal souls, and shall pray, that we may have such a season to search our hearts, renew our interest in Jesus, and

compose our souls for God, however dear we buy it. It is true, we must not put off our preparation till then; but even though we have prepared all our lives, it will be very sweet, if not necessary, to do somewhat at our last, or else it is to be feared, that **SUDDEN** will be unprepared **DEATH** to us: from both which *Good Lord deliver us*; from this, however; from that also, if it be God's will.

225 §. VIII. FROM ALL SEDITION, PRIVY CONSPIRACY, AND REBELLION; FROM ALL FALSE DOCTRINE, HERESY, AND SCHISM; FROM HARDNESS OF HEART, AND CONTEMPT OF THY WORD AND COMMANDMENT, GOOD LORD DELIVER US.]

The judgments here recited are part of them temporal, viz. the first six; part of them spiritual, viz. the two last. In the former paragraph we had those evils which aimed at our lives, here we have those which would deprive us of peace and truth; those were generally from the hand of God, these (which are temporal) are contrived and acted by the hands of evil men, who are the plagues of societies<sup>z</sup>, and as infectious to the body politic, as the pestilence to the body natural; raising **SEDITION, CONSPIRACIES, AND REBELLION** against the state, spreading **FALSE DOCTRINE, HERESIES, AND SCHISMS** in the church, and seeking the ruin of both. The two last words of either order, **REBELLION** in the state, and **SCHISM** in the church, were both lately added since his majesty's happy restauration, on the sad occasion of that accursed **REBELLION** which prevailed against the best of kings<sup>a</sup>, and that furious **SCHISM**, which rent in pieces the most pure and orthodox of all modern churches: the consequents of both which were so sad,

<sup>z</sup> Pestem civitatis. Cicero pro Rabir. Pestem patriæ. Idem pro Sestio. Acts xxiv. 5. *Ἄνδρα τοῦτον λοιμόν.*

<sup>a</sup> Tua autem ætas incidit in id bellum, cujus altera pars sceleris nimium habuit, altera parum felicitatis. Cic. Off. l. 2.

that we and our children's children shall have reason to say, from such another REBELLION and such another SCHISM, *Good Lord &c.* It is the fancy of a late piquant author, that the bishops have impertinently added SCHISM in this place, and that they have spoiled the cadence thereby; but he may do well to call to mind, that REBELLION was added at the same time, and that we heartily wish those whose patronage he undertakes had never given occasion for the putting in of either; and we do not perceive any want of harmony in the cadence, the words run smoothly enough in their mouths whose consciences are clear of these crimes, and whose hearts unfeignedly detest them. The three first concern the state, Sheba's SEDITION, Zimri's CONSPIRACY, and Absalom's REBELLION; all are expressed in the Greek Liturgies by one word, *From civil war, &c.* as was noted in the last paragraph; but not one word of any of these could I ever find in any of those Roman Missals which yet have come to my hands, it being the peculiar glory of the church of England, that her prayers and practices have always been eminently loyal, and enemies to treason and rebellion. But let us view them apart.

I. SEDITION is the mother of the other two, begun by factious and unquiet spirits<sup>b</sup>, who do privately alienate the affections of the people from their governors, by complaining of persecution, oppression, tyranny, ill-management, and the preferment of evil men; and with these baits they easily gain much credit among the credulous multitude, whom they blame for their softness, and animate them with hopes of liberty, or tolerations, exemptions, and privileges. Now while these practices produce no other effects than libels, cla-

<sup>b</sup> Quibus quieta movere magna merces videtur. Sallust.

mours against those in authority, and popular tumults, they have the name of *SEDITION*, which yet is so great a crime, that the Roman laws did punish the authors of it with banishment or with death<sup>c</sup>: and the canons of the church punish a clergyman (if guilty of this fault) with perpetual degradation<sup>d</sup>; judging it most abominable, that they (who ought to be peacemakers, and uniters of all differences) should become trumpets to sedition, and ringleaders of mischief. The word of God doth every where condemn it, reckoning sedition as a work of the flesh, Galat. v. 20; threatening ruin to all that are given to change, and all that meddle with them, Prov. xxiv. 21; and charging us, as much as in us lies, to live peaceably with all men, Rom. xii. 18; not allowing any subject to speak evil of the king or of governors, no not in our private chambers<sup>e</sup> (which was also accounted high-treason by the civil laws<sup>f</sup>): for both God and man have designed to crush this viper in the very birth. And here we cannot but wonder at the impudence of the authors, and the folly of the abettors of sedition, that those should usually pretend religion and the cause of God, and these believe them, that  
 226 they act upon conscientious principles, when no sin is more plainly condemned in the holy scripture than *SEDITION*; and if the actors of it had any fear of God, they would not dare attempt it: it is evident that it is very sinful in itself, and it is very mischievous in its effects; for if the king prevail, (as I hope he ever will,) yet even then *SEDITION* ends in stricter laws and exem-

<sup>c</sup> Autores seditionis et tumultus concitato populo, pro qualitate dignitatis aut in crucem tollantur, aut bestiis objiciantur, aut in insulam deportentur. Jul. Paul. Sent. l. 5. tit. 22. De Seditiosis.

<sup>d</sup> Concil. Chalcedon. Can. 18.

<sup>e</sup> Exod. xxii. 28. Eccl. x. 20.

<sup>f</sup> Majestatis sunt apud vos rei, qui de vestris sequius aliquid obmurmuraverunt regibus. Arnob. l. 4. scilicet e Leg. unic. C. si quis imperatori maled.

plary executions; but if the giddy multitude do get head, with what fury and violence do they act! Rapine and plunder, fire and devastation, murders and barbarous cruelties, do every where attend upon them, nothing being more terrible than such seditious routs, of which we have sad examples in the history of our own nation. The king hath (blessed be God) many eyes to discover, and many hands to suppress such practices; but it is very necessary to call in God's aid to prevent and frustrate these attempts: for there are never wanting some, who out of pride, revenge, ambition, discontent, or fear of suffering their due deserts, are as secretly as cunningly hatching these mischiefs; and, alas! there are too many, who out of weariness of the present government, and desire of change, out of love of novelty, desire of liberty, or hopes of spoil, may easily be drawn in. But he that forbids **SEDITION**, and hates the actors therein, we hope will discover all such combinations; to him therefore we apply ourselves, saying, **GOOD LORD &c.**

II. **PRIVY CONSPIRACY** next follows, which is the daughter of a weaker, but more politic and more malicious sedition; for when the **SEDITIONOUS** act by force, it is styled **REBELLION**; but when they lay plots, and combine to carry on their traitorous designs more closely, it is called **PRIVY CONSPIRACY**, for the concealment and confirmation whereof oaths have been usually taken, as the Latin and Greek names import<sup>g</sup>. Such was that conspiracy of those Jews who had combined to kill St. Paul, Acts xxiii; for there were in those days certain men called Zealots, who did often vow<sup>h</sup> to

<sup>g</sup> Conjuratio. Lat. συνωμοσία. ἀτόπου βουλευματος. Zonar. in Gr. Versio Liturg. D. Duport. Can. 18. Concil. Chalcedon.  
 Συνωμοσία δ' ἔστι, τὸ τινὰς κατὰ τινῶν βουλευσασθαι, καὶ ἀλλήλους ἕρκους συνδῆσαι μὴ ἀποστῆναι τοῦ  
<sup>h</sup> Εἰσὶ γὰρ οἱ ὀμνύουσιν ἐὰν τύχη τραύματα καὶ σφαγὰς. Philo leg. sp.



murder those who were opposite to their faction. Of this nature was Catiline's CONSPIRACY, who with his complices had vowed the subversion of the Roman government, and bound their villainous plot with drinking each other's blood; and I wish these hellish impieties had been proper to Jews and heathens, but, alas! they have been too often practised among those who call themselves Christians! How many of these, hatched by the discontented Romanists for the destruction of our excellent queen Elizabeth, did Providence discover and prevent! And how desperate was that accursed powder-plot, anno 1605, wherein those of the same principles intended, with one blow, to destroy the king and his family, and all the principal men of the realm! A wickedness too apparent to be denied<sup>i</sup>, and yet grown too big to be believed already by some of more charity than prudence. But we delight not to make a sad catalogue of all the bloody designs of this nature; these may suffice to make us pray heartily that such things may either not be contrived, or not accomplished in our days; which aim at the blood of princes, the subversion of laws, the change of religion; which expose us all to potent neighbours from abroad, or to malicious persons at home; and if they prevail, would bring in an universal destruction. Not one in a thousand of them do prosper, (blessed be God!) nor ever shall, so long as we cry to our all-seeing and almighty Father to *deliver us*.

III. We add, AND FROM REBELLION, of which, as SEDITION is the mother, so PRIVY CONSPIRACY is the nurse: SEDITION sows the seed, and CONSPIRACY cultivates the accursed plant, till it be able to shew its

<sup>i</sup> *Ingens, atrox, horridum facinus, quale nec antiquitas vidit, et ægre posterī credent.* Barclai. Orat. in 5 Nov. in fine Euphorm.

head ; for when the faction is strong enough to appear in arms, and to bid open defiance to God and his vicerent, then it becomes **REBELLION** ; a sin prohibited by Jesus, Matt. xxii. 21, and forbid by St. Paul under the penalty of damnation, Rom. xiii. 1, 2 ; a sin so contrary to Christianity, that though the primitive Christians had all the provocations imaginable, and force sufficient, they never offered to rebel<sup>k</sup>, but challenged the heathens to shew one instance of a Christian that had been a traitor<sup>l</sup>. Nor doth the spiteful Cæcilius in Minutius Felix charge the Christians with treason, though he rake up all the accusations he can against<sup>m</sup> them<sup>m</sup>. So that they who do rebel have divested themselves of the Christian principles, and almost of their humanity also : for since our own country<sup>n</sup> is the stage on which this bloody tragedy is to be acted, he hath not the affections of humanity who doth not detest that crime which defaceth the beauty and dismantleth the strength, rifleth the treasures and murdereth the inhabitants, of his own native soil ; yea, which sheathes a sword in the bowels of the common mother of us all : it is one of the greatest sins in the actors, and one of the saddest miseries to the place where **REBELLION** is acted, no wars being carried on with so much rage and fury, malice and cruelty, as these civil wars ; where the father is engaged against the son, and brethren drench their swords in each other's blood. Livy tells us, that in the civil wars between Marius and Sylla, one of Cinna's soldiers was

<sup>k</sup> Nec se adversus injustam vestram violentiam, quamvis nimius et copiosus sit noster populus ulciscitur. Cypr. ad Demetr.

<sup>l</sup> Tertull. ad Scapul.

<sup>m</sup> Balduinus, præf. ad Minut. Fel.

<sup>n</sup> Patria est velut alter quidem Deus, et primus maximusque parens. Hierocl. Patriam vi regere et parentes, quamvis et possis et delicta corrigis, importunum est. Sallust.

slain by his own brother; and it is said in our late REBELLION, that a son slew his own father. Nor need we go abroad for examples; for that unnatural war at home, in many of our own memories, is big with prodigious instances of the mischief of all REBELLION. O, how many fair structures were then demolished! how many choice antiquities destroyed! how many beautiful churches defaced! how many noble and ancient families ruined! how many great and brave personages fell by the axe and by the sword! Whoever gained, the nation still was loser. Nor did the church fare better, where the most learned and pious of the clergy were plundered and banished, imprisoned and put to death; and that admirable doctrine and discipline, so happily established by our ancestors, was dashed in pieces; innumerable swarms of giddy sects were introduced, till religion itself was become a piece of pageantry, and an occasion of strife: and to complete the sin and misery, the holiest of men, and the best of kings, fell a bloody sacrifice to these execrable wretches, for his love to his subjects, and his fidelity to the reformed religion of this church. This is a story so sad, that it extorted tears from strangers, and verifies that old reproach long since cast upon this nation<sup>o</sup>. It made thousands to weep at home, and made the very country odious abroad, and had been the greatest infamy that ever came to the protestant cause, but only that it appears they were not truly so called who were agents herein. True it is, what is past cannot be undone; but I wish, whenever we see the ruins, or hear or read of the miseries which were occasioned by that REBELLION, we may all pray, that our swords may never more be

<sup>o</sup> O duræ cervicis populum! crudeliter enecare. De Anglis. cui semper fuit moris, secundum Textor. officin. p. 155. quemque aut tertium regem

drawn against our king, nor sheathed in one another's bowels, but that from SEDITION, PLOTS, AND REBELLION, the *Good Lord* may *deliver us*.

There succeeds another parallel triplicity of evils, proper to the church, FALSE DOCTRINE, HERESY, AND SCHISM, which do answer to the former three, and ought not to be set far from them, because they have so near an affinity to them; and St. Paul hath put seditious and heresies both together, Gal. v. 20, as both arising from the same original—emulation and strife<sup>p</sup>. Most evident it is, that SEDITION AND HERESY do beget and nourish one another. Jeroboam's treason was the occasion of his inventing the religion of the golden calves, 1 Kings xii. 27; and the heresy of Judas of Galilee made him rebel, Acts v. 37. Novel opinions are a bait to draw men into SEDITION; and when wild principles are embraced, men will rebel rather than be crossed in them; so that the same persons are usually the troublers both of church and state; and the same humours, viz. pride and self-conceit, love of novelty, and delight in contradiction<sup>q</sup>, will make a man factious in the church, or seditious in the state, as his genius inclines him to arts or arms: for which reason also the Greek church hath put them together, praying, that *God would allay schisms in the church, appease tumults among the people, and destroy the budding of heresies by the power of his Holy Spirit*<sup>r</sup>; which petition comes nearer to this of ours, than any that I have observed in

<sup>p</sup> Καλῶς δὲ μετὰ τὰς διχοστασίας καὶ τὰς ἐριθείας, τὰς αἵρέσεις τέθεικε, πᾶσα γὰρ αἵρεσις ἀπὸ φιλονεικείας. Theoph. in Gal. v.

<sup>q</sup> Mater omnium hæreticorum superbia. Aug. de morib. manich. Ἐκ φιλοδοξίας ἢ ἀντιπαθείας τῶν αἵρεσιάρχων πᾶσαι αἰ

αἵρέσεις. Resp. ad Orthod. quest. 4.

<sup>r</sup> Παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν σβέσον τὰ φρυνάγματα τῶν ἐθνῶν, τὰς τῶν αἵρέσεων ἐπαναστάσεις ταχέως κατάλυσον, τῇ δυνάμει τοῦ ἁγίου σου πνεύματος. Lit. S. Basil.

the Roman offices, and perhaps was the pattern which they followed who composed this present Litany. But as to the particulars,

228 I. FALSE DOCTRINE is placed foremost, and ought to be distinguished from HERESY, because it may be taught out of ignorance, mistake, or inconsideration, and yet not be obstinately defended by the teachers thereof, and then it is no HERESY, though it be FALSE DOCTRINE<sup>s</sup>. Yet though it be an evil less than HERESY, it is great enough, and we ought to pray against it, because it opposeth the holy word of God, and the faith which the church hath collected from thence; it deceiveth the souls of the simple; and if it be in a point speculative and notional, it makes men giddy and strangely fantastic; but if the FALSE DOCTRINE relate to practice, it many times occasions wickedness, and hinders from repentance; and these are the most hurtful of all FALSE DOCTRINES, which debauch as well as deceive. But all sorts of false opinions are usually the occasion of heresies; for though the first inventor be timorous and modest, dubious, and only seeming to inquire, his followers are bold and positive, and turn the query into thesis and determination. And besides, all men are liable to mistake, and few are competent judges what is true and what is false doctrine. The teachers may be deceived and unwillingly deceive; the hearers may easily be imposed upon when they admire the person of the speaker; so that both ministers and people ought to pray, that FALSE DOCTRINE may not be broached, no not with the most innocent intentions, and that the Holy Spirit may lead those into all truth who are chosen for

<sup>s</sup> Non enim omnis error hæresis est. August. de Hæres. Qui sententiam suam quamvis falsam nulla perversa animositate

defendunt — nequaquam sunt inter hæreticos deputandi. Idem, Epist. 162.

our guides, which is the chief import of—FROM ALL FALSE DOCTRINE, *Good Lord &c.*

II. HERESY is the next in this catalogue, as arising first from FALSE DOCTRINE, which if it be in a matter of faith, and be persisted in and resolutely maintained, is HERESY; if the falsehood be about matters of discipline, and it be defended to a separation, then it is called SCHISM. Now HERESY is a great evil both to the persons who hold it, and the church in which it happens. First, The persons who espouse HERESY do cut themselves off from the communion of the holy catholic church, and from the society of all true Christians, Titus iii. 10; they deny some of the truths which God hath revealed, and give divine authority to their own fancies; they are puffed up with pride, and filled with malice; they revile those who are able to confute them, and make it their business to seduce unstable souls; and yet these opinions which they defend so stiffly, as if they were the means of salvation, are but damnable doctrines, whereby they bring upon themselves and their followers swift destruction<sup>t</sup>, as St. Peter informs us; so that the reward of their zeal and industry, of their trouble and their sufferings in an evil cause, is, that they make themselves and others children of hell, Matt. xxiii. 15, and fall into everlasting damnation; so that as to ourselves we may pray that we may never become heretics, and from HERESY, *Good Lord, &c.*

Secondly, HERESY is also very pernicious to the church and nation where it breaks forth; it teareth the unity, defaceth the beauty, and diminisheth the strength thereof; it disquiets and unsettles, distracts and confounds the ignorant and ill-grounded Christians, who know not well which way to take, and are tossed up and down with every wind of doctrine; it is an occasion

<sup>t</sup> 2 Pet. ii. 1. Αἰρέσεις ἀπωλείας—ἐπάγοντες ἑαυτοῖς ταχὺν ἀπώλειαν.

of scandal to heathens without, and keeps them from conversion, when they perceive us divided among ourselves; it makes the atheist sport, and gives him confidence to despise all religion, while he sees so many pretenders differing which is the right; it employs the time and the gifts of the most learned and excellent persons, which might be more profitably spent in practical matters, but that necessity requires they should defend the faith, as well as rectify the manners of those under their charge. And wheresoever HERESY springs, there is envy and wrath, division and strife, clamour and evil speaking, confusion and every evil work; and when it gets head, and hath many abettors, the state as well as the church feels the fury thereof, of which poor Germany in our fathers' days was a sad example, when the frantic Anabaptists filled all places where they came with murders and cruelty, destroying churches, cities, magistrates, and people with fire and sword; and the more ancient records of the church relate, that the Arians in the East, and the Donatists in Afric, when they had power and opportunity, persecuted the orthodox Christians with as much fury and as great severity as ever the heathens themselves had done: wherefore the Roman lawgivers perceiving that new religions did tend to the disturbance and destruction of the state, punished the authors of them with exile or beheading<sup>u</sup>. And there are many rescripts of the old Christian emperors still extant, which do take order for the suppressing of HERESY by fines, imprisonment, and banishment of those who did raise or spread them. Evident it is, that HERESY is one of the great engines whereby the devil has ever laboured to subvert the

<sup>u</sup> Qui novas et incognitas nestiores deportentur, humilio-  
religiones inducunt, ex quibus res capite plectantur. Paulus  
animi hominum moveantur, ho- Jur. Cons. V. Sent. recept.

church; and when the violence of persecution from without could not batter it, he endeavoured by the mines of HERESY in its own bowels to tear it in pieces; and though he could not overthrow the church, yet this mischief HERESIES did, that after they grew so rife, Christianity scarce enlarged its borders at all, having work enough to defend what it had gotten: so that we may say, the opposition of heretics hindered the universal conversion of the heathen world; and, alas! what vain and extravagant fancies did many of those sects uphold, no tenent being so monstrous or absurd, but it found a patron among those whom God had given up to believe lies! The holy scriptures were despised, and new revelations substituted in their stead, by Montanus; the blessed Trinity questioned, and the divinity of Jesus denied, by the Arians; stoical fatality maintained by the Manichees; baptism reiterated, and all but their own party damned, by Donatus; which I the rather instance in, because all these heresies have been revived in our times by Quakers, Socinians, Anabaptists, and others, who have only changed the name of the old heresies, and may convince us that our days had need to put into their Litany, *From HERESY, Good Lord &c.* It may perhaps be an occasion of scruple to some, concerning this petition, that the scripture saith, *There must be heresies*, 1 Cor. xi. 19; but this doth not make it unlawful to pray against them; for if there be any necessity as to HERESIES, it is not upon the account of God's decree, but men's evil minds and as St. Chrysostom saith of offences, Matt. xviii. 7, *These do not come, because God foretold them; but he foretold them, because they were like to come by men's evil inclinations*; so we may say of heresies, It is likely they will be; but there is no necessity there should be any, if men were well disposed: and though the absolute decrees of Heaven can-



not be changed by our prayers, yet the evil inclinations of men may; or, at least, we may be delivered from the mischievous effects of them: so that thus far at least our Litany may prevail, that either there shall be no heresies in our time or in our church, or, however, that we shall neither be deceived nor disturbed by them. We do not pretend to such an infallibility with the Romanist, as to exempt particular churches or persons from all danger of HERESY, (and it may be therefore they do not pray against it, because they think they cannot fall into it;) but we know it is a great and mischievous evil, and that we are men liable to be deceived, and therefore we humbly say, *Good Lord &c.*

III. SCHISM follows next, which though it be lately added to our form, because of the terrible effects of our unnatural war, which was begun and carried on by those who denied not any articles of faith, but quarrelled at the discipline and ceremonies of the church; yet it was in the Greek Liturgy long before; and though it seem not so ill as HERESY, yet it is as mischievous in its consequence; for it is a voluntary separation from the public worship, and setting up another way of our own, although we differ not in fundamentals, but only in rites and lesser matters<sup>x</sup>. I believe that some men take this for a virtue, and give the persons guilty of it the titles of innocent and conscientious men, yea, would have it established by a law; but St. Paul blames the Corinthians for it, and makes it an evidence that they were carnal, 1 Cor. iii. 3; and St. Clement, not long after writing to the same church, tells them, *That their schism had made some fall off, discouraged others, un-*

<sup>x</sup> Τοὺς ἀποσχίσαντας ἐκ τῶν ἰδίων ἐπισκόπων, καὶ ἐκείνους ἀντισυνάγοντας κἂν δοκῶσιν ὀρθοδοξεῖν. Zonar. in 6. Can. Constant. 1. Schis-

maticos non fides diversa facit, sed communionis disrupta societas. Aug. qu. in Matth.

*settled many, and caused grief to all*. The fathers also and the councils do reckon it a grievous sin to separate from the church; and by the imperial laws, the schismatic was to be fined ten pounds of gold, and the conventicle seized to the emperor's use; which law St. Augustine both records and commends, lib. 1. *Advers. 230 Parmen., prope finem.* And if we may judge of SCHISM by its fruits, it will appear highly criminal; for hereby the church is despised, its worship neglected, its ministers reviled, Christians are exasperated one against another, and there is neither unity nor peace; yea, we have seen small differences about the lesser matters of religion prosecuted with that violence, that reformation would not satisfy the tender consciences of our separatists, nor any thing less than an utter extirpation of the whole discipline and worship also: so that we may hereafter learn, that the less the subject of the contention is, the greater is the heat of those that do contend; nor do the separating men express so much animosity and zeal against the most opposite enemies, as against those who scarce deserve to be called foes. In short, meekness and tenderness, and fear of sin, are but the false cover to an evil humour, that hath oft betrayed itself to be stubborn and heady, petulant and ungovernable, so that no condescensions can court it into gentleness and compliance; and therefore we pray, from this evil, and all its unhappy consequents, *Good Lord &c.*

The last place is assigned unto spiritual judgments, which are wont to be the last evils in the divine method of punishing sinners; when neither private nor public calamities will reform them, when they amend not upon those penalties which are inflicted upon their

Υ Τὸ σχίσμα ὑμῶν πολλοὺς διέ- ἡμᾶς εἰς λυπήν. Clem. Epist. ad  
στρεψε, πολλοὺς εἰς ἀθυμίαν ἔβαλε, Corinth.  
πολλοὺς εἰς δισταγμὸν, τοὺς πάντας

estates or their persons, upon the state or the church, then, alas! God gives them up to HARDNESS OF HEART, and CONTEMPT OF HIS WORD AND COMMANDMENT, whose effects indeed are not so visible as those of temporal judgments, but are more deplorable by far, and more desperate. The former calamities may bring us to repentance, and so become a mercy; they may make us smart here, but be instrumental to our everlasting salvation; whereas these spiritual desertions are the usual prologue to inevitable destruction; and oh, that the terror of that consideration may make us most devoutly say, *Good Lord &c.* We need not handle them apart, for they always go together. When men have long persisted in their sins, rejecting all the divine calls, frustrating all God's purposes of mercy, and rendering all the means of grace ineffectual; when they resolve not to be hindered in their evil courses by promises or threatening; and the all-seeing eyes of God discern there is no hope or possibility of reclaiming them; then, and not till then, he withdraws his grace, and hardens their hearts; not by any positive act, but by suspending his assistance; and then, alas! they become hard as adamant, or the nether millstone, deaf to counsel and angry at reproof, and are neither to be melted by mercies, nor terrified by judgments: and thus it was with Pharaoh; thus with the sons of Eli, 1 Sam. ii. 25, thus it was with the residue of the stubborn Jews, Acts xxviii. 27; and then it is a small thing to disobey God's word, and break his commandment for such as these despise and contemn them both, Isa. v. 24. Amos ii. 4. Prov. i. 25, 30; asking with Pharaoh, *Who is the Lord, that they should obey him*; making a mock at religion, and those who would gladly snatch them out of the fire. And now, how deplorable is this estate! nothing on this side hell is so dreadful; so

that now we are got to the very highest evil that a man can suffer in this world, to a judgment never used; but when all other means fail, the persons which fall under it seldom coming to repentance, not because they cannot, but because they will not: for whosoever hath so much sense as to desire repentance, and to fear the wrath of God, may be assured this is not his case, (how great a sinner soever he have been,) and let us all pray heartily it never may be our condition. Better were it for us to be scorched with lightning, torn with tempests, smitten with plague, and pined with famine; yea, better were it for us to die by cruel hands, or sad accidents, than to be given up to **HARDNESS OF HEART**, and contempt of God's commandment; those can but kill our bodies, this marks body and soul to destruction: wherefore, whatever we suffer, O that we may never suffer this! And our very desire to escape it is a sign it is not yet come upon us. Let us then to this absolutely, and to all the rest with submission, say, *Good Lord deliver us.*

§. IX. BY THE MYSTERY OF THY HOLY INCARNATION, 231  
BY THY HOLY NATIVITY AND CIRCUMCISION, BY THY BAPTISM, FASTING, AND TEMPTATION, GOOD LORD DELIVER US.]

To be delivered from all these great and grievous evils is a mercy so desirable, that it ought to be begged by the most importunate kind of supplication imaginable: and there is not any more engaging manner of entreaty, than to beseech by all that is dear to us, and for the sake of all that we account sacred, which is properly called **OBSECRATION**<sup>z</sup>. And of this nature is this present supplication now before us, which some have ignorantly censured, as I know not what kind of

<sup>z</sup> Lat. Obsecro, ab ob et sacro, hoc est, ob sacra, vel per sacra rogare.

conjunction, when as it is a method used by all the world, as the most effectual, for the obtaining a great request, either from man or God. So Mercury adviseth Priamus, when he was to beg Hector's body of Achilles, to beseech him by his father, his fair mother, and his son, to move him to pity<sup>a</sup>; and there are many like instances elsewhere<sup>b</sup>. In holy scripture nothing is more frequent with St. Paul, than to obsecrate those he writes to, *by the mercies of God*, Rom. xii. 1; *by the meekness and gentleness of Christ*, 2 Cor. x. 1; *by the coming of our Lord Jesus Christ, and by our gathering together in him*, 2 Thess. ii. 1, &c. And it is as often used in prayers to God, as in petitions to men: for thus the servants of God used to engage him in their greatest need, *by all his goodness and his lovingkindness, by his mercy and truth, by his promises to Abraham, Isaac, and Jacob*<sup>c</sup>: they besought him for his name sake, as we do for his Son Jesus' sake. And hence this kind of petitioning was used in the Western Litanies, (whence we have transcribed it *verbatim*,) and also by St. Ambrose, who in those preparatory prayers to the sacrament, doth in this manner supplicate our Lord Jesus: "By his precious blood—by his wonderful and unspeakable charity<sup>d</sup>—by his human nature, and by the humility of taking it upon him." And nothing is more obvious than this way of praying in the meditations of the devout St. Augustine; of the same nature we may account that commemoration of all that Jesus had done

<sup>a</sup> Καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠὲ κόμοιο Δίσσεο καὶ τέκεος—Homer. Il. ω'. 446.

<sup>b</sup> Per ego te Deos oro, et nostram amicitiam—Perque unicam, &c. Chrem. Ah ne me obsecra. Terent. Andr.

<sup>c</sup> Dan. ix. 16, 19. Exod. xxxii. 13. Isai. lxi. 15. et passim.

<sup>d</sup> Rogo per tuum sanguinem pretiosum,—rogo per hanc miram et ineffabilem charitatem, &c. Amb. Prece Præp. 1. Per hunc te, beata Trinitas, humanitatis habitum, per hujus susceptionis humilitatem, deprecor—&c. Id. Prece Præp. 2.

for us, used by the Eastern and Western churches over the blessed mysteries; by all which acts of our Lord's love, they did beseech God to be propitious to them, Companion to the Altar, part 3. sect. 2. §. 10; so that this excellent way of obsecration hath the concurrent suffrage of all mankind; and very deservedly is it here adopted into this our office, since we have not any arguments more cogent to our glorious Mediator, than the setting out of what he hath done for us; for his method is to give more to those to whom he hath given, Matt. xiii. 12, and we are dear to Jesus, not by any worth inherent in us, but by the benefits which he hath done for us<sup>e</sup>. He loves us, not because we deserve it, but because he hath loved us: so that when we represent all his kindness, and declare how far he came to us, how dearly he paid for us, doubtless we shall engage him to deliver us. There is a powerful kind of holy and divine charm indeed, and a forcible obligation in each of these sacred words devoutly recited, and therefore we shall now more practically illustrate the efficacy of them, to beget in us a devotion suitable to so rare a kind of address.

I. BY THE MYSTERY OF THY HOLY INCARNATION. We have an exact recital here of all those steps, by which our Saviour did proceed when he undertook to save and deliver us. 1. The entrance, by his INCARNATION AND BIRTH. 2. The continuance in his life, BY his CIRCUMCISION, his BAPTISM, FASTING AND TEMPTATION, at his DEATH, BY his AGONIES AND PASSION, after his DEATH, BY his RESURRECTION AND ASCENSION. 3. The consummation BY his INTERCESSION, AND his SENDING THE HOLY GHOST: these are the means by which he

<sup>e</sup> Non mentiar, si dixerò, neminem non amare beneficia sua, in quem multa congescit, cui neminem non ita compositum non sit causa iterum dandi semel dedisse. Sen. de benef. l. 4. animo, ut libentius eum videat c. 15.

hath delivered us, and by which we must be delivered FROM GOD'S WRATH AND EVERLASTING DAMNATION; yea, FROM ALL EVIL; and therefore we might so apply these petitions, as to be a request, that 232 by means of all these meritorious acts of Jesus, we may be delivered from all the aforesaid miseries, temporal, spiritual, and eternal; or else we may urge them as so many motives to our dear Redeemer, to engage him to deliver us now. As for this MYSTERY OF HIS INCARNATION, it was the first act that Jesus did for us, and is called by St. Paul the *great mystery of godliness*, 1 Tim. iii. 16, and indeed it is full of wonder. That the Word should be made flesh, and God should take a body; that eternity should have a beginning, and infiniteness be contained within the compass of a span; that the divine nature and the humanity should be so united, as neither the divinity should consume the manhood, nor that pollute the divinity. This was a MYSTERY too deep for the apprehension of angels to understand, yet it was not too great a miracle for Jesus to accomplish for our salvation. And now, oh how powerfully may we beseech him, by the stupendous mercies of this his INCARNATION, to deliver us! Is he a partner with us in our nature, a sharer in our infirmities? Hath he broke through so many difficulties, and reconciled so many seeming contradictions, to save us, and shall he now suffer us to perish? It cannot be; we will beseech him, by all that love that induced him to become incarnate, *to deliver us.*

II. BY HIS HOLY NATIVITY. This was the next step. After his holy conception followed his immaculate birth; and that was still a further condescension, to submit to the dishonours of so mean a beginning; yet he was willing to be born a weak and helpless infant, in a

despicable place, naked, cold, and weeping, as all others are, only that he might deliver us: the good Lord grant that we may be delivered thereby. And here we have a further argument to move him to deliver us, even by the humility and the condescension of his holy birth; for why did he take so long a journey, as from earth to heaven, but to rescue us? Why did he stoop so low, but to take us up who were fallen? Why did he take our bone and our flesh, and become one of our brethren, if it were not that he might feel our miseries, pity us in them, and deliver us from them? If thou hadst never regarded us, O blessed Jesus, never been born among us, never participated of the sorrows and calamities under which we lie, we could have had little hope of thy pity; but now, that thou hast become like one of us, we beseech thee BY THY HOLY NATIVITY, and thy relation to us thereby, *Good Lord deliver us.*

III. BY HIS CIRCUMCISION. This followed immediately upon his birth, and being a sacrament of God's own institution, (though Jesus needed nothing to purify him,) yet to shew his obedience, and to free us from being obliged to it, he was circumcised; giving testimony thereby, that he would not refuse the most painful and dolorous part of duty, so he might *deliver us from evil* and inconvenience; and therefore we may entreat him by the merit and obedience of that ancient sacrament, by the smart and anguish of that bloody rite, that he will deliver us. He hath freed us from the expensive and uneasy yoke of sacrifices, from the troublesome and grievous obligation to circumcision, and we may hope, that the same love which he shewed therein will move him to *deliver us* now also.

IV. BY HIS BAPTISM. As our Lord Jesus in his own person had no need of CIRCUMCISION, so neither had he of BAPTISM; but yet he submitted to both, to demon-



strate himself the Saviour of Jews and Gentiles, and was baptized by his servant, that he might sanctify the holy laver, and make it effectual to regenerate us, and DELIVER US FROM EVERLASTING DAMNATION; so that this was a new demonstration of his dear love, and lays a new foundation for our faith and devotion to build upon. He that went down into the same water with us will deliver us, and take us out of many waters: he that was washed in the same fountain with us will doubtless be mindful of us, and will not suffer us to be overwhelmed with temporal calamities without relief. Then it was that the Spirit descended on him, and the Father proclaimed him to be his beloved Son; and therefore by his care of our regeneration, and by all the glorious declarations of his majesty and mercy at that time, we will beseech him to *deliver us*.

233 V. BY HIS FASTING. The next evidence of his love was that most miraculous fast of forty days and forty nights, which he observed, not for necessity, (because the world was his, and the fulness thereof,) but to expiate the guilt that our father Adam had contracted by eating the forbidden fruit, and to deliver us from the punishment which our gluttony and excesses had deserved. And now his own experience hath taught him what it is to be solitary, poor, and needy; to be hungry and thirsty, faint and languishing: so that we may not only beg that the merit of his fasting may be a means of our eternal deliverance, but may plead with him by all the admirable goodness he shewed to us therein, by the sad experiments he hath made of the pinching of hunger, and all the other miseries which we fear or labour under. As one that is no stranger to our calamities, we will beseech him to *deliver us*.

VI. BY HIS TEMPTATION. The fast was but the preparation to this his conflict with Satan, which he was

willing to submit unto also for our sakes, that his company and his example, his management and his victory, might direct and encourage us in our temptations. And St. Paul himself tells us, he therefore was tempted and tried, that he might be apprehensive of our sorrows, and ready to deliver us when we cry to him in our distress, Heb. ii. 18. and iv. 15; and so he doth seem to put this supplication into our mouths, viz. to beseech our glorious Head (now above all sufferings and TEMPTATIONS) to remember his poor members here on earth, who are conflicting with all the miseries of life, the fear of death, and the oppositions of sin. These he was once pleased to endure out of his dear love to us, who now groan under the like burdens; let us therefore go unto him, and petition him by his sympathy and experience, by his suffering and his conquering, to regard our misery, and to *deliver us*.

§. X. BY THINE AGONY AND BLOODY SWEAT, BY THY CROSS AND PASSION, BY THY PRECIOUS DEATH AND BURIAL, BY THY GLORIOUS RESURRECTION AND ASCENSION, AND BY THE COMING OF THE HOLY GHOST, GOOD LORD DELIVER US.]

We have before asked deliverance from very many and great evils, and no wonder our petitions are so large, since our arguments to plead for them are so numerous and so considerable. If we consider what Jesus hath done for us in his life, (as before,) and now what he did at and after his death, we shall soon perceive that our deliverance hath been purchased at a stupendous rate; and if by faith we lay hold of him, it may be begged by most powerful motives, and such as can hardly be denied; the particulars are some of them in the western Litanies, but yet not all (in those which I have seen): but the same manner of address is used by the ancient

Fathers, as might be proved by many examples<sup>f</sup>. Nothing more usual in their devotionals than to urge the Lord by the cross and passion of Jesus his Son; and in the Greek church they make a memorial “of Christ’s salutary passion, of his life-giving cross, of his burial till the third day, of his resurrection from the dead, his going up into heaven,” &c., and by all these they beseech and supplicate God. *Lit. S. Basil.* But let us look upon them in order.

I. BY HIS AGONY AND BLOODY SWEAT. This was the first scene of his dolorous passion, and is a great demonstration of the dreadfulness of his sufferings, since the apprehension of them at a distance was so amazing, as to drive him into this prodigious bloody sweat, which some interpret by a metaphor, supposing it to be a grievous sweat pouring down his holy face, like unto drops of blood<sup>g</sup>: but others affirm it to have been a sweat of real blood; and Epiphanius doth thereby excellently prove, that Jesus was very man<sup>h</sup>, since he had a mind liable to human passions, and a body subject to human infirmities. Aristotle affirms<sup>i</sup>, that a sweat of blood may proceed from an evil habit of body: and Plutarch gives an instance of the veins breaking, through a violent passion of the mind<sup>k</sup>; so that it is  
 234 very probable it was a sweat of blood, which this AGONY did produce. And it is very proper to commemorate this in our Litany; for it was a companion of that Litany which Jesus made before his passion: his fear

<sup>f</sup> Per hujus sacratissimam obedientiam, per hujus beatissimam mortem; Exoro. Ambros. Prec. Præp. Rogo te per illa salutifera vulnera, quæ passus es in cruce pro salute nostra. Aug. Meditat.

<sup>g</sup> Ὡσεὶ θρόμβοι. Luke xxii. 24. Ita Just. Mart. Dialog. in Tryphon. et Euthym. et Theophil.

<sup>h</sup> Epiphanius. Panar. l. 2. t. 2. hæc. 69.

<sup>i</sup> Arist. de Animal. l. 3.

<sup>k</sup> Plutar. in vita Syllæ.

made him not despair, but moved him to pray more earnestly; and we must learn of him to make the terror of the forementioned miseries a means to heighten our devotion; and when we beg deliverance upon our knees, let us look upon the holy Jesus, once in fear and terrors greater than we feel, even till his fair and holy skin was dyed and drenched in his own sweat and blood; and let us engage him by his acquaintance with our present condition, by all the love he shewed in embracing so dismal a death for us; by the horror which his soul did feel, and the violent effects it had upon his immaculate body, to deliver us from the danger and calamities which now are coming on us.

II. BY HIS CROSS AND PASSION. It is usual in scripture to put the CROSS for the torments which Jesus suffered thereon, Heb. xii. 2, so that we are said to be reconciled by the CROSS, Ephes. ii. 16, Col. i. 20; but neither there nor in this our Litany, can that be meant of the wood, but of the cruel death which our Lord endured on the cross, and therefore the next word explains what we mean by his CROSS, viz. his PASSION. However, these two words are intended to comprehend all that Jesus endured in body and soul, the crucifixion of his flesh, and the passions of his mind; so that we do entreat him by all the parts of his grievous death, and all that torment that accompanied it, to *deliver us*. By the smart of the whips, the wounding of the thorns; by the renting of the nails, and the piercing of the spear; by the pain, the sickness, and the languishings of three long hours, we beseech him to think upon us in our extremities; and also by the anguish of his mind, viz. the fear and horror, the grief and all other passions wherewith his soul was racked, while he looked upon the fury of his persecutors, the unkindness of his disciples, the wrath of his Father, and the misery of

those who reject this salvation; by all and each of these we most efficaciously intercede with him for deliverance. And how could the tender mother deny relief to the child of her bowels, if it begged it from her by the agonies and throes, the anguish and tormenting pain which she endured in bringing this child into the world? The same force it must needs have upon the blessed Jesus, when we importune him by all that he suffered for our sakes: "Lord, hast thou loved us so well as to endure all this for us, and wilt thou now neglect us? Hast thou submitted to so much to deliver us from eternal misery, and wilt thou let us sink under lesser burdens? These are the instruments and means by which all mankind is, or may be, delivered; these the motives, which the best of men have prevailed by; therefore, by the means and for the sake of these thy sufferings, *Good Lord deliver us.*"

III. BY HIS PRECIOUS DEATH AND BURIAL, which were the doleful effects of his CROSS AND PASSION. The DEATH even of a good man is precious, Psalm cxvi. 15, but the death of Christ the most precious of all, 1 Pet. i. 19, being accepted by God as a sufficient price to deliver all the world from death eternal. DEATH is the greatest of evils, and *the wages of sin*; but Jesus, who had no sin, submitted to it; yea, stooped so low as to descend into the grave, remaining in Hades, or the state of the dead, until the third day: so that we have now these admirable condescensions of his for a ground of our faith, and a motive to our petitions for deliverance. If his love had been less than infinite, he had not done all this; and if it be so great, why do we fear desertion? He hath died for us, and shall his death nothing avail? must we die also? When it cost him his life, he refused not to redeem us, and will he leave us when he may deliver us by one single word? He that was con-

tent to lie in the darksome and doleful cell of the grave; yea, to descend into hell for us, no doubt hath a mighty pity and affection for us, and by all that mercy we now beseech him to *deliver us*.

IV. BY HIS GLORIOUS RESURRECTION AND ASCENSION. We have followed our dearest Lord through all the steps of his humiliation, and the stages of his misery, and now we turn our eyes toward his restauration, and the regaining of his glory; for his exaltation as well as his sufferings, afford us arguments to crave mercy: his 235 DEATH AND BURIAL WERE PRECIOUS, his RESURRECTION AND ASCENSION GLORIOUS; those declare how much he would, these how much he could do for us. Good-will and ability are often separated in men; some would deliver us, but cannot; others can deliver us, and will not; but in Jesus they both meet in the highest degree; he broke the chains of death, opened the inexorable gates of the grave, and is now ascended to where he was before. Are our calamities stronger than death, or more invincible than the grave? Cannot he who did so illustriously deliver himself, when under seals and guards, under the power of death, and in the mouth of hell, cannot he deliver us? He is ascended into glory, and will he suffer us to descend into misery without help or any succour? Let us then engagè him by his infinite power, and his unspeakable glory, to *deliver us*; he arose, that death might not hold us; he ascended, to prepare a place for us. Now by the mercy of these most excellent designs, we will pray, *Good Lord deliver us*.

Lastly, BY THE COMING OF THE HOLY GHOST. Although our Saviour was not to stay always among us himself, yet he promised upon his departure to send his Holy Spirit to be his resident here until his second coming; and that he might shew at once the truth of

his own promise, the prevalency of his interest in heaven, and the continuance of his love to us on earth, he did most eminently fulfil this promise within ten days after his ascension, BY THE COMING OF THE HOLY GHOST. Wherefore we beseech him by his love in promising, his truth in performing; by his interest in heaven, and his honour on earth, that he will please to deliver us. The Spirit is the greatest and best of all gifts, and since he hath given us that, we may well hope for all lesser favours, especially since this Holy Spirit intercedes for us, and with us, by unexpressible sighs and groans, that our good Lord would *deliver us*. We can now engage him by this Advocate of his own appointing; and doubtless he will grant our suit, when he hath furnished us with such an Intercessor; by the love which thou expressedst in giving thy Spirit to us, *Good Lord, &c.*

Thus we may very effectually apply them severally; or if we look back upon our own miseries, and compare these acts of Jesus with them, we shall find there is a salve for every sore; and if we will be more particular, we may beseech him to deliver us from the corruption of our nature, and original sin, BY HIS HOLY INCARNATION AND NATIVITY; from the power of iniquity, BY HIS CIRCUMCISION AND HIS BAPTISM; from famine, BY HIS FASTING; from all the deceits of the world, the flesh, and the Devil, BY HIS TEMPTATION; from the terrors of war, and tempests, plagues, and other devouring judgments, BY HIS AGONIES AND BLOODY SWEAT; from the wrath of God, BY HIS CROSS AND PASSION; from an evil and untimely death, BY HIS PRECIOUS DEATH AND BURIAL; from the miseries of a mortal state, BY HIS GLORIOUS RESURRECTION AND ASCENSION; and from hardness of heart, and contempt of God's word, BY THE COMING OF THE HOLY GHOST. These are the arguments by which Jesus intercedes for us to his Father, desiring

that he will have mercy on us, because he was born like unto us, lived with us, died and rose again for us: and we use the same motives to our blessed Mediator; and if we do it fervently, they cannot be denied. And though our misery ought to make us plead by these admirable arguments very devoutly always, yet I would have it noted, that there are some solemn times when every particular argument comes to be more proper and seasonable than ordinary. Thus at Christmas we should most especially pray to be delivered BY HIS INCARNATION, &c.; on New-year's day, BY HIS CIRCUMCISION; at the Epiphany, BY HIS BAPTISM; in Lent, BY HIS FASTING AND TEMPTATION; on Good-Friday, BY HIS AGONIES AND PASSION; on Easter-even, BY HIS DEATH AND BURIAL; on Easter-day, BY HIS RESURRECTION; on Holy Thursday, BY HIS ASCENSION; upon Whitsunday, BY THE COMING OF THE HOLY GHOST. He that ministers should make a pause upon that act which concerns the festival, the solemnity whereof will assist the people at that time more peculiarly and more ardently by that mercy to beg of our good Lord to *deliver us*.

§. XI. IN ALL TIME OF OUR TRIBULATION, IN ALL TIME <sup>236</sup>  
OF OUR WEALTH, IN THE HOUR OF DEATH, AND IN THE  
DAY OF JUDGMENT, GOOD LORD DELIVER US.]

We are always either under or near some evil, and therefore it is never unseasonable to say, *Good Lord deliver us*; but there may seem to be some times wherein we have more especial need of the Divine relief. The old Litanies did therefore particularly fix upon the HOUR OF DEATH, and the DAY OF JUDGMENT, as the times wherein we should most of all need the mercy of God to *deliver us*; yet, lest it might be thought those were the only times, we have now added two words to comprehend the time of our life also, viz. IN THE TIME OF OUR TRIBULATION, and IN THE TIME OF OUR



WEALTH or prosperity; and indeed our whole life is a mixture of tribulation and prosperity, all our time is divided between these two, and every man hath his share of both. None so happy, but they have some misery, nor any so miserable, but they have some happiness at some times, so that when we pray to be delivered in our TRIBULATION and our WEALTH, it is as much as if we should say, *in all estates and conditions of our life, Good Lord &c.*

But if we take them apart; I. We desire to be delivered IN ALL TIME OF OUR TRIBULATION; for this is the greatest part of our lives, and the case of most men; and our Saviour hath told us, *In the world we shall have tribulation*, John xvi. 33; to him therefore, who hath overcome the world, we pray, that he will succour us in our distress. We had reckoned up many particular evils before, and now, that no kind of affliction might be omitted, this general word is inserted to include them all; in all kinds of suffering, we pray to be delivered. And here we may note, that we do not pray to be delivered from ALL TIME OF TRIBULATION; we dare not ask that we may never have any troubles, that were an unlawful petition, contrary to the will of God, and a foolish request also, because we are not any worse for troubles, but often better<sup>m</sup>; yea, we should be worse if we never had any at all; nothing is really evil, but that which would make us evil men. Affliction doth not so; wherefore we must not pray to be delivered *from it*, but *in it*; that is, that we may not sink under it, but be supported while it remains, and set free after a while, that we may be like Moses's bush, in the fire of tribulation, but not consumed, that we may come out of it purified as gold in the fire. IN

<sup>m</sup> ὁ δὲ χεῖρω μὴ ποιῆ ἄνθρωπον ποιήσειεν; Marc. Anton. ad seip. πῶς ἂν τοῦτο βίον ἀνθρώπου χεῖρω 1. 2.

TIME OF TRIBULATION we are usually tempted to murmuring, impatience, sadness, and despair, and we need more than ordinary assistance, both to bear us up, and to take them off in due time; and therefore we pray now, before the evil day comes; in our prosperity we are mindful of adversity, and prepare for it, by pre-engaging the best of friends against that time of need to deliver us, saying, *Good Lord, &c.*

II. IN ALL TIME OF OUR WEALTH; that is, (in the old dialect and original signification of the word<sup>n</sup>,) of our welfare and prosperity. Now some may think it strange, if not needless, to pray to be delivered in the time of our happiness, and (as we call it) our best fortune; but such do not consider the serpents that lurk under these verdant leaves, the rocks that lie hid under a smooth sea. The Italians were wont to say, “Lord deliver us from our friends, and we will beware of our enemies.” Prosperity comes with so many smiles and flatteries, that it makes us forget all the harm we may receive by it; and our danger is the greater, because we are fearless and unguarded, open to all its strokes, and exposed to its temptations. Plenty and abundance are exceeding apt to make us forget our God, who did bestow them on us; they make our spirits vain, and our affections loose; they fill our minds with pride and insolence, luxury and profaneness, oppression and cruelty, sloth and negligence, ignorance, yea, and atheism itself<sup>o</sup>; yea, they add fuel to the flame of every lust; and wealth in the hands of an evil man is a sword in the

<sup>n</sup> Ἐν παντὶ καιρῷ τῆς ἡμῶν εὐετηρίας. Græc. Versio D. Duport. *Wealth* put for *prosperity* and *welfare*. Job xxi. 13. Psal. lxix. 23. 1 Cor. x. 24, &c., so in the word *commonwealth*.

<sup>o</sup> Adeo ex rerum prosperitate

luxuria, e luxuria ut vitia omnia, ita impietas adversus Deum nascitur. Lact. Inst. l. 2. Πλοῦτος — βλέποντας παραλαβὼν τυφλοὺς ποιεῖ. Antiph. apud Clem. Alex. Str. 1.

hands of a madman<sup>p</sup>. Prosperity is often the ruin of those who, if they had been poor and afflicted, might probably have been virtuous and safe: Adam sinned in Paradise, Noah offended in his abundance, David transgressed when he was at peace, Solomon apostatized in his prosperity; the Persian delicacies softened and ruined the Grecian conqueror, whom no arms could overcome; the Calabrian delights weakened and subdued the rugged Hannibal, and his invincible soldiers. And few have so strong a virtue, as not to be debauched by a great fortune<sup>q</sup>: so that when we see so many, whose virtue and reputation, yea, whose lives and immortal souls, have been the price of their prosperity; it may justly make us fear even when we think we are in the best estate, and will cause us to pray most heartily in the time of our wealth, that the *good Lord* would &c.

III. IN THE HOUR OF DEATH. This follows in the order of things, and therefore in the method of our prayers. Let our lives be either afflicted or prosperous, they must end in death at last; this therefore, as it must happen to all, so all the Christian offices do unanimously beg a happy death, with variety of phrase, but to the same sense<sup>r</sup>; viz. “That God may deliver and succour us at our last hour, that we may continue till then in faith and patience, and that our passage may be peaceable without shame or torment;” which may serve for a paraphrase on this petition. And would to God we had the hour of our death as often in our

<sup>p</sup> Prov. vet. Μὴ παιδί τὴν μά-  
χαιραν, i. e. μὴ παιδί τὸν πλοῦτον.  
Plut. ap. Stob.

<sup>q</sup> Raræ fœlicitatis est a fœlicitate non vinci. Aug. Ver. Dom. Ser. 13.

<sup>r</sup> In hora mortis succurre no-

bis. Miss. Sar. Χριστιανὰ τέλος τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά. Lit. S. Chrysost. Ut in Christiana sinceraque fide ad finem usque sine dolore—perseveremus. Lit. S. Jacob.

minds, as we have it in our mouths, or as we hear it sounded in our ears from this excellent Litany; for none live so well, as they who remember they must die; and none die so well as those who expect it long before. Sure it is, when this dismal hour doth come (as it will ere long), we shall then have extraordinary need of God's help; for then, when we are weak, Satan is most busy to flatter us into security, or fright us into despair; then our conscience is apt to accuse us, our sins to amaze us, and many terrors to seize upon us: so that we pray that at that hour the horror of death may not dismay us, the temptations of Satan prevail upon us, nor our own hearts too sadly accuse us; that the pains of death may not hold us so long, nor torture us so violently, as to drive us into impatience or dejection of spirit; but that God may strengthen us, and his holy angels stand by us, to enable us so to bear the stroke, that we may die with a willing mind, a quiet conscience, and a calm and serene soul, full of glorious expectations. And although we be yet lusty and strong, it is not too early to begin with this prayer, for we know not how near our death may be; and how far off soever the time is, we had need prepare while we have ability; for who knows but our senses and our reason may be taken from us, so that we cannot pray then; yea, it is usual when the AGONIES of DEATH approach, to have the mind stupified, the soul busy and struggling to quit itself from its ruinous habitation, and the whole man so disordered, that there is neither opportunity nor disposition for prayer when we have most need, so that the best way is to put up a petition now, for deliverance then; for that is the last part of our course, the last enemy to be conquered, the last pain, and the last scene of sorrow (if we belong to God): if we run this well, fight courageously, and suffer quietly, we shall

never know what labour and opposition, grief and pain, mean any more for ever. To be delivered from this hour is impossible, and not to be wished: but to be delivered in it, and carried through it into a glorious eternity; this is the prayer of every good and every considering man; and if the Lord grant it, we have but one request more, which is,

IV. IN THE DAY OF JUDGMENT. This consequence is inevitable, and made by the decree of Heaven, Heb. ix. 27: it is here placed last, because it is the last time that a man can be capable of deliverance; if we be not delivered then, we are left eternally to perish. It is ingeniously observed by Philo, "That foolish men do think, when they are once dead, all their misery is ended<sup>s</sup>; but in God's account it doth but just then begin:" for all our other terrors are nothing to that dreadful day; plague, pestilence, and famine, thunder, lightning, and tempest, all united, are not so terrible as this one general catastrophe. When the sun shall be turned into darkness, and the moon into blood; when all faces shall become black and ghastly, and all hearts shall fail for fear; when we shall see the amazing splendour of the Judge above us, and the whole world in flames round about us; when we shall behold the dreadful mouth of the bottomless pit beneath us; on  
238 our right hand the devils, to accuse us; on our left, those we have injured, to complain against us; within us our own conscience ready to bear witness to all the accusations; who can imagine the confusion and terror, the shrieks and cries that shall every where be seen and heard then, and not shrink with the very apprehension? It is said that a devout monk did convert a pagan Bul-

<sup>s</sup> Ἄνθρωποι μὲν γὰρ πέρας τιμω- οὗτος ἀρχή. Philo lib. de præm.  
ρίων εἶναι νομίζουσι θάνατον· ἐν δὲ et pæn.  
τῷ θείῳ δικαστηρίῳ μόγις ἔστιν

garian prince from infidelity and great impiety, by presenting him with a lively picture of this dreadful day; the terror whereof I hope will make us most heartily pray to be delivered then; so pray all Christians<sup>t</sup> for a fair acquittance at that terrible tribunal. Let us, when we answer to this petition, fancy ourselves standing naked before our glorious Judge, and consider how vain it will be for us to cry *Good Lord deliver us* then. Alas! if we do not prevail now, while it is the time of mercy, it will be to no purpose to cry then, when it is too late, for our doom will be irreversible; and therefore when we think hereof, let us beg this highest and greatest, this last and best deliverance with a suitable devotion. And oh! how blessed will it be in the midst of all the terrors of that dismal day, to hear the sweet and lovely voice of our Redeemer, saying to us, *Come, ye blessed of my Father, &c.* Think what joy it will be to you then for him to own you, to acquit you, yea, to take you into his glories, while the wicked are left to their horror and endless perdition; meditate but of this a while, and it will revive your fervency, and make you seal this last deprecation with a most hearty *Good Lord deliver us.* Amen.

## SECTION III.

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## OF THE INTERCESSIONS.

§. I. IF the institution of God be required to make this part of Litany sacred, we have his positive command, 1 Tim. ii. 1, *to make intercessions for all men*; if the consent of the universal church may add any

<sup>t</sup> In die judicii, libera nos. τοῦ κυρίου αἰτησάμεθα. Chor. Πα-  
Miss. Sar.—καὶ καλὴν ἀπολογίαν ράσχου κύριε. Lit. Chrys. et S.  
τὴν ἐπὶ τοῦ φοβεροῦ βήματος παρὰ Jac.

thing to its estimation, we do affirm that this kind of praying is used by all the Liturgies in the world, and we will demonstrate in the following discourse, that every one of these petitions are extracted out of the best and the oldest forms. If an admirable method will recommend these intercessions, the analysis will shew, that never any thing was contrived into a more exact order; which is so curious, and so natural, that every degree of men follow in their due place; and so comprehensive, that we cannot think of any sorts of persons in the world (whom we could wish to pray for) but here they are enumerated. The prayers of many pretenders to the Spirit in these days are usually most large in requests for themselves; but those that were endited by the spirit of primitive Christianity breathe nothing else but the height of charity; they did flow from larger souls, and were inspired with an universal goodness; for they interceded for all the world, and scarce asked any blessings, but what they desired all mankind should share in: so that these intercessions do bear the lively impress of the first and best ages, and he that doth not admire them is a stranger to the devotion of the purest times. Let us therefore take heed, that our desires and fears do not both cease together, and that our fervency do not decline, when the former dreadful evils are past; for he that only prays earnestly to be delivered from evil, may love himself, but gives no testimony of his charity to his neighbour, nor of his being like to God, who loveth all mankind. An hypocrite may passionately cry for deliverance when the evils terrify him; but none can heartily pray for all men, but they whose souls are free from all evil passions, FROM ENVY, HATRED, AND MALICE, AND ALL UNCHARITABLENESS; and the prayers of such are very acceptable unto God. The solemn word for this part in

the Greek church is  $\Delta\epsilon\eta\theta\acute{\omega}\mu\epsilon\nu$ , *We beseech*, and in the Latin, *Te rogamus*, &c., to which we have only added *good Lord*: and this *We beseech thee to hear us, good Lord*, is to be repeated by all the congregation, who declare they have joined with the minister in praying for all that are enumerated in the petition, and then with an united force all together do beg of God to hear them. Now what the particulars desired are, the following analysis will shew.



The Analysis of the Intercessions.

<p>§ II. The third part of the Litany contains intercessions and prayers :</p>	<p>I. For others, viz.</p>	<p>1. For the whole catholic church : . . . . .</p>	<p>1. Orthodox and holy :</p>	<p>2. Pious and devout : . . .</p>	<p>3. Safe and victorious : . . .</p>	<p>1. That the king may be,</p>	<p>2. That his family may be blessed and preserved : . . . . .</p>	<p>3. That the clergy may be</p>	<p>4. That the nobility may be</p>	<p>5. That the magistrates may be</p>	<p>6. That the people may be</p>	<p>Learned and exemplary :</p>	<p>Religious and prudent :</p>	<p>Just and upright : . . . .</p>	<p>Prosperous and happy : . . . .</p>	<p>1. We sinners do beseech thee—and that it may please thee to rule and govern thy holy church universal, &amp;c.</p>	<p>We beseech thee &amp;c.</p>	<p>2. That it may please thee to keep and strengthen thy servant Charles, &amp;c.</p>	<p>3. That—to rule his heart in thy faith, fear, &amp;c.</p>	<p>4. — to be his defender and keeper, giving him &amp;c.</p>	<p>5. — to bless and preserve our gracious Queen—and all the royal family.</p>	<p>6. — to illuminate all bishops, priests, and deacons with true knowledge and understanding &amp;c.</p>	<p>7. — to endue the lords of the council, and all the nobility, with grace &amp;c.</p>	<p>8. — to bless and keep the magistrates, giving them grace to execute justice &amp;c.</p>	<p>9. That it may please thee to bless and keep all thy people.</p>	<p>10. — to all nations, unity, &amp;c.</p>	<p>11. — to give us an heart to love and dread thee, and diligently &amp;c.</p>	<p>12. — to give to all thy people increase of grace, to hear &amp;c.</p>	<p>13. — to bring into the way of truth all such as have erred &amp;c.</p>	<p>14. — to strengthen such as do stand, to comfort and help &amp;c.</p>	<p>15. — to succour, help, and comfort, all that are in danger, &amp;c.</p>	<p>16. — to preserve all that travel by land or by water, all women labouring with child, &amp;c.</p>	<p>17. — to defend and provide for the fatherless, &amp;c.</p>	<p>18. — to have mercy upon all men.</p>	<p>19. — to forgive our enemies, persecutors, &amp;c.</p>	<p>20. — to give and preserve to our use the kindly fruits &amp;c.</p>	<p>21. — to give us true repentance, to forgive us all our sins, negligences, &amp;c.</p>	<p>We beseech thee &amp;c.</p>																																						
																																							<p>2. For all estates of men in this church, desiring</p>	<p>1. Increase in piety, for the orthodox : . . . . .</p>	<p>2. Conversion for the erroneous : . . . . .</p>	<p>3. Confirmation for the strong, and aid for the weak : . . . . .</p>	<p>1. In general, for all the afflicted : . . . . .</p>	<p>1. Travellers,</p>	<p>2. Lab. women,</p>	<p>3. Sick,</p>	<p>4. Infants,</p>	<p>5. Prisoners,</p>	<p>6. Fatherless,</p>	<p>7. Widows,</p>	<p>8. Oppressed :</p>																									
																																							<p>3. For all sorts of men in the world, praying for</p>	<p>1. Their unity and peace : . . . . .</p>	<p>2. Their spiritual welfare, begging</p>	<p>3. Their temporal relief and comfort,</p>	<p>3. For men in all conditions. . . . .</p>	<p>1. For the outward man, plenty of necessaries : . . . . .</p>	<p>2. For the inward man,</p>	<p>1. Repentance, ..</p>	<p>2. Pardon, . . . . .</p>	<p>3. Reformation : . .</p>	<p>4. Especially for our enemies : . . . . .</p>																											
																																							<p>II. For ourselves, together with others, desiring</p>	<p>1. For the whole catholic church : . . . . .</p>	<p>1. Orthodox and holy :</p>	<p>2. Pious and devout : . . .</p>	<p>3. Safe and victorious : . . .</p>	<p>1. That the king may be,</p>	<p>2. That his family may be blessed and preserved : . . . . .</p>	<p>3. That the clergy may be</p>	<p>4. That the nobility may be</p>	<p>5. That the magistrates may be</p>	<p>6. That the people may be</p>	<p>Learned and exemplary :</p>	<p>Religious and prudent :</p>	<p>Just and upright : . . . .</p>	<p>Prosperous and happy : . . . .</p>	<p>1. We sinners do beseech thee—and that it may please thee to rule and govern thy holy church universal, &amp;c.</p>	<p>We beseech thee &amp;c.</p>	<p>2. That it may please thee to keep and strengthen thy servant Charles, &amp;c.</p>	<p>3. That—to rule his heart in thy faith, fear, &amp;c.</p>	<p>4. — to be his defender and keeper, giving him &amp;c.</p>	<p>5. — to bless and preserve our gracious Queen—and all the royal family.</p>	<p>6. — to illuminate all bishops, priests, and deacons with true knowledge and understanding &amp;c.</p>	<p>7. — to endue the lords of the council, and all the nobility, with grace &amp;c.</p>	<p>8. — to bless and keep the magistrates, giving them grace to execute justice &amp;c.</p>	<p>9. That it may please thee to bless and keep all thy people.</p>	<p>10. — to all nations, unity, &amp;c.</p>	<p>11. — to give us an heart to love and dread thee, and diligently &amp;c.</p>	<p>12. — to give to all thy people increase of grace, to hear &amp;c.</p>	<p>13. — to bring into the way of truth all such as have erred &amp;c.</p>	<p>14. — to strengthen such as do stand, to comfort and help &amp;c.</p>	<p>15. — to succour, help, and comfort, all that are in danger, &amp;c.</p>	<p>16. — to preserve all that travel by land or by water, all women labouring with child, &amp;c.</p>	<p>17. — to defend and provide for the fatherless, &amp;c.</p>	<p>18. — to have mercy upon all men.</p>	<p>19. — to forgive our enemies, persecutors, &amp;c.</p>	<p>20. — to give and preserve to our use the kindly fruits &amp;c.</p>	<p>21. — to give us true repentance, to forgive us all our sins, negligences, &amp;c.</p>	<p>We beseech thee &amp;c.</p>

*A Practical Discourse upon the Intercessions.*

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§. III. WE SINNERS DO BESEECH THEE TO HEAR US, O LORD GOD, AND THAT IT MAY PLEASE THEE TO RULE AND GOVERN THY HOLY CHURCH UNIVERSAL IN THE RIGHT WAY;—WE BESEECH THEE TO HEAR US, GOOD LORD.]

The preface which introduceth this part of the Litany is much after the same manner both in the Eastern<sup>a</sup> and in the Western church<sup>b</sup>, being an humble request for the acceptance of our prayers, joined with a clear confession of our sins and unworthiness, that so we might not be thought to present these our supplications before God, trusting in our own righteousness, but in his manifold and great mercies, Dan. ix. 18. It is very true, that *God heareth not sinners*, John ix. 31; and therefore it may seem strange, why we, being sinners, should beseech God to hear us. But to this we reply, that it is not all kind of sinners whose prayers are not heard; for if God never heard the prayers of sinners, all men's prayers must be rejected, *for there is none righteous, no not one*, Rom. iii. 10, and *all have sinned*, ver. 23. So that it is obstinate and impenitent sinners, who go on in their iniquities, and neither confess nor amend them, it is these whom God heareth not; but he hears no prayers sooner than those of such, who (though they be sinners, yet) confess themselves to be so, as we here do. The Pharisee said he was righteous, yet God justified him not, nor accepted his prayer. The publican was a sinner, and confessed it, as St. Augustine notes<sup>c</sup>, and was justified and made free from

<sup>a</sup> Ἐτι δεόμεθα, καὶ ὑπὲρ τοῦ εἰσακοῦσαι κύριον τὸν θεόν, φωνῆς τῆς δεήσεως ἡμῶν τῶν ἀμαρτολῶν. Euchol. pag. 42. Domine omnipotens, Deus Patrum nostrorum, oramus te exaudi nos. Lit. S. Jacob.

<sup>b</sup> Peccatores te rogamus audi nos. Miss. Sarisb. [totum repetatur a choro] Rubr. Ebor.

<sup>c</sup> August. contr. Epist. Parmen. l. 2. c. 8. tom. 7.

sin; he was a sinner, and was heard while a sinner, or else (saith he) he had remained a sinner still. This publican we do therefore imitate, confessing we are sinners, and by that very confession, if it be sincere, we shall remove all those sins which might have obstructed the following petitions, and hinder their success. Let us pronounce this then with contrition and humility, and it will make way for all the rest of these our prayers.

The first of which is that which is most general, and also most suitable for us as Christians to begin with, even for THE HOLY AND UNIVERSAL CHURCH; for we ought to be more concerned for the good of the whole, than of any particular part. In those Roman Litanies (which I have seen) there is a petition or two for our own peace and safety going before this; but that is neither so methodical, nor yet so agreeable to other of the most ancient forms, which do usually place their intercession for the universal church in the first place<sup>d</sup>; but however none of them omit it<sup>e</sup>, and all of them pray much after the same manner with us, even that this holy society may ever be preserved and defended, guided and directed by him that is the Lord and Governor thereof. Which request the primitive Christians thought to be very necessary, notwithstanding Christ's promise that he would be with his church, and lead it into all truth, and preserve it against the gates of hell, as Matt. xxviii. ult. John xvi. 13. Matt. xvi. 18; because the promises of God do encourage our prayers,

<sup>d</sup> Pro universa Ecclesia Catholica, quæ hic et per universum orbem diffusa est precamur te. Resp. Domine miserere. Off. Ambrosian. Oremus—pro Ecclesia sancta Dei, &c. Sacramentar. S. Gregor. Ὑπὲρ τῆς ἐκ-

κλησίας ταύτης. Clem. Const. l. 8. Ἐτι σου δεόμεθα, Μνήσθητι κύριε τῆς Ἀγίας σου καθολικῆς ἐκκλησίας, &c. Lit. S. Basil. p. 171.

<sup>e</sup> Lit. S. Chrys. S. Marc. et S. Jac.

but not make them needless; they give us no dispensation to cease from asking, but fill us with hopes that we shall obtain what we ask agreeable to his will. Nor is it likely when these petitions were first made (that the church might be kept in the right way) that the doctrine of infallibility was maintained either in the Roman church, or any other part of the Christian world. We do believe indeed with the ancients, that God will not suffer the whole universal church at once to fall into any grievous error; but that the greatest part of it may be infected with heresy, is apparent from the sad example of the Arian blasphemy, which all the Eastern and many of the Western churches did so stiffly maintain against Athanasius, and some very few orthodox bishops who took his part; and that any particular church may fall into wrong ways, the very Roman church, which boasts of its infallibility, hath demonstrated; and by many errors hath proved, that no<sup>242</sup> church is free from the possibility of being deceived: so that it is very necessary for us to beg of God TO RULE AND GOVERN ALL CHURCHES IN THE RIGHT WAY, which, if left to themselves, would soon fall into the wrong. And if we consider how great and eminent parts of the once catholic church are now swallowed up with Turcism, eclipsed with heresy, clouded with superstition and idolatry; and how, of those parts whose faith is right, their manners are very evil; God knows we had need cry earnestly for the reducing those who are in the wrong way, and the preservation of such as are in the right. While the churches err, the people cannot be expected to do other than follow their leaders; therefore the good Lord guide them who are guides to others, that the whole church together may go in the right way, to the right end, even eternal life, *We beseech thee &c.*

Concerning which response, *We beseech thee &c.*, as we have before shewed its antiquity, we may now add this concerning its usefulness, that the necessities of all estates of men being very many, and yet it being our duty to commemorate them all, these intercessions are divided into little parcels; and, to prevent weariness and distraction, there is a little pause made after every particular, that the people may have time to reflect upon what they have asked, and with a peculiar importunity enforce every one of these requests, by this—*We beseech thee &c.*: so that this response is a rare help to their devotion, and every word of it is significant; for there we declare, that we ask every thing with humility and earnestness, by the word *We beseech*; and also with faith, by calling him we pray unto *good Lord*: we seek not to saints or angels to hear us, but to our God alone we cry *We beseech THEE* to hear us. And that our answering with an audible voice may not tempt us to ostentation, these words do set him before us whom we are praying unto, even our good Lord; and if we say them sincerely, they are a declaration that we do not suffer our minds to rove after any impertinent or vain things, nor yet regard our neighbour's censures of us, but are only desirous that the good Lord may hear us, who can help us, and give us all that we pray for. All which shews the stupidity and baseness of those who are mute at this part of this excellent Litany, whose bodies are present, but their souls (it is to be feared) are absent from this service; for whosoever would perform it with a present mind, cannot be better helped by any means, than by carefully attending, when and how he ought to say this devout answer—*We beseech &c.*

§. IV. THAT IT MAY PLEASE THEE TO KEEP AND STRENGTHEN IN THE TRUE WORSHIPPING OF THEE, IN

RIGHTEOUSNESS AND HOLINESS OF LIFE, THY SERVANT CHARLES, OUR MOST GRACIOUS KING AND GOVERNOR;— WE BESEECH THEE &c.]

St. Paul hath so expressly charged that intercessions should be made for kings, 1 Tim. ii. 1, 2, that there is nothing that hath been more punctually observed by all the catholic church in all ages; it were endless to cite all the proofs of this, which antiquity doth afford, and it shall suffice only to point out a few of the most eminent places<sup>f</sup> in Christian authors, and to set down in English some of the principal petitions, which were made for the king in the Litanies of the Western and of the Eastern church, that so it may be seen what presidents our Litany hath followed herein:

First, That of St. Clement thus expresseth it:

“Let us pray for kings, that under them we being peaceably governed, may lead a quiet life in all godliness and honesty.”

St. Chrysostom thus:

“Let us beseech the Lord for our most religious and divinely-protected kings, for their whole palace and army. *Answ. Lord have mercy.*”

“Let us beseech the Lord that he would fight on their side, and subdue every rebel and enemy under their feet. *Answ. Lord have mercy.*”

The Ambrosian office thus:

“Let us pray—for thy servant *N.* our emperor, and thy handmaid *N.* our empress, and all their forces. *Answ. Lord have mercy.*”

The Sacramentary of St. Gregory thus:

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“Let us pray for our most Christian king *N.*, that God and our Lord may make all barbarous nations subject to him, for our perpetual peace.”

<sup>f</sup> Athenag. legat. pro Christ. et 31, et 39. Dionys. Alexand. p. 40. Arnobius advers. Gentes, Ap. Elmenhorst. l. 4. p. 152. Tert. Apol. cap. 30,

The modern Roman Litanies thus :

“That thou wouldest vouchsafe to grant to our king and our princes, peace, and true concord and victory. Answ. *We beseech thee,*” &c.

But most fully the Liturgy of St. Basil, where they pray thus :

“Remember, O Lord, our most religious and faithful emperors, whom thou hast thought fit to set over the earth ; adorn them with the armour of truth, and of thy favour ; cover their heads in the day of battle ; strengthen their arm, and exalt their right hand ; confirm their kingdom, and subdue unto them the barbarous nations that delight in war ; grant them a well-grounded and unshaken peace ; put into their hearts good things for thy church and people, that in their tranquillity we may live quiet and peaceable lives in all godliness and honesty.”

Out of all these illustrious patterns hath our church composed these three petitions for the king which are now to be considered : the first, even this forecited, is a request, that our most GRACIOUS KING may be preserved in the right faith and the true religion, and that he may adorn it with a holy life and conversation, which doth well follow the former, for the churches being RULED AND GOVERNED IN THE RIGHT WAY, because the several parts of the church either are, or ought to be ruled and governed by kings and princes, that are supreme under Christ in their several dominions ; so that if they believe aright, and live holily, the church is likely to be guided in the right way. It is therefore not only for the welfare of the church in general, but for the advantage of the king’s own particular, that we make this prayer for him. In the first beginning of Christianity the governors of the world were heathens and persecutors, and then they prayed for their conver-

sion; but now (blessed be God) our king is Christian, and a defender of the true faith: his happy ancestors, of blessed memory, have set up the right worship of God, reformed by scripture, and the best antiquity; in this his majesty hath been educated, this he hath re-established, and constantly maintained; so that we can only pray that the good Lord will preserve him in the true faith, and keep him firm in that excellent and primitive way of worship which he doth profess and observe: we are to pray, that no cunning may entice him, nor no opposition enforce him to desert the sincere, rational, and true religion, which he hath so graciously asserted and secured, by promises and good laws, by his example and all other good means; and every good subject and every true protestant will say, *We beseech &c.* But we do further pray, that our king may adorn the best of religions with RIGHTEOUSNESS AND HOLINESS OF LIFE, which is the most acceptable way of worshipping Almighty God, Ecclus. xxxv. 1, 2, 3; yea, he cannot be truly worshipped (no not by those of the best principles) if they live unrighteously. It is the eternal interest of princes to live holily; for their earthly crowns will fade, and then will holiness procure them a never fading crown, and a kingdom that shall endure for ever, to which they cannot attain without it, *for without holiness no man shall see the Lord.* There is no more exception or dispensation for princes at God's tribunal, than for meaner men: but besides, we may justly beg this as well for our own sakes as for the king's, because there is not any more effectual means to make piety universal, than the good example of those in eminent authority. The clearest rules, and most vigorous exhortations prevail not so much, as a great and good example<sup>g</sup>: and oh, how happy is it, when it

<sup>g</sup> *Vita principis perpetua censura est, ad hanc dirigimur, nec*



is the very fashion to be virtuous, and accounted rude and infamous to be vicious! Under a religious and holy prince most men will be holy, and all will desire to seem so, and, however, avoid all public enormities; so that if we love religion or our country; if we love the person of our sovereign, or wish his eternal happiness; if we desire the glory of God, or the salvation of many souls, let us unto this excellent request say most devoutly, *We beseech thee &c.*

244 §. V. THAT IT MAY PLEASE THEE TO RULE HIS HEART IN THY FAITH, FEAR, AND LOVE; AND THAT HE MAY EVERMORE HAVE AFFIANCE IN THEE, AND EVER SEEK THY HONOUR AND GLORY;—WE BESEECH THEE &c.]

That illustrious place of Solomon, Prov. xxi. 1, that the king's heart is in the hand of the Lord, is so eminent, that it is cited by a heathen author<sup>b</sup>, and became a monitor to the Christians to apply themselves to God, not only to direct the actions, but TO RULE THE HEART of their kings also; and verily, be the profession never so fair, and the outward acts never so plausible, the religion is not sincere, nor will it be lasting, unless the heart be right; of which Jehu is a sad instance, who after all his pretended zeal against idolatry, when his secular ends were served, he himself became an idolater, whereof the holy text gives us this reason,—*Because he took no heed to walk in the law of the Lord God of Israel with all his HEART*, 2 Kings x. 31; so that it is our interest to pray, that religion may be rooted in the HEART of the king's majesty, and then he will easily and readily incline to do all good, and to fly all evil.

tam imperio nobis opus est quam exemplo. Plin. Paneg. ad Trajanum. Τίς γὰρ ἂν ἠθέλησεν ἀπειθεῖν, ὄρων τὸν βασιλέα πειθόμενον. Zenoph. in laud. Agesilai.

<sup>b</sup> Themist. Orat. 9. ubi sententia ista citatur, et liber Solomonis indicatur per γράμματα τῶν Ἀσσυρίων.

A prince whose heart is full of heavenly love is zealous for God's glory, sincere in his devotion, constant in his faith, a father of his country, a lover of the church, a dispenser of justice, a friend to good, and foe to evil men; finally, he is all that is desirable. Nor must any think we seek our own happiness herein more than our sovereign's; for, as St. Augustine well discourses, "We Christians do not esteem our emperors therefore happy, because they reign successively, and long, and peaceably, because they are feared and victorious; but we say, they are happy if they rule righteously—if they use their power to propagate the worship, and serve the ends of Almighty God; if they themselves do fear, and love, and worship him, and do principally seek that kingdom where they shall have no competitors<sup>i</sup>," &c.: for if kings be such, and do these things, they shall be happy for evermore. But further, let us observe the several particulars which are here prayed for. The heart, considered naturally, is the fountain of life, and taken (as here) morally, it is the spring whence all our actions flow, and according to the dispositions thereof all our deeds are either well or ill done; so that here are reckoned up all those dispositions of the HEART that conduce to the well-doing of any action. First, if the HEART rightly believe God's truth, prudently FEAR his anger, and ever LOVE his favour, all our actions will be begun well. Secondly, if our HEARTS firmly trust in God, they will be well carried on. Thirdly, if our hearts ever SEEK his honour and glory, they will be accomplished, and aim at the right end; FAITH will keep us from evil principles, FEAR from wicked practices, and LOVE will make us ready to do good; AFFIANCE in God will carry us through all difficulties, and zeal for his GLORY will make all we do acceptable and rewarded:

<sup>i</sup> Aug. de Civ. Dei, l. 5. c. 24.

so that if we apply it to the king, it is a prayer, that his HEART may be replenished with all those gracious qualifications, that may fit him to begin, continue, and end all his actions in the FEAR, and to the good liking of Almighty God; that his HEART may be replenished with true FAITH, so as constantly to place his trust and AFFIANCE in God; and that he may be ever kept in his fear and love, whereby he will always be moved to seek God's honour and glory. In a word, we pray that our gracious king may be endued with so real a piety, that he may begin every good action upon noble principles, go on in it with courageous resolutions, and finish it with sincere and excellent intentions; so shall he be beloved by God, and honoured by all good men, yea, his memory shall be blessed in after-generations; wherefore, *We beseech thee &c.*

§. VI. THAT IT MAY PLEASE THEE TO BE HIS DEFENDER AND KEEPER, GIVING HIM THE VICTORY OVER ALL HIS ENEMIES;—WE BESEECH THEE &c.]

It was the saying of our royal martyr king CHARLES the First, concerning our present sovereign, that he rather desired his son<sup>k</sup> should be *Charles le Bon*, than *Charles le Grand*; for virtue and goodness was better than felicity or greatness in the opinion of that blessed  
245 prince: and accordingly the church makes the first, and the most of her petitions, for the spiritual good of the king, yet so as not to omit to pray for his temporal welfare also. If we prevail in the former requests, and obtain grace for our sovereign, that very piety will engage Almighty God to defend and keep him; for he hath a peculiar care of the righteous, and usually will subdue their enemies; yet if, for the people's sins, a religious prince be permitted to fall into the hands of his foes, our late holy king is an illustrious instance,

<sup>k</sup> Εἰκὼν Βασιλική. §. 27.

that faith and patience, innocence and integrity, do make a suffering prince more glorious than if he had always lived in safety and prosperity; yet because a king can never suffer alone, but the most or the best of his subjects always suffer with him, and his fall shakes the very foundations of church and state; therefore we pray, that our God will please to defend and keep him safe. And herein also we imitate the ancient Christians, one of whose petitions for the emperors was, that they might be safe and victorious, as appears not only by the former quotations, §. 4, but by many other undeniable testimonies<sup>1</sup>; and in those days when the emperors believed, they did ascribe their safety as much to the church's prayers, as to the pretorian bands. The king, although he be above all in dignity, yet he is but a man; and though his life and welfare be an inestimable treasure to the whole nation, 2 Sam. xviii. 3, yet this treasure is in an earthen vessel, 2 Cor. iv. 7. His person is liable to as many and more casualties than meaner men are; so that we had need to beseech him that never slumbers nor sleeps, that he will keep him night and day, in times of peace as well as war. It is true, his majesty is very well provided of guards and armies, ships by sea, and forts by land; he is stored with armour, artillery, and ammunition: but if we do not pray for the divine protection, all these cannot defend him; *except the Lord keep him, the watchman waketh but in vain*, Psalm cxxvii. 2. Force may overcome all worldly defence, or money may corrupt them; policy and secrecy may circumvent them, or treachery and falsehood may betray them: but no force is too strong for God, no gifts can bribe him, no cun-

<sup>1</sup> Exercitus fortes. Tert. Apol. *ὅπως ἀσάλευτος διαμείνη προσευ-*  
 Pro arcendis hostibus. Cypr. ad *χόμεθα.* Dionys. Alex.  
 Demet. Ὑπὲρ τῆς βασιλείας αὐτῶν

ning deceive him, no treason prosper against him, or those whom he defends: so that if our sovereign be (as he deserves) dear unto us, and his safety desirable by us, where can he be so safe as under the eye and the arm of Almighty God, to which we daily do commit him? And as for extraordinary dangers, if any enemies rise up against him from abroad, or any traitors and rebels oppose him at home, we always wish and pray the VICTORY may fall to his side; for his enemies are ours also, let them pretend what they will, liberty, privileges, or reformation of abuses, still they are disturbers of our peace, hinderers of our prosperity, and such as seek the ruin of the society in which we live; so that we will pray they may never prosper, and we may justly hope this prayer shall be heard (if our sins do not hinder); because *whosoever resisteth the powers which God hath set over us, he resisteth the ordinance of God, and shall receive to himself damnation*, Rom. xiii. 2. Prov. xxiv. 21, 22; wherefore, if any rebel against the king, they become enemies to Almighty God, and we hope he will not suffer those to prosper here for whom he prepares damnation hereafter. We will only add, that the church hath put in ALL the enemies to the king's majesty, and therefore here we may enlarge our petition, and pray against his secret and disguised enemies; for he hath more enemies besides those, who draw out the sword against him: namely, such as seek to withdraw from him the love of his subjects; such as design their own advancement, though by his ruin, as also all those flatterers<sup>m</sup>, and pernicious parasites<sup>n</sup>, who usually flock about the courts of princes, and seek to rob their masters (whom they pretend to serve) of their

<sup>m</sup> Principibus nemo ex animi sententia suadet, dissuadetque— sed una omnium contentio est, quis blandissime fallat. Senec.

de benef. l. 6. c. 30.

<sup>n</sup> Non deerit Alexandro talia concupiscenti perniciose adulatio. Qu. Curtius.

innocence and eternal happiness. Such as these are the fomenters of sin and vanity, and would seduce the very best of men; they seem friends, but are the worst of enemies; the rebel seeks to deprive his prince of a temporal, but these of an everlasting kingdom; but when they are discovered, they are conquered: for princes hate none more justly, nor more irreconcilably, than those whom they find to have deceived, abused, and dishonoured them under the show of duty and obsequiousness. For our parts, let us entirely love the 246 king for the Lord's sake, and for his own sake let us wish well to his soul and body; let us heartily desire his present and future happiness, and then we may safely pray for the discovery and suppression of all his enemies whatsoever; and to this loyal petition we shall unfeignedly say, *We beseech thee to hear us, good Lord.*

§. VII. THAT IT MAY PLEASE THEE TO BLESS AND PRESERVE OUR GRACIOUS QUEEN CATHARINE, JAMES DUKE OF YORK, AND THE REST OF THE ROYAL FAMILY; WE BESEECH THEE &c.]

We have observed before, that the ancient Christians were wont to pray for the imperial family in general, when they prayed for the whole palace, and desired God to give them a safe house; and we have also noted, that the Ambrosian office mentions the empress by name, and may now add, that Athenagoras in his address to Antoninus and Commodus, in behalf of the Christians, assures those emperors, that those of his religion did daily pray to God for their empire, that the father might leave it to the son in a just and perpetual succession°. From which it is apparent, that we ought not only to be concerned for the person of the

° Περὶ μὲν τῆς ἀρχῆς τῆς ὑμετέρας εὐχόμεθα, ἵνα παῖς μὲν παρὰ τὸ πατρὸς κατὰ δικαιοτάτων διαδέ- χησθε τὴν βασιλείαν. Athenag. legat. pro Christ.

king, but for his near relations, and for the whole royal family; and here we pray, that God would please to bless this family by increasing their number, and to preserve those that already belong unto it. We pray for all those from whom kings may descend, or who may themselves come to the royal dignity, that God would bless them with all good, and preserve them from all evil; for these two words, BLESS and PRESERVE, do comprehend all that can be desired, either to make them a blessing to us, or happy in themselves here or hereafter. We pray now for these, who are at present of his majesty's nearest alliance and consanguinity, and after-ages will pray for others. The persons are changed often, but the place is that we must regard; for whosoever is queen, or heir apparent, or of the royal line, their place and dignity requires that we should pray to God for them, because, in an ordinary way of providence, the felicity of the next generation depends much upon the virtue and piety of those in these places; so that for our own and our posterity's sake we ought here to add, *We beseech thee &c.*

More of this subject, see Companion to the Temple, sect. xvi.

§. VIII. THAT IT MAY PLEASE THEE TO ILLUMINATE ALL BISHOPS, PRIESTS, AND DEACONS, WITH TRUE KNOWLEDGE AND UNDERSTANDING OF THY WORD; AND THAT BOTH BY THEIR PREACHING AND LIVING THEY MAY SET IT FORTH, AND SHEW IT ACCORDINGLY; WE BESEECH THEE &c.]

The high priest among the Jews was by God's own appointment next in dignity to the king; and the heathens by the light of nature reckoned their priests in the second place<sup>p</sup>. Agreeable whereunto, the piety of our ancestors hath assigned unto the highest order of

<sup>p</sup> Ægyptiorum sacerdotes post regem secundi. Al. ab Alex. l. 2. c. 28.

the clergy a place next unto the royal family; for our religious forefathers believed they did honour the King of heaven by conferring honours upon his ministers; and therefore the Litany of our church places the ecclesiastical orders here in a very proper place. Many of the ancient offices put this petition before that for the king, not out of ambition, but because it might follow that for the catholic church, that when they had prayed for the church, they might beg a blessing on the guides thereof; yet I judge the order we follow to be more natural and more unexceptionable. But whatever be said of the place, certain it is that all offices of the Greek and Latin church do agree in this, that all pray for the principal orders of the clergy; as may be seen by these examples:

“Let us pray for all bishops, for all priests, for all deacons—that God would preserve and keep them.”  
St. Clement.

“For our archbishop—the venerable priests, the deacons in Christ, and all the clergy—let us beseech God.  
Answ. *Lord have mercy.*” St. Chrysostom.

“Remember, O Lord, our archbishop—and grant<sup>247</sup> that he may be long preserved to thy church, in safety and honour, in health and to a good old age, rightly dispensing the word of truth, &c.—Remember, O Lord, all faithful bishops.—Remember, O Lord, the priests and deacons in Christ, and all ecclesiastical orders; let none be ashamed who compass thine altar,” &c. St. Basil.

“That thou wouldest vouchsafe to preserve in thy true religion our apostolic lord, and all other degrees of thy church.—That thou &c.—all bishops and abbots.  
*We beseech thee to hear us.*” Officium Sarisb.

These and all other Litanies, as we may see, do mention all the principal orders of the church; but as to



the particulars asked in their behalf, none is more exact and complete than this of ours, which imitates an older form by far than any of these, even that prayer which Moses made for Levi, above three thousand years ago, recorded Deut. xxxiii. 8, *Let thy Urim and Thummim be with thy holy one*: which two words, as the most and best translators agree, do signify *illumination* and *perfection*; that is, that they might have TRUE KNOWLEDGE AND UNDERSTANDING, and might SET IT FORTH by an upright and sincere life. Even so we also do pray, 1. That God would ILLUMINATE the clergy WITH TRUE KNOWLEDGE AND UNDERSTANDING OF HIS WORD. They are by their place to be the *lights of the world*, Matt. v. 14, and their office is, *to turn men from darkness to light*, Acts xxvi. 18. But they do not shine like the sun by an inherent, but as the moon by a borrowed light; so that if they want wisdom, we must ask it of God, who is *the Father of lights*, James i. 5, 17. There is *science falsely so called*, 1 Tim. vi. 20, which is a heap of undigested and unsanctified notions, tending only to make men proud and contentious<sup>q</sup>. This is not that which we crave for our spiritual guides, but true, solid, and useful learning, whereby they may have a right notion of the best things; such knowledge as is accompanied with humility, and tends to make the ways of salvation plain to all men. We pray, that God would bless their studies, and sanctify their parts, so that they may want none of that learning which may fit them for their office; for they are to guide others, and if they themselves be blind, their followers must fall into the ditch, Matt. xv. 14. And because all learning is useless to those of this holy function without the knowledge of scripture, we pray they may have

<sup>q</sup> Οὐκ ἐν μαθήσει γραμμάτων, ἀλλ' ἐν ἀληθείας γνώσει τὴν σοφίαν ὀρίζεται. Plato.

a clear UNDERSTANDING OF GOD'S WORD, whereby they may be *thoroughly furnished for every good work*, 2 Tim. iii. 17, that is, for every part of their ministerial office. All other knowledge is only necessary to a divine, in order to make him fully understand the word of God; so that all his studies ought to be directed this way; and whatever he knows that is not to be referred hereunto, is ornamental, not necessary. For by the word of God they must try the spirits, and convince gainsayers; by this they must instruct the ignorant, and comfort the disconsolate; by this they must convert sinners, and build up those who are converted; wherefore by all means we must pray, that he who writ this word for the benefit of his church, will please to make them understand it, who are to teach his church from thence, which is the right way to everlasting life. And as we pray they may have this TRUE KNOWLEDGE, so that they may not have it to themselves alone, as a candle under a bushel, or a talent hid in a napkin<sup>r</sup>; but that they may improve their talents, and hold or set forth and shew their light, Phil. ii. 16, to shine unto all that are in God's house, Matt. v. 15. Now there are two ways whereby they may set forth their knowledge for the benefit of others. 1. BY THEIR PREACHING, plainly, elaborately, and practically; for hereby they do instruct and persuade, reprove and warn, exhort and comfort; by this ordinance the gospel was propagated, and the faith was first planted; by this, not only sinners are converted now, but those that are good are made better<sup>s</sup>; their faith is strengthened, their devotion elevated, and they encouraged to every

<sup>r</sup> Ἄδικόν ἐστι τεταμειῦσθαι θησαυρὸν ἄγονον καὶ ἄργον, καὶ ἀκάρπως διώκειν σοφίαν ἀπράγμονα. Maxim. Tyrius. Paulum sepultæ distat inertix Celata virtus—Hor.

<sup>s</sup> Fortibus assuevit tubicen prodesse, suoque Dux bene pugnantem incitat ore viros. Ovid. de Pont. lib. 3.

part of their duty. PREACHING is an excellent and useful ordinance in itself, much used by the primitive fathers, whose admirable homilies and sermons are yet extant, whereby we may perceive they scarce omitted  
 248 one day in greater cities, wherein they did not preach to the people; but then they did live as well as preach holiness, which is the next particular, the second thing asked for Levi, viz. *perfection*. For, 2, we pray, that they may SHEW IT FORTH BY THEIR LIVING, even that their lives may be answerable to their doctrine, and that they themselves may walk in that way which they invite others into, lest it be said of the Christian clergy as it was of the heathen philosophers, “Who is there of them that esteems not his principles as instruments of ostentation, rather than as rules of life? who obeys himself, or observes his own directions?—And yet it is most unsufferable for a philosopher to err in his manners, because he fails in that art of which he pretends to be master, and professing the art of living well, he offends in his own life.” *Cicero Tusc. Quæst. lib. 2.* I confess, a learned and eloquent preacher may very much illustrate the commands of God; but the liveliest and loveliest picture of them is given by those whose conversations give shadow and colours to the naked lines. To LIVE ACCORDINGLY is the best demonstration of a clergyman’s true and right understanding of God’s word<sup>†</sup>, and sets forth his real skill in divine things. It is that qualification which can worst be spared of the two, saith an ancient bishop<sup>u</sup>; and a clergyman of meaner parts, and a pious life, may do more good than one of vast learning, but of an evil conversation; for

<sup>†</sup> Efficacius est vitæ quam linguæ testimonium. Cypr. de dupl. Mart.

<sup>u</sup> Βίος ἄνευ λόγου μᾶλλον ὀφε-

λεῖν πέφυκεν ἢ λόγος ἄνευ βίου· ὁ μὲν γὰρ καὶ σιγῶν ὀφελεί, ὁ δὲ καὶ βοῶν ἐνόχλει. Isidor. Pel. Epist. 271.

such as these do give the world occasion to think they do not believe their own assertions; but all men may discern that the pious are in earnest, for they live by their own rules. So that all the clergy ought to put up this petition most heartily for themselves, and for one another; and if the people consider what great and excellent blessings they receive under a learned, a laborious, and pious clergy, they will most affectionately also recommend this petition with their—*We beseech thee &c.*

§. IX. THAT IT MAY PLEASE THEE TO ENDUE THE LORDS OF THE COUNCIL, AND ALL THE NOBILITY, WITH GRACE, WISDOM, AND UNDERSTANDING; WE BESEECH &c.]

The next order of men to be prayed for is those that are eminent in the state, which in the two Greek offices are mentioned by the name of those in the palace<sup>w</sup>; and these, by reason of the height of their dignity, and the weightiness of their charge, do also need our particular prayers. First, and principally, the LORDS of his majesty's COUNCIL, who are usually elected out of the greatest nobility, and their prudence and piety is of extraordinary concernment both to the king and the whole nation: for our princes do not rule us by their own arbitrary will and fancy, but have ever been wont to choose the wisest and best of their subjects, with whom they do deliberate and advise concerning all affairs of importance, remembering the words of the wisest of kings, *In the multitude of counsellors there is safety*, Prov. xi. 14, and following the example of the most prudent monarchs<sup>x</sup>. When one asked Anacharsis how a king might become most famous, he answered, "If he be not wise alone<sup>y</sup>." And truly it

<sup>w</sup> Παντὸς τοῦ παλατίου. Lit. S. etiam civiles, priusquam faceret, Chrys. Τῶν ἐν παλατίῳ. Lit. contulit. Jul. Capitol. de Marc. S. Basil. Anton.

<sup>x</sup> Semper sane cum optimatibus, non solum res bellicas, sed <sup>y</sup> Plutarch. Symposiac. et Stob.

is the truest wisdom in a prince (that cannot see all with his own eyes) to be willing to be advised, and able to choose the best advice: but now if these counsellors prove to be void either of grace or prudence, a king had as good have none at all. “There are many counsellors,” saith Solomon, “which counsel for themselves, and with Rehoboam’s parasites choose rather to comply with their master’s culpable inclinations, than to venture his displeasure by putting him upon more profitable and safer things<sup>z</sup>.” But these are not faithful counsellors, because they seek the king’s favour rather than his welfare: and yet they are often disappointed, for Augustus loved Agrippa better, because he had the honesty to contradict him, when the cause required it; and if a smooth adviser rise more suddenly, yet a faithful one stands more firmly. Let us therefore pray, that his majesty’s COUNCIL may be endued with GRACE, and then they will advise things honest and just, such as shall please God, and procure his blessing; and that they may be endued also with WISDOM AND UNDERSTANDING, and then their COUNSEL will be prudent and discreet, advantageous and successful. GRACE will make them they shall never deceive their master; WISDOM, that they shall seldom be deceived themselves. GRACE will prevent them from proposing base and dishonour-  
 249 able things; UNDERSTANDING will hinder them from promoting unprofitable and unsuccessful designs. And oh! how blessed is that prince that is encircled with such a COUNCIL, the members whereof are pious as well as wise, loyal as well as expert, being both able and willing to advance his real interest! They are a blessing to their master and to the whole kingdom.

II. Yet we must extend this petition a little farther,

<sup>z</sup> Συμβούλευε μὴ τὰ ἥδιιστα, ἀλλὰ τὰ κάλλιστα. Solon. ap. Diog. Laert.

and desire the same thing for ALL THE NOBILITY, both major, as dukes, marquesses, earls, viscounts, and barons; and minor, as all lower degrees of gentry; for all of noble parentage and honourable descent, that all these may also be endued with GRACE, WISDOM, AND UNDERSTANDING. GRACE and prudence is the truest nobility<sup>a</sup>; and an honourable name without these is but a shadow, nor doth it gain the persons which wear it any true honour from wise and good men. When a man of noble extraction and a great fortune is learned and prudent, religious and holy, his nobility gives a lustre to his knowledge and his virtue; and these make his nobility still more illustrious; such a person's honour consists not so much in his titles, as in the universal esteem of all that know him. Nor is there any thing that more promotes the interest of virtue, than when men of power and large fortunes do use their eminency to encourage virtue, and are themselves examples of it; for those who are under them are afraid to do evil, when their lords do well. And doubtless they have a blessed opportunity put into their hands, to become happy instruments of propagating piety among their families, tenants, and neighbours; whilst some for love, others for fear, will strive to imitate and oblige a great and a good man. And it shews a noble man to be wise as well as gracious, when he treads in virtue's path; because this preserves his life, his estate, and honour; it makes his memory blessed, and confirms his family for many generations. On the other side, a vicious or foolish person in eminent place, casts more dishonour upon his noble progenitors<sup>b</sup>, than he derives honour from them; and his dignity doth only make his crimes and weak-

<sup>a</sup> Μία ἀληθινή εὐγένεια ἢ εὐσέ-  
βεια. Gregor. Naz. Quod opti-  
mum, nobilissimum. Vellei. Pa-

terc. hist. lib. 2.

<sup>b</sup> Ἀνδρῶν ἡρώων τέκνα πῆματα.  
Proverbium Græc.

nesses the more conspicuous<sup>c</sup>, and his person more generally hated or despised. If they want prudence or grace, we see they forget their dignity, and disparage themselves by infamous and vile courses; and alas! they do not perish alone, for many will follow their examples<sup>d</sup>, and so they must answer for being the occasion of many men's damnation<sup>e</sup>. They make good men grow bad, and evil men bold in the highest degree, when so great a man is the patron and pattern of their vice; and who shall admonish such as these of their follies? who shall reprove their faults, or save them from perdition, when their eminence makes them scorn the charity of such friends? There is seldom any remedy till these courses end in the extirpation of virtue out of the family and retinue of such persons, and finally in the ruin of the estates and family itself. Of which this age affords deplorable instances, sufficient to make us all pray for the preservation of all the NOBILITY yet remaining, and to subjoin here also a most hearty supplication to the Lord to *hear us*.

§. X. THAT IT MAY PLEASE THEE TO BLESS AND KEEP THE MAGISTRATES, GIVING THEM GRACE TO EXECUTE JUSTICE, AND TO MAINTAIN TRUTH; WE BESEECH THEE &c.

This is another branch of the former petition; for there we did pray for all the nobility in general, and here for such of the nobility or gentry as bear eminent offices in the state. It was the advice of Jethro to Moses, that he should choose for magistrates *able men*, Exod. xviii. 21; "that is," saith R. Salom. "rich and noble persons, who need neither fear the anger, nor court the favour of any, and who are out of the danger,

<sup>c</sup> In maxima fortuna, minima licentia est. Sallust. in Catil.      tutio depravat bonos, quam bona emendat malos. Salv. l. 7.

<sup>d</sup> Libentius omnes deteriora sectantur, et facilius mala insti-      <sup>e</sup> Primi exitio sequentibus sunt. Sen.

as well as the necessity, of taking bribes." For which reasons the most of our magistrates are of the better rank of men; and here we do particularly pray for them, according to the example of the primitive Christians<sup>f</sup>, and the pattern of Synesius, who assures us, that "in 250 his private and his common prayers (*κοινῶν ἱερῶν*) he ever prayed, that right might prevail over wrong, and the city be purged from all iniquity<sup>g</sup>;" and also in obedience to the positive command of God, who enjoins us to pray, not only for kings, but for all in authority<sup>h</sup>. The petitions we make for them are, first, more general, that it may please God, 1, TO BLESS and prosper them in doing their duty; 2. TO KEEP and defend them from all harm and danger; and if his blessing be with them, and his providence over them, they shall be safe and happy. And we may very lawfully hope this request shall prevail for the HIGHER POWERS, because they are ordained of God, they have a part of his honour, and are his vicegerents: which as it ought to move them to imitate his righteous administrations<sup>i</sup>, so it may encourage all to expect that God will BLESS AND KEEP MAGISTRATES in their office, since he hath called them unto it. Secondly, we do more especially pray to God to endue them with inward GRACE. It is not enough that the MAGISTRATE be outwardly prosperous, unless he be also endued with God's GRACE; because without GRACE he can hardly be expected to EXECUTE JUSTICE OR MAINTAIN TRUTH. The end of the MAGISTRATES' office is, as to secular matters, to EXECUTE JUSTICE; as to religion,

<sup>f</sup> Ὑπὲρ—τῶν ἐν ὑπεροχῇ δεηθῶμεν. S. Clem. ex 1 Ep. Tim. ii. 1. Μνήσθητι Κύριε πάσης ἀρχῆς καὶ ἐξουσίας. Lit. S. Basil. Pro imperatoribus, pro ministris eorum et potestatibus. Tert. Apol.

<sup>g</sup> Synes. Epist. 121. p. 258.

<sup>h</sup> Ὑπὲρ—πάντων τῶν ἐν ὑπεροχῇ ὄντων. 1 Tim. ii. 1.

<sup>i</sup> Ἐδῶκα ὑμῖν τιμὴν τὴν ἐμὴν, καὶ τὴν τάξιν, καὶ τὴν κλησίαν, ὡς οὖν ἐμοῦ κρίνοντος οὕτως κρίνετε. Resp. ad Orthodox. qu. 142.



to MAINTAIN TRUTH. Now for the first, a MAGISTRATE needs the GRACE of God to endue him with wisdom and prudence, to find out what is just, and with patience and uprightness to hear and determine all causes and controversies that come before him; which is one part of the execution of JUSTICE, the giving unto all men what is their due. Another part of the execution of JUSTICE relates to malefactors; for they are to suppress and punish evil-doers, examining their crimes, and not only passing sentence on them, but taking care that it be duly put in execution, lest, if they be condemned and not punished, it prove an encouragement to the wicked, and make the law contemptible. Now as the magistrate needs wisdom for the former part of his duty; so for this he ought to have courage, and a magnanimous spirit, not caring whom he offend, if he do but act righteously. It is true, a strict and upright magistrate may very like give offence to some; but it was a foolish thing in Chrysippus to say, he would not at all be a magistrate, lest if he carried ill, he should displease the gods; if well, he should offend the people. May therefore our MAGISTRATES be endued with GRACE, and that will give them such wisdom, as always to find out what is just, and such heroic resolution, as not to value whom they displease, so they please God by EXECUTING TRUE JUDGMENT. The second part of the magistrates' office is to MAINTAIN TRUTH; that is, not only to see the true religion established, but to defend it when it is once established, by restraining all false doctrine, heresy, and schism; and either wholly suppressing them, or so keeping them under, that they may not be able to do mischief to the truth. Or, in another sense, we may apply this maintaining the truth, to be the providing an honourable subsistence for those who preach the gospel in this nation (where our pious ancestors have already

made ample provisions, if they were not sacrilegiously alienated). Here we pray therefore, that our magistrates may secure the church's revenues, and punish all sacrilegious attempts, that so religion may be defended, and prosperous from age to age: and both these must go together in every state: for JUSTICE and TRUTH fall or stand together. Religion cannot fail, but it will be the ruin of laws, and (it is to be feared) of government also. Wherefore the Lord put his GRACE into all their hearts, who are chosen into places of trust and authority, that they may promote justice, and favour religion, making both the church and the state to flourish. And when we consider how full of comfort and honour such administrations will be to the magistrates themselves; how much they will tend to the suppressing of evil, and the quiet of good men; and finally, how surely they will bring peace and happiness, and God's blessing upon the whole nation, certainly it will cause both the magistrates and people, both the governors and the governed, all to subjoin to this petition also most heartily their—  
*We beseech thee &c.*

§. XI. THAT IT MAY PLEASE THEE TO BLESS AND KEEP 251  
ALL THY PEOPLE; WE BESEECH THEE &c.

There must be in every society of men some superiors to govern, and others inferior to be governed; and so there is in this nation. The higher we prayed for before, and now we pray also for the last and lowest of the three estates; viz. all the commons of this land, who are the most numerous, though the least eminent; and unless they be safe and happy, the governors themselves cannot be esteemed prosperous, Prov. xiv. 28; for the diseases of the feet and hands are a trouble to the head also. The petition is taken out of David's Psalms, who both commands us to pray for the people of God, Psalm cxxii. 6, and hath a like form unto this,

Psalm xxviii. 10; from whence also the Liturgy of St. Basil prays, that the Lord would remember all his people<sup>k</sup>. As the Jews of old were God's peculiar people, so are the Christians now; and since we in this kingdom do all profess the faith of God, we are properly called HIS PEOPLE, and we call him our God, and so may hope that he will both BLESS AND KEEP US. The prayer which David makes for Jerusalem is, that she may have *peace and plenty*, Psalm cxxii. 7, and the same we make for our own country, that God would KEEP it in peace, and bless it with plenty; that he will BLESS it with all good things, and KEEP it from evil things; and we also have the same motive which holy David had, Psalm cxxii. 8, *For my brethren and companions' sake I will wish thee prosperity*, saith he, *yea, because of the house of the Lord our God, &c.* That is, we are bound to wish well to and pray heartily for this nation, as the place of our birth and habitation, the seat of our kindred and friends, the sanctuary of our religion; by whose laws we are governed; of whose prosperity we are partakers, and in its calamities we and ours must suffer: so that if we have any love to our country and kindness to our friends, or any zeal for our religion; if we have either so much charity to desire the public good, or so much prudence to apprehend how much our private welfare depends upon it, we shall most devoutly make this excellent request. The Western Litanies do extend this petition somewhat farther, even unto all Christian people<sup>l</sup>. And though the method and coherence with the former petition incline us to interpret this of ours of the people of this nation; yet the words in themselves are so

<sup>k</sup> Καὶ πάντος τοῦ λαοῦ σου, μνήσθητι Κύριε. Euchol.

<sup>l</sup> Ut cunctum populum Chris-

tianum precioso sanguine tuo redemptum conservare digneris; te rogamus, &c. Missal.

general, that we may well enough apply them as a supplication for all God's people in any part of the world. For the whole church of Christ maketh up but one body, and therefore every member of the same is concerned to pray for all the rest, that God would BLESS all Christians by making them flourish in piety and prosperity, and KEEP them from sin and from apostasy; that he would BLESS those parts of his church that are under Christian princes, and KEEP those which are under the tyranny of Turks and heathens. And if we take it in this sense, it is a proper introduction to the next request; this petition desiring the good of all Christians, and as they are members of the church; the next, the universal peace of mankind, as they belong to civil societies. Neither of the two interpretations but are proper enough, and such as the charity of every pious man will move him to sign with a devout—*We beseech thee &c.*

§. XII. THAT IT MAY PLEASE THEE TO GIVE UNTO ALL NATIONS UNITY, PEACE, AND CONCORD; WE BESEECH THEE &c.]

Though we may be allowed to give the precedence to those of our own nation, and those of Christian profession; yet our prayers must comprehend all mankind, according to the pattern which the ancient Greek offices have set us, which beseech God, "that all the world may have peace and concord<sup>1</sup>." Nor is there any petition which better befits a Christian's mouth than PEACE; for we are servants of Jesus, who is the Prince of PEACE, and *came to make peace on earth*, who came into the world at a time when all nations were at quiet; the restless Romans had shut up the temple of Janus,

<sup>1</sup> Ὑπὲρ τῆς εἰρήνης τοῦ σύμ-  
παντος κόσμου—καὶ τῆς τῶν πάντων  
ἐνώσεως. Lit. S. Chrys. et S. Basil.

Ut totus mundus pace fruatur.  
Lit. S. Jac.

252 and enjoyed a perfect peace, so that Virgil fancied the golden age was then returning<sup>m</sup>. Our Lord is the great Peacemaker, and therefore we cannot please him better than to pray to him for it, of whom it was prophesied, *that he should judge among the NATIONS, and cause them to beat their swords into ploughshares, and their spears into pruninghooks; so that nation should not rise up against nation, neither should they learn war any more*, Isai. ii. 4. For the complete accomplishment of this prediction we pray here, and that with respect to heathens as well as to Christians; for our apostle tells us, *God hath made of one blood ALL NATIONS that dwell on the face of the earth*, Acts xvii. 26. And the philosophers say, all mankind is of kin<sup>n</sup>, sprung from the same parents, made of the same matter, and brought up in the same house; and why then should they fall out, since they are brethren? Gen. xiii. 8. We therefore pray for the PEACE OF ALL NATIONS, yea, and that in as comprehensive words as can be devised: 1. that they may have UNITY at home among themselves; 2. that they may have PEACE with one another; and not only so, but 3. CONCORD also, that is, amity and commerce, leagues and confederations. First, we pray that all kingdoms and countries may have UNITY within themselves, that no factions nor divided interests, no rebellion nor civil war, may hinder their domestic happiness. For a nation may be ruined by internal dissensions, though it had peace with all the world beside; it being our Saviour's own assertion, that *a house or kingdom divided against itself is brought to*

<sup>m</sup> Suet. in Octav. sect. 22.—  
—redeunt saturnia regna—toto  
surget gens aurea mundo. Eclog.

4.

<sup>n</sup> Ἡ συγγένεια ἀνθρώπου πρὸς  
πᾶν ἀνθρώπειον γένος. Marc.

Anton. l. 12. 26. Omnes homines  
velut jure quodam germanitatis  
connexi, ab uno patre conditi,  
ab una matre, tanquam fratres  
uterini editi. S. Ambros. de  
Abrah. l. 2. c. 6.

*desolation*, Matt. xii. 25<sup>o</sup>. And though Sparta was unwall'd, yet Agesilaus was wont to say, "It had the strongest walls of any city in the world," viz. the unity of the citizens. Secondly, we pray that all NATIONS may have PEACE with one another, that there might be no battles nor murders, invasions nor depopulations, nor any kind of war; but, thirdly, that all quarrels might be taken up, and all kingdoms become confederates, and oblige one another by all freedoms of traffick and peaceable commerce: and if this request could prevail, it would not only conduce to the good of our own country, but of all the whole world; for this would encourage trade by land and sea, when men might travel safely, and none affright or disturb them; this would beget love and familiarity among the most distant nations; it would make the crowns of princes sit easy, and fill their coffers as well as their subjects' purses; it would give us all the commodities of the known, and bring us acquainted with the yet unknown world. Finally, it would cause universal plenty, and tend to the general propagation of Christianity and the conversion of the whole world. But some will say, so long as Satan and evil men continue to sow the seeds of discord, this is a happiness not to be expected, yea, it is thought too great a felicity to be wished for on earth. Yet because nothing is impossible to God, we may and ought sure to beg it of him; we are not likely to make such universal leagues ourselves, but he is able to procure them; and though we cannot by personal endeavours, yet we may be peacemakers by our prayers; and for so generous a charity, as to wish the peace of all men, we shall be accounted the children of God, whether the wish prevail or no. For some nations it

<sup>o</sup> Quæ domus tam stabilis, quæ atque dissidiis funditus possit tam firma civitas, quæ non odiis everti? Cic.

shall be accepted, and if it please God, it may procure peace for many, especially those about us; and if it were no more, it deserves to be put up with an earnest—  
*We beseech thee &c.*

§. XIII. THAT IT MAY PLEASE THEE TO GIVE US AN HEART TO LOVE AND DREAD THEE, AND DILIGENTLY TO LIVE AFTER THY COMMANDMENTS; WE BESEECH THEE &c.]

It is now time to look inward, and consider what is wanting for our own souls, and the souls of others, because though temporal peace be a great, yet it is a finite blessing; it can last no longer at the utmost than to the end of an uncertain life, but we ourselves are likely to endure for ever: so that we had need provide something that will continue, and be a blessing when this life is at an end. Now St. Paul assures us, that *charity and the love of God shall never fail*, 1 Cor. xiii. 8; and David informs us, that *the fear of the Lord endureth for ever*, Psalm xix. 9; the prophet also, that *the effect of righteousness shall be quietness and assurance for ever*, Isai. xxxii. 17. Wherefore we pray in the next place, that we may LOVE and fear God, and live  
253 righteously after his commandments; that the two first may be planted in our hearts, the other seen in our lives and conversations. We begin with the HEART, for there God begins all his works of grace; the first particular evil thing which we prayed against was BLINDNESS OF HEART, sect. 2. §. 5: and the first spiritual particular favour we pray for, is for a HEART endued with the LOVE and the DREAD of God. Yet we would not have our piety end there, but we pray also, that it may appear by our diligent living AFTER HIS COMMANDMENTS, that our obedience may be the evidence that we do sincerely LOVE AND DREAD our heavenly Father. And verily in vain do we expect to be able or willing to

keep God's holy commandments, unless our HEARTS be first filled with the LOVE and DREAD of his Majesty, because LOVE and FEAR are the two grand instruments of an uniform obedience to all the divine laws. The COMMANDMENTS of God are of two kinds; 1. affirmative, viz. the positive precepts of justice, piety, and charity; 2. negative, viz. the prohibitions of injustice and impiety, intemperance and uncharitableness. The former duties cannot be well done, unless we heartily love God; the latter sins will not be carefully avoided, unless we fear him. The LOVE of God will make us willingly, readily, and easily LIVE AFTER HIS COMMANDMENTS<sup>p</sup>; and if our hearts be truly affected with this noble passion, we shall never be so pleased nor so happy, as when we are doing some part of the will of our beloved Lord. Again, the DREAD AND FEAR of God will make us constantly and resolutely abstain from all those things which he hath forbidden, and for which he would be displeased at us, Prov. xvi. 6. and Prov. viii. 13. So that St. Bernard calls *fear* the most vigilant porter of the soul, which diligently watcheth that no evil thing do enter, at which our great Master might be offended. Nor is this fear any ways inconsistent with the love of God; for he is so very glorious, and so infinitely above us, that our love to him is not a saucy familiarity, but an affection mixed with admiration, and all possible humility, and is like the love we pay to our prince or to our father, which is ever accompanied with reverence and a DREAD of offending<sup>q</sup>. Let us therefore pray most earnestly, that God would give us hearts ever disposed to love and fear him, and then no doubt we shall DILIGENTLY LIVE AFTER HIS COMMANDMENTS; for all our breaches of God's law are to be imputed to the want of

<sup>p</sup> Solum amor difficultatis nomen erubescit. Aug. 1 Joh. v. 3.

<sup>q</sup> Nemo melius diligit, quam qui maxime veretur offendere. Salv.



one or both of these heavenly qualities. Our want of love to God makes us leave undone what we ought to do; our want of fear causeth us to do those things which we ought not to do. If our hearts love any thing more than God, we sin very grievously: so the covetous man loveth money; the epicure, pleasure; the proud man, applause and honour more than God. If our hearts fear any thing more than the divine anger, we also fall into many iniquities. Some consent to do wickedly, others deny the very faith, because they fear the anger of men more than the wrath of God; but if we desired his favour, and dreaded his displeasure above all things, we should overcome almost all temptations: these very dispositions are equivalent to a complete piety, for they will make us uniformly religious. An hypocrite may for a while, and in some instances, live according to the law of God; but they that love him, O how sincerely and diligently do they seek opportunities to please him by doing good! how studiously do they avoid all occasions of offending him, and of doing evil! If Satan draw them to sin, he must first avert their love, or blind their fear, or else they would never consent unto him; so that if we survey our own lives, or the lives of others, we shall see by the multitude of iniquities which all of us do commit, that there is a great want of the love and fear of God in all our hearts: if we consider the divine goodness, none deserves so much to be beloved; if his power and justice, none ought so much to be feared. He is lovely in his mercy, and most dreadful in his wrath; and all the world would love and fear him, if they could or would consider, and that would make in all of us a general and happy reformation. Wherefore in this so blessed and so profitable a request, *We beseech thee &c.*

THY PEOPLE INCREASE OF GRACE, TO HEAR MEEKLY THY WORD, TO RECEIVE IT WITH PURE AFFECTION, AND TO BRING FORTH THE FRUITS OF THE SPIRIT; WE BESEECH THEE &c.]

The former petition was, that we might become good, to which is very fitly subjoined this, that we may grow better; for though we have received grace, if we do not improve it and increase it, we shall be in danger to be deprived of it again; and the means to make us improve it is here expressed also, viz. the right hearing of God's holy word. The original of which request we may deduce from the noblest fountain, the scripture itself, where we find St. Paul very often praying in the same manner for his converts, Phil. i. 9, 10, 11. Col. i. 9, 10, 11. 1 Thess. iii. 12, out of which places this petition seems to be composed. For those Latin offices which I have seen have nothing that is very like unto it, only in St. Chrysostom's Liturgy it is desired, "that those who pray with us may increase in holy life, in faith, and in spiritual understanding<sup>r</sup>;" but ours is larger, and comprehends all God's people. The former petition desired we might become his people, by having his love and fear planted in our hearts; this requests, that when by grace we are made his, we may demean ourselves as his people, growing in grace, and improving under the means of grace. Or else by God's people we may here understand all professed Christians, concerning all whom we do justly suppose that they have some grace. The first and general grace of God, which he offers to all men, and gives to all within the church, this all Christians have, because God is wanting to none on his part; but if we do not improve this first grace, it will only leave us more inexcusable. This may

<sup>r</sup> Χαρίσται δὲ ὁ Θεὸς καὶ τοῖς συνευ- πίστεως, καὶ συνέσεως πνευματικῆς.  
χομένοις ἡμῖν, προκοπὴν βίου καὶ Lit. S. Chrys. p. 71.

suffice, if we receive it and cultivate it, and God will be ready to make it INCREASE and grow: what pity is it therefore, that those who are come so near to the kingdom of God should be excluded from thence, Mark xii. 34. We see men daily come to hear the word of God read and preached, but we know *Paul may plant, and Apollos may water, but God must give the increase*, 1 Cor. iii. 6. For though the divine word be most worthy of belief, yet it doth not profit our souls without the help of God's grace<sup>s</sup>, as St. Paul himself assures us, Heb. iv. 2. So that we pray that the people of God, who daily attend on his ordinances, may have every day new supplies of heavenly grace, and then we doubt not but their hearing will profit them: for if we hear with hearts inspired with fresh additions of divine grace, I. we shall HEAR GOD'S WORD MEEKLY; II. RECEIVE IT WITH PURE AFFECTION; III. we shall BRING FORTH THE FRUITS OF THE SPIRIT. Now whosoever thus hears will certainly profit; so that this being an excellent enumeration of that which is our duty, and which should be our prayer, whenever we come to hear the word of God, we will open it more particularly, that we may see how the Spirit assists us, in order to our proficiency thereby. I. TO HEAR MEEKLY THY WORD. Although the word of God be able to save our souls, yet not unless it be heard with meekness, James i. 21; and it is the meek and lowly whom God hath promised to teach, Psalm xxv. 9. The first introduction of knowledge is the apprehension of our ignorance<sup>t</sup>, and it is absurd to go about to teach a man that which he fancies

<sup>s</sup> Οὐκ αὐταρκές ἐστὶ τὸ λεγόμενον (κἂν τὸ καθ' αὐτὸ ἀληθές, καὶ πιστικώτατον ἦ) πρὸς τὸ καθίκεσθαι ἀνθρώπινης ψυχῆς, ἐὰν μὴ καὶ δυνάμεις τις δέοθεν δωθῆ τῷ λέγοντι. Origen. in Cels. lib. 1.

<sup>t</sup> Διδασκαλίας προοίμιον ὧν τις οὐκ οἶδεν ἢ αἰσθησις. S. Basil. hom. 24. Ἀμήχανον γὰρ ἂ τις εἰδέναι οἶεται, ταῦτα ἄρξασθαι μανθάνειν. Arrian. lib. 2.

he knows before. We are generally apt without grounds to imagine, that we are wise and good enough, that we know more and live better than really we do; and nothing makes us more unteachable, and hinders our progress more, than these vain conceits. He therefore who hath suppressed them so far as to hear God's word meekly, hath made a good increase in grace; for he hath discovered his own ignorance who is willing to be instructed. He hath repented of his sins who is humble when he is reprov'd, and thankful when he is exhorted to amendment; he hath begun to love his duty who submissively receives directions and admonitions to proceed. So that if we can obtain INCREASE OF OUR GRACE from God, this will be the first evidence and happy effect thereof, that we shall have an humble heart and a meek spirit; we shall put on a tractable temper, and become very desirous of instruction; easy to be persuaded, willing to be reprov'd, and apt to follow our heavenly guide; we shall reverently and quietly sit down at the feet of Jesus and his ministers,<sup>255</sup> and readily learn the lessons which we are taught in the school of grace: and this is a good step towards everlasting life; and if we have proceeded thus far, no doubt we shall go on, II. TO RECEIVE IT WITH PURE AFFECTION. The humble scholar learns with no other designs than to increase his skill; and when our minds are made pliant by meekness, our affections will more easily be purified, and then there is nothing to hinder our bringing forth fruit. St. James hath taught us, that we must lay aside *all superfluity of naughtiness*, as well as *hear with meekness*, if we expect to be saved by the word of God, James i. 21; and Jeremy saith the same thing in a metaphor, *that we must not sow among thorns*, Jer. iv. 3; that is, not suffer the good seed of

God's word to be choked with impure affections, Luke viii. 14, 15: for the love of the world, and the desires after evil things, will make it become altogether unfruitful; if the vessel be tainted into which we receive this water of life, it will communicate its corrupt savour to it. The AFFECTIONS are those powers of the soul by which we receive any thing into the nearest union with us; so that if they have entertained impure guests, and filled us already with lust or covetousness, ambition or envy, &c., there will be no room for the pure word of God, we cannot love that and these evil things at once. The AFFECTIONS are the very eyes with which the soul sees, and by which she judgeth of all objects; so that if these be distempered, they will represent all things falsely; evil will be shewed us for good, and good as evil; sin is welcomed into such hearts, but the pure word of God is hated and excluded; for impure affections alienate men's minds from divine truths. "Every piece of God's law," saith devout St. Salvian, "finds enemies; if he command bounty, the covetous is angry; if thrift, the prodigal is displeased; the wicked account holy writ to be their foe—but the cause of this enmity is in themselves; the ground of this disdain is not in the precepts of the law, but in their own affections; for the law is good, but their inclinations are evil." He therefore that hath pure affections is a great proficient in grace, and in all imaginable probability will still improve by the means of grace; for if our affections be clear of all filthy and impure loves, we shall (no question) discern the beauty of God's holy word; we shall admire and love it, receive it with delight, and close with it as the most excellent rule in the world. Whatsoever our affections receive, the understanding studies on it, the will embraceth it, and all the powers of the

soul and body are ready to be guided by it; so that pure affections are the beginnings of all virtue<sup>v</sup>. Yet it is not a little grace that will purify our affections, they are naturally so full of impurity, and so strangely misplaced. Let us then pray, that we and all God's people may have a great INCREASE OF GRACE, till we be prepared with pure minds TO RECEIVE his holy WORD, and then we shall entertain it with love and joy, admiration and delight, hopes and desires, suiting its true and real worth. And not only so, but it will make us, III. TO BRING FORTH THE FRUITS OF THE SPIRIT. Who did ever know a soil so prepared, and sowed with so excellent seed, to fail? And this is the great end why God gives INCREASE OF GRACE, and why he purgeth us, that we may bring forth much fruit, John xv. 2; this is an infallible demonstration, a visible proof that we have received abundance of grace, when we bring forth these fruits. Now what these *fruits of the Spirit* are (to which this petition doth refer) we are taught by St. Paul, Gal. v. 22, 23: *The fruit of the Spirit*, saith he, *is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance*: that is, all excellent virtues and acts of piety: 1. As to God, *love* of him, *joy* in him, and *peace* with him. 2. As to our neighbour, *longsuffering*, when he injures us; *gentleness*, when he would be reconciled; *goodness*, when he needs our help; *faith*, that is, *fidelity*, when he trusts us. 3. As to ourselves, *meekness* in the thoughts of our hearts, and *temperance* in the actions of our lives. These are the fruits which God's word with his grace do bring forth; and O, how happy is he who is thus qualified! he shall be beloved by God, dear to good men, a blessing to all while he lives, and happy for ever when he dies: and what can be desired more? It is not a few fair

<sup>v</sup> *Affectiones ordinatæ sunt virtutes.* Gerson.

words or plausible pretences; it is not a compliment, and a commending the minister, which God and we 256 expect; these are but leaves<sup>u</sup>; it is real fruits which we long to see. And, alas! what pity is it to see so many labourers taking pains, and so much good seed daily cast abroad, and yet no fruit almost appears! Where can we find one of an hundred in whom these *fruits of the Spirit* are discernible? Where there is so much means and so little success, God is wearied with our unfruitfulness, ministers are discouraged, Christianity is disgraced, and the gospel itself in danger to be taken away from us; whereby we may see how very necessary it is for us all to pray earnestly that we may have more grace from God, and use it better when we have it; so shall God be glorified, the gospel continued, and we be full of piety and good works: therefore let us all here also with great devotion say—*We beseech thee &c.*

§. XV. THAT IT MAY PLEASE THEE TO BRING INTO THE WAY OF TRUTH ALL SUCH AS HAVE ERRED AND ARE DECEIVED; WE BESEECH THEE &c.]

Having prayed for the sanctification and improvement of those within the church, we now become solicitous for the conversion of such as are without. And considering how many by-paths of deceit and error there are, in which deluded souls do wander, and by which they lose their way to endless happiness; we cannot but pity and pray for them, that they may come into the right way, which we from St. Peter call THE WAY OF TRUTH, 2 Pet. ii. 2. I confess the whole world is ready to ask Pilate's question, John xviii. 38, *What is truth?* but (with him) they have not patience to stay for an answer; whereas if they would examine impartially, it would appear, that there is nothing certainly

<sup>u</sup> Semen accepistis, verba reddidistis,—istæ laudes vestræ folia sunt, arborum fructus quæritur. Aug. verb. Dom. S. 5.

and infallibly true but what does manifestly come from God, who is truth itself. Now all the truth which God hath certainly revealed is contained in holy scripture, which is called *the word of truth*; and our Saviour saith, *Thy word is truth*, John xvii. 17. The traditions of men may deceive us, and the inspirations which some now pretend to cannot be proved to come from God, as scripture can. Therefore they that follow human traditions HAVE ERRED, and they that rely upon new lights ARE DECEIVED. The way of truth is that faith and those essentials of worship which are prescribed by God in holy scripture; and this is the way in which we of the reformed church do walk. Our articles of faith and our essential parts of God's worship are no more, nor no other, but what may manifestly be proved to be revealed by God and instituted by divine authority. And now whosoever walks not in this way, they do ERR AND ARE DECEIVED; and we pray to God with St. Paul, that all mistaken persons were both almost and altogether such as we are, Acts xxvi. 29. Now those who have ERRED AND ARE DECEIVED are of many sorts; for the words are so general, that they extend to the very heathen, who of all others have erred the most miserably, as having not only been mistaken in some lesser matters, but have been deceived in the very foundation, supposing there were many gods, and worshipping them in images, or in some of their fellow creatures, believing things most strange and ridiculous of them, and thinking to please them by abominable things. Now as to these, when Litanies were first composed, they were the far greatest part of the world; yet those few Christians, who then lived among them, ceased not to pray "for those that were without, and that were deceived, that God would convert



them<sup>w</sup>;" and so he did in a great measure, for within 400 years after Christ, the greatest part of the known world had renounced pagan idolatry. But there ever were, and are still, many rude and barbarous nations, grossly deceived with the most monstrous lies, being most grievous idolaters to this very day. The good Lord pity them, and discover the light of his truth unto them, as also unto the obstinate Jews, the fierce and conquering Turks, who are not only lamentably deluded, but utter enemies unto the truth. Yet these two last are equal in number, if not superior, to the Christians; and O, what pity is it so many millions of souls should believe a lie! let us pray heartily for their conversion to Him, who only can reduce them. But, secondly, these words do take in all heretics and schismatics, and all that believe and hold any false doctrine, although 257 they be called Christian; and thus St. Basil's Liturgy applies this petition, desiring the Lord "to gather together the dispersed, to bring back those that have erred, and to unite them to thy holy catholic and apostolic church<sup>x</sup>:" and the like petition we have in St. Gregory's Sacramentary. Those who have ERRED, therefore, are the ringleaders and heads of evil principles, heresies, and factions; and those who are DECEIVED are the vulgar, the followers and admirers of these seducers; for both of which we pray with a hearty charity, that *God may give them repentance to the acknowledging of the truth*, 2 Tim. ii. 25. And that our pity may be

<sup>w</sup> Ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων δεηθῶμεν, ὅπως ὁ Κύριος αὐτοὺς ἐπιστρέψῃ. Clem. Pro vocatione gentium. — S. Ambros. Oremus et pro paganis—S. Greg. Sacramentar. p. 104.

<sup>x</sup> Τοὺς ἐπισκορπισμένους ἐπισυνάγαγε, τοὺς πεπλανημένους ἐπανά-

γαγε, καὶ σύναψον τῇ ἁγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ. Lit. S. Basil. Et pro hæreticis atque schismaticis, ut Deus ac Dominus noster eruat eos ab erroribus universis, et ad sanctam matrem ecclesiam catholicam, &c. Sacrament. S. Greg.

the more excited toward them, and our petitions more fervent for them,

I. Let it be considered how many they are in number who do thus ERR AND ARE DECEIVED; for there is but one right way, and many wrong; the truth is but one<sup>y</sup>, but errors are various and manifold, even almost innumerable<sup>z</sup>. On the right hand, a great part of the Christian world is abused with the superstition and errors of Rome; and that they may swallow the absurdest tenents, they are generally kept in miserable ignorance, and not allowed to examine whether the religion they hold be true or no, nor permitted, either by discourse or reading, to inform themselves what scripture or reason saith against it. On the left hand, we see vast numbers of heretics, enthusiasts, sectaries, and schismatics, agreeing as little among themselves as they do with that one truth which all of them do oppose. It were endless to reckon up all the little names which set up for themselves in our late sad times of libertinism and rebellion, every one of which had many abettors, yet divers of them are now vanished, and barely to mention them were to do them more honour than they deserve. But of those who do remain, there are too many who quarrel with the most ancient government, the most innocent ceremonies, and the best devotions in the world, and invent new ways of worship, and new articles of faith; the leaders of all which sects have ERRED, and they which follow them are DECEIVED. When we therefore consider how many poor souls are wandering on either side, their very number will move us to pity and pray for them; especially if we add to this,

II. How grievously they are deceived, and how gross

<sup>y</sup> Certe sola si vera, plura enim vera discrepantia esse non possunt. Cic. Academ. lib. 2.

<sup>z</sup> Πολυσχιδαίς γάρ που τοῦ ψεύδους οἱ ἀτραποί. Theodoret. θεραπ. Serm. 2.

errors they are made to believe. The Romanist embraceth many things for truth plainly condemned in scripture, unknown or disallowed by the ancient Christians, and contrary to sense and reason. Such are their veneration of images—praying in an unknown tongue—making the saints mediators—the pope’s infallibility—the sale of indulgences and masses to free souls from purgatory—and the prodigious doctrine of transubstantiation; yet all these being gilded over with the fair titles of *catholic* and *apostolic* they believe so confidently, as to call those heretics who will not wink and say as they are taught to say: and the more to confirm them in these deceits, they have invented many incredible legends and miracles, which are received for mighty arguments with women and some of the laity, who are apt to believe all to be done out of pure zeal to God and his church, which is merely to increase the wealth and maintain the grandeur of those, who find the sweet of deceiving them: all which we speak, not to reproach them, but to move ourselves to pray heartily for them; for we do not hate them, but grieve for their delusions, and heartily wish they may see them all. Again, who can reckon all the weak and idle fancies which our abused sectaries take for gospel? Rudeness and ill manners is religion with some of them; rebellion, or disobedience against authority, with others; pure churches, without any sinners in them, is a dream that some make a foundation principle. But not to reckon the errors of particular sects, how sadly are they all deluded who imagine the tautologies, nonsense, and impertinencies, yea, the railings and blasphemy of their speakers, to be the language of the Spirit and the inspiration of God, and are more moved with an incoherent prayer, and a loose discourse, than with more exact and  
258 rational composures! how miserably do they err in

persuading themselves, that to be one of their party is to get into Christ, and to be one of God's elect and chosen ones; to be out of it is a sign of a child of wrath and a reprobate? All the promises and good things in scripture they apply to themselves, all the curses and threatenings to others; and this they account demonstration. Good God! how sad a spectacle is this to a pious and sober man! To see so many well-meaning men and women thus misled, who desired to do well, and find the ONE RIGHT WAY<sup>a</sup>, but through the misfortune of an evil education, or an unhappy acquaintance with some of the masters of error, are led far off from the paths of truth; who if they had met with a sound guide, might have been eminent instruments of God's glory, and ornaments to a good profession.

III. We may consider the OBSTINACY with which they persist in these errors; for having once possessed themselves with a fancy that they are in the right, they resolve never to believe any thing to the contrary<sup>b</sup>, though reason and scripture, experience and the wisest men be against them; and though they choose their opinions rashly, and for little reasons, they will not quit them for great ones, falsely judging it is a shame to forsake their choice, whenas in truth the only shame was to choose so ill, and it will be their honour to choose better upon second thoughts. It is very strange to see the violent prejudice and desperate confidence of many, who will not endure to hear any thing against their opinions, nor have they patience to examine whether they be right or no; if they do, it is with such resolutions not to be altered, that as St. Hierom said

<sup>a</sup> O quam honesta voluntate miseri errant! Lact. Instit. lib. 5.

<sup>b</sup> Quod semel sine ratione fecistis, ne videamini aliquando

nescisse, defenditis, meliusque putatis non vinci, quam confessæ cedere atque annuere veritati. Arnob. lib. 6.

well, "It is easier to convince them than persuade them;" and though our endeavours must not be wanting, yet verily unless God turn the hearts of most of these deceived people, we cannot hope for much success, which ought to make us pray the more fervently to him for them; especially if we also remember,

Lastly, In what extraordinary danger of damnation these deceived persons are, while they hold their grievous errors. It is not only practices, but opinions also which may condemn us; for we read of *damnable heresies*, 2 Pet. ii. 1, and those who receive not the love of the truth are suffered to be deluded, (saith St. Paul,) that *they might all be damned who believe not the truth*, 2 Thess. ii. 12; and elsewhere he saith such persons are *in the snare of the devil, and taken captive by him according to his desire*, 2 Tim. ii. 25, 26. So that St. Jude bids us save such with fear, pulling them out of the fire, ver. 23. And there is no reason why it should not be esteemed as damnable a sin to doubt of or deny what God hath revealed for truth, as to neglect what he hath commanded as good and holy. Besides, we never see any of these errors, but they make those who believe them, either very loose and profane, or else very proud and censorious; and when a proud heart or a wicked life is added to an evil opinion, it is much to be feared its doom will be very sad. And whereas some, under pretence of a large and universal charity, would have us believe every man may be saved in his own way, I must profess I take such men to be either atheistical doubters of the reality of all religion, or not very well persuaded of the truth of their own. They are different from the ancient Christians, who prayed heartily and laboured earnestly for the reducing of all that were in error; and they are no true sons of this church, which not only prays for all that are de-

ceived, but declares, that “they also are to be accursed that presume to say, that every one shall be saved by the law or sect which he professes, so that he be diligent to frame his life according to that law and the light of nature,” &c. Article XVIII. No doubt therefore many of these erring souls are in great danger of losing the way to everlasting life; and upon all these accounts we have great reason to pray they may be convinced and converted on earth, and finally glorified with us in the kingdom of heaven. It would be happy for them, although they do not apprehend it, it would enlarge the true church, and do honour to Christianity in the highest degree, if we did all believe that one truth, and walk in that right way which God hath shewed to us: let us then conclude this request also with a most compassionate devotion, saying—*We beseech thee* &c.

¶ XVI. THAT IT MAY PLEASE THEE TO STRENGTHEN 259  
SUCH AS DO STAND, TO COMFORT AND HELP THE WEAK-  
HEARTED, TO RAISE UP THEM THAT FALL, AND FINALLY TO  
BEAT DOWN SATAN UNDER OUR FEET; WE BESEECH THEE  
&c.]

Although those within the church are in a much better estate than those who remain without, yet they are not so happy, nor so safe, but that they need our continual prayers for them; for they are not yet advanced to the church triumphant, only they are members of the militant. And if the heathens thought the life of every man was a warfare<sup>c</sup>, how much more is the life of a Christian, Job vii. 1, Ephes. vi. 12, who is to contend, not only (as others) with the miseries and infirmities of human nature, but with spiritual enemies

<sup>c</sup> Στρατεία τίς ἐστὶν ὁ βίος ἐκάστου καὶ αὕτη μακρὰ καὶ ποικίλη. Epict. lib. 3. cap. 24. Vivere militare est. Senec. Adhuc in seculo sumus, adhuc in acie constituti. Cypr. lib. 1. ep. 5.

also, who are less feared but more dangerous, because they are invisible. Their temporal calamities and necessities we shall consider in the three next petitions; but their spiritual, as being the greatest and of most concernment, we do commemorate here. Every Christian is not only to wrestle with flesh and blood, but with Satan, whose very name signifies an *adversary*; and this implacable enemy employs all his policy and power against them continually, and while they live he never gives them any rest, but it is their duty to resist him, James iv. 7, and so they do. Nevertheless, while this spiritual combat doth endure, we may see poor Christians in various postures; some standing out and courageously fighting, though not wholly conquering; others pale and trembling, dejected and ready to fly or yield; not a few also fallen, either by force or fraud, and lying at the feet of their insulting foe; whilst we, like Moses in the mount, do pray all the while for the success of Israel against Amalek, Exod. xvii. 11, 12, desiring it may please God to give strength to those that hold out, comfort and help to those that faint, and with his gracious hand to lift up those that are fallen, Psalm cxlvi. 8. While the purity of the primitive discipline remained entire in the church, the priest had a visible emblem of this petition, in the very order that the Christians were marshalled before him in all religious assemblies<sup>d</sup>. For next unto the priest stood those called the 1. *faithful*, who had not fallen into any notorious crime; and those, 2. *who stood upright*, having gone through all the parts of repentance; and a little lower were, 3. *the prostrate*, who were fallen, but beginning to seek pardon; 4. *the weepers*, who had lately

<sup>d</sup> 1. Πιστοί· 2. συνιστάμενοι· Obs. 22, 23, 24. Bevereg. Annot.  
3. ὑποπίπτοντες· 4. προσκλαίοντες· in Concil. Nic.  
Euchol. p. 22. Albaspin. lib. 2.

offended in some grievous sin. To each of which degrees of Christians he might easily have appropriated one of these particulars; but though we see them not so sensibly distinguished, yet we must in our minds represent their several conditions to ourselves, so as to stir us up most heartily to pray for them all; and for our assistance herein, we will look upon them severally.

I. THOSE THAT STAND, that is, those who are firm to the principles of their faith, and constant in the practice of an holy life; and though Satan seeks to subvert them, and cast them down, do not at all yield unto him, but STAND, (that is, in the holy dialect<sup>e</sup>;) resist all his temptations, and maintain the fight; suppressing evil thoughts, keeping in all evil words, and abstaining as much as may be from all evil deeds; these are the most eminent and holy servants of God, who stand to their arms, and are his faithful soldiers. But it may be thought that these ought not to be put in among those that are in need of succour; and that there is no necessity why we should pray for them. Now to this I answer, that if they themselves think thus, it is very sure their fall is not far off; for this pride is the harbinger of their approaching ruin, Prov. xvi. 18, yea, they are fallen into the sin of pride already, and are not to be accounted in this blessed rank. If it be others that think so concerning these holy persons, they forget that the strongest are weak without a continual supply of strength from God; so that they had need pray earnestly and often for themselves, and we also with and for them, that they may STAND longer. *Let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12, Let not the wise man glory in his wisdom, nor the mighty man in his strength,* but give thanks to

<sup>e</sup> Stare est pugnare. Esther viii. 2. Psal. xciv. 16. Dan. xii. vide Drusii observ. lib. 10. cap. 7.



him who gave it to him, and daily pray for more. We have an enemy far stronger than the strongest of us, and one who would constantly foil the best of us, unless we have daily aid from above. And truly, as St. Cyprian well notes<sup>f</sup>, his greatest spite is against those that stand, for others he makes sure of them, and seldomer attempts them; but these he assaults with all his force and policy, and the rather, because such men are the ornaments of religion, and the encouragement of many others; so that if he can work their fall, he will triumph exceedingly, and religion will be scorned by his instruments, and many weaker be offended. Wherefore we have all of us cause to pray that such lights may not be eclipsed, such considerable and exemplary men may not be seduced; for it gives a great blow to piety when such fall into iniquity, therefore the good Lord strengthen them.

II. THE WEAK-HEARTED are those who, having been often foiled, and growing weary or faint, are about to submit to Satan's will, supposing they can never maintain the fight. Now God himself commands us *to comfort the feeble-minded, and to support the weak*, 1 Thess. v. 14; and no doubt he will be ready to do that which he enjoins to us, and which he can do much better. To him, therefore, we pray also for these in the very words of St. Paul, and of St. Basil's Liturgy, which desires the Lord<sup>g</sup> *to comfort the faint-hearted. He loves not to break the bruised reed*, Isai. xlii. 3, but delights to shew his strength upon those who are weakest, 2 Cor. xii. 9; so that although in itself it is a sad condition to be thus timorous and weak, yet St. Paul

<sup>f</sup> Prostratos semel et suos factos, contemnit et præterit, eos quærit dejicere quos videt stare. Cypr. Ep. 58.

<sup>g</sup> Τοὺς ὀλιγοψύχους παραμύθησον. Lit. S. Basil. vide 1 Thess. v. 14.

thought he was strongest when he was weak, ver. 11, that is, he had most of the divine succour, when he was least able of himself. And verily, if men be humble as well as weak, and sensible of their need of God's help, they pray most devoutly for it, and obtain it sooner than any other; so that we see sometimes a weak Christian by continual applications to God doth stand, when one who seemed much stronger falls by presumption, and trusting to his own strength. Now for the weak-hearted we do here beg two things, viz. that God would, 1, *comfort*, and, 2, *help them*; which words are not superfluous, but do put us in mind that our hearts may be weak for want of courage, and then we need *comfort*; or they may be weak for want of ability and strength, and then we need *help*; of both which kinds of WEAK-HEARTED we will briefly speak.

1. Some men's hearts are weak through sorrow and fear; the remembrance of their frequent falls and the terror of their present assaults doth deject them, and almost make them despair of victory, and this makes them resist faintly and yield basely; their fear brings that which they fear upon them, and they are conquered because they doubt they cannot overcome. The affrighted Persians (as Curtius notes) threw away their shields, their fear making them so foolish, as to quit themselves of that which should have defended them. So do many fainthearted Christians throw away their faith and hope, their trust in God, and expectations of his aid, and expose themselves thereby to the malice of their enemy. But we pray that God will please to COMFORT them, and encourage them by his promises and his assistance; so that their hearts may be revived and cheered, and then they will begin the fight afresh, maintain it with brave resolution, yea, and come off conquerors at last.

2. Others there are whose HEARTS

are really WEAK, and who do want spiritual strength, viz. young converts, whose faith is tender, and their resolutions not well rooted, whose experience of the pleasures of a holy life hath been but short and slight; now for these we pray that GOD WILL HELP them, and not permit Satan to assail them too furiously at first, till he have confirmed their faith and increased their graces; for they may prove able champions afterwards, if their first onset be well backed with the divine succours.

III. The last and lowest order in this spiritual warfare are THOSE THAT FALL, that is, those who are worsted by Satan's temptations, and do commit some grievous sin; for sin is the FALL of the soul; Adam's sin is called *Adam's fall*; and the primitive church called offending Christians *the fallen*. Now our gracious Father is not only *able to keep us from falling*, Jude ver. 24; but it is his peculiar title, *that he lifteth up those that are fallen*, Psalm cxlv. 14, and cxlvi. 8. To him therefore we make our applications, that whereas Satan overthrows many of our brethren by power and policy, God will not suffer them to lie still, either through negligence or despair, but by his grace bring them to repentance, by which the soul doth rise from sin to newness of life; 261 and he that falls by sin is said to arise when he doth repent, Luke xv. 20. The good Lord grant that their consciences may check them, and their hearts smite them for their offences, that so they may by repentance stand up in their rank again, and continue the spiritual fight. And we should the rather pray thus, because it is not only the worser sort, who thus are subverted, but *the righteous man falleth seven times a day*, only by God's grace *he riseth up again*, Prov. xxiv. 16. The best Christians are weak in themselves, and would be foiled often, and lie long when they did fall, if the Lord's gracious arm did not raise them; to him therefore we

cry to make up the defects which are made by the malice of Satan, and to raise up all whom he casts down.

Finally, when we behold the implacable malice of this our enemy, and consider the infinite mischief which he doth to great and small, attempting the strong, discouraging the weaker, and overthrowing many of both sorts, we pray that he may at last be brought under our feet. Nor is this an arrogant request, because God hath promised us through Christ, that *we shall bruise his head*, Gen. iii. 15, that is, trample upon him; and more plainly, Rom. xvi. 20, it is affirmed, that *the God of peace shall bruise Satan under our feet shortly*; from which gracious promise both the Greek<sup>h</sup> church and ours have taken encouragement to pray, that God would beat down Satan under our feet; that is, give us a complete victory over him<sup>i</sup>: for so antiquity was wont to describe an enemy utterly subdued, by painting them under the conqueror's feet<sup>k</sup>, which was the emblem also by which Joshua chose to express his absolute dominion over the kings of Canaan, Josh. x. 24, and more unjustly one of the Roman bishops thus shewed he had fully subdued the emperor. But to return, we may remember that our Lord Jesus did get a perfect victory over Satan, and so long as we cleave close to him, we shall be conquerors at the last. It is he must beat him down, for he is too strong for us, and in due time he will do it; for however, when our warfare is accomplished, we shall be crowned and

<sup>h</sup> Ὑπὲρ τοῦ συντριβῆναι τὸν Σατανᾶν ἐν τάχει ὑπὸ τῶν ποδῶν ἡμῶν. Euchol. 343.

<sup>i</sup> Signum plenæ et perfectæ victoriæ. Josh. x. 24; Deut. xxxiii. 29; Psal. cx. 1. et xci. 13; Malach. iv. 3; Luke x. 19.

<sup>k</sup> Et ducis invicti sub pede mœsta sedet. Ovid. Trist. lib. 4. Colla triumphati proculcet Honorius Istri. Claudian. 4. Cons. Honor. Colla tyrannorum media calcamus in urbe. Prudent. lib. 1

advanced above the reach of this malicious foe, so that he can never assault us more. We now find him daring us and vexing us; but if we will wait a while, and trust in God, he that seems now to be above us in cunning advantages and strength, shall lie groveling at our feet by the mighty power of Jesus. And O how happy shall we be, when we are never like to be troubled with this adversary any more! Let us consider every particular, and with respect both to ourselves and others, we shall heartily say here also—*We beseech thee &c.*

§. XVII. THAT IT MAY PLEASE THEE TO SUCCOUR, HELP, AND COMFORT, ALL THAT ARE IN DANGER, NECESSITY, AND TRIBULATION; WE BESEECH THEE &c.

We have given the precedence to those dangers and troubles that concern the soul, which is our nobler part, and now we must not forget those which concern the body, for they are very many, and very troublesome to the flesh, nor can we well bear up under them without the divine support; so that those who are afflicted, though but with outward sufferings, are fit objects of our charity and our prayers. Now to reckon up all the varieties of troubles wherewith mankind is exercised, would be tedious and next to impossible; wherefore here is contrived a general petition to take in all afflicted persons in the world, following therein the example of the Greek offices, where they pray “for all afflicted and miserable Christians who need the mercy and help of God; yea, for all that are in any affliction, necessity, or trouble<sup>1</sup>,” as we do here; though whosoever doth well weigh the words of this petition in our Litany, they will confess that this desire never was,

<sup>1</sup> Ὑπὲρ πάσης ψυχῆς Χριστιανῶν θλιβομένης τε καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοηθείας ἐπιδομένης. Lit. S. Jacob. et Euchol. p. 41.—καὶ πάση θλίψει καὶ ἀνάγκῃ καὶ περιστάσει ὄντων μνημόνευσον ὁ Θεός. Lit. S. Basil. 172.

nor will be expressed more elegantly, and more briefly than it is here: for those three words, DANGER, NECESSITY, AND TRIBULATION, do comprehend all sorts of temporal afflictions. Those that are future and feared, are signified by the word DANGER: those that are present and felt, are either such afflictions as we sustain for want of some good thing, signified by NECESSITY, or else by the pressure of some evil, which is here called TRIBULATION. And to every one of these calamities here is a proper verb most rhetorically suited; for the three verbs, SUCCOUR, HELP, AND COMFORT, do answer to the three nouns, DANGER, NECESSITY, AND TRIBULATION. First, for those whose miseries are so near, that they see and dread them, and know not how to avoid them, these do really suffer before they smart, and the sense of their DANGER is as sharp as the blow will be when it falls on them: and those also, who are near their ruin, and do not see it, but will fall more desperately, because they were not aware of the precipice; what can we wish so properly for these, as that God should SUCCOUR them? that is, run in, and catch hold of them, and snatch them from the approaching mischief, whether seen or unseen. If the Lord succour them they shall be safe, though they were at the very brink of the pit.

2. For those in NECESSITY, that is, the poor and needy, who are in great straits for food and raiment, and are destitute of houses, money, friends, and other earthly comforts. What can we so suitably ask for these, as that it may please God TO HELP them to what they need? that is, to supply and furnish them with those good things, which they are so pinched for want of.

3. For those IN TRIBULATION, that is, all that are injured and wronged, abused and scorned, vexed and grieved, &c. What should we desire, but that the Lord will please TO COMFORT them, either by enabling

them to bear it patiently, or by sending them a gracious deliverance out of their distress? If we look upon them single, no question but we know some sufferers in every one of these kinds; if we put them all together, they afford us a large field of matter for our charity and our devotions, there being scarce any man in the world, but he is always in one of these estates. Those who are not in any trouble at present, yet are (it may be) in DANGER; the rich have many TRIBULATIONS, and greater dangers, though fewer necessities than the poor man, who is always in necessity, but is not much obnoxious to dangers or troubles; but no condition is free from all these: so that in these words we pray for all the world at once. It may be we ourselves are just now either in DANGER, NECESSITY, OR TRIBULATION, and then surely our own grief will make us more sensible of the sufferings of others, and cause us to pray more earnestly for their relief as well as our own. But supposing we be free to-day, we cannot be so vain as to expect to pass our whole life without troubles<sup>m</sup>, so that the consideration of what we shall be may work upon our compassion as if the evils were really present: and as we do desire that we may have the benefit of the church's prayers, when it is our lot to be in the catalogue of sufferers; we must pray most affectionately for others now, and then we may hope they will do the like for us, when the scene is changed. One thing we must note more, that it is our duty not only to pray for all distressed persons, but as far as we are able to relieve them ourselves: we ought to SUCCOUR all that are in DANGER, to HELP all in NECESSITY, and to COMFORT such as are in TRIBULATION. But because they are but few

<sup>m</sup> Οὐδείς ἀλύπως τὸν βίον διήγαγεν. Posidippus et Diphilus. λύπας, μερίμνας, ἀρπαγὰς, στρέβλας, νόσους.  
Οὐκ ἔστι βίος ὃς οὐ κέκτηται κακὰ,

whose miseries we know, and fewer, whose calamities we can redress, we must do good to as many as we can, within the little circle of our notice and our power; and for all the rest, we cannot otherwise express our charity to them, than by recommending their condition to our heavenly Father, “who knows the desires of all men, their habitations, and what they need<sup>n</sup>,” as St. Basil’s phrase is. He knows every one’s condition, and can always succour them and relieve them. But if we only give them good words, and pray to God for them, but do not give any relief to them, we do but abuse them, mock the Almighty, and deceive ourselves, as St. James well teacheth us, James ii. 16. An uncharitable man may fancy he doth well in making this excellent prayer, but his hardheartedness doth make his petitions to be in vain; so that we see our praying for those in DANGER, NECESSITY, AND TRIBULATION doth not excuse our charity, but suppose it and require it; if we SUCCOUR, HELP, AND COMFORT those within our reach, our prayers will be real and affectionate for all others, and they will move God to relieve both them and us. Let us then do good to as many as we can, and commit the rest to the divine mercy, saying with a hearty charity—*We beseech thee &c.*

§. XVIII. THAT IT MAY PLEASE THEE TO PRESERVE ALL 263  
THAT TRAVEL BY LAND OR BY WATER, ALL WOMEN LABOURING OF CHILD, ALL SICK PERSONS AND YOUNG CHILDREN, AND TO SHEW THY PITY UPON ALL PRISONERS AND CAPTIVES; WE BESEECH THEE &c.]

Our affections are not so apt to be wrought upon by general expressions, as by particular instances, and therefore it is thought fit in this and the following petitions, to reckon up some of the principal of those who

<sup>n</sup> Ὁ εἰδὼς ἕκαστον, καὶ τὰ αἰτήματα αὐτοῦ, οἶκον καὶ τὴν χρεῖαν αὐτοῦ.  
Lit. S. Basil. p. 172.



stand in extraordinary need of the divine succour; and if we consider the several instances, we shall find, that we do here give examples of the three generals that went before: for we may reckon travellers and seamen, labouring women, sick persons and infants, to be of those who are in danger: prisoners and captives here, and in the next, fatherless and widows, are of those who are in NECESSITY. And lastly, the desolate and oppressed are of those who are in TRIBULATION. And for the examples in this present paragraph, it may be noted, that they are all of such kind of persons as are incapable of coming to pray with us, being excluded from God's house, not by any fault of their own, but by necessary business, as travellers and seamen; by infirmity of body, as labouring women and sick persons; of mind, as young children; or by violence and restraint, as prisoners and captives. There are many others in DANGER, NECESSITY, AND TRIBULATION, but those can come to our assemblies, and with their presence move us to pity and pray for them, yea, they can join with us in praying for themselves: but none of these here mentioned can come to the congregation; and lest, as they are out of our sight, they should be out of our minds also, the church is our daily monitor to enjoin our prayers for them. Nor are we singular in this petition, for we have in most of the particulars a pattern in the ancient forms, as when we pray,

I. FOR ALL THAT TRAVEL BY LAND OR BY WATER. We have so general a consent in all the ancient offices<sup>o</sup>, that I have been apt to think this clause to be almost as early as the apostles' days, and at first had respect

<sup>o</sup> Ὑπὲρ πλεόντων καὶ ὁδοιπορούντων δεηθῶμεν. Clem. et Lit. S. Chrysost. et Lit. S. Marc. Pro navigantibus, iter agentibus, —precamur te. Lit. Ambr. τοῖς πλείουσι σύμπλευσον, τοῖς ὁδοιποροῦσι συνόδευσον. Lit. S. Basil.

principally to those devout Christians (as the Liturgy of Jerusalem applies it<sup>p</sup>) who travelled by land, and sailed over all the known world, to propagate the gospel, and make proselytes to religion; for doubtless these holy persons run through innumerable perils for the cause of Jesus Christ, and therefore ought to be remembered in the prayers of all that wished well to Christianity. But if it were introduced on that occasion, yet it may well enough be retained, and applied unto all that travel on any lawful business; for of all kinds of men, TRAVELLERS BY LAND AND SEA are in most continual dangers. First, those who go BY LAND, are in danger of losing their way, of thieves and robbers, of floods and precipices, of falls and breaking their bones; yea, in some places of hunger and thirst, of serpents and cruel beasts of prey, of being frozen with cold, or scorched with heat, with many other perils; whereupon the very heathens were wont to sacrifice before they began a journey, and their friends did worship two deities, the one to direct the traveller in the right way, the other to preserve his person from all harms, as Ficinus relates<sup>q</sup>; and shall we Christians express less fear of God, or less charity to our brethren? Secondly, seamen, and all that travel by water, are in innumerable dangers; for from the land, pirates or enemies may take them; in the water, rocks may split them; quicksands and shelves may set them fast; the fire may burn them; the air may send storms and tempests to overwhelm them, Psalm cvii. 23, or a calm to stop them, till they be in danger of famishing; so that it was wisely said of old, that “seafaring men were not above an inch or two from death<sup>r</sup>,” being removed from de-

<sup>p</sup> Pro navigantibus, iter facientibus, peregrinantibus Christianis. Lit. S. Jacob.

<sup>q</sup> Marsil. Ficin. in Plat. de

legibus Dial. 10.

<sup>r</sup> Senec. Trag. Medea vers. 301. et 320, &c.

struction but the thickness of a poor plank. And we, who are at home and safe, are obliged to think upon, and pray for, all those who for the common good, or upon their just and necessary occasions, are exposed to so many hazards. There are some who condemn all antiquity together with our church, as if they and we prayed for thieves and pirates, because the word is general, for all THAT TRAVEL BY LAND OR BY WATER; which is a malicious comment on an innocent text; for do not all men by TRAVELLERS understand honest travellers? or, who can properly call a thief a traveller, 264 or a pirate a merchantman? We cannot commit any into God's protection, but only such as do things just and honest; and if we should pray to him to preserve a thief or a pirate, the meaning would be, not to prosper them in their robbery, but to prevent them, to keep them from executing their wicked purposes, to convert them, and so preserve them from the death which man's law appoints for them on earth, and from that damnation which God himself threatens them in hell-fire: and what harm were it, if we did in plain words ask all this? though it is evident we mean here no other but just and honest persons, so that every one who is such may freely hereunto say *Amen*.

II. We pray for ALL WOMEN LABOURING WITH CHILD, which petition, though it be scarce to be found among the ancient offices, yet is very justly placed here, because of the number of poor women, who are continually in this danger, and because of the greatness of the danger itself; for their deliverance would be reckoned among the greatest miracles of providence, if the frequency thereof did not make us less mindful of it than we ought to be. Our sin hath entailed so heavy a curse upon the weaker sex, in the bearing of children, that many of them lose their own lives in giving

life to others; and those that do escape do endure generally pains and agonies, which the strongest men would find almost insupportable, if it were possible they should feel them; wherefore the scripture compares the highest and sharpest kinds of sufferings to these pains, Jer. iv. 31; and it is the philosopher's observation, that no other creatures endure such extremities in bringing forth, as women do<sup>s</sup>. Wherefore we may suppose, that all the female sex will (for their own sakes, and upon the account of their due apprehensions of these pains) pray most affectionately for all their fellow-sufferers. And for men, they must not think they are unconcerned; because this being the way by which we all entered into the world, we owe so much reverence to our own original, and so much duty to our mothers, as to pray for all that are in the same condition. And although the woman was first in the transgression, and so hath the saddest part of the curse, being punished in the fruit of her body, for not sparing God's forbidden fruit<sup>t</sup>; yet man also was a partner in the sin, and is so much the more obliged to pray for women suffering in this kind, because they suffer partly for his sin. The Gentiles had a peculiar goddess to which they prayed on this occasion, called Lucina, and with many words and costly rites did seek for her assistance<sup>u</sup>; and though they mistook the object, the act was right, and ought to be imitated by us, who have a mighty God, able to help all sorts of persons, be their dangers or distresses never so great. To him therefore

<sup>s</sup> Τοῖς μὲν οὖν ἄλλοις ζώοις οὐκ ἐπίπονοι γίνονται οἱ τόκοι—ταῖς δὲ γυναιξὶ συμβαίνουσιν οἱ πόνοι ἰσχυρότεροι. Arist. Hist. Anim. lib. 7. cap. 9.

<sup>t</sup> Τοῦ τῆς ἐντολῆς καρποῦ μὴ φεισαμένη περὶ τοὺς ἑαυτῆς ἀνιάση

καρπούς. Basil. Seleuc. Orat. 3.

<sup>u</sup> Audi me veneranda dea, cui nomina multa, prægnantum adjutrix, parientum dulce levamen, sola puellarum servatrix—&c. Orphei Hymn. Prothyr. Natal. Comes, lib. 4. cap. 1.

we have prayed for travailing women, and when we have a while considered their danger and extremity, as well as our obligations and duty, I doubt not but we shall reinforce it with a hearty—*We beseech thee &c.*

III. We pray for ALL SICK PERSONS. The estate of travellers concerns chiefly the masculine sex, the other is proper only to the female; but there are sick persons of both, who were always peculiarly remembered in the prayers of the ancients.

“Let us pray,” saith Clement, “for all our brethren afflicted with sickness, that the Lord would please to restore them from all their diseases and maladies, and to bring them sound to his holy church.”

“For the aged, weak, infirm, and sick,” saith that of St. James, “and those who are vexed with evil spirits, let us beseech the Lord, that he would speedily send them health and safety.”

The other Liturgies mention them (as we do) more briefly<sup>w</sup>, both in regard that it is impossible to reckon up all sorts of infirmities, and because there are more peculiar supplications for them afterwards. At present 265 it will suffice that we commemorate them in general, remembering they are not able to come to God’s house and pray for themselves, and yet they do extremely need the benefit and comfort of public prayers. Let us think it may shortly be our case, and as we shall desire to be remembered then, we must remember now those who are sick. Let us consider how hard it is to endure sickness and pain, weary nights and restless days, the stroke of death and the apprehensions of approaching judgment, and then we shall pray heartily for them;

<sup>w</sup> Ὑπὲρ—νοσοῦντων, καμνόντων, &c. Lit. Chrys.—νοσοῦντας ἴασαι. Lit. S. Basil. Pro iis qui diversis infirmitatibus detinentur precamur te, Domine miserere.

Offic. Ambros. Ut—omnibus infirmis sanitatem mentis et corporis donare digneris; te rogamus.—Brev. Miss. sec. us. Ebor.

and prayers proceeding from such pity and charity no doubt will prevail, either for their speedy recovery or their happy change; and all we desire is only this, that God will please to PRESERVE them either from temporal, or else however from eternal death; to PRESERVE them and keep them for his own, living or dying, that they may be safe and happy; and either recover, to live a holy life, or pass sweetly by a gentle death to a blessed immortality: but of this more in the second part.

IV. We pray for YOUNG CHILDREN, which are also expressly named in one of the Grecian Liturgies<sup>x</sup>, and ought to be remembered in our devotions upon many accounts. As they are by baptism made members of Christ and of his church, and so become our brethren, we ought to pray for them, especially since, alas! they cannot pray for themselves. They are in the midst of a thousand dangers, yet through want of the use of reason, do not apprehend it, but spend their time in vanity. Their bodies are liable to many casualties, and their lives very frequently exposed to the greatest dangers, by burning or drowning, by falls and evil accidents; some we see are crooked and deformed, others deprived of their limbs, or of some of their senses, yea, and of their understanding itself, and are miserable all their days. And yet besides these perils to the body, their souls run greater hazards; for they are, as the poet calls them, soft clay, capable to be moulded into any shape, and apt to take any impression from those they converse with; they cannot act by reason and judgment, but only by imitation, and therefore they easily suck in principles of atheism or superstition, heresy or schism, rebellion or faction, and will in a little time learn to imitate practices of debauchery,

<sup>x</sup> Τὰ νήπια ἔκθρεψον, τὴν νεότητα παιδαγωγῆσον. Lit. S. Basil.

swearing and lying, drunkenness and lust, stealing and deceit, if they live with those who do such things, unless it please God to interpose, and wonderfully to preserve them; and yet these young children are the only hopes of the next generation, so that we had need pray to God to keep them both in soul and body. We were once such ourselves, and therefore should look back with pity on those poor creatures, who do not apprehend their danger. We see it, and they do not; therefore we are more bound to pray for them than they are for themselves; and we have a very great encouragement to this duty, since we call upon that God who preserved us in the like estate, and pray unto Jesus for them, who was once in the same condition, and always loved little children, whom he made preachers of humility, and examples for the heirs of his kingdom; he took them in his arms, embraced and blessed them. To him therefore we apply ourselves for all poor helpless infants, saying here also—*We beseech thee &c.*

Lastly, we pray for all PRISONERS AND CAPTIVES, and that in obedience to a divine commandment, *Remember them which are in bonds as bound with them*, Heb. xiii. 3. In the primitive times there was a very sad occasion to put this precept in practice; for the most barbarous cruelty of the heathen emperors was such, that they did condemn the poor Christians to banishment or to bondage, to the mines or to the galleys, to prisons and dungeons; and during these severe persecutions, the rest of the Christians, who as yet enjoyed their liberty, were wont to pray for their suffering brethren with infinite devotion, and a most compassionate charity, saying,

“Let us pray for those that are condemned to the mines, or to banishment, to prison or bondage, for the name of the Lord.” *Clem. Const.* lib. 8. cap. 10.

“For our brethren that are in captivity, banishment,

prison, or hard bondage; let us beseech the Lord, that they may return in peace." *Lit. S. Jacob.*

The like more briefly we have in all the rest<sup>γ</sup>, by which we may see how it came first into the offices of the 266 church. But it was not to be left off as soon as persecutions ceased in the Roman empire; for so long as there are either pagans or Turks in the world, there will be (it is like) too many captives among them, kept in grievous and cruel bondage, tempted to forsake their religion by promises and threatenings, by flattery and the infliction of the severest extremities; so that we who enjoy our country and our friends, our estates and liberties, our ease and our religion, must not, because we are far off, forget to pity and pray for these miserable creatures; but must beseech the Lord to pity their distress, and find out some way for their deliverance; and if ever there be an opportunity, we must liberally give alms towards their redemption, who suffer for the cause of Jesus Christ. Besides, there are among Christians themselves many poor captives taken in war, and many prisoners who are confined in times of peace for debt and suretyship, and for evil deeds, who need God's mercy and our charity very much, and endure many hardships; so that we ought to pray for them, and to beseech the Lord to have compassion on them, either to sanctify their affliction, or to deliver them from it. Those who deserve it, suffer justly; and yet we must not cease to pray for them, that it may be a means to bring them to repentance; those who do not deserve it, we may and ought to beseech the Lord for their enlargement. In a word, whether we look abroad or at home,

γ Ὑπὲρ—αἰχμαλώτων καὶ τῆς σωτηρίας αὐτῶν—δεηθῶμεν. *Lit. S. Chrys. Αἰχμαλώτους ῥύσαι. Lit. S. Basil. Pro—in carceribus, in vinculis, in metallis, in exiliis*

constitutis, precamur te. *Off. Ambros. Ut miserias pauperum et captivorum intueri et relevare digneris. Brev. Sarisb.*



we shall find the miseries of poor captives, slaves, and prisoners to be so very great, as will extort from the most obdurate heart an unfeigned—*We beseech thee &c.* And because the church hath added the word ALL, we may suppose that all these poor creatures, men and women, in these several conditions, do seem to kneel to us, who have ease and leisure, health and strength, liberty and the freedom of the house of God, that we will intercede for them all, and improve the opportunities we have to procure mercy for them. And when so many necessary and ancient, so many charitable and excellent requests are united here in one, O let us seal them all with true devotion, saying—*We beseech thee &c.*

§. XIX. THAT IT MAY PLEASE THEE TO DEFEND AND PROVIDE FOR THE FATHERLESS CHILDREN AND WIDOWS, AND ALL THAT ARE DESOLATE AND OPPRESSED; WE BESEECH THEE &c.

When holy David had celebrated God as him that looseth men out of prison, Psalm cxlvii. 7, he adds, that *he is the defender of the fatherless and widows*, ver. 9; a title in which the Almighty seems much to delight, Deut. x. 18, Psalm lxviii. 6. And as these two are usually joined in the nature of things, so they are always put together in scripture, and united in this petition, and doubtless may justly challenge a place among those that are in *danger, necessity, or tribulation*. If widows and fatherless have any estate, they are *in danger*; if none, they are *in necessity and tribulation*; but here we pray that God would DEFEND them from danger, and PROVIDE for them in necessity and tribulation. And we have the very same request in the ancient offices<sup>z</sup>, that God would assist and protect orphans and widows; and we have great encouragement

<sup>z</sup> Χηρῶν πρόσθητι, ὀρφανῶν ὑπερ-  
 ἀσπιστον. Lit. S. Basil. Pro vir-  
 ginibus, orphanis, viduis, preca-  
 mur te. Offic. Ambros. Ὑπὲρ  
 χηρῶν καὶ ὀρφανῶν δεηθῶμεν. Clem.  
 Constit.

so to pray, because our God styles himself their Father and Protector, forbidding all injuries against them, Exod. xxii. 22, accursing those that wrong them, Deut. xxvii. 19, and promising that he will right them, Deut. x. 18; yea, making it the character of an unfeigned religion to be just and charitable unto widows and fatherless, Isai. i. 17, James i. 27. So that we ought not only to hope and believe he will hear these prayers, but he will love us the better for making them. Let not the fatherless and widows therefore be dejected because they are destitute of earthly comforts; for though they be helpless and exposed as to their outward estate, they are so much the more dear to God<sup>a</sup> and all good men: he takes them into his protection, and the church into her prayers, by which means their desolate estate may be as safe as when they had all their outward comforts at their will. However, it is our duty to pray for them. And, I. FOR THE FATHERLESS CHILDREN, who are 267 indeed objects of our pity, as having lost their best earthly friend, who would have instructed and educated them, provided for them, and taken care of them; whereas now they are apt to be made a prey to unjust guardians and greedy relations, and to be wronged of what they have; or if they be left poor, then, alas! they have none to provide for them, and so endure great extremity: insomuch that the same word which signifies a *fatherless child*, is put usually for *comfortless*<sup>b</sup>, to shew in what a sad and comfortless condition they are; having none to shield them from injuries, none to provide for their education, none to reprove or correct them for their faults, none to look to their souls or

<sup>a</sup> Duo ista nomina, in quantum destituta humano auxilio, in tantum divinæ misericordiæ exposita, suscipit tueri pater omnium.—Tertull. ad Ux. lib. 1.

<sup>b</sup> John xiv. 18. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς. Et amici Socratis dicunt, eo mortuo se Διάξειν ὀρφανῶν τὸν ἔπειτα βίον. Platonis Phæd.

bodies with a true concern, unless it please God to raise them up some dear and faithful friends; to him therefore let us pray heartily for them. As also, II. FOR THE WIDOWS, who are often the mothers of fatherless children, and unable to help them or themselves. For WIDOWS especially, if aged and infirm, are liable to be injured and oppressed by neighbours and relatives, by servants and strangers; the remembrance of their former comforts makes their present calamities seem more grievous: before they had lost their head, they were free from many cares and vexations, troubles and mischiefs, that now they are entangled in, and hence their sorrows as well as their complaints are very great; and as they move God to pity them, so they ought to excite us to pray heartily for all in this forlorn condition: and these prayers we must make with hearts full of pity and charity towards all widows and fatherless, because we know not how soon we or ours may be in the same case. And we must particularly recommend those orphans and widows who are of our relations or acquaintance, and our very charity to them will bring down a blessing upon ourselves; for in the Liturgy of St. James they pray to God to be mindful of those who remember the poor, the widows and fatherless<sup>c</sup>, to intimate, that by thinking of them, we move the Lord to think of us, and so we do at once profit ourselves and them also; wherefore to this request I hope we shall all say very heartily—*We beseech thee &c.* III. And finally, to complete this petition, we add—AND ALL THAT ARE DESOLATE AND OPPRESSED; for the widows and fatherless are always desolate, that is, deprived of their best friends; and often oppressed, that is, wronged by their base enemies; they therefore are the first in

<sup>c</sup> Memento Domine—eorum qui pauperes, viduas, orphanos—in memoria habent.—Lit. S. Jacob.

this rank of sufferers; but they are not alone, for there are also many others, 1, who are DESOLATE and destitute of friends and good neighbours, who want houses and means to support them, who have none near them to help or comfort them; and verily, if friends be so necessary to the comfort of our lives, that none can be happy without them, if they had all other good things<sup>d</sup>; then the estate of the desolate is very much to be pitied, and they also need a place in our Litanies; as do also, 2, the OPPRESSED. The desolate want some good, but these suffer positive evil; they are destitute of friends, but these are crushed by enemies; and many of this kind there are in this evil world, whose rights are detained by great and potent adversaries, or taken from them by bribery and false witness. Some are overburdened with labour, others denied their just wages; some are oppressed by usurers and exacters, others are spoiled by cruel lords; of all which we hear daily complaints. And therefore we pray to the righteous Judge of all the world, to PROVIDE for the DESOLATE, and to DEFEND the OPPRESSED from their too mighty foes; and that God may grant us this needful request, and relieve those we have remembered in it, let us devoutly conclude it with our—*We beseech thee &c.*

§. XX. THAT IT MAY PLEASE THEE TO HAVE MERCY UPON ALL MEN; WE BESEECH THEE &c.

After this large catalogue of sufferers, as well in spiritual as temporal things, lest any kind of afflicted ones should seem to be passed by, here is one most comprehensive petition more, wherein we beg mercy for all men, who are all afflicted at some time, or in some kind or other; and if they be not at present, yet they always stand in need of mercy; the rich as well as the

<sup>d</sup> Solus est, qui sine amico est. ἔλοιτο ζῆν, ἔχων τὰ λοιπὰ ἀγαθὰ Aug. Ἀνεὺ γὰρ φίλων οὐδεὶς ἂν πάντα. Arist. Ethic. lib. 8. cap. 1.

poor; the prosperous as well as those in adversity; they  
 268 who remain at home need God's mercy, as well as those  
 who travel abroad; they that are in health, as well as  
 those that are sick; the old, as well as the young; those  
 at liberty, as well as the prisoners; those who have  
 fathers and husbands, as well as those who have none.  
 The miserable need the divine mercy to comfort them,  
 but so do the prosperous also to preserve them in that  
 estate; so that there is no man can subsist without  
 mercy. When therefore we reckon up all the former  
 degrees of calamitous persons, we do not pretend these  
 are all which want mercy: these need it exceedingly,  
 and just now, but all men are supported by mercy, and  
 more or less do need it every moment. And since  
 every man is our neighbour and our brother, (as Christ  
 hath taught us,) we ought to express our charity to all  
 people; and though our ability cannot relieve them all,  
 yet God's bounty can; to him therefore we pray for ALL  
 MEN: for which we have the practice and example of  
 the Jewish religion, whose high priest (saith Philo)  
 prayed for all mankind. And, which to us is more con-  
 siderable, we have the continual<sup>e</sup> use of the ancient  
 Christians, who in their Liturgies prayed for all man-  
 kind, and by their writings do assure us it was their  
 constant practice so to do<sup>f</sup>. And no wonder, whenas  
 Almighty God himself hath taught us by his holy  
 apostle to *make prayers, and supplications, and inter-  
 cessions for all men*, 1 Tim. ii. 1. Which command,  
 how it was understood and observed in the primitive

<sup>e</sup> Memento—omnium ut be-  
 nigne illis facias, omnium mise-  
 rere—et pp—Visita mundum  
 tuum in misericordia. Lit. S.  
 Jacob.—καὶ ἐπὶ πάντας ἔκχεον τὸ  
 πλοῦσιόν σου ἔλεος—et—καὶ πάν-  
 των καὶ πασῶν. Lit. S. Basil. et

S. Chrys.

<sup>f</sup> Pax cunctis et venia postu-  
 latur. Arnob. adv. Gentes, lib. 4.  
 Ὑπὲρ τῶν ἄλλων ἀνθρώπων ἀδια-  
 λείπτως προσεύχεσθε ἔστιν γὰρ ἐν  
 αὐτοῖς ἐλπίς μετανοίας. Ign. Epist.  
 ad Ephes. p. 23.

church, the ancient author of the book *De vocatione Gentium* will fully instruct us; "This rule of supplication," saith he, "the devotion of all priests and all the faithful doth so unanimously observe, that there is no part of the world wherein such prayers are not celebrated by Christian people<sup>g</sup>." And he goes on to declare, that they prayed for infidels and idolaters, Jews, heretics, and schismatics, that, forsaking their errors, they might be turned to God; which because they cannot do without the mercy and grace of God, therefore we are obliged to pray to him to have mercy upon them all. Now if we thus apply it, it is a prayer for the conversion of all mankind, which certainly we are obliged to desire, and encouraged to pray for to Him, *who would have all men to be saved*, 1 Tim. ii. 4, and will be moved to have mercy upon many by the charity of this excellent request. It is our duty to pray for all men's conversion, and God's delight to have mercy upon all; yet if still there be some on whom no mercy is shewed, it is not the fault of God, who was willing to shew mercy, nor our fault, who begged mercy for all; but it is their own fault, who, by rejecting the offers of mercy, do exclude themselves from that mercy which the church's prayers begged for them, and God was ready to have bestowed on them. Having therefore so good authority, so great examples, and so excellent reason for this universal charity, we ought not to be moved at the trifling objections of those men, who scruple this petition, because it will not suit their systems of absolute election and reprobation. And truly it is no wonder if they, who believe the greatest part of mankind condemned from all eternity by absolute decrees, cannot heartily pray for the conversion of all

<sup>g</sup> Inter opera Ambrosii et Prosperii, cui potius adscribendum est hoc opus. lib. 1. cap. 12.

men, since this is to desire God to reverse what he hath inevitably determined; but doubtless the contradiction lies not in this petition, which is made in obedience to a divine command, but in their own opinions, which are wholly inconsistent with the theology of the ancients<sup>h</sup>, and with reason, and therefore very likely may entangle those who do maintain them. There are indeed two or three intricate places of scripture, which may be fairly interpreted other ways; yet by their own exposition of these they do oppose all those places which declare, that *God is loving to every man*, Psalm cxlv. 9, and that *Christ hath tasted of death for every man*, Heb. ii. 9; that *he would not the death of any*, Ezek. xviii., but *desires the salvation of all*, 1 Tim. ii. 4. Yea, they make all the general promises, and calls to repentance, to be not really intended to all whom they are declared unto: and finally, they take exceptions at a manifest command. Nor can they pray for all men, if they attend the consequents of their positions; so that they must forfeit their charity to preserve their opinion, or quit it and do their duty without any reserve, which we heartily pray they may, and do bless God for those sober and rational principles, which teach us that the salvation of all men is possible; and therefore we can cheerfully pray for it, and desire the Lord to have mercy, not only on the bodies, but the souls of all man-  
 269 kind. And, O, what universal blessings will such a request bring down upon all the world, if we thereunto do affectionately add—*We beseech thee &c.*

§. XXI. THAT IT MAY PLEASE THEE TO FORGIVE OUR ENEMIES, PERSECUTORS, AND SLANDERERS, AND TO TURN THEIR HEARTS; WE BESEECH THEE &c.

It is the command of God, that we be free from all

<sup>h</sup> — ibi definitio ista in destructionem totius disciplinae.—Tertull. exhort. ad cast.

wrath, and in perfect charity with all men, whensoever we go about to pray. Now to demonstrate we are so, we have in the former petition prayed for all men; and further to shew there is no exception or secret reserve in our charity or devotions, we here make a particular prayer for our enemies, who of all others do least and worst deserve it from us. If we hated any, it must be those who hate us; but to avoid all suspicion of hypocrisy, we mention these, and intercede for them apart: and this we do also in obedience to our Saviour's express order, *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you*, Matt. v. 44. And it was his own practice as well as his precept; for he prayed for his enemies when they were acting the greatest and most unjust cruelty upon him that ever the sun saw, Luke xxiii. 34. And the first martyr imitated this heroic charity, Acts vii. 60. And so did all the noble army of martyrs, who in the midst of all their torments prayed for those who so barbarously did inflict them. Nor was this done by the Christians only in extraordinary cases; but it was a part of their daily office to pray, not only for the emperors, who were then generally most cruel persecutors, and their greatest foes<sup>i</sup>, but also for all other their enemies, who did hurt them by word or deed, which is manifest as well from the most ancient offices<sup>k</sup>, as from innumerable places of the best Fathers<sup>l</sup>. Which as it

<sup>i</sup> Qui magis inimici et persecutores Christianorum, quam de quorum majestate convenimur in crimen; sed etiam nominatim atque manifeste inquit, Orate pro regibus, &c.—Tert. Apol. c. 31.

<sup>k</sup> Ὑπὲρ τῶν διωκόντων ἡμᾶς διὰ τὸ ὄνομα τοῦ Κυρίου δεηθῶμεν. Clem.

Const. Μνημόνευσον ὁ θεὸς—καὶ τῶν ἀγαπόντων ἡμᾶς, καὶ τῶν μισούντων. Lit. S. Basil.

<sup>l</sup> Scito—præceptum esse nobis—etiam pro inimicis Deum orare, et persecutoribus nostris bona precari. Tert. Apol. cap. 31. Non solum pro amicis, sed etiam



is a rare attestation of the divine charity of those pious Christians, so it was a lovely ornament to their religion, and did attract their very enemies into a strange admiration at its excellencies, and did convert more than arguments or exhortations; for who could resist the force of that obliging charity, that put up all injuries and cruelties, and returned them no otherwise than by prayers and all imaginable acts of kindness and affection? This made the Gentiles cry out, "Never was there a religion so holy, so ingenuous, and every way so perfect, as this, which made its professors kind to all men, as if they were their nearest kindred, or dearest friends!" *Euseb. Hist.* lib. 9. cap. 8. Now that this age may understand this duty more fully, and practise it more frequently, we will more particularly consider this petition; viz. 1. who they are we pray for; 2. what we ask in their behalf.

I. The persons we pray for are the same with those mentioned by our Saviour, Matt. v. 44. 1. Our ENEMIES, which are both named there, and signified by THOSE THAT HATE US, Luke i. 74, that is, those who have malice in their hearts against us, and intend evil towards us, though as yet they have not opportunity to execute their wicked desires. 2. PERSECUTORS, named by Christ also in these words, WHO DESPITEFULLY USE YOU AND PERSECUTE YOU; that is, those who by power and might do hurt us and injure us, by unjust spoiling us of our goods, our liberties, or our lives, especially if it be for the cause of Christ. 3. SLANDERERS, who in St. Matthew are THOSE THAT CURSE YOU; that is, such as having not power, though malice enough, to hurt us by deeds, do raise and tell false and evil reports con-

pro inimicis Dei misericordiam Tryph. Arnob. adv. Gent. l. 4.  
deprecamur. Cæsar. Arel. hom. p. 152.  
29. vid. Just. Mart. Dial. in

cerning us, do take away our good name and reputation. So that here are comprehended all that do any ways express their hatred against us in hearts and by thoughts, as our enemies—by their hand and their deeds, as our persecutors—by their tongue and their words, as slanderers; be they of what degree soever: our equals, as our enemies usually are; our superiors, as those who prosecute us; or our inferiors, as most of those who slander us. Now who is there almost, but thinks they deal well enough with all these, if they return them <sup>270</sup> like for like; if they hate their enemies, rebel against their persecutors, and rail at their slanderers? Men imagine it is no more than what they deserve; but Jesus teacheth otherwise, commanding us to forgive them, and to return them good for evil, yea, and to pray unto God for them; and we blame the Jews for their uncharitable maxims and malicious practices against their enemies<sup>1</sup>, but I wish Christians did not in their conversation come nearer to their rules, than to those of Jesus Christ; for then we should not have so much malice and revenge among us. Certain it is, that we are bound to love our enemies; and if we sincerely do so, we shall easily and heartily pray for them in this excellent form, which is next to be considered.

II. The things which we ask in their behalf are two; 1. that God would FORGIVE them the grievous sin which they commit in unjustly hating, persecuting, and slandering us, who have not injured them at all; and this was the prayer of Christ and of St. Stephen: 2. that he would TURN THEIR HEARTS, and not suffer them to persist in so desperate a wickedness; and this was a petition of the first Christians<sup>m</sup>. And both together do

<sup>1</sup> Qui honorat contemntes Dictum RR.  
 se, similis est asino. Prov. Ben. <sup>m</sup> Ὅπως ὁ Κύριος πρᾶντας τὸν  
 Syræ. Qui honorat hostem suum θύμον αὐτῶν διασκεδάξῃ τὴν καθ'  
 tandem morietur manu ipsius. ἡμᾶς ὀργήν. Clem. Constit.

make up a most perfect charity, being all that we can beg of God, either for their good, or the demonstration of our sincere affection: for when we consider the greatness of their crime, and the terror of God's judgment upon such malicious and mischievous persons, what better wish can we make for them, than that their sin which is past may be forgiven, so that they may never suffer the divine vengeance for it; and also that they may have the grace of repentance, and never commit the like again? And how can we better shew that we have forgiven our enemies, than by desiring that the Lord also may forgive them, being so far from intending them any harm in this world, that we wish they may not suffer any in the next upon our account? And because we know God will not forgive them, unless they give over their malicious prosecutions, therefore we beseech him also to turn their hearts, who can make our enemies to be at peace with us, Prov. xvi. 7, as was evident in the cases of Laban and Esau, who both pursued Jacob with the highest resolutions of revenge, yet met him with amity and kind embraces. And as Aristotle, when he fled from Athens to Chalcis, protested he did it, not so much to save his own life as to hinder the Athenians from adding another unjust murder to that of Socrates; so the pious Christian may more justly say he prays for the turning of his enemies' hearts, not for his own sake, but theirs; not so much to prevent his own danger, as their damnation. And O, how rare a charity is this, to wish a man's enemy to become a friend to God, and to desire he may be everlastingly happy! It may be this will seem a hard saying to flesh and blood, that we must be HATED, PERSECUTED, AND SLANDERED, and not at all return evil for evil, but contrariwise pray for them, and wish the greatest benefits to those who do all this; but doubtless it

is our duty, and will not be so difficult, if we consider,

I. The example of Jesus and his saints, who were more innocent and more wronged than we can pretend to be, yet they prayed for their enemies. This was well applied by Flavianus bishop of Antioch, who seeing the emperor Theodosius in a great anger against his citizens of Antiochia, used the very words of our Saviour to him, *Father, forgive them; for they know not what they do*, Luke xxiii. 34; with which the emperor was immediately appeased, blushing to differ so much from the charity of so great an example.

II. Let us consider the nobleness of this act, which makes us to be like unto God himself<sup>n</sup>, who doth good to his very enemies; and it makes our sufferings honourable and glorious, when we bear them with such a patience, and when no evil things can rob us of our charity.

III. We may call to mind, that while we heartily pray for our foes, they cannot really hurt us; our souls are safe while we keep a heart full of love; we may suffer, but we shall not sin; and so all we endure is a short temporal calamity, which if we thus bear, shall be rewarded with endless bliss.

Lastly, we may be confident this will give a happy issue to all our afflictions; for so generous a charity will heap coals upon the heads of our enemies, and melt the most hostile humour into compliance; or else it will shame them if they persist, or however, engage<sup>271</sup> the Almighty to deliver us from their implacable malice; so that while the angry man, by returning evil for evil, incenseth his foes, disturbs himself, and displeases God, we are taught a much wiser course, to

<sup>n</sup> Qui parcat hosti, non cum hoste; sed et Deo simillimus summis modo heroibus confensus est. Cicero.

which we must resolve to submit, and never desist till we can subdue all our regret and animosities, and sincerely join in this blessed petition, saying, *We beseech thee* &c. But there is one remark more, that must not be omitted, viz., that we take great care we do not suffer as *evildoers*, 1 Pet. iv. 15; for there are some, who by grievous provocations and injuries make themselves enemies; some, who by opposition to the laws, by faction and seditious principles or practices, force the higher powers to punish them, and then call them persecutors; and justice they term *persecution*<sup>o</sup>, as the Donatists of old, and some of our modern sectaries. There are men who call those SLANDERERS who justly reprove them, or represent their real crimes, though with the most innocent and charitable designs. Now these men had more need pray to God to forgive themselves, and to turn their own hearts, rather than those whom they wickedly make or falsely term their enemies. And in truth he must be innocent, as well as in charity, who can rightly make this petition: he that suffers unjustly, and for doing some real good, this man may comfortably seal this request with his—*We beseech thee* &c.

§. XXII. THAT IT MAY PLEASE THEE TO GIVE AND PRESERVE TO OUR USE THE KINDLY FRUITS OF THE EARTH, SO AS IN DUE TIME WE MAY ENJOY THEM; WE BESEECH THEE &c.

Having so largely interceded for others, it is but reasonable we should now be mindful of ourselves, and make some requests in our own behalf, which we do in these two last petitions, desiring in this temporal mercies, and in the next spiritual, for ourselves, yet so as not to exclude our neighbours. The original of this

<sup>o</sup> Non semper culpandus est dandus qui patitur. Aug. Vincent. ep. 48. qui persecutionem facit, nec lau-

petition may seem to have been that of the Lord's Prayer, *Give us this day our daily bread*; for as there is but one petition for temporal supplies there, no more is there here; and as that request is only for bread, that is, for what is absolutely necessary, so the things here asked are not such as minister to luxury and excess, but only to necessity, even that God will make food to grow out of the earth, and bless the fruits thereof; which were the first and most innocent food of mankind, Gen. i. 28; it being likely, that no flesh was eaten for the first 1600 years, till God permitted it to Noah, Gen. ix. 3. And afterwards the stricter sort of heathens and their philosophers, as Porphyry proves, and the severer part of Christians, did use no other food than the fruits of the earth; and such might by this word comprehend all their food, and pray for the continual supply thereof: but those who make use of that liberty which the divine mercy hath given, and sometimes eat other things, yet cannot live without these FRUITS OF THE EARTH: for which cause, all the churches in the world were wont to pray for a blessing on them: that of St. James in this manner:

“Let us beseech the Lord to give us a temperate air, gentle showers, refreshing dews, and plenty of fruits, so that the year may afford us store of all good things, and that the whole year through there may be abundance of all provision.” *Lit. S. Jac.*

“Be pleased to give us temperate and profitable weather; grant rain, to make the earth bring forth; and crown the year with thy goodness.” *Lit. S. Basil, 173.*

And all other Liturgies do agree to this<sup>P</sup>, praying for

<sup>P</sup> Ὑπὲρ τῆς εὐκρασίας τῶν ἀέρων καὶ τελεσφορίας τῶν καρπῶν δεηθῶμεν. *Lit. S. Clem. et ita fere S. Chrysost. Pro aeris temperie, et fructuum [abundantia] et fæ-*

cunditate terrarum precamur te, Domine miserere. *Offic. Ambros. Ut fructus terræ dare et conservare digneris, te rogamus. Brev. Sarisb.*

a seasonable and plentiful year, and a large increase of the fruits of the earth, and that with so great an harmony of expression, as may convince us, that this part of the Litany is very ancient; and doubtless stood here long before it was used in processions through the fields, a custom which is of much later date than this petition. So that it is probable, this request for a blessing on the fruits of the earth made them think in aftertimes, when there was danger of any scarcity, it might be profitable to use this, yea, all the Litany in  
 272 perambulation, that the sight of the fruits in danger might quicken their devotion. As for the words used in this our form, they are very pious and comprehensive, acknowledging that God is the Giver and Preserver also of all the FRUITS OF THE EARTH, and accordingly desiring him first to give them, and then to PRESERVE THEM TO OUR USE.

I. It is He who is the giver of the FRUITS OF THE EARTH. *He giveth us fruitful seasons*, saith St. Paul, Acts xiv. 17. *He bringeth forth grass, &c.—and maketh food to grow out of the earth*, saith David, Psalm civ. 13, 14, 15. *He prepareth our corn, and so provideth for the earth*, Psalm lxxv. 9, 10. *He filleth us with the flower of wheat*, Psalm cxlvii. 14. The sun doth warm and cherish, the rain doth moisten and nourish; but both of these cannot of themselves produce one pile of grass, one ear of corn, or one single fruit. To which purpose it is wisely observed by the ancients, “That all the fruits of the earth were produced in the third day of the creation,” Gen. i. 11, the sun and moon not until the fourth day, ver. 14, that men might not think the influence of those celestial bodies to be the cause of the growing of these productions, but the power and providence of God<sup>q</sup>. By his word they were first

<sup>q</sup> — Ut cognoscerent omnes—terram sine sole posse fœcundam

created, before there were any second causes; and though he do usually make these the instruments to produce the earth's blessings, yet he can restrain their efficacy when he pleaseth. Wherefore He is the giver of herbs and grass, of corn and grain, of fruits, and all that the necessity of man requires. Him therefore we must acknowledge in this prayer. The Jews were ordered by God to offer up to him the first handful of all the fruits of the earth; and they were not to taste of the rest till they had owned his providence by this oblation, Levit. xxiii. 10, Deut. xxvi. 2. The Gentiles made a like present of their firstfruits to Ceres; and we learn out of Irenæus, that the primitive Christians presented all their firstfruits at the altar, and did thereby agnize God the giver of them all in a most solemn manner; which custom is yet preserved in the Greek church, where upon the oblation of the firstfruits we find this prayer: "We bless thee, O Lord God, and offer the first of those fruits which thou hast given us to enjoy; thou hast made them spring by thy word, and thou commandest all sorts of fruits for delight or necessity, to grow out of the earth for the use of man, and every creature. We praise thee, O God, for all the blessings thou hast bestowed upon us<sup>r</sup>," &c. And there is in the Sacramentary of St. Gregory<sup>s</sup>, a form very like this upon the same occasion: all which I do the more largely remark, that we may see how all the world hath agreed to own the Almighty to be the Giver of all good things, that so we may pray most heartily to him to create the fruits of the earth for us, and give them to us; that we may not attribute the original of them to our own endeavours alone, or to second causes, but

esse—bonus quidem sol, sed ministerio non imperio. Ambros. hex. lib. 4. cap. 1. e Philone

περὶ κόσμου.

<sup>r</sup> Euchol. p. 655.

<sup>s</sup> Sacramentar. p. 242.



to his blessing; and then we shall seek unto him for them, and be fearful to offend him, who can easily withhold from us the necessary supports of our lives. But,

II. It is he also who is the PRESERVER of them: as he makes them spring, so he brings them to perfection, SO THAT WE MAY ENJOY THEM IN DUE TIME; he defends them from all casualties and mischiefs to which they are incident, both in the field and in the barn. The heathens worshipped Ceres and Pan, Robigo and other ridiculous deities, to prevent these evils, as St. Augustine and others inform us, *De Civ. Dei*, lib. 4. cap. 21; but we have one Lord who makes and keeps them all: He it is who prevents them from being scorched and pined with drought, putrified and overwhelmed with inundations, corrupted with blasting and mildew, devoured by caterpillars, or other noxious creatures; any of these may spoil our fruits, even after a hopeful spring had raised our expectations. So that it is an excellent mercy, that the fruits of the earth ripen kindly at any time, and are ready in their season. The countryman is obliged to a great and constant piety, because he continually needs so many blessings, and his subsistence entirely depends upon God's daily providence; for his labour is all lost unless God preserve it, and bring it through many dangers to its full maturity: yet we must not think the husbandman alone concerned to be pious and devout in this request; for husbandry is the foundation of a kingdom, the mother and the nurse of all other arts<sup>t</sup>, yea, the king himself is served by the  
273 field<sup>u</sup>: for which cause the tillers of ground were spared in time of war, as being general benefactors. We are all therefore concerned to pray for a blessing

<sup>t</sup> Ἡ γεωργία τῶν ἄλλων τεχνῶν ἐῶσιν ἀβλαβεῖς, ὡς κοινούς ὄντας μητῆρ καὶ τροφός. Xenoph. *Econ.* ἀπάντων εὐεργέτας. Diod. Sicul.

<sup>u</sup> Τοὺς περὶ τὴν γεωργίαν ὄντας, lib. 2. *Eccles.* v. 9.

on their labours, because we all have need of these fruits; they who have them of their own, and they who are to buy them of others, are all obliged to desire the Lord to give them and preserve them; for seasonable weather and a plentiful harvest is an universal blessing, and all the people must most affectionately conclude this petition with their—*We beseech thee &c.*

§. XXIII. THAT IT MAY PLEASE THEE TO GIVE US TRUE REPENTANCE, TO FORGIVE US ALL OUR SINS, NEGLIGENCES, AND IGNORANCES, TO ENDUE US WITH THE GRACE OF THY HOLY SPIRIT, TO AMEND OUR LIVES ACCORDING TO THY HOLY WORD; WE BESEECH THEE &c.

As the former petition is grounded upon, *Give us this day our daily bread*; so this upon the next part of the Lord's Prayer, *Forgive us our trespasses*; upon which it is an excellent paraphrase, containing all that is necessary in order to a pardon. The former was a request for the body, this for the soul, comprehending all that is necessary to eternal life, as the other did all that is requisite to the temporal, being the particulars of that general petition in the Greek offices<sup>w</sup>: "Give us all things that are good and profitable to our souls." In the beginning of these intercessions we did acknowledge ourselves sinners, saying, *We sinners do beseech thee &c.*; and therefore ere we conclude, it is fit we should do as becomes humble sinners, pray for REPENTANCE, pardon, and amendment of life. Which as it is a very proper request for us always, so it is most of all proper in the conclusion of our prayers. For we have now made so many excellent petitions, that we may justly fear, lest our manifold sins should make so great and so elaborate a part of our devotions be in vain; wherefore we make way for our prayers by seeking to

<sup>w</sup> Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν. Lit. S. Chrys. et Basil.

remove our sins, to which purpose we are suited with expressions so full and agreeable, that nothing is omitted which a penitent can desire; repentance to prepare us for a pardon, a pardon to engage us to amendment, and grace to enable us to amend, for the confirmation of our pardon, when we have obtained it. The parts are in many Liturgies; but take this petition all together, and it can scarce find a parallel. I. The first particular is, that the Lord would PLEASE TO GIVE US TRUE REPENTANCE, which is one of the requests in the litanic part of the Greek Liturgies<sup>x</sup>; and while we sin daily, it ought to be a part of our daily prayers. And here it stands very fitly before we desire FORGIVENESS, to mind us that repentance must ever go before pardon; the greatest hypocrites and the worst of sinners do really desire forgiveness, but they would have it without the trouble of repentance; if a wish, or a sigh, or “Lord have mercy” at last, would procure it, they would have a pardon. But the sincere Christian knows that God neither can nor will forgive without repentance, Luke xiii. 3; wherefore he seeks not vainly to separate what God hath joined, nor wishes to escape what sin hath made just and necessary: he knows that he hath deserved to taste the bitter as well as the sweet, and when he hath been so foolish as to sin, will not be so unworthy as to decline so just a sorrow as that of repentance is; yea, he begs it as an excellent favour from God to give him a truly penitent heart, because unless we see the folly and baseness of our evil ways, and be really grieved thereat, we are never like to forsake them, nor to get a pardon for them. And happy is he who sincerely makes this request, for he begins to re-

<sup>x</sup> Τὸ ὑπόλοιπον χρόνον τῆς ζωῆς μάσχου κύριε. Lit. S. Chrys. et ἡμῶν—ἐν μετανοίᾳ ἐκτελέσαι παρὰ S. Basil. τοῦ κυρίου αἰτησώμεθα. Resp. Πα-

pent already; and blessed is he that can obtain it, for it doth infallibly precede a pardon; if it be TRUE REPENTANCE, a certain remission will follow it. Pharaoh indeed repented while God's plagues were on him, and Ahab counterfeited the outward part; Judas repented, but without hope of mercy; none of these were true repentance, which is neither forced in the beginning, nor feigned in the going on, nor desperate in the end thereof; but it is the voluntary and kindly relenting of a tender heart, without any artifice or fantastic aids, being really grieved for its own baseness, and condemning its own acts with that generous indignation, that it resolves never to do the like again<sup>y</sup>; and this always ends in peace and joy, and lays a foundation for faith, and blessed expectations, and not without cause. Pray <sup>274</sup> we therefore to him, who can soften the hardest hearts, and bring the most obdurate to repentance, remembering that if we can prevail in this, we shall not fail in the next, which is, II. that He WILL FORGIVE US ALL OUR SINS, NEGLIGENCES, AND IGNORANCES, and grant us a full and free pardon for all our greater and lesser sins; which is a petition also to be found in most of the ancient Liturgies<sup>z</sup>. Only in this of ours we have a more particular enumeration of the several kinds of our sins, which do all come under one of these three heads: 1. SINS, properly so called, are those evils which are done deliberately, by the approbation and consent of a vitiated judgment, and with the choice of a mis-

<sup>y</sup> Vera siquidem pœnitentia est— sic plangere commissa, ut non committantur plangenda. Bern. med. c. 4.

<sup>z</sup> Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν, καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ κυρίου αἰτησώμεθα. Resp. Παράσχου κύριε. Lit. S.

Chrys. et Basil. Pro remissione peccatorum, et pro venia errorum nostrorum: Dominum oremus. S. Jac. Ut remissionem omnium peccatorum nostrorum nobis donare digneris. Brev. MS. Ebor.

guided will. 2. **NEGLIGENCE**s are those offences which are committed for want of care and consideration, being done rashly, and while we minded somewhat else. 3. **IGNORANCES** are those faults which we run into by error and mistake, and should not have acted them if we had known them to be crimes: which doth exactly answer that threefold division of evil deeds, which both philosophers<sup>a</sup> and lawyers<sup>b</sup> have given us, and serves here very well to put our penitential reflections into order, and to assist our memories in recollecting what kind of sins we are guilty of.

I. The first and worst sort of our transgressions are those which are strictly called **SINS**, that is, gross and wilful acts of iniquity, either against God, our neighbour, or ourselves; and there are very few who are not guilty even of these most heinous enormities some time or other; and if we have not often offended thus, yet they are so grievous, that one or two of them deserves a great repentance, and needs abundance of mercy in order to their pardon.

II. But though **NEGLIGENCES** be lesser, they must not be thought to be no sins; for though there be no malice in them, yet there is intolerable carelessness, and abominable disobedience; for since we are the servants of God by so many bonds, we ought to attend his commands always, and to try every action before we do it, whether it be agreeable to his will; and to live at random is to disown our subjection, affront our Lord, despise our rule, and to be unconcerned for our own salvation. It is hardly possible indeed for us to attend what is our duty always, the most vigilant may be surprised sometimes; and once or twice it may partly

<sup>a</sup> Ἄδικημα, ἀμάρτημα, καὶ ἀτύχημα. ap. Arist. de Art. Orat. et Themist. in Orat.

<sup>b</sup> Delinquitur, aut proposito, aut impetu, aut casu. Marcianus juriscous.

excuse; but if want of consideration would always make us innocent, then they who least regarded God would have the fewest sins; wherefore when we neglect our duty often, and live at all adventures without observing what we should do, then negligences are great sins, and will soon introduce greater, and that which first came in by inadvertency will soon be entertained with delight and choice. We have a diligent adversary I am sure; and if our negligences were no sins they would be unaccountable follies, for besides the guilt of them, they give him all the advantage he can desire against us, who seeks our eternal ruin; and yet, good God! how often do the better sort of men neglect to watch their thoughts and words, their company and actions! how often do we think, speak, and do, we know neither what nor why! And have we not reason then to advise all to be more careful, and to pray to God to forgive them all their former neglects?

Lastly follow our IGNORANCES, which must not be omitted, neither in our repentance nor petitions for pardon; for St. Paul calls himself *the chief of sinners* though he acted out of ignorance, and accounts it a great mercy that he *found a pardon for it*, 1 Tim. i. 13. There are many things which God accounts sins that we perhaps never knew to be so, and a good child would not ignorantly do what was displeasing to his father; but these are not all our IGNORANCES; for through prejudice and affection, or evil education and example, we do often call evil good, and good evil. How do we know but many things which we omit as sins may be very good and pleasing to God Almighty? and many things which we act without scruple may yet be real sins? so that we sin oftener than we are aware of: and besides, although we do not know what is really good and evil in many cases, the reason per-275

haps may be, because we do not<sup>c</sup> seek to know it. Some are ignorant out of choice, because they decline the trouble of instruction, and are *willingly* ignorant, as St. Peter speaks, 2 Pet. iii. 15; yea, some do really hate knowledge, and desire not to understand their duty, lest they should be compelled to do it<sup>d</sup>; and love ignorance, that so they may sin without control. Now whoever does wickedly out of such an ignorance is not at all excused by it; but his fault is double, first, that he doth evil; and secondly, that he hates the light, which would guide him into better ways; and verily, since we have so much means of knowledge shining among us, there are scarce any, except idiots, but they either do know their duty, or might know it; and therefore scarce any now do sin out of ignorance, but it is a voluntary blindness, and so an aggravation of all sorts of crimes. Let us therefore not pass by our very IGNORANCES, but beg pardon for them as well as other sins, saying—*We beseech thee &c.*

III. The last request is, that it may please God TO ENDUE US WITH THE GRACE OF HIS HOLY SPIRIT, TO AMEND OUR LIVES ACCORDING TO HIS HOLY WORD: for this amendment of life is the testimony of our unfeigned repentance, and the assurance of our pardon: in vain do we confess our sins, negligences, and ignorances, and desire remission of them, unless we do at the same time desire and resolve to amend them, (as hath been observed before.) Wherefore that we may live better hereafter, we do in this petition both beg it of God, and mind ourselves how it may be effected; for here is, 1. the power by which this reformation must be

<sup>c</sup> Non tibi deputatur ad culpam quod ignoras, sed quod negligis quærere quod ignoras. Aug. de liber. arbitr. l. 3. c. 19.

<sup>d</sup> Impia mens odit etiam ipsum

intellectum, et homo aliquando nimium mente perversa timet intelligere, ne cogatur quod intellexerit facere. S. Salvian.

wrought, viz the GRACE OF GOD'S HOLY SPIRIT; 2. the pattern according to which it must be framed, v z. the directions of his HOLY WORD; the hand which must help us and the rule that must guide us in it: both which deserve to be considered.

First, we ask for the GRACE OF GOD'S HOLY SPIRIT, which is necessary to every good work, much more to a complete amendment. Without it we cannot do the least good, John xv. 5<sup>e</sup>, and how should we imagine we can do all God's will, unless we have his grace? This, this is that which must instruct us against our ignorances, quicken us to shake off our negligences, and enable us to resist all sin. It is this grace that must hallow our desires, purify our hearts, and rectify our affections, and make sin odious and uneasy, and holiness sweet and pleasant: this must give us new apprehensions and new resolutions ere ever we shall amend our lives. Wherefore we most earnestly pray for this grace, whereby this great and necessary work may be finished to our infinite advantage.

Secondly, we lay before ourselves the rule by which we must be directed in this reformation, viz. ACCORDING TO GOD'S HOLY WORD. When we go about to amend our lives, we must not imagine we are sufficiently reformed, when we have done as much as custom calls piety, and practised as far as the remissness of this age or the example of our neighbours goes<sup>f</sup>: but then we are reformed aright, when we have done what God requireth in his word. The word was endited by the Spirit; the same hand which aids us in our amendment did write that rule to direct us therein: so that if it be

<sup>e</sup> Non dicit sine me parum, aut sine me difficilium—sed sine me nihil potestis facere. Aug. et Can. 5. Concil. Carth. contr.

Pelag. an. 418.

<sup>f</sup> Non est bonitas pessimis esse meliorem. Sen. Epist. 79.



the grace of the Holy Spirit which helps us to amend, no doubt it will regulate us by the measures of holy scripture, and that is the divine rule of our actions: nothing more in essential good and evil is necessary, and nothing less is sufficient to an acceptable religion: here we have injunctions for all necessary duties, here we have prohibitions against all sin, and that by revelation from the mouth of God himself: so that if we act by this rule, we do just as he desires we should. This is the impartial glass, wherein we may see as well what we are, as what we should be, James i. 23<sup>g</sup>; so that we must look into it steadfastly and often, if we desire to dress our souls, so as they may be lovely in the eyes of God. Let us read it frequently, and consider well what manner of persons it requires us to be, and then pray and labour that we may be such; so shall we certainly become holy here, and happy hereafter. Take the whole petition together, and it is a complete account of all that is to be done by us, or desired of God, in order to the making us such as he desires us to be: so that if we can prevail in this last request, we shall be so dear to God, that he will grant us all the rest; <sup>276</sup>if we can obtain this last, none of the former shall be denied: wherefore, though this be the last, let us without any weariness or distraction seal this also with a most passionate and hearty saying—*We beseech thee &c.*

§. XXIV. SON OF GOD, WE BESEECH THEE TO HEAR US; SON OF GOD, WE BESEECH THEE &c.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD; GRANT US THY PEACE.

O LAMB OF GOD, THAT TAKEST AWAY THE SINS OF THE WORLD; HAVE MERCY UPON US.

O CHRIST HEAR US; O CHRIST HEAR US.

<sup>g</sup> In ea facies interna videtur, mus, ibi quantum a profectu dis-  
ibi sentiamus quantum profeci- tamus. Greg. moral. lib. 2. c. 1.

When we have presented so many excellent supplications to the throne of grace, if we should conclude them here, and leave them abruptly, it might seem as if we were not much concerned what did become of them: wherefore the church appoints us to pursue them with most vigorous importunities, and redoubled entreaties;— first, that all our prayers may be heard; and secondly, that we may find mercy. And most of the ancient offices have a general petition among their litanic devotions for these two things, acceptance and mercy<sup>h</sup>: the very words which we use are an imitation of the Roman Litanies, but they are so pious, and so proper for this place, that none can except against them. We have been interceding for others, and for ourselves, wherefore it is fit we should now look up to him, who doth effectually intercede for all, and is the great Master of all our requests; so that if we can but prevail with him to join with us in recommending these our prayers to his heavenly Father, they shall infallibly be granted; it were a great oversight in us, if we, having such an Advocate and Mediator continually before God, should come to present our petitions, and not take particular notice of him, to oblige him to intercede with us. And doubtless we cannot invent more engaging expressions than the church hath here taught us.

I. *We beseech him* BY HIS DIVINITY, as he is the SON OF GOD, to hear our prayers. We own him to be very God, and give him divine worship, professing we do believe he is abundantly able to help us in all these things, if he be but graciously pleased *to hear us*. We have offended the Father, and were not the Son there to

<sup>h</sup> —δεόμεθά σου ἐπάκουσον καὶ ἔλεησον. Chorus. Κύριε ἐλέησον. Lit. S. Chrys. Ita fere Lit. S. Jac. et Offic. Ambr.

make our peace, we durst not appear in his presence ; but he is our Redeemer and our Saviour, and therefore *we beseech him to hear us*, and then we know his Father will hear him.

II. We invoke him by his HUMANITY, calling him by that title which the Holy Ghost gives him, John i. 29, 36, &c., LAMB OF GOD, by which name St. John prophesieth he should be worshipped in the Christian church, Rev. vi. 12, 13. And indeed it is a sweet and comfortable appellation : we who make these prayers were enemies to God ; but here we look at that innocent Lamb, who did no fault himself, but was slain as a sacrifice to make peace for us, and all the world ; wherefore we beseech this LAMB OF GOD TO GRANT US HIS PEACE, that is, the peace he left to us, peace of conscience, and the peace which he made for us, *peace with God* ; for if this holy Lamb, by giving us a share in the merit of his sacrifice, do but make our peace and make us friends to God, no doubt we shall obtain all we ask. Again, we importune him by the same title, *to have mercy upon us* : he that pitied us so as to die for us, will doubtless have compassion on us in all our miseries ; he that died to deliver all the world from eternal misery will surely pity us in our distress ; he hath purchased mercy for all, and therefore let us beseech him to give us a share thereof : we have represented to him in this litany the miseries which we and all men groan under, and now beg his mercy for us all. We shall only add here, that an ancient author observes, that after LAMB OF GOD the custom was in both places to answer, HAVE MERCY UPON US, till at length in a time, when the Christian world was miserably harassed with bloody wars, they began to say, GRANT US THY PEACE, which hath continued ever sin. *Innocent. de Myster. lib. 6. cap. 4.* Yet it is plain this phrase

hath been used in the church's prayers ever since the time of St. Hierom<sup>i</sup>. Our Saviour had promised his servants, that in him they should have peace, although they could not have it in the world, John xvi. ult. Wherefore they pray, that when they have tribulation without, they may have peace within; when from men they have war, they may have peace with God.

Lastly, we entreat him by the name of CHRIST the Anointed of the Lord; as he is that Person whom God hath chosen and appointed to receive the prayers of his people, and present them unto him; by this office of his, we engage him to receive these supplications; he is a Prophet, and knows our necessities; a Priest, and hath made an atonement; a King, and so is able to help us; and therefore to whom should we seek, but unto him, who is so fit and so likely to hear us? Let priest and people therefore join hearts and voices in these most fervent addresses; let them unite all their forces, and strive to enkindle each other's affections, till they have prevailed; and such a holy importunity, pressing such a Saviour with such entreaties, cannot fail of its desired end. Amen.

§. XXV. LORD HAVE MERCY UPON US; LORD HAVE MERCY &c.

CHRIST HAVE MERCY UPON US; CHRIST HAVE MERCY &c.

LORD HAVE MERCY UPON US; LORD HAVE MERCY &c.

We may particularly beseech the Son, as he is our only Intercessor, *to have mercy upon us*, and to hear us; but lest we might seem to neglect any of the Persons of the glorious Trinity in this address, we do now lastly call upon them every one, in this most primitive form of prayer: by the first *Lord have mercy &c.* meaning

<sup>i</sup> — Utinam exaudiatur vox tua, Domine, et miserere nobis. Hieron. ecclesie implorantis, Domine pacem tuam da nobis. Hieron. Ep. ad Rustic. 49.

God the Father; by the second, *Christ &c.*, God the Son; by the last *Lord have mercy &c.* intending God the Holy Ghost; from every Person we desire mercy. And this is called the little litany, being an epitome of the whole, which is a supplication for mercy, according to our several necessities; but there is a peculiar resemblance between this *Lord have mercy* and the first part of this office, viz. the *Invocation*; so that those parts of litany, whose method is much the same as hath been thus far, do end just as they began, in a petition for mercy: this was that which David beggeth so frequently, Psal. iv. 2. and vi. 2, 4. and xxxi. 16, and which all the ancient Christians repeated so often in their devotions. This is that request which the greatest sinner may say successfully, if with true penitence; and yet which the greatest saints<sup>k</sup> had need to say daily, considering their continual infirmities. Some may think we ask it often, but I am sure we need God's mercy much oftener than we do or can pray for it; so that we must never think it a needless repetition for such miserable sinners as we, though never so often, to cry, *Lord have mercy*. More of this may be seen, Comp. to Temple, part I. sect. XII. §. 3.

## SECTION IV.

## OF THE SUPPLICATIONS.

§. I. WHEN the litany came to be used as a distinct office, and was said apart in times of calamity, these supplications seem to be added unto it in the western church: the exact time is not known, but it is supposed about 600 years after Christ, in the time of St.

<sup>k</sup> Ταύτης πάντες δεόμεθα τῆς φω- δικαιοσύνης. Chrys. in Psal. 6.  
 νῆς—καὶ πρὸς ἄκραν ἤκοντες τῆς

Gregory the Great: and doubtless these were first used in a time when the enemies of the church prevailed; probably when the barbarous nations overran the empire, and harassed all these parts of the world; for most of these petitions do suppose us to be in danger of enemies: and verily if we consider the condition of the church militant, and of every particular member thereof, we shall soon discern that in this miserable world they are never quiet long together; so that although the supplications were primarily calculated for such a time, they may suit all our conditions sometimes, and most of our conditions always. But as to the original of these requests, we must note, that they are most of them taken out of holy scripture, or else out of very ancient forms; so that it is the method rather than the materials, which is to be ascribed to St. Gregory, or whosoever did first bring them into public use; and truly it is very prudent, if not necessary, in so large an office to vary the manner of our address as often as conveniently we can, to prevent weariness and distraction, and to give a new vigour to our affections by a new manner of praying. The end of all these supplications in general, is to enforce the foregoing deprecations and intercessions by the greatest importunity imaginable, to shew how earnestly we desire them, and how much we need them, adding only some new petitions in reference to our preservation: the method of this portion of the office is such as affectionate devotion useth to inspire men with, being designed to express our ardency, rather than comply with the rules of art; and yet every thing is very coherent, and proper enough for the place in which it stands: only because the parts are not similar, as they were in the other two, we shall not reduce these supplications to any one general table; but contenting our-

selves with what is laid down in the first table of the whole litany concerning the analysis, shall give the particular division of each part, as we come to them, and now go on to the discourses.

§. II. OUR FATHER &c. Pious antiquity had so mean an opinion of their own composures, and so high an esteem of the Lord's Prayer, that no office was thought complete without it, and therefore it could not be omitted in the litany: nor could it be better placed than here, to supply whatever defects may be in the preceding parts; and to introduce and sanctify all that follows in this part, which is but a larger paraphrase of the two last petitions of this divine form. We need not add any thing concerning the Lord's Prayer in particular here; only let it be observed, that many devout Christians find that they do never recite this blessed form with greater fervency than in this place, when their hearts have been warmed with those most affectionate and moving petitions of the former parts of the litany; and we ought to strive to do the like, that we may experience the truth of this observation, and supply the defects of our more careless saying it before; and then it will effectually recommend all the rest of our desires.

279 §. III. O LORD, DEAL NOT WITH US AFTER OUR SINS.  
ANSW. NEITHER REWARD US AFTER OUR INIQUITIES.

When we are about to complain of our miseries, and to beg deliverance from them, our conscience will presently stop our mouths, and intimate unto us, that our sins do justly deserve these sufferings; so that we can hardly expect to be delivered, since we suffer so justly: but that this may not discourage us in the entrance, we are put in mind that God usually *exacteth less of us than our iniquities deserve*, Job xi. 6; And David's character of God's dealing in this case is, *He hath not*

*dealt with us after our sins, neither rewarded us according to our wickedness, Psalm ciii. 10.* Which being so plainly affirmed in holy scripture, is here turned into supplication; and what is there spoken in vindication of God's goodness, is here craved of his mercy. He hath assured us, that it is the method of his providence towards his own children (even when he doth not wholly spare them) to correct them gently; in proportion to his own compassions, not their crimes; and therefore the first thing we supplicate is, that he will deal so with us; yet we beg this with all due humility, for the petition is so ordered, that it contains a confession in it. That we have SINS and INIQUITIES we freely acknowledge, and seem to declare that we do not think it unreasonable or unjust for us to suffer. Only we know we are not able to endure so much as our sins deserve; for *if the Lord should be strict to mark iniquity, who could abide it?* Psalm cxxx. 3. We desire therefore that we may not suffer so grievously as we have merited; we pray to be excused *a tanto*, if not *a toto*; and this we know God hath granted to others: he may, and we hope he will, also grant it unto us. <sup>a</sup>In human laws, the punishment is usually as great as the crime; and if it be not greater, the law is not to be accounted severe or cruel. <sup>b</sup>Yet even in human judicatories, clemency sometimes hath place to remit or moderate the sentence: <sup>c</sup>the inferior magistrates indeed ought to punish according to law, but the king or supreme power hath always privilege to mitigate, or

<sup>a</sup> Pro mensura peccati erit plagarum modus.—Lex Visigoth. lib. 12. Ita ap. Hor. Sat. 3.—adsit Regula peccatis quæ poenas irrogat æquas; Nec scutica dignum horribili sectère flagello.

<sup>b</sup> Pœnam si tuto poterit, donat, si minus, temperat.—Sen. de

Clem. 1. cap. 1.

<sup>c</sup> Alia est conditio magistratum, quorum corruptæ videntur esse sententiæ si sint legibus mitiores; alia divorum principum potestas, quos decet acrimoniam severi juris inflectere.—Symmach. ap. Grot.



repeal the punishments allotted by law: how much more, then, ought we to believe it is the prerogative of the King of kings, to allay the severity of his own threatenings; since, as Lactantius well observes, “when he made his laws, he did not deprive himself of the liberty to remit?” *Lact. de Ir. Dei*, cap. 19. And St. Paul teacheth us, that if he *acquit us, none can condemn us*, Rom. viii. 33, 34. We know, that if he please, he may justly abate the rigour of our punishment; and therefore we beseech him not to lay the dreadful, though just, vengeance on us, which is due unto us. And we may consider further, that the litany supposeth us in a state of trouble; but this petition teacheth us to look unto the heinousness of our sins, and then we shall be convinced we have deserved much more than yet we feel; for we do here confess, that the Lord hath not as yet corrected so much as our iniquities do justly merit; and this will teach us also to be patient under our calamities, and thankful that they are no more. Nature is querulous, and every man is apt to think his own burden very heavy in itself, and more intolerable than his neighbour’s; but if we regard our evil-deservings, we shall see great reason to be contented. We say our afflictions are many; O but our sins are infinitely more; yet every crime deserves one stripe. We complain our miseries last long, and yet it may be we have not yet ceased from sin; and how can we expect our Judge should give over punishing, when we continue to offend? We cry out of the heaviness of our burden, but we must remember the heaviness of our sins; for what do we deserve, who have broken such holy laws of so good and great a God? Alas! if he should punish us as oft, and as long, and as grievously as our sins require, not one moment of our lives would be free from intolerable misery. Let us consider but only what others

have suffered for SIN ; one offence cast Adam out of paradise, and angels out of heaven ; and Jesus himself was like to sink under the weight of our sins, when he was dealt with according to our sins, and rewarded after our iniquities ; and therefore how should we tremble to think of having the like fall upon us ? We have sinned with every faculty of our soul, and every member of our bodies ; we have broken almost all God's laws, and persisted long in this disobedience ; yea, perhaps our purposes to do evil have been infinite and endless, exceeding both our power and our time ; so that we have 280 deserved to suffer universally and perpetually, by all kinds of misery in this world, and by the torments of a sad eternity. And now what are all our present sufferings in comparison of these amazing miseries ? Our afflictions, which we complain of, are felicity and mercy in respect of these evils. A prison indeed is terrible, but it is very welcome to him that is reprieved from a bloody execution ; so verily, if we call to mind what God might justly lay upon us, and what we deserve, we shall bless him that he deals no worse with us ; and only pray that we may not be punished so heavily, nor so often, so many ways, nor so long time as bears proportion with our crimes. If God should deal with us after our sins, and reward us according to our iniquities, alas ! these temporal grievances which we labour under are but the beginnings of sorrow ; for then he should cast us into hell fire, to be tormented for ever and ever. Who therefore would not pray with the devout Father, " Lord, give us any earthly affliction, so we may escape the pains of hell ; cut us and burn us, lance and scarify us here, so we may be spared hereafter ? " All the troubles of this world are short and easy, they are to be esteemed as proceeding from mercy, and not as equalling our offences ; so that we do submit to any

moderate worldly misery, if so be the Lord will but please to save us thereby from the vengeance of eternity. This is the sum of this most pious ejaculation, even that our temporal afflictions may be mitigated, and eternal pains wholly averted, and neither the one nor the other executed upon us according to the measure of our sins. We do in this one short verse confess our sins, and the grievous punishment which they deserve; we set forth our own inability to endure it, and fly to the divine clemency to allay it. We clear his justice in what he hath laid upon us; we bless his goodness that they are no worse; and we importune his mercy not to proceed to the utmost extremity. In a word, we do in this one sentence glorify God, and learn ourselves patience, and procure mercy to abate our miseries; and what could be chosen fitter or placed better to usher in these following supplications, in which we will now proceed?

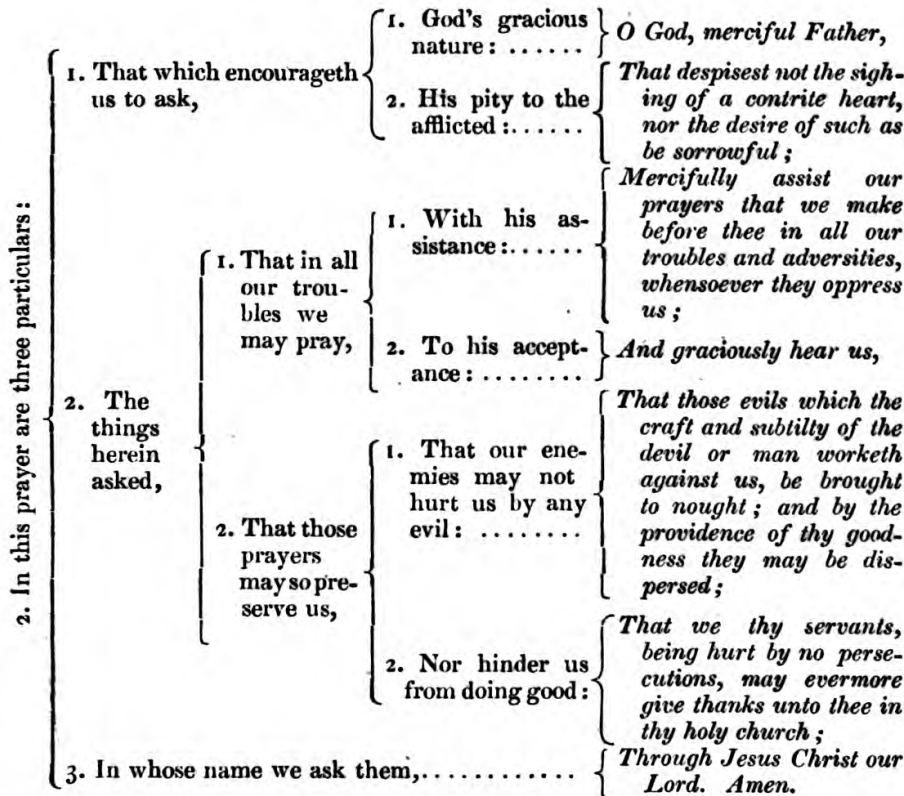
§. IV. *Of the Prayer against Persecution.*

1. The way being prepared by the preceding versicle, 281 the priest is now beginning to pray for the people alone: but lest they should think their duty is at end as soon as the responses are over, he enjoins them to accompany him in their hearts still, by this ancient and pious summons, LET US PRAY. And the petitions in this form are so excellent, that they do also invite us to join in them; for the matter of them is very profitable, and collected some of it out of holy scripture, the rest out of primitive forms. But take it altogether, and it is a piece of the western church's devotion, among the offices whereof it anciently stood with this title <sup>d</sup>, FOR TRIBULATION OF HEART; which inscription we have left

<sup>d</sup> Deus qui contritorum non despiciis gemitum, et mœrentium non spernis affectum, &c.—Miss. Sarisb. fol. 33.

out, as not so very proper ; but the prayer itself we have retained, as very useful in this place, if we say it with understanding and devotion ; to which, we hope, the following method will give fair assistances.

*The Analysis of this Prayer.*



*A Practical Discourse upon this Prayer.*

3. O GOD, MERCIFUL FATHER, WHO DESPISEST NOT THE SIGHING OF A CONTRITE HEART, NOR THE DESIRE OF SUCH AS BE SORROWFUL.

If we behold the ancient Christians, and observe their manner of saying the Litany in times of public calamity, we shall find they were clad in sackcloth, and went barefoot, they fasted and prayed with deep sighs, and many tears, to GOD THEIR MERCIFUL FATHER. And how proper this introduction is for such an address every

one may see. The original of this sentence is from holy scripture, where David cries out, *Lord, thou knowest all my desire; and my groaning is not hid from thee.* Psalm xxxviii. 9. And God himself hath promised, that *for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor, he will arise and help them,* Psalm xii. 5, 6. And we are assured, that *God will not despise a broken and a contrite heart,* Psalm li. 17. All which being put together do give us good reason in our sorrows to cry to our most merciful Father, who can spell a sigh, and read the language of a tear, and will not fail to pity them. The prayers which we make before God in all the time of our adversity, ought to be joined with sighs and groans, with tears and unfeigned sorrow; and our comfort is that we have a gracious God, who cannot despise those supplications, which have sighs and tears for the companions as well as the witnesses of their sincerity. If the expressions of our sorrow be forced and feigned, theatric and hypocritical, he will despise them, because he sees our hearts are different from the external pretences: but if they proceed from a contrite heart and a real sorrow, none esteems them more highly, or entertains them with a more tender compassion. The Holy Spirit intercedes for us with sighs and groans, *which cannot be uttered,* Rom. viii. 26; and when we imitate that intercession, our petitions shall prevail beyond all the oratory in the world. If we go to men, even those who have ability and obligations to help us do often despise our sighs and slight our sorrows; they hear our groans and behold our tears many times without the least remorse; but God dealeth not so with us. When the poor Israelites sighed and cried out in Egypt under their cruel bondage, Pharaoh was obdu-

rate, and his servants did not regard them; but their sighing and groans pierced the ears of the Almighty, and moved him to deliver them, Exod. ii. 23, 24. O, how happy are we, who have such a Father as will never *despise the sorrows of a contrite heart!* Yet our sighs must not only be the expressions of our affliction, but of our repentance also; we must be sorry for our sins, as well as for our sufferings, and then he will be effectually moved to relieve us. Why then do we spend our time in the days of our calamity in making a doleful relation to obdurate man, who does not pity us, and will not help us? why do we weep and sigh, and sue in vain? Behold here is one who will certainly pity us, and can always help us; let us bring all our griefs hither, where we are sure they will not be despised, if they be joined with contrition and sincerity, and let us call upon him in the words of the Sacramentary, "Hear, O Lord, the sighs of thy people, and let not the offences of our sins cry louder than the mercy thou art wont to shew to the tears of thy supplicants." *S. Greg. Sacram.* p. 206. Which is not much unlike this of ours, only turned into a petition. I shall only add, that as it is a very great happiness to have our sighs and tears considered and pitied by our heavenly Father; so it is a great duty, that we imitate our God herein, and always shew ourselves compassionate to those who sigh and cry to us in their calamities, it being excellent advice of the apocryphal author, *Turn not away thy face from any poor man, and the face of God shall not be turned away from thee,* Tobit iv. 7. We desire such pity should be shewed to us, and we cannot more effectually move the Lord unto it, than by shewing the like to our brethren.

4. MERCIFULLY ASSIST OUR PRAYERS, THAT WE MAKE 283  
BEFORE THEE IN ALL OUR TROUBLES AND ADVERSITIES,

WHENSOEVER THEY OPPRESS US, AND GRACIOUSLY HEAR US.

Prayer is so proper for a state of affliction, that all sorts of men fly to it when they are in that condition: Psal. cix. 3, Isai. xxvi. 16. For howsoever prosperity may puff men up, and make them forget their necessities, and their dependance on an higher power; adversity will make them sober again, and teach them to call upon Him, whom, in the days of their jollity, they either forgot or despised. Now when any man in his distress shall seek for the divine pity and help, it is a dismal thing to be rejected: *If thou hearest not,* (saith David,) *we shall become like them which go down into the pit,* Psal. xxviii. 1. When God will not hear us, our last refuge fails, and we have nothing left, but despair, and miserable expectations: wherefore we are infinitely concerned to desire, that all the prayers which we MAKE IN OUR TROUBLES AND ADVERSITIES may be devout and acceptable; and so we pray here, that he will assist us in making them, and accept them when they are made. We can never pray well without his assistance, and therefore we need his help as well in the prayers of our affliction, as in those of our prosperity; and though it is of most concernment, for the supplications made in trouble to be free from exception; yet unless God help us therein we shall fail; either we shall be so dejected, we cannot pray at all; or so discouraged, as not to be able to pray with faith and hope; or so disturbed and vexed, as to fill our prayers with murmuring and complaining: so that lest the supplications of our affliction should dash upon any of these rocks, and so never attain the port, we first beseech the Lord mercifully to assist us with faith and hope, courage and patience, by which qualifications we shall be enabled to pray well; and then our next re-

quest is, that he will GRACIOUSLY HEAR US in the day of our trouble, when a denial would be most of all terrible. And if we can but prevail so far as to be thus assisted and accepted in the prayers of our adversity, we are safe, whatsoever our calamities be. He that hath the gate of heaven open to him, hath a sure retreat, whosoever come against him. No affliction or persecution can hurt that man, to whom God grants such grace, that he can pray prudently and devoutly in his troubles, and on whom he shews such favour, that he heareth and answereth him in them. Which is a seasonable admonition to us, who are now saying our litany, that is, our prayer for an afflicted estate, that we may desire to be assisted in repeating it, and answered in all the petitions of it at this present time; and not only so, but at all other times, whensoever we shall have occasion to use it, because our troubles do oppress us. And withal, since we have so extreme need of God in our affliction, we must not neglect him in our prosperity; for he will be most likely to assist and hear them in their troubles, who have been constant and devout petitioners to him in their felicities. The wise man directs us to honour the physician before we have need of him, Ecclus. xxviii. 1; and the like we should do by God<sup>e</sup>. Xenophon adviseth us to get the favour of Heaven in prosperity, and then in our need we may go cheerfully to God, as being our friend already, and pre-engaged to our assistance<sup>f</sup>. Whereas if we never pray in earnest till necessity compel us thereunto, he may justly reject us, as once he did the Israelites, Judg. x. 14. *Go and cry unto the gods which ye have chosen, and let*

<sup>e</sup> Cole Deum priusquam ejus auxilio tibi opus est.—Dict. R. R. Jure venit cultos ad sibi quisque Deos.—Ovid. de Pont. lib. I.

<sup>f</sup> \*Ὅπως ὅταν ἐν χρεΐᾳ γενώμεθα θαρρόντες αὐτοὺς παρακαλοῦμεν, ὡς εὐμενεῖς ὄντας ἤδη καὶ φίλους. Xenoph. ap. Plutarch. de tranq.



*them deliver you in your tribulation, whom you have served in your prosperity.* Be we therefore in peace or in trouble, it is necessary for us to be frequent and fervent in our prayers, but most especially in our affliction. To want inclinations or abilities to pray then, is to be deprived of our chiefest support and means of relief; and not to be accepted when we do make prayers in our troubles, is the saddest aggravation of all our miseries, which whosoever well considers, they will doubtless most heartily put up this excellent petition.

284 5. THAT THOSE EVILS WHICH THE CRAFT AND SUBTILTY OF THE DEVIL OR MAN WORKETH AGAINST US, BE BROUGHT TO NOUGHT, AND BY THE PROVIDENCE OF THY GOODNESS THEY MAY BE DISPERSED.

The church of God, and every faithful member thereof, have many and mighty enemies, which are continually exercising their wits, and using their utmost craft and subtilty, to do them hurt. The principal of these is Satan, who is the captain, the leader and encourager of all the rest; and under him are listed many malicious and busy agents, whose designs are contrived so closely, and carried on so cunningly, that human eyes cannot discover them. Wherefore the church hath taught us to preengage the Almighty, whose wisdom will find them out, and his providence bring them to nought; so that if our prayers can but engage him to take our part, we shall be safe, in despite of all that Satan and his instruments can do against us. *The Lord is on my side* (saith David), *so that I will not fear what man can do unto me; he taketh my part, therefore shall I see my desire upon mine enemies*, Psal. cxviii. 6, 7: and, *If God be for us, who can be against us?* saith St. Paul<sup>g</sup>, Rom. viii. 31. They must conquer him before they can harm us. Upon

<sup>g</sup> Nemo vos læserit, nisi prius Deum vicerit. Aug.

these grounds we desire, that in all our troubles we may be able to pray acceptably, and then we shall obtain the aid of Heaven, and need not fear the power of hell itself. The Liturgy of St. James hath a petition exactly agreeing with this of ours; "Look down from thy merciful habitation and hear us, who do with most humble supplications pray unto thee; and deliver us from every temptation of the devil and of men, and turn not thy help away from us," &c. And we may note, that though the words be general, THOSE EVILS, and may comprehend any kind of trouble, yet it seems probable by the following sentence to be meant especially of persecution, which (in the opinion of the ancients) is stirred up by the devil<sup>h</sup>: he instigates evil men to endeavour by all their might and policy, to subvert the true religion. The devil is the head to contrive all persecution, and evil men are the hands to execute it; and when they are thus set on, they are more cruel and mischievous than the devil himself, who could not act without them<sup>i</sup>. When therefore we consider how Satan and evil men envy our peace and our quiet enjoyment of true religion, we need not doubt but they are plotting and designing with all possible crafts to divide and disturb us by faction and schism, or to destroy us by cruelty and persecution. How far these designs have gone, or how soon they may break out, we know not; only, the malice of Satan and his instruments do assure us, that if ever there be an opportunity offered, they will not fail to execute their

<sup>h</sup> Arbitrium enim Domini persecutio propter fidei probationem, ministerium iniquitas diaboli propter persecutionis instructionem, ita eam per diabolum si forte non a diabolo evenire credimus.—Tertull. de fug. cap. 7.

<sup>i</sup> Homo malus ipso diabolo est nocentior, justum siquidem hominem diabolus timet, impius contemnit, diabolus homini nisi permissus non nocet, malus etiam prohibitus.—Author. op. imperf. in Matth. hom. 24.

intentions. What remains therefore, but that we do fly to our heavenly Father, whose GOODNESS engageth his PROVIDENCE to watch over us, (and thence it is called “the providence of his goodness,”) and relying on him, that we beseech him to discover and disappoint the designs, and scatter and disperse the persons of those whose unions are the confederations of mischief; *The Lord bringeth the counsel of the heathen to nought, and maketh the devices of the people to be of none effect,* Psal. xxxiii. 10. On which place thus St. Augustine: “When they said, Let us take them away from the earth, and the name of Christian shall be no more in remembrance, if we kill and torture them, and inflict such and such things upon them; thus they discoursed, and yet the church flourished in the midst of all these things:” so he. These prayers, which the church ever did and still doth make, are her constant armour and defence; for I make no question but that they always did, and ever shall, either divert persecutions wholly, or support the Christians under them; and if we say them devoutly, many evil designs will be defeated, and those that do in some degrees prevail shall not last long, nor spread far, for our God will soon check them, on whose goodness and providence we do most firmly rely.

285 6. THAT WE THY SERVANTS, BEING HURT BY NO PERSECUTIONS, MAY EVERMORE GIVE THANKS UNTO THEE IN THY HOLY CHURCH, THROUGH JESUS CHRIST OUR LORD.

The ultimate end of this request is that which ought to be the highest aim of all our actions, viz. the glory of God; and so this is a very proper conclusion for any prayer; and in the Liturgy of St. Chrysostom, the litanic supplications are concluded with like words; “that we being always preserved by thy might, may

send up our praises to thee, the Father, the Son, and the Holy Spirit, now and ever. Amen<sup>k</sup>.” And that prayer which was lately mentioned out of the Liturgy of St. James thus endeth: “Deliver us, O God, for thy goodness, from all the miseries and troubles of this world; that we approaching to thy altar with a pure conscience, and singing the blessed trisagium with the celestial powers, may offer it without offence unto thee.” And doubtless both the ancients and we learned out of holy scripture to beg deliverance from our tribulations, by this argument, and for this end, that we may more freely and frequently set forth the divine praise. Thus when the heathen came into God’s inheritance, defiled his sanctuary, and murdered his saints, Psalm lxxix., David prays, *O deliver us—for thy name’s sake, &c.* v. 9; and at last concludes, v. 13, *So we that are thy people and the sheep of thy pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation:* and with regard to his own particular, Psal. cxix. penult. *O let my soul live, and it shall praise thee, &c.* The servants of God desire their life to no other end, nor ask peace with no other aims, than that they may be undisturbed in the service of God: thus we are taught to desire deliverance from all evils, especially persecution, not so much for our own quiet, as for God’s glory: we do not ask it merely for our outward safety, and that we may enjoy our lands and estates more freely; this may be a worldling’s end; but we ask it, that we may more freely enjoy our religion, and have liberty to give public thanks IN THE CHURCH to our Deliverer: we ask it, not so much for fear of suffering, as out of a desire of serving God, and enjoying the gospel without interrup-

<sup>k</sup> Ὅπως ὑπὸ τοῦ κράτους σου ἀναπέμπωμεν, &c. p 72. et Litur. πάντοτε φυλαττόμενοι, σοὶ δόξαν Basil. p. 163.

tion. It is true, we can praise God in private, even in times of persecution ; but that is not near so comfortable nor so desirable as to do it openly with our brethren in the house of God : and so long as we have the doors of the sanctuary open to us, we here profess that we will go into them and praise the Lord ; yea, we heartily desire they may never be shut against us, nor possessed by an enemy ; for of all the evils which persecution brings along with it, none is more truly grievous to a good man, than the cessation of prayers and praises ; which are the Christian's daily sacrifice. So long as we can, or may, or dare, we resolve to glorify God in public ; for we have so great a comfort therein, that above all mercies in the world we desire the freedom quietly to serve God, and we wish we may never have so sad a time, as that this our choicest blessing should be taken from us. We have long enjoyed this incomparable mercy in this nation, and are therefore very much obliged to give thanks to the God that hath given us this quiet ; but some are so stupid as to neglect the public worship, because it is so easy and so common, so free and so frequent ; so that they despise God and his service for that very reason for which they should love them. Others are so obstinate and perverse, that they need punishments to bring them to the service of God, and call it persecution when they are justly censured for their neglect and contempt thereof. Now such as these do contradict this petition by their lives, and may perhaps provoke the Almighty to take away the liberty which they so undervalue and abuse. Only we hope there are in our Israel many thousands who do continually praise God for the public worship, and beg the continuance of the same ; who value it highly, frequent it constantly, and by their prayers do dispel all those dismal clouds that at any time seem to threaten

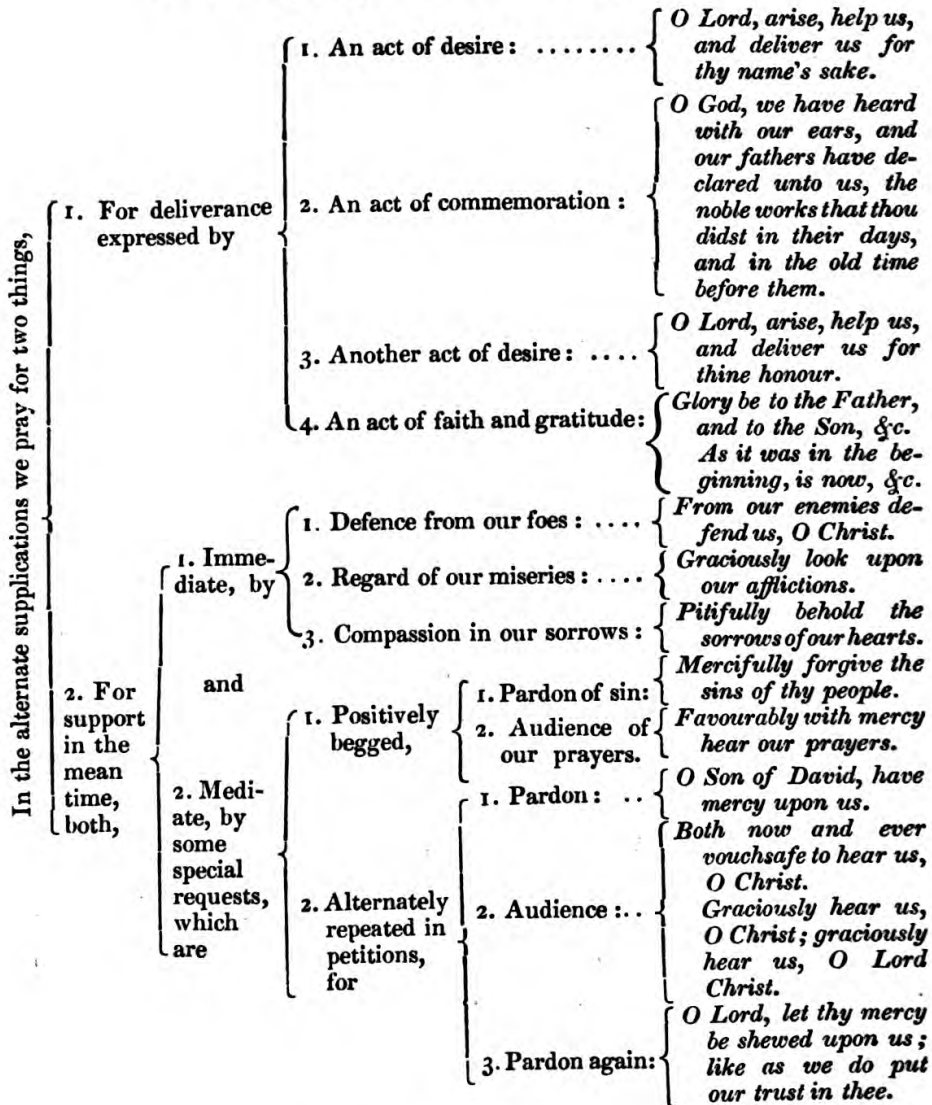
us ; and for these men's sake, and for Jesus' sake, we hope that all our enemies' purposes shall be prevented, and their hopes frustrate, and that we shall yet sing public praises in the sanctuary to Him that only makes us to dwell in safety. Amen.

See the Paraphrase in the end of the whole Litany.

*V. Of the alternate Supplications.*

1. We must observe that the foregoing prayer is not ended with Amen, as all others use to be, because the prayer is not concluded by these petitions, but continued still, only in another form ; so that the people, instead of answering Amen, do begin these Responses immediately, and both the priest and they join in pressing the same thing before desired, though in other words, and in a different phrase. The sentences themselves are collected out of David's Psalms, and out of some ancient offices ; and though we ought not to measure their method by the rules of art, nor expect any other order than a soul full of sorrow and desire hath put them into ; yet, to shew they are not thrown together by chance, without coherence or dependance, we have annexed this table :

*The Analysis of the alternate Supplications.*



*A practical Discourse upon these Supplications.*

3. O LORD, ARISE, HELP US, AND DELIVER US FOR THY NAME'S SAKE. Psalm xliv. 26. or Psalm lxxix. 9.

It is a great assurance that the people did carefully attend the priest, while he was praying against the enemies of the church in the former petitions, if they do readily and devoutly add this short sentence in the close of them; for this is a further pressing that great request in David's words. The Psalm out of which this

may seem to have been taken, viz. Psalm lxxix., was designed for a time when the enemies of the church prevailed; and then it was appointed they should pray, *Help us, O God of our salvation, for the glory of thy name*, ver. 9. Which form we imitate; only we introduce it with that eminent piece of Jewish liturgy, *O Lord, arise*, Numb. x. 35. Psalm lxxviii. 1. For while evil men prevail against the righteous, and the church lies under oppression or persecution, there seems, as it were, a suspension of providence, and God is said to sit still; but when he begins to assist and deliver his people, and destroy their enemies, then the scripture expresses it by his arising; *Thou shalt arise, and have mercy upon Sion*, Psalm cii. 13: *When God arose to judgment, and to help all the meek*, &c. Psalm lxxvi. 9: *I will up, saith the Lord, and will help* &c. Psalm xii. 6. But this significant metaphor is nowhere so fully set out as in Psalm xlv. 26, where we have this prayer entire according to the old Latin and Greek versions<sup>1</sup>, and whence it is more likely our Liturgy hath taken it: for ver. 23. the church in its distress cries out, *Up, Lord, why sleepest thou? awake, and be not absent from us so long*: ver. 24. *Wherefore hidest thou thy face, and forgettest our misery and trouble?* and at length, ver. 26, *Arise and help us, and deliver us for thy mercy sake*; or, as the old learned translations had it, *O Lord, arise, help us, and rescue us for thy name's sake*. The sum is, that if we are already oppressed by our enemies, or discern they are rising up, and making preparation to set upon us, we must most earnestly cry unto God, in these words, that he will arise for us when they rise up against us; and then we need not question, but all those evils

<sup>1</sup> Exurge Domine, adjuva nos, *θησον, ἡμῖν, καὶ λύτρωσαι ἡμᾶς ἕνεκεν*  
 et redime nos propter nomen *τοῦ ὀνόματός σου.* LXX. Psalm.  
 tuum. Vulg. Ἀνάστα Κύριε, βοή- *xliv. 26.*



which men or devils contrive against us shall be brought to nought; for if he do but arise, our enemies shall be scattered without one stroke, Psalm lxviii. 1; he can look them into confusion; and *Veni, vidi, vici*, is only true of him, the brightness of whose presence makes all that hate him flee before him. Having therefore such a God to take our part; first, we desire him to help us, that is, to bear us up, and support us against their furious assaults, and also to rescue and deliver us from them at length, that they may trouble us no more. We delight not in contending with them, nor do we pray for their confusion, but our own peace: we fly not to human aids, but with the old weapons of the primitive Christians, holy prayers and tears, we seek to defend our mother the church<sup>m</sup>. We go not by violence to right ourselves, but commit our cause to God, who we hope will arise and help us; not for any merit in us, but for *his own name's sake*. It is certain that we justly deserve to suffer; and if we were so vain as to think otherwise, God would let our enemies prevail on purpose to humble us; but far be it from us to sue unto his Majesty in our own name; no, we petition him to deliver us for HIS OWN SAKE, because we are called by his name, and have trusted in his name, and spoken great things of his name; so that upon these accounts we hope he will not let us perish, lest his name suffer by our fall. Israel was unworthy of deliverance, as we also are, *nevertheless he helped them for his name's sake, that he might make his power to be known.* Psalm cvi. 8.

4. O GOD, WE HAVE HEARD WITH OUR EARS, AND OUR FATHERS HAVE DECLARED UNTO US, THE NOBLE WORKS

<sup>m</sup> Stabimus et pugnabimus scutis et gladiis, sed precibus usque ad mortem, si ita op-  
portuerit, pro matre nostra, non fletibusque ad Deum. S. Bern.  
Epist. 221.

WHICH THOU DIDST IN THEIR DAYS, AND IN THE OLD TIME BEFORE THEM. Psalm xliv. 1.

It is the property of affliction to make men pray earnestly, and the supplications which we make in distress, if they be wanting in any thing, it is in faith and hope: wherefore when the priest observes how passionately the people cry unto the Lord to **ARISE AND 288 HELP** them, he encourageth them to hope cheerfully, as well as pray earnestly, by repeating the verse of the xlivth Psalm, which “was composed,” saith our excellent paraphrast, “in some time of general oppression by foreign enemies—and begins with a commemoration of God’s former mercies, as a ground of confidence in and prayer to him for deliverance out of present dangers<sup>n</sup>.” Which sufficiently shews how exceeding properly it is used here. The Jews of old had few writings among them, but the memorials and history of God’s wonderful works after the time of Moses were preserved some years by tradition; for which cause the fathers were very careful to deliver to their children a full and faithful account of them, Psalm lxxxviii. 4; and also did diligently instruct them in the writings of Moses, how miraculously the Lord had brought them out of Egypt, kept them in the wilderness, and destroyed all the old inhabitants of Canaan before them, that they might inherit there: and in afterages, when their posterity fell into calamity, they made an excellent use of what they had read and heard; for they apply themselves to God, and by commemorating what he had done for their fathers, do most cheerfully beg mercy for themselves<sup>o</sup>: and the force of their argument lies thus; We have frequently and fully been informed of

<sup>n</sup> Dr. Hammond’s preface to Paraph. on Psalm xliv.

<sup>o</sup> Admirantes quare in istis

diebus tanquam deseruerit eos—  
recolunt præterita quæ audierunt  
a patribus. Aug. in loc.

all those miracles of power and mercy which thou didst work for the deliverance of our forefathers; and thou art the same Lord, thy might is not lessened, nor thy mercy abated, nor is there the least change in thee; and we are the same people, the children and posterity of those for whom thou hast done such wonders from the first ages of the world in all the generations since: and shall we and all thy glorious acts perish together, and be buried in one oblivion? If thou hadst not delighted in this nation, thou hadst not done so infinitely for its preservation; and since thou hast delivered it so often, wilt thou not rescue it once more? To whom should the children go for relief, but to the God that delivered their forefathers? Of whom should this generation seek for succour, but of him concerning whom we have been told such illustrious things?—Thus the Jews argue, and so may we Christians also: for we have heard and been told by our fathers, what noble works God hath done for the deliverance of his holy catholic church in all times; how he preserved it in its first plantation, when the learning of Greece, the power of Rome, and the malice of Judæa did all combine against it; he upheld it so wonderfully, that menaces and fury, bonds and banishments, racks and tortures, fire and sword could not prevail to extirpate a few innocent and unresisting people; but their numbers increased, and their religion grew more eminent, and more admired in the midst of all these persecutions<sup>p</sup>. And why should we fear that God will desert us now? It were easy (if needful) to run through all the ecclesiastical annals, and observe those many and grievous evils, which the craft and subtilty of the devil or men

<sup>p</sup> Nec quicquam tamen sectæ, plures efficimur quoties proficit, exquisitior quæque metimur.—Tertull. Apol. crudelitas vestra illecebra est

have wrought against the church, which have always been most eminently defeated by the providence of a gracious and merciful God; but every one hath heard and read many instances of this kind, and it were well if our memory could furnish us just now with some example of a deliverance from such like circumstances as we do now groan under; it would be a strong foundation for our faith, and a mighty encouragement to our prayer for the like relief to be afforded us also. But if we be more affected with nearer instances, this very church of England affords us great variety; for we have all heard, and our fathers have told us, how wonderfully the papal yoke was broken off at first, and how strangely all their endeavours for reducing the Roman deceits and superstitions have been frustrated ever since; the Marian persecution, the Spanish invasion, nor the papal bulls of excommunication could not effect it; the many secret seditions, and open rebellions, nor the accursed powder-plot could not bring it about, because our God discovered and dissipated them all. We know they have divided us at home, and traduced us abroad, and some of their projectors covertly animated the giddy sectaries to overthrow our laws and government, and to destroy the best of men as well as of kings; yet God hath restored us again; and blessed be God, neither Rome nor Geneva did ever yet prevail long together, neither faction nor superstition hath been able to subvert the primitive and holy doctrine and discipline of the church. And really, when we recollect all the passages of Divine Providence in our preservation, we must confess that 289 this nation hath been the darling of Heaven, this religion the peculiar care of the Most High; it was established at first by many wonders of his goodness, and it hath been preserved ever since by miracles of

mercy; so that when any danger appears on the right hand or on the left, let us review our former deliverances, and encourage ourselves in the Lord our God, who hath been our helper ever of old. It is one very great end of those eminent deliverances which are bestowed upon us, that they may be as precedents to engage us to seek for relief, and animate us to hope for succour whenever we shall fall into the like dangers. And it is one of the best uses we can make of the former mercies of God, when we commemorate them so seasonably, that they may at once be thankfully remembered to his honour, and freshly urged to our comfort. When the memorial of them doth cause us to praise God for them, and excite us to bear up nobly under our distress, and to call cheerfully on him for such deliverances as our forefathers have had from his endless compassions.

5. O LORD, ARISE, HELP US, AND DELIVER US FOR THINE HONOUR. Psalm xliv. 26. and lxxix. 9.

This is no vain repetition, although it be no more but an explication of the former [numb. 3.] only what David asks at once, viz. to be delivered for the HONOUR OF GOD'S NAME, we have divided into two; and beg deliverance, first, for the NAME of God, secondly, for his HONOUR; first, that his name be not blasphemed; secondly, that his honour may actually be advanced by a fresh instance of his mercy to us. The petition is not only used in the Psalms, but at this day is found in the Euchologion of the Greek church among the forms in time of public calamity<sup>a</sup>; yet it cannot come in more properly than it doth in our Litany; for the people having before petitioned the Almighty for succour and

<sup>a</sup> Βοήθησον ἡμῖν ὁ Θεός, ὁ σωτήρ σου, Κύριε ῥύσαι ἡμᾶς. Euchol. ἡμῶν ἕνεκεν τῆς δόξης τοῦ ὀνόματός σου, p. 769.

deliverance, the priest encourageth them to persist in calling upon God, by remembering the wonders which he hath done in all ages for his church, and those who called on him. Now the people being animated with this commemoration, upon the fresh remembrance of his mercies, continue their suit, and renew their importunity, beseeching him to deliver them for his HONOUR. The Lord hath got himself an infinite honour by the former deliverances vouchsafed to his servants, and we hope, for the support of his honour, still he will also defend us. As Darius, Dan. vi. 20, so all that know not our God do inquire, whether our God, whom we serve, be able to deliver us? if he help us, our very enemies will see his glory; if he desert us, they will be apt to insult against God himself, and say, *Where is now their God?* Psalm lxxix. 10. So that we fear lest the Divine honour should be aspersed, if we should be ruined; and we ought to fear his being dishonoured, as much as our own calamity. This was that very argument which Theodosius used when his army was like to be discomfited by Eugenius a tyrant, who did oppose him: in that distress, the emperor standing on a rock, fell on his knees and prayed, saying, *O stretch out thy right hand to help thy own people<sup>r</sup>, lest the heathen say, Where is now their God?* and immediately the scene was changed, the imperial forces prevailed, the wind blowing back the enemies' darts in their faces, so that God was honoured, and the emperor victorious by the virtue of this prayer; than which we cannot have a more powerful motive: Deliver us, (say we,) and then we and all thy servants shall be obliged to honour thee, and will do it for love; and thy enemies shall be forced to acknowledge thee, and must do it for fear; and so our God shall be praised by all. Amen.

<sup>r</sup> Eccl. Hist. per Ruffin. l. i. c. 33.

6. GLORY BE TO THE FATHER, AND TO THE SON, AND TO THE HOLY GHOST; AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

The general sense of this doxology hath been given already in the first part, together with the original of it in the church; so that we are here only to account for two things: I. How it comes to be used among our Litanic supplications; II. How we ought to apply it in this place.

And, I. it is evident to any considering reader, that throughout the whole Book of Psalms there is a rare mixture of praises and prayers, so that even in the 290 most dolorous complaints of misery there are interwoven many triumphant hymns of praise and acts of thanksgiving, as Psal. vi. 8. and Psal. xxii. 22. 25, and in very many other places; in imitation whereof, in the ancient Liturgies of the Greek church, (particularly that of St. Basil,) the supplications do ever end with a doxology, "Because to thee belongs all glory, honour, and adoration, to the Father, to the Son, and to the Holy Ghost, now and ever," &c.<sup>s</sup>; and the western offices use the Gloria Patri on the same occasion: wherefore I doubt not but we shall be convinced that our church hath most piously and prudently inserted this doxology here, if we will but,

II. Apply it to the ends for which she hath designed it in this place; viz. 1. as an act of praise for all those NOBLE ACTS which we have heard our God hath done for his church in all ages; for if we be truly sensible of them, we cannot think of them nor mention them without gratitude and admiration, the very commemoration will oblige us to break forth into a thanksgiving to the Father, Son, and Holy Ghost, by whom

<sup>s</sup> "Ὅτι σοι πρέπει πάντα δόξα, τιμὴ υἱῶ, καὶ τῷ ἁγίῳ πνεύματι νῦν καὶ αἰεί.  
καὶ προσκύνησις, τῷ πατρὶ, καὶ τῷ Lit. S. Basil.

all these wonders have been wrought. But to this it will be replied, that if we really be (as our Litany supposeth us) in a state of trouble, it will be as contrary to our temper, as unsuitable to our condition, to rejoice and give thanks: *How shall we sing the Lord's song in a strange land?* say the Jewish exiles to those who required of them melody in their heaviness, Psal. cxxxvii. 3, 4: *The affliction of an hour* (saith a wise man) *maketh one forget pleasure*, Eccl. xi. 27: and we may all observe, that when calamities are upon us, we can hardly be grateful for former mercies<sup>t</sup>: but I am sure, though we are not inclined to be thankful for received favours in our affliction, yet we are obliged to be so; and it would be a great allay to present sufferings, if we did call to mind the years of the right hand of the Most High; if we can bring our hearts to praise God in the midst of our sufferings, it will make the burden lighter, and us more able to bear it, as well as God more willing to remove it; and a little mixture of eucharist for ancient deliverances will effectually recommend our present petitions for the like mercies.

2. We ought to apply this Gloria Patri as an act of faith; it must not only look back on former blessings with joy and comfort, but forward also upon the mercies we now pray for, though we have not yet received them. The worst of men, when they have got their desires, can give thanks; but a pious and devout Christian, reflecting upon the past memorials of divine goodness, can ask deliverance with so cheerful a hope, and so firm persuasions to prevail, as that he can give thanks for a mercy before it be received. It is St. Chrysostom's observation, that a soul full of hope prays and immediately praises God, as if it had presently obtained its

<sup>t</sup> Hoc habet inter reliqua vacuus tantum sed ingratus est. mala dolor, quod non super- Sen. Ep. 99.



desires<sup>u</sup>. He hath delivered our fathers wonderfully, and often; wherefore we beseech him to set us free also, and to testify we beg this with faith and noble expectations, we do already sing, *Glory be to the Father, &c.* St. Paul informs us, that *faith is the evidence of things not seen*, and that hope makes us enjoy things absent with a pleasure almost equal to the most present fruition; and therefore, if we firmly believe that God will deliver us, there is no reason why we should defer our comfort in reflecting on it, or detain his praise who will accomplish it; we may, yea we ought to give *glory to the Father, &c.* And what more lovely spectacle doth this world afford, than a pious, yet afflicted man, so supported by faith and hope, so full of all honourable thoughts of God, and so sweetly relying on his aid, that he can sing praises in the midst of his fiery furnace, and satisfy himself with mercy at a distance, merely because it is in the hands of a gracious disposer? If there be any method to engage the love of Heaven, or bring in the celestial powers to our rescue, it must be by these high and noble opinions of the divine goodness; and surely the Father of mercies will not disappoint those who have praised him for deliverance already, because they believe it is surer in his hands, than if they had it in their own; and thus our faith and gratitude become instruments of our deliverance<sup>x</sup>: and because we believed before we had it, it is very likely it shall be given us before we could expect it. May we therefore all thus say, and thus apply this most excellent and seasonable—*Glory be to the Father, &c.*

291 7. FROM OUR ENEMIES DEFEND US, O CHRIST; GRACIOUSLY LOOK UPON OUR AFFLICTIONS.

<sup>w</sup> Εἶδες εὐελπίδα ψυχὴν, ἥτησε, καὶ πρὶν ἢ λάβῃ, ὡς λαβῶν εὐχαριστεῖ, καὶ ἄδει τῷ Θεῷ. Chrys. in Psalm. xii.

<sup>x</sup> Virtus fidei credere quæ non vides, merces fidei videre quæ non credis.—Aug. in Psalm. cix.

Although the faithful do most firmly believe they shall be delivered at the last, and rejoice in hopes thereof; yet they know it is possible their affliction may be continued a while for a trial of their patience, and the exercise of their other graces; wherefore they continue to pray still for support in the mean time, desiring the hand of God may protect them, his eye regard them, and his heart pity them in all their distress. The first of these requests is, to be DEFENDED FROM THEIR ENEMIES, a petition so frequent in David's devotions, that it were endless to cite the instances; *Defend me from mine enemies, O Lord*, saith he; DEFEND US, O CHRIST, say we, directing our address to the blessed Jesus, who came on purpose to save us from our enemies, and from the hand of all that hate us; he is our King, to whom *is committed all power in heaven and in earth*, Matt. xxviii. 18, and who is constituted the Judge of all men; to whom we owe this honour<sup>y</sup>, to submit all our injuries to his decision, and to rely on his might for defence from our enemies, on his justice for the righting all our wrongs: he hath forbid us to render our enemies evil for evil, Matt. v. 39. Rom. xii. 17; and though this be sometimes an encouragement to their assaults, yet it is also an assurance of our safety: and when we do not resist them in obedience to his precepts, we may cheerfully expect he will protect us from their malice; and if mischievous persons be more apt to set upon us, they are less able to hurt us, when we leave our cause to him. The heroic gallantry indeed of this age will account it an argument of a poor spirit to fly to prayer as a means of defence from our enemies, since oaths and menaces, fury and revenge are the irreligious

<sup>y</sup> Quem autem honorem lit- gaverimus?—Tertull. de Patient.  
abimus Domino Deo nostro, si c. 10.  
nobis arbitrium defensionis arro-

testimonies of most men's courage : but Numa is judged a very wise prince, who being told, as he was about to offer to the gods, that his enemies were approaching, answered, " Let them come ; I will go on with my sacrifice ;" esteeming the obliging of Heaven to his party to be none of his least preparations against his foes. And if we take right measures of the power and wisdom, the compassions and fidelity of Jesus, we shall surely reckon it amongst our best policies to fly to his protection. He can destroy our enemies, but that we do not wish ; only we desire we may be preserved from them, and not hurt by them, which doubtless he will not deny ; and if he please to grant it, to assault and vex us they may, but to ruin or destroy us they shall never be able ; they cannot touch one hair of our head without his permission, Matt. x. 30. And if they should be licensed to take away our temporal life, a Christian might more truly than Socrates say<sup>z</sup>, " My enemies may kill me, but they cannot hurt me ;" for at the worst their malice would but send us a little sooner to an eternity of joy. Let others therefore rely on other arts of security against their enemies ; we (though we will neglect no innocent means of safety) will make it our constant care to pray,  
*From our enemies &c.*

Secondly, our next petition is, that he will GRACIOUSLY LOOK ON OUR AFFLICTIONS ; alluding to Exod. ii. 25. where God is said graciously to look down upon the miseries of the poor Israelites under their cruel bondage ; with respect to which phrase is that prayer made, *Look down from heaven, and behold from the habitation of thy holiness, &c.* Isai. lxiii. 15. as well as this of our Litany. The mercies of Jesus are so great, that if he please but to look upon us, he cannot but pity us in our miseries,

<sup>z</sup> Ἐμὲ δὲ ἄνθρωπος καὶ μέλιτος ἀποκτείνει μὲν δύναται, βλάψαι δὲ οὐ. Plato in Apolog.

nor can we have a more reviving cordial in our distress, than to see that the eyes of our merciful Redeemer are over us. When poor Hagar had left her master's house, and all her comforts together, and was as destitute of hope as of all provisions in a dismal and hungry wilderness, she was much transported at the appearance of an Angel, because she saw God looked after her in her lowest fortune, Gen. xvi. 13. And if our condition be ever parallel, our joy will be as great to perceive the gracious eye of Jesus looking on us; for he will so observe and pity our fears and sorrows, so remark the cruelty and injustice of our enemies, and so discover the best means and the fittest time for our deliverance, that this gracious look shall be the prologue to a rescue, and not only an excellent testimony of his love, but a support of our faith in the mean time.

8. PITIFULLY BEHOLD THE SORROWS OF OUR HEARTS; 292  
MERCIFULLY FORGIVE THE SINS OF THY PEOPLE, Psalm  
xxv. 17.

Sorrow is the natural and necessary companion of affliction, and when there is trouble without, there will be grief within, unless we have a stoical stupidity upon us; wherefore, as before we begged of God graciously to regard our external miseries, so now we beseech him PITIFULLY TO BEHOLD our internal SORROWS: the outward affliction that we feel is commonly occasioned by our enemies, but the inward dolours of our hearts do many times proceed from our sins; as therefore we prayed there for defence from our enemies, and support in our afflictions, so now we entreat for pity in our sorrows, and pardon of our sins: the words are not much varied from those of Psalm xxv. where the royal prophet having complained that *the sorrows of his heart were enlarged*, ver. 17, adds ver. 18. *Look upon my adversity and misery, and forgive me all*

*my sin*; only he refers to his own particular what is here applied to the whole church. 1. We desire that *Jesus, who was himself a man of sorrows, and acquainted with grief*, Isai. liii. 3; *who also hath borne our griefs, and carried our sorrows*, ver. 4, and is a merciful High Priest, him we entreat to behold the sorrows of our hearts with much compassion, for none but a divine eye can pierce so deep: men may see our tears, and hear our sighs and our sad complaints, but they cannot distinguish between the feigned sorrows of a hypocrite, and those of the most sincere mourners, but Jesus can; and if he sees our sorrow proceeds from a contrite heart, no doubt he will pity us, for he knows what a troubled spirit is; only we must remember he is not to be mocked, nor must we presume to make this request with a heart wholly insensible of its own guilt and danger: he that desires Jesus to behold THE SORROWS OF HIS HEART, and hath no sorrow there at all, doth affront and provoke him on whom he calls in vain. It may be it will be pretended we have no cause of inward grief; but I answer, No man in the world can prudently or truly say so; for while we live in this valley of tears, either our own afflictions, or the miseries of our friends, the calamities of our nation, or the troubles of the church, or however our continual sins give us too good ground of sorrow always, especially when we come before God on purpose to commemorate our own miseries and sins, and those of all mankind in this blessed Litany; now surely, if we have any sense or any charity, we may truly say we have sorrow in our hearts, and we therefore seriously desire Jesus to pity us in it. 2. We pray that HE WILL MERCIFULLY FORGIVE THE SINS OF HIS PEOPLE, for the fore-mentioned sorrows of our hearts are not so much the effects of our afflictions as of our sins, and therefore

the first wish that our troubled soul breathes out is, that our sins might be forgiven, and then our sorrows and afflictions also would cease: it was sin that caused all our outward troubles, and it is sin that occasions our hearts to be so full of sorrow; so that if Jesus would please but to forgive these, and remove the cause, the effect would cease immediately: and of whom can we more properly desire this, than of our most blessed Redeemer? We are his people, whom he hath purchased with his most precious blood; he is our Saviour, and hath the best right to dispense pardon, because he hath procured it; let us therefore most fervently beg remission of him, and then whosoever be our foe, God will be our friend; we shall easily bear all assaults from without, when we have peace with God and a serene conscience; if our sins be forgiven, and our Redeemer do but pity us in our sorrows, calamities and enemies cannot make us miserable, if they should for a while continue to oppress us, though it be most likely the sin and the suffering will be removed together.

9. FAVOURABLY WITH MERCY HEAR OUR PRAYERS, 293  
 Job xxxiii. 26; O SON OF DAVID, HAVE MERCY UPON US,  
 Matth. ix. 27.

As pardon of sin is the first means to comfort a pious but afflicted soul, so hearing of prayers is the second, and God hath promised concerning a good man, Job xxxiii. 26, that *he shall pray, and God will be favourable unto him*: which promise we here do embrace, and found this request upon it, That Jesus will please to HEAR OUR PRAYERS FAVOURABLY AND WITH MERCY. We ourselves are guilty of so much iniquity, and our prayers accompanied with so many infirmities, that he might justly reject our persons in anger, and despise our prayers as unworthy; wherefore we do entreat him to express favour to our persons,

and in mercy to hide the failings of our devotions. Jesus is the great High Priest, who is to present our prayers to God, and how can he recommend them effectually, unless he favourably accept and mercifully hear them? There is but one Mediator, no saint or angel can or will, or dare presume to take this office; so that since no prayers can come to the Father but by the Son, Oh what reason and necessity is there that we should use all possible arts of entreaty to gain a favourable audience of him! If he favour our petition, the Father will not deny it; if he pity our case, our request shall infallibly prevail at last; it may be deferred awhile, but finally it shall be granted; and whatever requests Jesus hath accepted, favourably and mercifully heard, we need not be solicitous about them any further, for we have lodged them in a safe hand, where they cannot possibly miscarry: on him therefore we call again in the language of those poor blind men mentioned in the Gospel, O SON OF DAVID, HAVE MERCY UPON US, Matth. ix 27. xx. 30, 31. The Messiah had long and earnestly been expected among the Jews by the name of the Son of David<sup>a</sup>: so that these two men, whose bodily eyes were closed, did by the eyes of faith discern Jesus to be the Messiah and Saviour of the world, and being in a most uncomfortable estate of blindness, they cried to him for mercy, whom they call the Son of David; for as he was the Messiah, they were assured he had power enough to open their eyes; and as he descended from the family of holy David, they did hope he would have pity enough to exercise his power on them; wherefore they ingeminate their cries to him, and finally do

<sup>a</sup> Filius David, ponitur pro *David*, i. e. Jesu Christi Messia. Matt. xxii. 42. xxi. 9. *sia*.  
Imo cap. i. 1.—*Jesu Christi Filii*

prevail, for he had mercy on them, and gave them their sight again: wherefore we may be encouraged by their success, when we are in any grievous trouble to cry unto Jesus for mercy, with their affections as well as in their expressions, with the same faith as well as the same words, and we shall be heard also. It is true, our Redeemer is not now upon earth, as he was then, he is most glorious in heaven, but he beholds and hears us from thence; and though he be the Son of God, yet he is the SON OF DAVID also, he hath not left his humanity nor his compassions behind him, but in the midst of all his glories, he retains an infinite pity for us, and when we invoke him by the name of the Son of David, he will remember all the miseries he suffered in that estate, and accordingly pity us who are in the like circumstances. It was God's promise to David, that he would set his Son upon his throne, whose kingdom should be for ever; and the church doth keep a memorial in this petition, that God hath fulfilled this promise, for to this very day we go to the King of Glory, and call on him in our necessity by this obliging title, SON OF DAVID, and so he shall be called to the end of the world.

10. BOTH NOW AND EVER VOUCHSAFE TO HEAR US, O CHRIST; GRACIOUSLY HEAR US, O CHRIST; GRACIOUSLY HEAR US, O LORD CHRIST.

The sum of all these supplications is contained in that often repeated passage of the divine Psalmist, *Have mercy upon me, and hearken to my prayers*, Psal. iv. 1. and Psal. xxxii. We begged mercy before, and now we desire the acceptance of our prayers, and they who censure these repeated cries to be tautology, do declare they are strangers to the passions that afflicted souls do feel. We esteem it a demonstration of David's vehement desire, when he by so many synony-



mous phrases prays for mercy, Psal. li. 1, or the acceptance of his petitions, Psal. v. 1, &c. And can we be condemned for following such a precedent? However  
294 men speak of it, we doubt not but if we be sincere and earnest in these reiterations, our God will esteem it a pious importunity.

And verily the hearing of our prayers in a time of distress, is a mercy so great and so desirable, that we cannot ask it too fervently, nor too frequently. An afflicted man that hath prayed long, and is not answered, is tempted sometimes to doubt whether his prayers were ever heard or no; in compliance with which infirmity, yet in order to its cure, the church gives the mourning soul opportunity to renew its doleful cries at the throne of grace, that it may be satisfied it hath called with all possible earnestness: our Lord Christ is the Father's anointed, and reigns both now, and ever shall, as far as eternity extends; wherefore we desire he will hear us now, and for *ever* hereafter, when at any time we shall call upon him. We desired him to LOOK GRACIOUSLY UPON OUR AFFLICTIONS before, and we now entreat him GRACIOUSLY TO HEAR OUR PRAYERS, even as holy Daniel in those excellent devotions, Dan. ix. 18. *O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, &c.* And may ours be, as his was, prevalent and successful. He whom we pray unto is Christ, the Lord's anointed; yea, he himself is the Lord, and can by his own power both hear and help us: to him therefore will we cry again and again, that these many great and necessary supplications may not miscarry, nor return from heaven empty.

11. O LORD, LET THY MERCY BE SHEWED UPON US; AS WE DO PUT OUR TRUST IN THEE. Psalm xxxiii. 22.

Finally, we conclude these alternate supplications,

as David concludes that excellent Psalm xxxiii. 22, and as St. Ambrose ends his incomparable hymn, the *Te Deum*, where we have spoken briefly of this versicle and response, Part 1. p. 234. So that we shall only add, that St. Augustine calls this a brief, but most profitable prayer<sup>b</sup>, and with him observe that we crave mercy by the best motive in the world, not because we have merited it, or that God is bound to bestow it on us, but only because we trust in him alone for it, as we have demonstrated by our repeated and redoubled cries to him for mercy. We have no confidence in ourselves, or in any other creature: we have not made application to any saint or angel in our Litany, but solely cast ourselves down at his feet, entirely depending on his goodness, and doubtless he will not cast us off. The Roman church indeed repeats this sentence in their litanies also, but as they have now corrupted their doctrine with merits, and depraved their offices with invocation of saints, it neither agrees to their principles nor to their devotions, but remains a reproach to their innovations: I shall only wish, that as it suits better with our religion and our prayers, so it may be said by us with more affection and true devotion. *Amen.*

§. VI. *Of the Prayer for Grace to sanctify our Troubles.* 295

1. IT hath been an usual instrument to render these prayers odious to men of strong passions, and weak reasonings, to say they are taken out of the Roman mass-book; which as it is manifestly false of some of our forms, so it is impertinently charged as a crime on any of them, because it is most evident, that even

<sup>b</sup> Post hæc fit oratio brevis et salubris, [Fiat misericordia tua Domine super nos,] et quo merito? [Sicut speravimus in te.] Aug. enarr. in Psal. xxxiii.

where we have taken any form from thence, our church was ever careful to find it orthodox, or make it so; whereof this present prayer is (among others) an illustrious instance, concerning which the reader may know that in the Sacramentary of St. Gregory there was a short and pious form which ran thus, "We humbly beseech thee, O Lord, mercifully to look upon our tribulations, and graciously turn from us thy wrathful indignation, which we most righteously have deserved, through Jesus Christ our Lord. Amen." *Sacram. S. Gregor. p. 206.* But in the Breviaries of Salisbury, fol. 25, this prayer seems to have been corrupted, for there it runs thus, "We humbly beseech thee, O Lord, mercifully to look upon our infirmities, and turn from us all those evils which we most righteously have deserved, by the intercession of all thy saints, through our Lord," &c. So that what was of old, and is by us now begged of God alone through Christ, was vainly, if not impiously, asked through the intercession of the saints: but such was the care and prudence of the excellent composers of our Liturgy, that they did not only leave out that corrupt sentence, and reduce it to its first innocence; but to antidote such contagion, and utterly destroy the doctrine of supplication to any creature in our distress, they have added this clause, "And grant that in all our troubles, we may put our whole trust and confidence in thy mercy." And now how much folly and malice will he betray, that after all this should charge this prayer as popish, or count it criminal as taken out of their service? I have been larger in this, to shew what we are to think of such frivolous objections elsewhere, for the like care hath been taken in all other places wherever need required. Now as to this form (as we have it) doubtless it is an admirable prayer, not only to be

used in the conclusion of these general supplications, but also is exceeding fit to be said in private by any afflicted Christian, who is sensible of his evil deservings and groans under his troubles, being desirous they may be either averted or sanctified unto him; and every one will be convinced of this, who will but take pains to consider it in the following method :

*2. The Analysis of this Prayer.*

2. This prayer hath three parts :	1. The preface, to whom we pray :	{ 1. Respect- ing God, that he would	{ 1. Pity us as weak :	{ <i>We humbly beseech thee, O Father, Mercifully to look upon our infirmities ; And for the glory of thy name turn from us all those evils which we most righteously have deserved ;</i>	
			{ 2. Spare us though unworthy :		{ <i>And grant, that in all our troubles we may put our whole trust and confidence in thy mercy, And evermore serve thee in holiness and pureness of living,</i>
	2. The petitions, or what we pray for	{ 2. Respect- ing our- selves, that we may notwith- standing	{ 1. Believe firmly	{ <i>To thy honour and glory ; Through our only Mediator and Advocate, Jesus Christ our Lord. Amen.</i>	
			{ 2. Live holily :		
	3. The conclusion, de- claring	{ 1. For what end we ask them :	{ 2. In whose name :		

*A Practical Discourse upon this Prayer.*

3. WE HUMBLY BESEECH THEE, O FATHER, MERCIFULLY TO LOOK UPON OUR INFIRMITIES.

The former supplications were principally directed to the Son, but these to the Father; for we have a heavenly Father, who knows whereof we are made, and discerns as well what we now suffer, as what we are able to endure: and to whom should the children fly in their fear and distress, but unto their Father, the very mention of whose dear name may revive their drooping spirits? To him therefore we make our applications, and that in the most fervent manner of address, and the most proper for afflicted petitioners: for “we beseech,” that is, we earnestly entreat him to pity us;

yet withal there is humility mixed with this importunity, for we do HUMBLY BESEECH HIM. It was the character of the famous Antoninus, "That he was very constant, and yet withal very modest<sup>c</sup>." As we are here taught to be; we must supplicate vigorously, for our condition and necessities require it; but yet withal we must beg modestly, as being conscious of our own infirmities, and mindful of his glorious perfections: he is most high to whom we pray; we that do pray are low by our nature, and lower than ordinary at this time by our afflictions, which have done us very little good, if they have not brought our mind as low as our fortune is. To ask proudly is intolerable in any case, but most of all abominable in those who are in distress; we come TO BESEECH HIM TO LOOK UPON OUR INFIRMITIES, and therefore it is but reasonable we should first look upon them ourselves, and consider them so long, till the prospect have taught us HUMBLY TO BESEECH HIM for relief. Now it will assist us herein, if we do more distinctly consider what our INFIRMITIES are, viz.

1. Natural infirmities. 2. Moral. 3. Providential. The first kind is our misery, the second our sin, the third our punishment, and all these may be meant here.

1. We beseech our heavenly Father to look with a merciful eye upon OUR NATURAL INFIRMITIES, that is, upon the weakness and frailty of our mortal state, as the word signifies, Heb. iv. 15. We desire he will consider how soon our strength is weakened by sickness, our comfort banished by a slight calamity: a light distemper oppresseth our body, and threatens our life; a small grievance discomposeth our mind,

<sup>c</sup> Sane quamvis esset constans, erat etiam verecundus. Jul. Capitol.

and alas it is but very little which we can bear: our life is short, our strength is small, our resolution and courage are soon daunted: wherefore we entreat him in all his corrections to regard our ability, not our deservings; and St. Paul tells us, *That God is faithful, who will not suffer us to be tempted above that we are able; but will with the trial make a way to escape, that we may be able to bear it*, 1 Cor. x. 13. This may be the first sense, or

2. We may beseech him to look with mercy upon our MORAL INFIRMITIES, that is, upon those sins which by the frailty of our nature we are so apt to run into: for sins in scripture are often called *infirmities*<sup>d</sup>, especially those which are committed through the weakness of the understanding, or for want of consideration. Now if God look upon these in justice, he would be obliged to punish us continually; but if he please to excuse them, and pity our frailty, if he please to pardon and forgive them, then we may hope he will turn from us all those evils which we deserve by the daily increase of them: this may be the second sense.

Lastly, we may beseech him to look with compassion upon our PROVIDENTIAL INFIRMITIES, so I call those afflictions and miseries, which the Divine Providence hath laid upon us, sickness or pain, oppression or poverty, slander or contempt, all which are sometimes styled infirmities also, Matth. viii. 17. and 1 Cor. xi. 30. When we labour under all, or any of these, we are taught to represent our misery to our heavenly Father, and to beseech him to cast a propitious eye upon us, who lie languishing under these calamities: we call them by a gentle name, INFIRMITIES, that we may not reproach his providence, but we earnestly beg his pity

<sup>d</sup> Isai. liii. Heb. iv. 15. *Infirmities nostras ipse portavit.* At LXX. ἀμαρτίας, item D. Petrus 1 Ep. cap. ii. ver. 14.

to support us, or deliver us, desiring that either he will  
297 take away these, or however not suffer any more to  
fall upon us. In each of these senses, this petition is  
exceeding proper for a sinful suffering creature to use  
to a mighty and merciful Father, in order to the  
obtaining his pity, pardon, and deliverance, by de-  
scribing the frailty of his nature, which cannot endure  
much, or hold out long; the kind of his offences, which  
were not done with a malicious mind; and the variety  
or the weight of his present grievances which have  
brought him already into a deplorable estate: doubt-  
less he that effectually urgeth these considerations,  
shall either have his cross removed, or else made  
lighter, and himself more able to bear it. This is  
the first petition considered absolutely by itself, but  
we must in the next place look upon it with re-  
spect to that most admirable inference, which is drawn  
from it.

4. AND FOR THE GLORY OF THY NAME TURN FROM  
US ALL THOSE EVILS WHICH WE MOST RIGHTEOUSLY HAVE  
DESERVED.

If we consider our natural frailty, it is evident we  
can bear but little; if we look upon our sinful obliqui-  
ties, we must confess we have deserved to suffer much;  
if we have regard to our present circumstances, we find  
that we have work enough to struggle with those evils  
that are upon us already: so that the natural conse-  
quence of this will be, that we shall heartily importune  
our merciful Father to avert as well these as all other  
calamities from us. Afflictions are frequently com-  
pared to a *flood of waters*, Psal. xviii. 16. and lxxiii. 10.  
But we call to mind that Almighty God doth order  
the courses of these waters, he turns them which way  
he pleaseth, and appoints whither, how long, and to  
what height they shall flow, whereupon we pray with

holy David, *Let not the waterflood drown me, neither let the deep swallow me up*, Psal. lxxix. 16. We desire the supreme Disposer of all events to turn their course some other way, to stop that current that is so fiercely broke in upon us now, and to grant that no new eruptions may overwhelm us. It may be we feel some evils, but we must confess we have most JUSTLY DESERVED greater, so that we may fear there are still worse behind, only we apply ourselves to him to divert them all; and there are two motives included in this petition. First, because it will tend to the GLORY OF GOD'S NAME to deliver such frail miserable creatures from such a deluge of distress, and all the world will see the glory of our heavenly Father's goodness therein; we, and all about us shall glorify his name, who pities the frailty of our nature, passeth by the multitude of our sins, considers the misery of our condition, and of his own free mercy is pleased to give us ease, and to set us free; we cannot expect he should deliver us for any desert in ourselves, but for his own honour we hope he may. Secondly, and that his glory may not be in the least impaired by any pretences that we deserved such deliverance, we are taught to confess, THAT WE MOST RIGHTEOUSLY HAVE DESERVED all these evils which we pray against: for we are sinners in a high degree, and if we should suffer in as high a measure, we had but our due deserts: we must confess, if he punish, we cannot murmur nor accuse his justice; therefore if he spare, certainly we shall proclaim his mercy to poor prostrate and confessing sinners; the deliverance we have not deserved, the punishments we have, both those present and those to come; and if we sincerely acknowledge this, nothing can more tend to his glory in delivering us, nor more effectually move him to grant us our requests.



5. AND GRANT THAT IN ALL OUR TROUBLES WE MAY PUT OUR WHOLE TRUST AND CONFIDENCE IN THY MERCY.

Let the troubles be never so great which God lays upon us, there are two things which will effectually bring us out of them, his pity and our patience; the former we have begged before, the latter we now desire: for if we cannot obtain to have the load immediately taken off, the next thing that is desirable, is, that we may have more strength to bear it. When St. Peter was to be tried, our Lord Jesus did not pray that he might escape the assault wholly; only, *that his faith might not fail*, Luke xxii. 32. From whence we have learned here to the same sense to pray, that IN ALL OUR TROUBLES WE MAY PUT OUR WHOLE TRUST, &c.

298 For no grace is more necessary, yet none more assaulted in affliction than faith; it is the Christian's shield, but all the fiery darts of the devil are shot against it; we are in great danger to lose it, and yet utterly undone if it be lost; so that we have all possible reason to pray that we may never doubt of God's mercy, especially in time of trouble: when our heavenly Father seems angry, and our prayers are not heard; when our enemies prevail, and our afflictions increase, our hope is wavering, our faith is discouraged, and we begin to let go our trust and confidence in God's mercy; and then grief and horror, amazement and despair break in upon us; then Satan triumphs and esteems himself victorious, as well knowing that an afflicted person who dare not trust and confide in the divine mercy, is the miserablest creature in the world, for he hath lost all that should support him, and his burden becomes intolerable<sup>e</sup>. But so long as we can cheerfully hope and trust in God, we may remain unshaken as a rock, while all the furious surges dash

<sup>e</sup> Ἐλπίς μόνον τοῖς δυστυχούσι φαρμακόν. Nazianz. Orat. pro Pauper.

against us: *we may be troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* 2 Cor. iv. 8, 9. We can bear our troubles patiently, and enjoy ourselves and our God in the midst of them, and foresee a happy event unto them all, so long as our heart standeth fast and believeth in the Lord: and if we rightly consider, we have no reason to doubt his mercy, or to distrust his goodness: he is so true to his promises, and so apt to do good; so pleased with this generous adhering to him, and so kind to all that cast themselves upon him, that he never yet did fail any that trusted in him, but he delivered them at the last. One thing more we must here note, that we pray we may put OUR WHOLE TRUST AND CONFIDENCE IN HIS MERCY in the time of our distress; for some there are who do place but one half of their confidence in God, and do rely as much, if not more, on some created beings: some trust in men, who often will deceive them, and sometimes cannot help them; others trust in themselves, in their policy or strength, their eloquence or their learning; many trust in evil and unlawful means, when losses or crosses do befall them; in witches and fortunetellers, in charms and amulets: and most men are apt to lean too much upon lawful means, and with Asa to make their physicians their God; but we pray that we may PUT OUR WHOLE TRUST IN THE DIVINE MERCY, and never use any means to deliver us from our pressures, but what we may hope God will bless unto us; and when we use such means, that we may rely not on them, but on the first Cause, who acts by them for our relief. Again, we do not as the Romanists, make one prayer to God in our troubles, and three to some inferior saint: we have no St. Sebastian for the plague, no St. Fœlicitas for labouring women, no St. Nicholas for mariners, to be

sharers in our hopes together with the Majesty of heaven, “We do not fly to their aid<sup>f</sup>, much less protest our whole hope is in them,” as the Roman church most impiously doth<sup>g</sup>: but we wish no other hope or confidence in our troubles, but only that we may trust firmly in his mercy, for he can surely hear us, he can speedily help us, and will be more engaged to deliver us when we do not rob him of his honour; which he cannot endure should be imparted to a creature, nor will he suffer any rival in our faith and hope; he only can help us, and therefore justly may he expect that we should PUT OUR WHOLE TRUST AND CONFIDENCE IN HIS MERCY.

6. AND EVERMORE SERVE THEE IN HOLINESS AND PURENESS OF LIVING TO THY HONOUR AND GLORY, THROUGH OUR ONLY MEDIATOR AND ADVOCATE, JESUS CHRIST OUR LORD. *Amen.*

There is nothing more comfortable in an afflicted state than to trust in the divine mercy; but if this faith be not well grounded, nothing doth more dangerously deceive us at the last; wherefore we do here add to the former petition this request, that we may live holily as well as trust firmly, or else our faith is presumption, and our confidence nothing else but a groundless expectation; for they only have just cause to trust and confide in the Divine mercy, who do endeavour to observe his laws and do his will, and they only shall have their hopes accomplished: but they who dis-  
299 honour God’s name, and disobey his commands, who take part with his enemies, and do not cease to sin, no not in the time of their troubles, these do as foolishly, as unjustly pretend to rely on his mercy, for they have no right to his promises, nor reason to expect any deliverance from him, whom they have abused. Let us

<sup>f</sup> — ad eorum orationes, opem, auxiliumque confugere. Concil. Trident. sess. 25. c. 1.

In te, martyr, nunc remota Sit pestis mortifera.—Orat. ad S. Sebast.

<sup>g</sup> Ex quo nostra spes est tota

therefore pray, that our holiness may be as firm as our faith in the time of our affliction. And there is need enough for us to desire, that our piety may not fail in the evil day, for that is assaulted as well as our faith, as we may see in the case of Job, who was continually tempted to let go his integrity as well as his faith, but he cries out in the midst of his miseries, *Till I die I will not remove my integrity from me. My righteousness will I hold fast, I will not let it go*: Job xxvii. 5, 6. It is an easy matter to serve God in prosperity, but affliction is that furnace that tries whether our piety be right or no; the hypocrite that pretends to holiness for secular ends, falls off as soon as the temporal rewards fail: but he that EVERMORE serves God as well in an afflicted as a prosperous estate, this man declares that he loves God for his own sake, and not for his outward allowances of earthly things; this manifests that he lives holily, purely out of choice, and because he really delights in such a course of life; and wheresoever there is such a piety, it is not affliction, nor a frown from the face of God that can discourage it. Such a man will adhere to God, even when he doth correct him, and say, as the Cynic roughly phrased it to his excellent but angry master striking him; “Smite on, for you shall not find any cudgel so hard as to drive me from your service<sup>h</sup>.” thus also the people of God profess, *Our heart is not turned back, nor our steps gone out of the way; no not when thou hast smitten us into the place of dragons, and covered us with the shadow of death.* Psalm xliv. 19, 20. The Hebrews call whales by the name of dragons<sup>i</sup>: so that the place of dragons is the bottom of the sea, and that (figuratively) here signifies,

<sup>h</sup> Παῖε, εἶπεν, οὐ γὰρ εὐρήσεις οὕτω σκληρὸν ξύλον, ᾧ με ἀπείρξεις. Diog. Laert. vit. Diogen. 1. 6.

<sup>i</sup> Δράκοντας τὰ κήτη λέγει. S. Chrysost. in Psal. cxlviii. 7. et lxxiv. 14.

that they had not forsaken God, no not when he cast them into the depth of misery and distress. Nor doth the heathen world want instances of such a piety; for Greece can tell of him who was told of his son's death just as he was sacrificing to the gods, and yet only pulled off his garland, but went on in his duty without show of passion: and Rome presents us with an high priest, who heard the like news as he was officiating in the Capitol, and yet did not interrupt his prayer with one sigh, "and was worthy," saith the relater<sup>k</sup>, "of the noblest priesthood, who did not give over serving the angry gods." And will it not be a shame to us, who have more knowledge and better promises, greater assistance and more excellent rewards, to fly from our Father's service, because our vanity makes him give us a little chastisement? Methinks we should rather serve him more in time of trouble than at any other time; for so we shall have more comfort, and he will be sooner obliged to deliver us; for, as it is here noted, if God's servants do thus live holily and purely in their afflictions, it is very much for THE HONOUR AND GLORY of their blessed Master, because it declares to all the world, that they who truly know the sweetness of his service, and the felicity of doing his will, cannot by the sharpest afflictions be driven from their duty, but cleave closer to him the more he doth correct them. They know that he is but only curing their diseases, and cutting off their superfluities, and that these afflictions can do them no harm, so long as they do not rob them of their innocence and their virtue: and therefore they pray, whether their calamities stay or be removed, howsoever, that they may ever serve God IN HOLINESS AND PURENESS OF LIVING TO HIS

<sup>k</sup> Dignus amplissimo sacer- quidem, destitit. Sen. ad Marc.  
dotio, qui colere Deos, ne iratos cap. 13.

HONOUR AND GLORY. Finally, considering that these requests do contain so excellent matter, even that God may pity us, and we may please him by a lively faith and a holy life in our greatest sufferings, it is necessary that we make them in a right manner, lest we offend our Father of whom we ask, and lose the things we ask for by a foolish and unwarrantable manner of address; wherefore we do not ask these for the sake of the blessed Virgin, or of any saints or angels, but through OUR ONLY MEDIATOR AND ADVOCATE, JESUS CHRIST: he only is the Mediator whom God hath appointed, 1 Tim. ii. 5. None so ready to hear us, so able to help us, or so inclinable to intercede for us as he, and none so prevalent with God as he, who is his well-beloved Son; in his name alone therefore do we pray; and if our devotion do but answer the excellency of our petitions, or the power of him whom we have chosen to present them, it is certain they shall be granted.

§. VII. *Of the Prayer of St. Chrysostom, and the Benediction.* 300

I. THE conclusion of the Litany is the same with that of the Morning Prayer, and when the Litany is used, these are not used there, but transferred to the close of this office; and they that are acquainted with the Greek liturgies know, that St. Chrysostom, the author of this form, hath placed it after those litanic supplications which are there called the Pacifics; for whereas they are three times repeated, this prayer is used after the last repetition, as the solemn conclusion of that litany, so that we use it agreeably to its first institution when we place it here. To the matter of it we have spoken before, as well as to the benediction in the close of the first part, so that we will only

observe, that by the use of this prayer of St. Chrysostom's, as well as by the harmony all along between our prayers and those of the eastern church, it will appear that the learned composers of our Common-prayers did read and consider the Greek, as well as the Roman offices, and chose out of both what was primitive and pure, but they tied themselves to neither; they followed them where it was fit, but not where there were novel additions of superstition or impertinence; so that I hope the reader will be convinced, that the quotations out of those ancient forms were not my conjectures, but the design and intention of our reverend compilers; and learn thereby to have a greater esteem for these offices, which are an abstract of the best parts of the primitive forms of worship; and whosoever believes this, and useth these offices with a spirit suitable to so rare composure, shall not only go home with the blessing of the priest, but with the blessing of God also, who to all such petitioners will not fail to say, *Amen.*

## PARAPHRASE OF THE WHOLE LITANY.

§. I. O GOD THE FATHER, first Person of the glorious Trinity, Maker of HEAVEN and earth, and Governor of all things, we beseech thee to HAVE MERCY UPON US, for we are MISERABLE by the punishment of sin ; and to pardon us, though we have been SINNERS against thy laws and thy providence. *O God the Father, &c.*

§. II. O GOD THE SON, second Person of the glorious Trinity, and REDEEMER OF us and all THE WORLD, we also beseech thee to HAVE MERCY UPON US, for we are MISERABLE by the guilt of sin, and to pardon us, though we have been SINNERS against thee and thy holy gospel. *O God the Son, &c.*

§. III. O GOD THE HOLY GHOST, third Person of the glorious Trinity, yet of equal Divinity, as PROCEEDING FROM THE FATHER AND THE SON, we beseech thee also to HAVE MERCY UPON US, for we are MISERABLE by the power of sin, and to pardon us, though we have been SINNERS against thy holy motions and directions. *O God the Holy Ghost, &c.*

§. IV. O HOLY, BLESSED AND GLORIOUS TRINITY, Father, Son, and Holy Ghost, being THREE PERSONS, AND yet but ONE GOD, we beseech each Person apart and all together to HAVE MERCY UPON US, for we are upon all accounts very MISERABLE and grievous SINNERS. *O holy, blessed and glorious &c.*

§. V. REMEMBER NOT, we beseech thee, O LORD, our OFFENCES with indignation, let not the sins which we ourselves have done, NOR THE OFFENCES committed in the days of our FOREFATHERS be required of this generation, NEITHER TAKE THOU VENGEANCE OF us, for theirs, or OUR OWN SINS : for we cry as thou hast taught us, SPARE US, GOOD LORD, O do thou



forbear and SPARE THY PEOPLE, sweetest Jesus, WHOM THOU HAST REDEEMED from wrath and damnation WITH THY PRECIOUS BLOOD, let thy sufferings either wholly avert, or mightily abate ours, AND BE NOT ANGRY WITH US so long in this world, neither punish us FOR EVER in the world to come.

Behold, we all cry *Spare us*, both here and hereafter, *good Lord*, for thy mercy's sake.

§. VI. And do thou not only spare us, but deliver us fully FROM ALL EVIL which may hurt our souls, AND from all MISCHIEF which may harm our bodies. In the first place deliver us FROM SIN, the greatest evil, and all that may induce us to it, or punish us for it; as well FROM THE CRAFTS that draw us, as the surprises AND ASSAULTS OF THE DEVIL, that drive us into wickedness; and also FROM THY WRATH, which certainly follows after it at present; AND FROM EVER-LASTING DAMNATION, the sad reward of it hereafter.

From all and every one of these, *good Lord*, we humbly beseech thee to *deliver us*.

302 §. VII. More particularly be pleased to deliver us from all secret sins in our minds against thy Majesty; even FROM ALL BLINDNESS OF HEART, and stupid ignorance; FROM PRIDE, and high conceit of ourselves; from VAINGLORY, and seeking applause from others; AND from HYPOCRISY, or feigned shows of piety: as also from all secret sins against our neighbours; FROM ENVY at their prosperity, HATRED against their persons, AND MALICE, or purposes of revenge; AND finally, from ALL UNCHARITABLENESS, and want of compassion towards those in misery.

From the guilt and power, the mischief and the punishment of all and every one of these, *good Lord*, we humbly beseech thee to *deliver us*.

§. VIII. Be pleased also to deliver us from all notorious sins in our lives and actions; FROM FORNICATION and filthy lust, AND ALL OTHER heinous and hardening crimes, which are usually in their event damning and DEADLY SINS to those which do commit them; as also FROM ALL those actual wickednesses to which we are tempted by our spiritual enemies: from being oppressors or covetous, through THE DECEITS OF THE WORLD; gluttons or drunkards, through the deceits of THE

FLESH; blasphemous AND atheistical, through the deceits of THE DEVIL.

From the guilt and power, the mischief and the punishment of all and every one of these, *good Lord*, we humbly beseech thee to *deliver us*.

§. IX. Be pleased also to deliver us from all those temporal and spiritual judgments which these sins do justly deserve; FROM the terror of LIGHTNING and thunder, and the fury of storms AND TEMPEST in the air above us; FROM the sad desolations of a devouring PLAGUE and raging PESTILENCE round about us; from the extreme misery of a grievous dearth AND FAMINE in our land; FROM all the barbarous cruelties of a bloody BATTLE in war, and of massacres AND MURDER in times of peace; AND FROM the evil and uncertain event of an untimely, unprepared and SUDDEN DEATH.

From all and every one of these, *good Lord*, we humbly beseech thee to *deliver us* and all thy people.

§. X. Be pleased also to deliver us from those judgments whereof thou permittest evil men to be thy executioners on a sinful nation; FROM ALL the violences of a giddy multitude stirred up to SEDITION; from the desperate designs of traitors, their plots and PRIVY CONSPIRACY; and from the dreadful tragedies of another civil war AND REBELLION against our lawful sovereign, to the subversion of the state: as also FROM ALL the pernicious\* effects of publishing FALSE DOCTRINE, of spreading and maintaining HERESY in matters of faith, and of upholding separation, faction AND SCHISM in matters of discipline, to the endangering of the church: and lastly, from spiritual judgments, the worst of all evils, even FROM HARDNESS OF HEART, and being insensible of our sin or our punishment, AND from such continued customs of living wickedly, as might bring us to an atheistical and open CONTEMPT OF THY HOLY WORD AND COMMANDMENT.

From all and every one of these, *good Lord*, we humbly beseech thee to *deliver us* and all thy people.

§. XI. And now how shall we engage thee, dearest Jesus, to deliver us from all these dreadful evils of sin and punishment? We will importune thee by the remembrance of all that thou hast done for our salvation: we entreat thee, sweetest

Saviour, BY THE MYSTERY OF THY HOLY INCARNATION and taking our nature on thee, BY the condescension of THY HOLY NATIVITY and humble birth, AND by the obedience of thy painful CIRCUMCISION; as also we entreat thee BY the gracious designs of THY BAPTISM, the excellent virtue of thy FASTING, AND the glorious victory obtained in thy TEMPTATION.

By the merit and efficacy of all these, and by the endearing love shewed to us therein, *good Lord*, we earnestly beseech thee to *deliver us*.

303 §. XII. And as we beseech thee for deliverance by all thou didst for us in thy life, so also by all that thou sufferedst at thy death: we implore thee BY the amazement sustained in THINE AGONY, AND the dolours of thy BLOODY SWEAT upon the approach of thy sufferings; BY the pains which thy tender body endured on THY CROSS, AND the anguish which thy soul felt in thy bitter passion; we importune thee BY THY PRECIOUS DEATH for the sins of the whole world, AND by thy BURIAL, and continuance under the power of the grave: we supplicate thee BY THY GLORIOUS RESURRECTION from the dead, by the honour and trophies of thy restauration AND ASCENSION to heaven, AND BY all the truth and mercy which was manifested in THE COMING OF THE HOLY GHOST to remain with us till the end of the world.

By the merit and efficacy of all these, and by thy endearing love shewed to us therein, *good Lord*, we earnestly beseech thee to *deliver us*.

§. XIII. O Lord, be thou near at hand to deliver us in all the changes of our life, not only IN ALL TIME OF OUR TRIBULATION, when we are troubled with losses, crosses, sickness and dangers, though we do then exceedingly need thy aid; but also IN ALL TIME OF OUR WEALTH and prosperity; because then we are often least safe, though we be most secure: but especially deliver us in the last and greatest matters of all, IN THE HOUR OF DEATH, that we may not be impatient nor discouraged, AND IN THE DAY OF JUDGMENT, that we may not be eternally condemned.

In all times, but these especially, *good Lord*, we do earnestly beseech thee to *deliver us*, and then we shall never need to pray against evil any more.

§. XIV. And now, though thou hearest not obstinate sinners, yet WE poor penitent SINNERS, who have been bewailing our offences DO BESEECH THEE TO HEAR US, not only in the deprecations we have made against evil, but also in these intercessions for good things in behalf of all mankind; AND we heartily desire THAT IT MAY PLEASE THEE, who hast united all Christian people into one body, the church, TO RULE by thy authority, AND GOVERN by thy wisdom this THY HOLY CHURCH that is UNIVERSAL, so that it may never err from thy truth, but always keep IN THE RIGHT WAY.

Behold, *we*, being members of this body, do all join in this request, and most humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XV. More particularly, we beseech thee for all estates of men in this church which thou hast planted in these nations; and since thou hast set over us a prince already professing thy true religion, we first desire THAT IT MAY PLEASE THEE, for the securing the right faith among us, TO KEEP from all error, and to confirm AND STRENGTHEN, as well IN THE TRUE and primitive way of WORSHIPPING THEE observed in these churches, as IN RIGHTEOUSNESS AND HOLINESS OF LIFE agreeable to so holy a profession, THY SERVANT CHARLES, who now is by thy happy providence OUR MOST GRACIOUS KING, and of these churches, next under thee, the supreme moderator AND GOVERNOR.

*We* all join in this request also, and most humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XVI. And that this outward profession may flow from a living principle of inward piety, we further desire, THAT IT MAY PLEASE THEE, who hast the hearts of kings in thy hand, TO RULE HIS HEART by the continual guidance of thy Holy Spirit; so that it may be firm IN THY FAITH, by believing thy truth, constant in thy FEAR, by reverencing thy greatness, AND fervent in thy LOVE, by delighting in thy goodness, AND THAT in the undertaking of all good works HE MAY be courageous, and EVERMORE HAVE his hope and AFFIANCE IN THEE and thy assistance: and in the management of them that he may aim at AND EVER SEEK not his OWN, but THINE HONOUR AND GLORY, so shall he always prosper.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

304 §. XVII. Moreover, that thy church may flourish, and thy people be long happy under him, we are bound to pray for his temporal safety and prosperity; wherefore we desire also THAT IT MAY PLEASE THEE, whose providence is the surest guard and the strongest defence, TO BE HIS DEFENDER AND KEEPER night and day, so that no harm may happen unto him by any secret designs; and if any be so wicked openly to fight against thine anointed, do thou ever take his part, GIVING HIM THE VICTORY OVER these, and all other HIS ENEMIES, so that none may dare to rise up against him.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XVIII. Nor do we only pray for his sacred person, but in order to his comfort, and the benefit of after-times, we pray for all his relations, desiring THAT IT MAY PLEASE THEE also TO BLESS with all spiritual graces and temporal felicity, AND TO PRESERVE from all evil, his royal consort OUR GRACIOUS QUEEN CATHERINE, the illustrious Prince JAMES Duke of York, AND ALL other the branches of THE ROYAL FAMILY, that from thence may happily spring many more defenders of the true faith from generation to generation.

*We all join in this request also, and humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XIX. Furthermore, that thy church may be spiritually edified as well as temporally defended, we pray for all those to whom thou hast committed the administration of holy things, desiring THAT IT MAY PLEASE THEE to bless all degrees of ecclesiastical persons, even TO ILLUMINATE and instruct the minds of ALL BISHOPS, who are to rule thy flock, and also of all PRIESTS AND DEACONS, who are to feed them, filling them WITH TRUE KNOWLEDGE of all things necessary to their offices, especially with the knowledge AND UNDERSTANDING OF THY WORD, which is the fountain of all truth and piety; AND grant THAT BOTH BY THEIR PREACHING practically and plainly, AND by their LIVING holily and righteously, THEY MAY SET IT FORTH for thy people's direction AND SHEW IT to them in all its glories, ACCORDINGLY, as the excellency

of thy word in itself and the duty of their function do require.

*We all join in this request also, and humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XX. And because the prince's affairs are conducted by the advice, and the people's actions by the examples of those in eminent places, we pray THAT IT MAY PLEASE THEE, for the good of both prince and people, TO ENDUE THE LORDS OF THE king's most honourable privy COUNCIL, who debate of the greatest matters in private, AND ALL THE rest of the NOBILITY, who sustain the weightiest offices in public, WITH GRACE, that they may be holy in their lives and loyal in their hearts; as also with WISDOM AND UNDERSTANDING, that they may be able to manage the trusts that are reposed in them; so shall they become truly honourable, and a blessing to the whole nation.

*We all join in this request also, and humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXI. Likewise since no kingdom can flourish without a due administration of justice and judgment, we also pray, THAT IT MAY PLEASE THEE, who hast given us such prudent and excellent laws, TO BLESS with thy assistance, AND KEEP through thy providence, all THE MAGISTRATES, judges, and other officers whom thou hast appointed for the punishment of evildoers, and the praise of them that do well, GIVING THEM GRACE in all causes without fear or favour TO EXECUTE JUSTICE upon offenders, and to vindicate AND MAINTAIN TRUTH and innocence, remembering the account they must make to thee, the Judge of all the earth.

*We all join in this request also, and humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXII. Finally, that the felicity of these nations may be <sup>305</sup> completed, we pray not only for the governors, but the subjects also, desiring THAT IT MAY PLEASE THEE, who hast chosen us for thy peculiar inheritance, TO BLESS with peace, plenty, and prosperity, as also to preserve AND KEEP from all evil, misery, and calamity, the whole commons, even ALL THY PEOPLE of these realms, that they may praise thee for thy mercy, and flourish under thy protection throughout all ages.

*We* all join in this request also, and humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XXIII. We are principally, yet not only, concerned for our own native country; wherefore, as Christian charity teacheth, we pray for the welfare of all the world, desiring THAT IT MAY PLEASE THEE, in order to the temporal prosperity of all mankind, TO GIVE TO ALL NATIONS under heaven the happiness of UNITY among themselves, and freedom from civil broils, and the blessing of PEACE AND CONCORD with one another, that so nation may not rise against nation any more, and all the world may enjoy free commerce and an universal tranquillity.

*We* all join in this request also, and humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XXIV. But because our happiness consisteth not in outward prosperity, as we are members of thy church, we pray for the spiritual welfare of all Christian people, desiring THAT IT MAY PLEASE THEE to make us truly happy in inward grace, and TO GIVE US and all Christians AN HEART continually inclined TO LOVE thee for thy mercy and goodness, as also to fear AND DREAD THEE for thy majesty and greatness; so that it may be our delight to please thee, our care not to offend thee, and our endeavour constantly AND DILIGENTLY TO LIVE AFTER the holy rules of THY COMMANDMENTS, the doing whereof is the joy of all that love and fear thy name.

*We* all join in this request also, and humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XXV. And since thou hast appointed thy holy word to feed the souls of all that profess thy true religion, we further pray THAT IT MAY PLEASE THEE, the Author of every good gift, TO GIVE UNTO ALL THY PEOPLE, who are within the pale of thy church, INCREASE and proficiency in all kinds OF GRACE by the right use of the means which thou hast instituted: make them TO HEAR MEEKLY the reproofs of THY WORD with resolutions to amend, and TO RECEIVE the instructions of IT WITH PURE AFFECTIONS and purposes to obey: so that they may all be seen to profit by it, AND TO BRING FORTH THE FRUITS OF THE SPIRIT, which are love, joy, peace, longsuf-

fering, gentleness, goodness, faith, meekness and temperance, Gal. v. 22, 23.

*We* all join in this request also, and humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XXVI. Nor is our charity confined to those within the church only, but we pray also for those that are without, desiring THAT IT MAY PLEASE THEE, who wouldst have all men to be saved and to come to the knowledge of the truth, TO BRING INTO THE WAY OF TRUTH infidels and heretics, sectaries and schismatics, with ALL SUCH poor mistaken souls AS HAVE ERRED by following their own fancies, AND ARE DECEIVED by the cunning of false teachers, that these may all come to believe aright, and worship thee together with us, to our comfort and their own salvation.

*We* all join in this request also, and most humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XXVII. But we must pray more especially for all the 306 faithful members of thy true church militant, who are listed under Christ's banner, and engaged in the spiritual warfare: wherefore we desire THAT IT MAY PLEASE THEE to have regard to their several conditions and necessities, and TO STRENGTHEN SUCH AS DO STAND firm in their principles and practice: Lord, let them not fall into dangerous opinions, or notorious sin: AND further we pray thee TO COMFORT and cheer the minds AND HELP the resolution of all THE WEAK-HEARTED, whose doubts and fears have almost discouraged them; AND also by a true repentance TO RAISE UP THEM THAT FALL into heresy or any iniquity through the suggestion of the devil: AND FINALLY, because this enemy is always troubling us, we beseech thee shortly TO BEAT DOWN SATAN UNDER OUR FEET, giving us a complete victory over him and all his temptations, that we may be crowned with the crown of life.

*We* all join in this request also, and humbly *beseech thee to hear us*, and to answer us in it, *good Lord*.

§. XXVIII. And since all thy people are liable to, and many of them do actually suffer by variety of outward afflictions, we also pray, THAT IT MAY PLEASE THEE, who art the Father of mercies, TO SUCCOUR and deliver, to HELP and



relieve, to support AND COMFORT by thy providence and thy grace, those who are distressed in any kind, even ALL THAT ARE IN DANGER of falling into any evil, or in NECESSITY for want of any good things, or in trouble by reason of any manner of affliction OR TRIBULATION, that none of them may sink under the burden of their distress.

*We all join in this request also, and humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXIX. More particularly, we will mention in these our prayers those persons who cannot come to pray with us, and yet whose condition requires thy present and more peculiar assistance, even THAT IT MAY PLEASE THEE, who knowest all the necessities of mankind, TO PRESERVE from the many dangers to which they are liable, ALL THAT TRAVEL OR sail BY LAND OR BY WATER upon their lawful occasions; and to sustain ALL WOMEN in the agonies which they endure in LABOURING OF CHILD, the sad fruits of the first curse, and to heal ALL SICK PERSONS, whatsoever their sex, condition, or distemper be; and to protect poor helpless infants AND YOUNG CHILDREN from all the sad accidents to which they are incident: AND also we pray thee TO SHEW THY PITY UPON ALL PRISONERS among ourselves, and all slaves AND CAPTIVES in barbarous countries, that they may be restored to their liberty again.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXX. In like manner we recommend to thy mercy those miserable persons, that have none to help them in their afflictions, desiring THAT IT MAY PLEASE THEE, who art the Father of the fatherless and the Husband of the widow, TO DEFEND the cause, secure the rights, AND PROVIDE FOR the necessities of THE FATHERLESS CHILDREN, who have lost their dearest and best friend, AND of the WIDOWS, whose defence is taken from them; do thou comfort them, O Lord, AND ALL THAT, like unto them, ARE DESOLATE and destitute of friends and succour, or injured AND OPPRESSED by evil men, who take from them that little which thou hast given them.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXXI. In short, since there is no man in the world but

needs thy mercy upon many accounts, we (who are in perfect charity with all men) do heartily pray THAT IT MAY PLEASE THEE, who art loving to every man, TO HAVE MERCY UPON ALL MEN, whatsoever their condition be, that their outward wants may be relieved here, and their souls eternally saved hereafter.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXXII. And to shew that we have no reserve in our 307 charity, nor secret evil will towards any man, we pray (as thou hast taught us) for our very enemies, desiring THAT IT MAY PLEASE THEE, before whom all injurious persons are to be judged, TO FORGIVE the grievous sin of those, who without any just provocation are OUR ENEMIES, and hate us in their hearts, our PERSECUTORS, that hurt us by their deeds, AND OUR SLANDERERS, which abuse us with their words: and although we have endured so much from all these, yet, Lord, we do not desire thee to punish them for it, but to convert them from it, AND TO TURN THEIR malicious HEARTS into an amicable temper, that they may not bring mischief upon us nor damnation upon themselves by persisting in such wicked courses.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXXIII. Finally, we must not forget ourselves; and because we cannot subsist in this earthly tabernacle without a constant supply of temporal blessings, we pray THAT IT MAY PLEASE THEE, the Creator and Preserver of all things, first TO GIVE and make to grow, and then to keep AND PRESERVE from all harm, in order TO OUR USE of them, all sorts of THE KINDLY FRUITS OF THE EARTH, which thou hast given for our nourishment, so THAT they being ripened and ready IN DUE TIME by thy good providence, WE MAY ENJOY THEM soberly and thankfully, and give thee the glory for them, from whom we have received them.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXXIV. But if we have all abundance, without thy

grace we shall be miserable at last, wherefore we pray withal for spiritual blessings in order to our souls' good, desiring THAT IT MAY PLEASE THEE, because we are all of us sinners, TO GIVE US in the first place a sincere and TRUE REPENTANCE for our former offences against thee: and upon this repentance we beseech thee TO FORGIVE US ALL OUR SINS and commissions of evil, all our NEGLIGENCES and omissions of good, as also the faults which we have run into by our errors AND IGNORANCES of our duty in both kinds: and when our old scores are acquitted, that we may relapse no more, we pray thee TO ENDUE US WITH all sorts of THE GRACE OF THY HOLY SPIRIT, that we may be enabled thereby TO AMEND OUR LIVES and actions ACCORDING TO the blessed directions of THY HOLY WORD, by which so long as we walk, we can never do amiss, because this rule will guide us unto all holiness in this world, and to all happiness in the world to come.

*We all join in this request also, and most humbly beseech thee to hear us, and to answer us in it, good Lord.*

§. XXXV. O SON OF GOD, our only Mediator, WE BESEECH THEE in these great and necessary supplications TO HEAR US, and present them to thy Father for us.

*O Son of God, our only Mediator, &c.*

§. XXXVI. O blessed Jesus, who art the LAMB OF GOD, THAT by the sacrifice of thyself TAKEST AWAY THE SINS OF THE WORLD, take away our sins, that they may not hinder our prayers.

Lord, *grant us* the benefit of *thy peace*, that thou hast made with thy precious blood.

O blessed Jesus, who art the LAMB OF GOD, &c. *as before.*

Lord, do thou *have mercy upon us* in this our misery.

§. XXXVII. O CHRIST, who art the anointed of the Father, HEAR US in these great and necessary supplications.

*O Christ, who art the anointed &c. as before.*

308 §. XXXVIII. O LORD, the Father of mercies, HAVE MERCY UPON US, pity us, and forgive us.

*O Lord, the Father &c. as before.*

O CHRIST, the Son of God, HAVE MERCY UPON US, pity us, and forgive us.

O *Christ*, the Son of God, &c. *as before.*

O LORD God the Holy Ghost, HAVE MERCY UPON US, pity us and forgive us.

O *Lord* God the Holy Ghost, &c. *as before.*

*The Lord's Prayer in the Litany.*

§. XXXIX. O God, whose mercy to us sheweth thee to be OUR FATHER, and thy mighty delivering of us declares thee to be the supreme King, WHICH ART enthroned IN HEAVEN, and rulest over all creatures, HALLOWED and praised for ever BE THY NAME for all thy goodness towards us: let THY KINGDOM of glory COME as soon as we are fit for it, and put an end to all our troubles: yet not our will, but THY WILL BE DONE, whatsoever it be concerning us IN EARTH, whether for prosperity or adversity, let thy will be the disposer of us, AS IT IS of the holy angels IN HEAVEN, who cheerfully submit unto it: only GIVE US so much as is necessary for our temporal subsistence THIS DAY, even OUR DAILY BREAD, and we will be therewith content: but let thy principal care be about our souls, AND FORGIVE US miserable sinners all OUR TRESPASSES, which bring these calamities on us: pardon us, good Lord, even AS WE FORGIVE, and now have prayed for THEM THAT TRESPASS AGAINST US in thought, word, or deed: and when the former offences are forgiven, keep us from committing more: AND LEAD US NOT by thy providence or permission INTO the danger of TEMPTATION, for alas! we are apt to fall; therefore leave us not, we beseech thee, to our enemies' malice, or our own folly, BUT DELIVER US FROM doing any kind of EVIL here, and from suffering for it here or hereafter. *Amen.*

§. XL. *Pr.* We are very miserable, but we have deserved infinitely more, wherefore, O LORD, correct us gently, but DEAL NOT WITH US in this world AFTER that severe manner which OUR SINS have deserved, for then thou wilt bring us to nothing.

*Answ.* Neither do thou reward us in the world to come, after the measure that our iniquities have merited, for then we shall be everlastingly condemned.

LET US NOW unite all our devotions and PRAY.

§. XLI. O GOD, who art our most MERCIFUL FATHER, we

make our moan to thee in our distress, THAT DESPISEST NOT THE SIGHING and the groans of such as be OF A CONTRITE HEART for their sins: NOR art thou wont to deny THE DESIRE and request OF SUCH AS BE SORROWFUL by reason of their calamities: we are now full of penitence and grief, O therefore do thou MERCIFULLY ASSIST us in presenting these OUR PRAYERS and supplications, THAT WE MAKE BEFORE THEE in thy house, both now and IN ALL OUR TROUBLES of mind, AND ADVERSITIES of our outward estate, WHENSOEVER THEY OPPRESS US: let our litany now and always be acceptably offered up, AND GRACIOUSLY HEAR US in every part thereof; and then we do not doubt but THAT THOSE EVILS of sin and misery WHICH THE CRAFT AND SUBTILTY OF THE DEVIL contriveth, OR which the malice of any wicked MAN WORKETH AGAINST US and the welfare of our souls and bodies, shall BE BROUGHT TO NOUGHT, and never prevail to hurt us: whatsoever their plots be, since thou seest them, O Lord, we will only pray that by thy watchful care, AND BY THE PROVIDENCE which thou OF THY GOODNESS settest over us, THEY and all their designs MAY BE SO utterly DISPERSED  
309 and defeated, THAT WE who avow ourselves to be THY SERVANTS, quietly enjoying the liberty of thy true religion, and BEING HURT BY NO PERSECUTION or distress, MAY EVERMORE use this our peace and freedom to GIVE THANKS and public praise TO THEE, from whom our safety comes, and that IN THY HOLY CHURCH, the place of thine especial presence, whither thy protection grants us a happy and undisturbed access. And all this we beg THROUGH JESUS CHRIST his merit and intercession, who is OUR LORD and only Saviour.

*O Lord, we pray thee do not seem to disregard us, but arise to take our part, help us against our enemies at present, and deliver us from them all at last, though not for our merit, yet for thy name's sake, for we are thy people.*

§. XLII. We do the more confidently call upon thee, O GOD, because WE HAVE HEARD WITH OUR EARS from several records, AND OUR FATHERS HAVE TOLD US by tradition, many wonderful instances of THE NOBLE WORKS of wisdom and power THAT THOU DIDST bring to pass, both IN THEIR DAYS and remembrance, for their own preservation, AND IN THE

OLD TIME for the deliverance of thy people in the ages which were BEFORE THEM, and thou art the same God still.

Wherefore, *O Lord*, be pleased now also to *arise*, take our part, and *help us* against our enemies at present, and *deliver us* from them all at last, though not for our merit, yet *for thine* own glory and *honour*, since we are thy people.

§. XLIII. *Pr.* In remembrance of former mercies, and in hopes of the like to be shewed unto us, we do here sing GLORY BE GIVEN TO THE FATHER, the Creator, AND TO THE SON, the Redeemer, AND TO THE HOLY GHOST, the Comforter, who join in effecting these deliverances.

We adore and praise the holy Trinity, *as it was in the beginning* of the world for the mercies of the first ages, *is now* for those bestowed on this generation, and *ever shall be* for those which after-ages shall enjoy, even to the coming of that *world* which is *without end*, where we shall all together praise God for ever. *Amen.*

§. XLIV. *Pr.* We are in danger, but FROM the designs of all OUR ENEMIES, spiritual and temporal, do thou DEFEND US, O CHRIST, and then we shall be safe.

We are in distress, but do thou *graciously look upon us*, and regard us in *our afflictions*, for the apprehension of thy favour will infinitely refresh us.

§. XLV. *Pr.* We are oppressed with grief, but do thou PITIFULLY, and with compassion, BEHOLD THE SORROWS OF OUR pensive and dejected HEARTS, and then we shall be comforted.

We are guilty of many offences, but do thou *mercifully* pardon and *forgive* all *the sins of us*, who profess ourselves to be *thy people*, and then our consciences will be at peace.

§. XLVI. *Pr.* We make many, though imperfect, prayers in our trouble, O do thou FAVOURABLY excuse our failings, AND WITH MERCY HEAR these and all OUR PRAYERS, and then we shall be delivered.

*O* thou, who didst take our nature upon thee, that thou mightest pity us, who art the *Son of David*, the promised Messiah, *have mercy upon us* in our misery, and then we shall be relieved.

§. XLVII. *Pr.* We have none to fly unto in our distress, but unto thee, our Redeemer; wherefore BOTH NOW in these

AND EVER hereafter in all other supplications which we shall have occasion to make before thee, VOUCHSAFE TO HEAR US, and answer us, O CHRIST, or else we shall be extremely desolate.

O do thou therefore of thy goodness *graciously hear us*, and answer us, *O Christ*, and again our necessity forceth us to beseech thee *graciously to hear us*, and to answer us, *O Lord Christ*, that our prayers may not be in vain.

310 §. XLVIII. *Pr.* Finally, we entreat thee, O LORD, do thou deliver us, and LET THY MERCY BE most eminently SHEWED UPON US in our rescue from all our troubles.

O deal not with us as we do deserve, but *as we do* desire and hope, since we *put our trust* in no other but *in thee*, in whom none ever yet that trusted was disappointed or ashamed.

LET US once more unite all our devotions and PRAY.

§. XLIX. WE HUMBLY BESEECH THEE, O most gracious FATHER, MERCIFULLY to pardon, and with compassion TO LOOK UPON the sad varieties of OUR INFIRMITIES, even the frailties of our nature, the errors of our conversation, and the miseries of our condition: AND FOR THE GLORY OF THY NAME, which is most of all advanced by acts of mercy, be thou pleased TO TURN FROM US ALL THOSE temporal, spiritual, and eternal EVILS, THAT WE must needs confess we MOST RIGHTEOUSLY and justly HAVE DESERVED to suffer from thy hand: AND yet, if we must be gently chastised for our good, we beseech thee GRANT, THAT IN ALL OUR TROUBLES, which fall on us by thy appointment, WE MAY PUT OUR WHOLE TRUST, AND place our sole CONFIDENCE IN THY MERCY, bearing up nobly under them, in assured hopes that thou wilt help us out of them: AND let no affliction deprive us either of our faith or our piety, but make us EVERMORE carefully to obey and to SERVE THEE IN HOLINESS AND PURENESS OF LIVING: so shall we be bettered by our afflictions, and delivered out of them at the last TO THY HONOUR AND GLORY, and our own comfort and peace. All this therefore we beg THROUGH the powerful interest of OUR ONLY MEDIATOR, who presents our prayers, AND of our peculiar ADVOCATE, who pleads our cause, even JESUS CHRIST OUR LORD, by whom we hope to be accepted. AMEN, so be it.

*The Paraphrase of the Prayer of St. Chrysostom and of the Final Benediction, may be seen in the First Part.*

## PARTITION II.

311

OF THE

### OCCASIONAL PRAYERS AND THANKSGIVINGS.



#### SECTION I.

OF THE OCCASIONAL PRAYERS IN GENERAL.

§. I. **THE** usual calamities which afflict the world are so exactly enumerated in the preceding Litany, and the common necessities of mankind so orderly set down there, that there seems to be no need of any additional prayers to complete so perfect an office: yet because the variety of the particulars allows them but a bare mention in that comprehensive form, it hath seemed fit to the church to enlarge our petitions in some instances, because there are some evils so universal and so grievous to be borne, that it is necessary they should be deprecated with a peculiar importunity, and some mercies so exceeding needful at some times, that it is not satisfactory enough to obscure our desires of them among our general requests, but very requisite that we should more solemnly petition for them in forms proper to the several occasions. Thus it seems to have been among the Jews; for that famous prayer which Solomon made at the dedication of his temple, makes mention of special prayers to be made there in time of war and drought, pestilence and famine, 1 Kings viii. 33, 35, 37. And the light of nature taught the Gentiles on such extraordinary occasions to



make extraordinary addresses to their gods<sup>a</sup>: so that the Christians are not to be thought less mindful of their own necessities. And verily in the Greek church there are very full and very proper offices composed for times of drought and famine, times of war and tumults, of pestilence and mortality, and upon occasion of earthquakes also, a judgment very frequent there, but rare in this part of the world, and therefore omitted among us. Now though these be not so ancient as the Litanic Supplications, yet they are very pious and proper, agreeing in many particulars with these of our own church, (as we shall remark hereafter.) In the Western Missals there is a Collect and an Epistle and  
 312 Gospel, with some responses upon every one of these subjects, seldom agreeing with any of our forms, which are the shortest of all, because they are not designed for a complete office, but appointed to be joined to the Litany every day while the occasion requires it, as a daily monitor to us of some extraordinary necessity. But besides these daily prayers, when any judgment is become universal, and arrived to the height, it is the custom of this church to set apart a solemn day of humiliation, and then there is a complete office drawn up for that occasion, and prescribed to all congregations, whereas these brief forms are daily used before and afterward, as the ordinary and constant remedy in such cases<sup>b</sup>. As to the several prayers, they have no dependence upon each other, nor are they to be said together, and therefore are not to be comprised in any general analysis; but the order in which they stand is this:

<sup>a</sup> Si belli terror infremuerit, si morborum pestifera vis incubuerit, si alimenta frugibus longa siccitas denegaverit; ad Deum confugitis.—Lact. Inst. l. 2. c. 1.

<sup>b</sup> Ut tempore famis, pestilentiae vel cladis, non expectato regio edicto, statim deprecetur Dei misericordia.—Capit. Caroli Mag. lib. 1. cap. 118.

First, here are deprecations against those four great judgments wherewith God doth usually scourge a sinful people. I. Against drought and deluge. II. Against famine and dearth. III. Against war and tumults. IV. Against plague and pestilence. Secondly, here are occasional intercessions. I. For the church upon the ordination of ministers. II. For the state in the session of a parliament. III. For all mankind, especially the afflicted. IV. For pardon of sin, which is the cause of all judgments. Of all which we shall so discourse, that whensoever any of these occasions shall happen, (and that is very frequently as to some of them,) we may learn how to demean ourselves at those times, and also how to use those forms with understanding and devotion.

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## SECTION II.

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### OF THE PRAYER FOR RAIN.

§. I. BEFORE we treat particularly of this form, it may be very serviceable to our devotions upon such an occasion to premise these four general considerations concerning drought and want of rain. I. That it is a very sad judgment. II. That God alone can deliver us from it. III. That all people have used to apply themselves to him for relief in this case. IV. That such prayers have generally prevailed.

Consid. I. Want of rain is a very grievous judgment: it is threatened to the Israelites for their disobedience, Deut. xxviii. 23, 24, and was very often severely executed upon them, as doth appear not only by the historical part of scripture, but by the frequent complaints in the prophets, who do in many places as elegantly describe, as passionately bewail the sad effects

thereof, Jer. xiv. 1, 2—6. Joel i. 18, 19, 20. Haggai i. 9, 10, 11, &c. And our own nation hath so often smarted hereby, that our own experience will help us to apprehend the great miseries that do attend it. It is very terrible to have *our heaven as iron, and our land hard as brass*, Levit. xxvi. 19; to behold the parched earth gaping with fruitless chinks for lack of its accustomed moisture, and not relieved scarce with the shadow of a cloud<sup>c</sup>; to feel the hot and scorching breath of winds, wrapt in storms of dust; to see the rusty and withered face of the late verdant pastures, whose glory and gaiety is all burnt up and gone; the seed is pined under the obdurate clods, the fruits of the trees small and dwindling, the summer wears the livery of decaying autumn; the fish do thirst and die because the rivers are dried up; the cattle and all the beasts of the field mourn and pant, running up and down to seek water, which can nowhere be found; the weary husbandman sighs and shakes his head to see himself disappointed of his hopes, and likely to lose his cost and his labour together; the fainting labourer and the languishing traveller are almost melted in their own sweat, and can find no other moisture to allay their thirst; the poor children return from the deceitful pits with empty pitchers, being forced, alas! to drink their own tears<sup>d</sup>, Jer. xiv. 3. And if so sad a judgment should long continue, it would cause a general desolation, and end in the destruction of man and beast, as it had like to have done in that triennial drought in the time of Ahab, 1 Kings xviii. 5. James v. 17, which was so

<sup>c</sup> Nullus imber sitientis soli pulverem tersit, nulla supra arentes campos saltem umbra nubium pependit.—Quintilian. Decla.

<sup>d</sup> Venerunt juvenes pocula

noti Quærentes putei, lymphaque fugit, Et vasis vacuis tecta revisunt Fletus heu! proprios ore bibentes.—Hymn. Ambros. in siccitate, tom. v.

dreadful and universal that the heathen writers took notice of it<sup>e</sup>. This hath made the strongest forts to yield, and brought the most formidable armies to great distress, as the sacred records do shew us, 2 Kings iii. 9, and the histories of the Grecian and Roman expeditions do abundantly declare. This hath turned the most flourishing countries into wilderness and desolation, and would do the like to ours if God should withhold the clouds: so that we have great reason to fear when this calamity is upon us, and to pray heartily it may not rise to such extremities.

Consid. II. God alone can bestow rain upon us, for it is one of his peculiar titles in holy scripture, that *he giveth rain*, Job v. 10. Psalm lxxv. 10. and cxlvii. 8. Matth. v. 45. And the rabbins truly observe, “That rain is one of those things wherein the power and providence of God most eminently doth appear:” wherefore they say, “There are three keys, of the womb, the clouds, and the grave, which never were entrusted in the hand of any servant<sup>f</sup>.” For God reserveth the power of giving children, rain, and of the resurrection, as his peculiar prerogative. Maimonides tells us, indeed, that “the devil and his idolatrous priests had persuaded the people that it was because they worshipped him that the rain descended, the trees bore fruit, and the earth yielded its increase<sup>g</sup>.” And therefore it is likely that St. Paul was so careful to teach the idolatrous Asiatics, that it was the true God which gave them *rain from heaven, and fruitful seasons*, Acts xiv. 17; calling this *his witness*, that is, that act which gives testimony as well to his omnipotence as his providential

<sup>e</sup> Joseph. Antiq. lib. 8. pluvia, et resurrectionis. —  
c. 13. Talm. Tract. San.

<sup>f</sup> Tres claves non traduntur in manus ullius legati, ventris, c. 30. <sup>g</sup> Maimon. Mor. Nevoch. p. 3.

care: for nothing below an almighty Providence can extract so vast a mass of waters out of the dry dust and parched earth, and afterwards hang these in the thin and airy bosom of a cloud, and finally conduct and order them to fall when and where he pleaseth. It is confessed that second causes do concur, but it is only in subordination to God, who is the first, without whose appointment none of these can help us; so that they who look no higher than the influence of the sun, the configuration of the stars, the changes of the moon, and the alterations of the wind, do deserve to be punished with disappointment. As it was in the time of St. Ambrose, who takes notice that the people in his time, in want of rain, promised themselves showers at the change of the moon, and failed of their expectation: "I was very glad," saith he, "that there was no rain till it was given upon the prayers of the church, that you might learn not to seek for rain from the change of the moon, but from the providence and mercy of the Creator<sup>h</sup>," which is a good memento for us also, who are so taken up with second causes, that we often forget the first.

Consid. III. ALL NATIONS have sought to God for help herein: the scriptures do manifestly witness this concerning the Jews, as hath been observed from Solomon's prayer, 1 Kings viii. 45; and is further manifest from Jehoshaphat's inquiring for a prophet of the Lord, when the armies were in great distress for water, 2 Kings iii. 11; as also from Elijah's going up to mount Carmel to pray for rain, 1 Kings xviii. 42, which history was either translated into, or else imitated by Greece; for Clemens Alex. relates out of their authors, that "when the Grecians were afflicted

<sup>h</sup> S. Amb. Hexameron. l. 4. c. 8.

with a tedious drought, and consulted the Pythian oracle, it was told them they must use the prayers of one Æacus, who ascending into a mountain prayed for rain, and prevailed." Strom. lib. 6. And Marcus Antoninus gives us the Athenian form, used in time of drought for that commonwealth, "Let it rain, O sweet Jupiter, let it rain upon the tillage, and the pastures of the Athenians<sup>i</sup>." As for the Roman custom, it is sufficiently known, that they had solemn sacrifices and supplications, and barefoot processions upon the want of rain, as Tertullian declareth<sup>k</sup>, with more pomp, though less devotion, than the Christians, who, as the same author affirmeth, "in time of drought, fasting and chaste, abstaining from all the comforts of this life, lying in sackcloth and ashes, with great importunity knocked at heaven's gates, till they had moved God to have mercy." Id. *ibid.* So that it is evident that Jews, Gentiles, and Christians, though different in their several rites, yet were all led by the same light of reason and common prudence to seek to him they worshipped for a supply of rain, whenever they had a want thereof.

Consid. IV. This course hath usually been successful: so St. James observes in the case of Elijah, James v. 16; and as the event declared in the former examples. But no prayers were ever so prevalent as those of the Christians: for although the malicious heathens were wont to impute all their calamities, particularly their want of rain, to the Christian religion<sup>l</sup>, it pleased God

<sup>i</sup> Εὐχὴ Ἀθηναίων, ὕσον, ὕσον, ὦ φίλε Ζεῦ, κατὰ τῆς ἀρούρας τῶν Ἀθηναίων, καὶ τῶν πεδίων.—Ad seipsum l. 5. §. 7.

<sup>k</sup> Cum ab imbribus æstiva et hiberna suspendunt et annus in cura est, vos quidem quotidie

pasti—Aquilicia Jovi immolatis, nudipedalia populo denunciatis, cœlum apud Capitolium quæritis.—Tertull. Apol. cap. 40.

<sup>l</sup> Pluvia defecit causa Christiani nominis.—Aug. Civ. Dei, lib. 1.

wonderfully to confute them ; for when all their gentile superstitions could not obtain one drop from heaven, the Christians were so constantly successful, that one of that age challengeth them to shew, whenever the Christian supplications and litanies in this case had failed<sup>m</sup>. Eusebius gives us one illustrious instance of a Christian legion which fought under Marcus Aurelius in his German wars, and when the whole army was like to perish with thirst, they by their prayers obtained rain for the imperial forces, and thunder which destroyed the enemies, whereupon they were called the thundering legion ever after. Euseb. Hist. Eccl. l. 5. cap. 5. And it is remembered concerning our country-woman, 315 the devout Helena, mother of Constantine, that she by her prayers procured rain in the isle of Crete, which was almost wholly desolate, for that it had wanted rain thirty-six years before. We shall add no more examples, for these are sufficient to encourage us to seek to our God with great devotion, whenever we are in like distress, especially since we have so excellent a form to do it in, of which we will now particularly treat.

<sup>m</sup> Quando non geniculationibus et jejunationibus nostris, etiam siccitates sunt depulsæ?—Tert. ad Scapul. cap. 4.

4. *The Analysis of the Prayer for Rain.*

§. II. This prayer hath three parts :	1. The ground of this request,	1. God's gracious nature : . . . . .	{ <i>O God, heavenly Father,</i>
		2. His faithful promise, noting	{ <i>Who by thy Son Jesus Christ hast promised</i>
	2. The request itself, shewing	2. To whom : . . . . .	{ <i>To all them that seek thy kingdom, and the righteousness thereof,</i>
		3. Concerning what things : . . . . .	{ <i>All things necessary to their bodily sustenance ;</i>
		1. Why we ask :	{ <i>Send us, we beseech thee, in this our necessity,</i>
	3. The ends in making it,	2. What we ask for :	{ <i>Such moderate rain and showers,</i>
		1. Our own benefit : . . . . .	{ <i>That we may receive the fruits of the earth to our comfort,</i>
		2. The glory of God : . . . . .	{ <i>And to thy honour ; through Jesus Christ our Lord. Amen.</i>

*A practical Discourse upon this Prayer.*

§. III. O GOD, HEAVENLY FATHER, WHO BY THY SON JESUS CHRIST HAST PROMISED TO ALL THEM THAT SEEK THY KINGDOM, AND THE RIGHTEOUSNESS THEREOF, ALL THINGS NECESSARY TO THEIR BODILY SUSTENANCE]

Whensoever we want rain from heaven, we ought to look beyond the clouds, and remember we have a Father who dwells in the heaven of heavens infinitely above these lower regions, who commands the clouds at his pleasure. Our Saviour had taught us in his blessed prayer to ask OUR DAILY BREAD from our Father which is in heaven, Matth. vi. 11; and a little after speaking of meat and drink and raiment, he adds, ver. 32, *for your heavenly Father knoweth that you have need of all these things; upon which he adviseth us, ver. 33, to seek first the kingdom of heaven, and the*



*righteousness thereof, and then all these things shall be added unto us:* which shews us the divine fountain from whence this first part of the prayer is derived. Hence we learned to call God OUR HEAVENLY FATHER, and here it is where by his Son Jesus Christ he made this gracious promise, which we most fitly lay as the foundation of this request. Our blessed Saviour in that divine sermon forbids us to disturb our piety with too solicitous a care for earthly conveniences, and promiseth that (if we make it our principal endeavour to be holy and righteous here, in order to the happiness of another world) we shall certainly be supplied with all necessaries, with food and raiment, and all such things as are needful to the body, or (as our church here paraphraseth it) with all THINGS NECESSARY TO OUR BODILY SUSTENANCE: “He that seeketh,” saith Theophylact<sup>n</sup>, “spiritual things, shall have bodily conveniences added to his reward out of the bounty of Almighty God;” he shall have eternal felicity in the end, but these shall be added into the bargain. Now this promise we apply to our own selves; for although we are at this time in great fear and trouble, and have perhaps suffered much loss by this excessive drought, yet we have in the first place been seeking for spiritual things, we have prayed for a part in the kingdom of heaven, and desired to be endued with the righteousness thereof: and I hope, we have in the time of these devotions wholly forgot and laid aside all our earthly cares and fears; so that now we may justly plead this promise, and after we have given the precedence to heavenly things, we may pray for rain, which is so necessary to our BODILY SUSTENANCE. We have had

<sup>n</sup> Ὅστις οὖν ζητεῖ τὰ πνευματικά, προστίθεται τούτῳ καὶ τὰ σώματι καὶ κατὰ φιλοτιμίαν Θεοῦ.—In loc.

the food of our souls in hearing of God's word, therefore we may pray (with the Greek church) for bodily succours also to be added thereunto<sup>o</sup>. And verily since we are flesh, and not only spirit, it is impossible but that our doubts and fears, losses and wants as to outward things should be some disturbance to our minds, and give some little check to our pursuit of nobler things, so that we may be allowed to beg for the removal of these grievances and temporal pressures, to the end that we may more steadily and more vigorously seek for heavenly and eternal blessings (as the Western church<sup>p</sup> use to pray.) It is our duty, and our desire it may be, to seek God's kingdom with fixed and uninterrupted endeavours; but when we are scorched with heat without, and parched with thirst within; when we behold the fruits of our labours fail, and the hopes of our flocks and herds pine and languish, it is somewhat of discouragement; and therefore that we may more diligently seek, and more speedily attain the end, let us crave necessaries by the way; provided it be but (as here) in the last place, and with respect to some further good. But as for those brutish sots who ask nothing else, or nothing heartily, but what conduceth to their outward welfare, who care not how barren their souls be, so their land be fruitful, and if they can have rain, care not whether they have grace or no: such as these have no right in this promise, because they seek not the best things in the first place, and are not only like those grosser heathens<sup>q</sup>, of whom

<sup>o</sup> Δὸς οὖν τοῖς αἰτουσιν νῦν, Δέσποτα, σὺν τῇ πνευματικῇ τροφῇ καὶ τὴν ἀναγκαίαν τοῦ σώματος.—  
Euc. Offic. in siccit.

<sup>p</sup> Pluviam nobis tribue congruentem, ut presentibus subsidiis sufficienter adjuti, spiritualia

fiducialius appetamus.—Miss. pro pluv. sec. usum Ebor.

<sup>q</sup> Prima fere vota et cunctis notissima templis, Divitiæ ut crescant — Hoc recto vultu, solum hoc et pallidus optas.—  
Juv. Sat. x. 23—189.

317 our Saviour speaks, Matth. vi. 32, but even like the beasts that perish, who look no higher, nor seek no further than for to satiate their hunger and thirst. But let us remember we have a promise made by God, which cannot lie, and published by Jesus, in whom all the promises are yea and amen, that if rain be needful for our bodily sustenance, we shall surely have it, if we first do seek the best things. And let this engage us to be pious and patient, to be devout and earnest in all our prayers, as well as in this; for the more fervently we have prayed for spirituals, the more readily we shall be heard for temporals afterwards; and though the wants of our outward man may smart more than those of our inward, yet these are more grievous in themselves and more dangerous in their consequences; for our souls are the better and the nobler part, and ought to be our first and chiefest care, and when we desire our souls' welfare first, we begin at the right end, and take the wisest course to obtain any earthly blessing of which we stand in need.

¶. IV. SEND US, WE BESEECH THEE, IN THIS OUR NECESSITY, SUCH MODERATE RAIN AND SHOWERS]

Having laid so sure a foundation, we now build a particular request upon it, viz. for rain, which is one of those things that at this time is most of all necessary for our bodily sustenance; and we make this petition to him, *who covereth the heaven with clouds, and prepareth rain for the earth*, Psalm cxlvii. 8; to him that only can help us, for the rain serves no other Lord. And the motive which stirreth us up to ask, and will engage him to grant our petition, is our great necessity. We do not boldly challenge this blessing, as if we had deserved it, but humbly BESEECH him for it, because we do extremely need it: we have wanted it long, and suffered much by the defect thereof; the earth mourns,

the birds of the air droop, the beasts of the field groan, and all men are dejected: we feel much, and we fear more evil if this grievous drought continue. So long as the calamity was tolerable we did not complain, (for this prayer ought not to be used upon a slight occasion,) but now that the judgment continues, and our miseries increase, and utter ruin seems to threaten us, now it is time to be importunate. We should not trouble the Majesty of heaven with a trifling complaint; but when we have a great and just occasion, then our earnestness must be proportionable to our necessity. And that a very fervent prayer is needful to obtain rain in time of extreme drought we may learn from Elijah; for the history informs us of the posture of his body, 1 Kings xviii. 42, that he not only kneeled, but that he bowed down his head to the ground, touching his very knees with it, not only to take him off from all other objects, but to express his humility, and the earnestness of his desires; and as to the devotion of his mind, St. James instructs us, that it was an *efficacious, fervent prayer*, James v. 16. So that if our prayers for rain were as earnest, I am persuaded our success would be as great; and we must impute our not prevailing to the indifferency and slackness of our petitions, and to our want of a due apprehension of the dreadful effects which this drought may produce among us. But here we must note, it is MODERATE RAIN which we ask for, and therefore we must be prudent as well as fervent; for if we be impatient of drought, and murmur at him that sends it, he often punisheth us with a deluge, and that changeth the scene, but carries on the sorrow; it alters the judgment, but continues our misery. Learn we therefore from this form to beg only so much rain and showers as the earth and the season requires; so much as may satiate, not overflow the weary and gasping

fields. We must pray, that he who gives us rain may give it in mercy, and that his wisdom may proportion it, as well as his goodness bestow it, so that what is in itself an excellent blessing may not by our sins or our folly be turned into a curse, and then we shall really be comforted thereby.

§. V. THAT WE MAY RECEIVE THE FRUITS OF THE EARTH, TO OUR COMFORT, AND TO THY HONOUR; THROUGH JESUS CHRIST OUR LORD. AMEN.]

The request that we have now made is recommended not only by our necessity, but also by those ends which we propound to ourselves in the obtaining  
318 thereof. The first and general end is in order to our receiving the fruits of the earth, which are in danger to be lost for want of seasonable showers: for rain is the means which God useth to make the grass and corn, the fruits and productions of the earth to spring and grow, to flourish and ripen into such a perfection as may fit them for our use: whence the Jews call rain “the husband of the earth,” and the eastern church says, “Unless, O Lord, thou shewest thy bounty by sending a gracious rain, our land will not yield its fruits<sup>9</sup>.” The second and more particular ends are depending on this: for if we can by means of rain obtain such plenty, it will tend, first, TO OUR COMFORT, for both man and beast will be relieved by these good things, and in the abundance of them we shall have great content. But that is not all we must design, but secondly, we resolve this our plenty shall advance his HONOUR; for we will receive all these blessings as from his hand, and of his free bounty; we will bless and praise him for them, and use them soberly to enable us to serve him, not luxu-

<sup>9</sup> Ἐὰν τὴν μὴ σὺ διὰ τῶν ἐκουσίων σου ὄμβρων δώης χρηστότητα, ἡ γῆ ἡμῶν οὐ δώσει τὸν κάρπον αὐτῆς. Euchol.

riously so as to pamper us, and make us rebel against him. And truly, the usual cause why we now want rain, is because when God hath given us rain and fruitful seasons in former times we have grown wanton and proud, unthankful and intemperate; because we have abused God's name with his own gifts, and wounded his glory with weapons formed out of his kindnesses: therefore if we would have showers and plenty restored, we must promise we will use them better than we have done; and if we now sincerely intend, and afterward faithfully perform this, we shall not fail to procure rain in this our need, especially since we ask it THROUGH JESUS CHRIST OUR LORD. Amen.

*The Paraphrase of the Prayer for Rain.*

O GOD, OUR HEAVENLY FATHER, who dwellest above, and commandest over the clouds, thou art he who hast sustained us all our lives long, and WHO BY THY SON JESUS CHRIST in the holy Gospel HAST PROMISED, as an encouragement TO ALL THEM THAT SEEK in the first and chiefest place THY KINGDOM of heaven AND THE RIGHTEOUSNESS leading to the enjoyment THEREOF, that besides the eternal happiness which they seek, thou wilt over and above give unto them ALL THINGS which shall be NECESSARY TO THEIR BODILY SUSTENANCE; we, who have been hitherto seeking heavenly things, being encouraged by this promise, do ask for earthly blessings also. And, Lord, do thou hear us, and SEND US WE BESEECH THEE of thy great pity IN THIS OUR NECESSITY, now the earth mourns, the creatures complain, and we are brought to great extremity, SUCH MODERATE RAIN AND refreshing SHOWERS to relieve us, THAT WE MAY in due time RECEIVE THE FRUITS OF THE EARTH, now in danger to be lost for lack of moisture. And if it shall please thee to give us plenty of them TO OUR COMFORT, we resolve we will use that plenty to thy glory AND TO THY HONOUR. Grant us this request therefore, THROUGH JESUS CHRIST his intercession, who is OUR LORD and only Saviour. AMEN.

## SECTION III.

## OF THE PRAYER FOR FAIR WEATHER.

§. I. THESE two judgments, the want and the excess of rain, though they are contrary in their natures, yet they do agree to produce the same effect, viz. dearth and famine, and upon that account are equally to be deprecated. Nevertheless there are some parts of the world which are more liable to the one than to the other. In the more eastern and southern regions they are most commonly oppressed with drought; in Egypt it scarce ever rains at all, as is attested by scripture, Zech. xiv. 18, as well as by other writings<sup>r</sup>: in Judæa it was accounted a miracle to see rain all the months of harvest, 1 Sam. xii. 17<sup>s</sup>. And at all other times the plague of immoderate rain was seldom known there; the cause of famine in all those countries being generally for lack of rain: for as St. Hierom, an eyewitness, affirms, “they do there depend much in summer on cisterns and pits of water, so that if they should fail, they would be in danger to die for thirst.” And this is the reason why we find so few complaints in scripture of excess, and so many of want of rain; and also upon this account the eastern church hath no peculiar office for fair weather, because they had scarce ever any need to pray for it. But in the more westerly and northern climates, floods and excessive rain are far more frequent and more mischievous than drought; and therefore in the western church there is an office *pro serenitate*, and a most elegant prayer in verse bearing the

<sup>r</sup> Herodot. lib. 3. Plin. lib. 5. cap. 9. Ægyptus sine nube ferax—Claud. item ap. Luc. Terra suis contenta bonis, non indiga mercis Aut Jovis—

<sup>s</sup> Exeunte Nisan, si descen-

dunt imbres, signum est maledictionis. R. R. Nunquam in fine mensis Junii, aut in Julio, —pluvias in Judæa vidimus. Hieron. in Amos iv.

same inscription in St. Ambrose his Works, tom. 5, by which examples the church of England made this prayer. And doubtless, if we either consult the records of our own memory, or the public chronicles<sup>t</sup> and histories of our own country, we shall find that this nation hath suffered more, and more grievous dearths by reason of long and violent rains, than upon any other accounts whatsoever; which shews what reason the church had for composing this excellent form, and what cause we have to use it with great devotion whensoever there is occasion. For our help wherein, let us more particularly consider,

I. The miseries which attend this judgment of excess of rain. This was the means which God once chose to express the highest anger that ever he shewed against the sons of men; for by this he destroyed the old world. And though it never since arrived to that height, yet in those degrees in which we feel it, it is, first, very uncomfortable, to see the heavens clothed in a sable mantle, to want the light of the sun by day, and of the moon and stars by night<sup>u</sup>, Acts xxvii. 20; to have the clouds weeping over our heads, the earth swimming under our feet, the furious cataracts of impetuous waters roaring on every side of us, scorning their old channels, and bearing down all before them; who can behold this without fear and sadness? which usually is writ on every man's face, but the bold and merry sinner's, who is the causer of the calamity. Secondly, it causeth great devastations and many losses, both to the public and to private persons, especially if it happen (as usually it doth) in either spring or autumn:

<sup>t</sup> Vid. Stowe and Hollinshead, &c. in the 5th of king Henry V., the 2nd of king Richard III., the 5th of queen Mary.

<sup>u</sup> Obduxere polum nubila cœli  
Absconduntque diem fugato sole.  
Amb. Hymn. pro seren.



for in the spring it hinders the production or the flourishing of those things that grow of themselves; and for that which is to be sown, it hinders the preparation of the ground for it, or washes away the seed ere it have taken root; or else rots it under the clods, and destroys the hopes and provisions for another year. Hence it was that the universal deluge came in the second month, that is, in the spring time (saith St. Ambrose), when all things should have germinated<sup>w</sup>, Gen. vii. 11, that they might be punished in their abundance, which they had before abused to luxury and excess. Again, if it be in harvest, it is rather worse, because the fruits of the earth were then almost at the point of maturity, and the disappointment of our hope is more grievous when the fruition is so near. It is a sad spectacle to the poor countryman to behold the fodder of  
 320 his cattle and the food of his family, his pains and his care, his cost and expectations, all swept away at once<sup>x</sup>, and himself no way able to retrieve them. And the whole nation ought to be concerned, lest this prove like that *sweeping rain* (which Solomon speaks of) *that leaveth no food*, Prov. xxviii. 3. To this may be added the infinite losses occasioned by the violence of this raging element when once broke loose, tearing down banks and ramparts, walls and bridges; yea, overwhelming houses and towns, to the ruin of many poor families in divers places; and also how it drowns many sheep and oxen, with such like helpless and profitable creatures, as can make no resistance against the fury thereof. Lastly, it occasions the death of many men also; for while the floods prevail, they besiege those

<sup>w</sup> Secundum mensem verni esse temporis non ambigitur—Tunc ergo fecit diluvium. Amb. in Gen. vii. 11.

<sup>x</sup> Flentes agricolæ culta relinquunt; Spectant naufragium triste laboris; Messis læta nant semina. Amb.

whose habitations are more depressed, whereby some of them are cut off from all possibility of succour, and reduced to the sad choice, either to drown or starve. And many poor travellers, whose urgent affairs make them bold to assay the untried floods, are swallowed up in the waves, and end their journeys and their lives together. Nor is all the danger over when the waters cease, for after much rain and great inundation, corrupted air and great mortality frequently doth ensue, and those who escaped the waters may fall by this unseen dart.

II. Therefore having well weighed all these aggravating circumstances, let us consider what remedy there is in this case. Certain it is, that no human power can stay the clouds. It is God alone can make the rain to cease, as he only makes it to begin, for he is the great Creator of this vast unruly element, and he is the Lord of it. In vain do we call upon the clouds to drop no more, or upon the waves to stop their course, they are deaf to us; but they know their Maker's and their Master's voice<sup>y</sup>. The Father made the Red sea divide itself, and caused Jordan to run back and review its own fountain: the Son walked upon the waters, and made the winds and the sea obey him: the Spirit of God brought the primitive waters into their several receptacles; and when in the general deluge they had broken loose, it was not a WIND (as we read), but the SPIRIT OF GOD (as the original often signifies), which brought the waters again into their own place<sup>z</sup>, as St. Ambrose doth declare. It is God alone can help us, for *he sitteth as King above the water-flood*, Psalm

<sup>y</sup> Οἶδε τῶν ὑδάτων ἡ φύσις, τὸν αὐτῆς ποιητὴν, ἐπιγινώσκει τὸν ἑαυτῆς Δεσπότην. Euchol.

<sup>z</sup> Vulg. Lat. Spiritum:—Spiritus igitur virtute invisibili di-

luvium illud repressum esse non dubium est; cœlesti operatione, non flatu. S. Amb. de Noa, cap. 16.

xxix. 10. On him Moses called when the land of Egypt was in distress, Exod. ix. 33; to him Samuel made his prayer when the Israelites were terrified by this judgment, 1 Sam. xii. 19; and they both prevailed with Almighty God to stay his hand. Wherefore when we want fair weather, and suffer by long and violent showers, we must apply ourselves to God also, and beseech him with great importunity, because he only can relieve us; and if he do not hear us, our case is very sad. Our only care is to bring a devout heart, for we have an excellent form made ready to our hands, as will appear by the subsequent table:

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*The Analysis of the Prayer for Fair Weather.*

§. II. This prayer hath three parts :	1. A commemoration of	{	God's justice to the old world : . . . . .	{	<i>O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons,</i>				
		{	His mercy and promise to this : . . . . .	{	<i>and afterward of thy great mercy didst promise never to destroy it so again ;</i>				
	2. A confession of	{	1. Our sin committed :	{	<i>We humbly beseech thee, that although we for our iniquities</i>				
		{	2. Our punishment deserved : . . . . .	{	<i>have worthily deserved a plague of rain and waters,</i>				
	3. A petition for redress, containing	2. The matter of it : . . . . .	{	1. The condition of it : . . . . .	{	<i>yet upon our true repentance</i>			
			{	2. The matter of it : . . . . .	{	<i>thou wilt send us such weather,</i>			
		3. The ends why we make it :	{	2. Our spiritual benefit, by	{	1. Our temporal good : . . . . .	{	<i>as that we may receive the fruits of the earth in due season ;</i>	
					{	{	1. God's justice :	{	<i>and learn both by thy punishment to amend our lives,</i>
						{	2. And by his mercy :	{	<i>and for thy clemency to give thee praise and glory ; through Jesus Christ our Lord. Amen.</i>

*A practical Discourse on this Prayer.*

§. III. O ALMIGHTY LORD GOD, WHO FOR THE SIN OF MAN DIDST ONCE DROWN ALL THE WORLD, EXCEPT EIGHT PERSONS, AND AFTERWARD OF THY GREAT MERCY DIDST PROMISE NEVER TO DESTROY IT SO AGAIN]

In every excessive rain we have a little emblem of the universal flood, and what was then inflicted on all the habitable world is now in less degrees poured upon some particular places and persons, so that it may very well bring to our minds that dreadful devastation. And upon this account the Roman office takes the lesson in the time of immoderate rain out of Genesis in the history of Noah's flood<sup>a</sup>; the Greek church also mentions it more than once<sup>b</sup>, and we have put it in the front of this prayer very fitly: for the cause of this judgment is the very same with that which caused the flood, even SIN. The violence and injustice, the wantonness and luxury of the old world, brought the deluge on them, Gen. vi. 2, 3, &c. Their souls were drowned in a flood of wickedness before the waters swallowed them up; and are we more innocent? our iniquities are as many and as great as theirs, and it is more God's mercy than our merits that our punishment is less; and yet it begins in the same manner, and if it should continue would reduce us to the same extremities: so<sup>322</sup> that we may very well fear and tremble, when we call to mind, how the very heavens seemed to dissolve into water, and pour themselves out from above, and the vast ocean scorned its old limits, and with irresistible violence broke in upon them, until all the fruits of the earth were destroyed, and its beauties lost under the foldings of this watery mantle, till all the towns and

<sup>a</sup> Missal. secund. usum Ebor. ἐπὶ τοῦ Νῶε ἀνθρώπων πῆγας ἀ-  
Gen. ix. βύσσου ῥήξας——&c. Euchol.

<sup>b</sup> Σὺ εἶ ὁ διὰ τὴν ἀμυρτίαν τῶν p. 779.

cities were overwhelmed, their loftiest pinnacles being scarce able to witness where their place had been ; no tree so high, no mountain so lofty, no fort so strong, as to secure those who in vain fled unto them. In vain both men and beasts do strive which longest should avoid their unavoidable ruin ; for the rolling waves pursue them, and at last devour those who were almost slain with their own fears before. All which ought to bring us to a serious repentance, especially when the same rod is shaken over us ; and to that end it is mentioned here, that we may remember and fear, lest the like befall us. I know it will be alleged, that we are in no danger of such a destruction, because God hath promised never to destroy the earth so again, Gen. viii. 21, and hath made the rainbow a sacramental token of this covenant, Gen. xi. 15, 16. I answer, this is most true, and therefore also it is recorded in this prayer, that as the judgment doth humble us which was shewed on the old world, the mercy which is promised to this may revive us ; but this is mentioned not to make us presume, but to keep us from despair. Nor must we so mistake ourselves or misconstrue the divine promise, as if no part of the world should ever be destroyed with a flood afterward ; for Greece alone hath been twice since almost wholly overwhelmed in those floods of Ogyges and Deucalion. And if those be doubted of, as related by the poets, Paulus Diaconus tells us, that in the days of Mauritius the emperor “ there was a flood in the borders of the Venetians and Ligurians, and other regions of Italy, such as it was believed had not been since the days of Noah ; houses and villages were turned into lakes, very many both men and beasts were destroyed, and highways were obliterated, &c.” Hist. lib. xviii. And many other histories do assure us, that islands, towns, and cities, and part of

several countries have been drowned by floods, or swallowed by the sea; so that no particular place or person can plead an exemption from this judgment upon the account of this promise, which was made with reference to the whole world; and therefore we ought to remember the sad deluge with serious thoughts, and trusting alone in God's GREAT MERCY, let us beseech him to spare us from the like, and desire him not to make our country nor our vicinage to be a sad instance of his justice, but to give us our summer and winter, our seed-time and harvest, in their due season.

§. IV. WE HUMBLY BESEECH THEE, THAT (ALTHOUGH WE FOR OUR INIQUITIES HAVE WORTHILY DESERVED A PLAGUE OF RAIN AND WATERS, YET) UPON OUR TRUE REPENTANCE THOU WILT SEND US SUCH WEATHER, THAT WE MAY RECEIVE THE FRUITS OF THE EARTH IN DUE SEASON]

When these considerations have made us sensible of the evil, and desirous of deliverance, we are then rightly disposed to pray for a cessation of this plague of waters, and a return of better weather: these meditations of the flood will make us desire, as St. Ambrose his hymn saith, "That God will send the holy dove, bearing the branch of peaceful olive, to signify by its gracious flight, that these floods shall be abated from off the earth," *pro seren.* p. 355. And when we would petition for this mercy, our own form is so excellently contrived, that besides the desire of fair weather, there is expressed, 1. a confession of sin; and, 2. a declaration of our repentance: which two, if they be as sincerely performed as they are plainly prescribed, will be as the wings to this petition, enabling it to fly as high as the throne of grace, and there is no question but it will prevail. First then, let us confess, THAT WE HAVE JUSTLY DESERVED THIS PLAGUE OF RAIN AND WATERS

FOR OUR INIQUITIES; for otherwise our complaints of our misery would be accusations of his justice, and seem to asperse him with too great severity: but when we confess we have deserved all that we suffer, we do clear him, and take all the blame upon ourselves. He is merciful and would spare us, but we are wicked and  
 323 force him to punish us. We do so often abuse the fruits of the earth by luxury and excess, that we constrain him sometimes to destroy them or withhold them merely to let us smart for our former riot. Sin was the cause of the great flood in Noah's time<sup>c</sup>, and is the cause of this we now fear or feel. But the sins of this generation are greater than those of the old world, and yet the punishment is far less; so that we may very truly say that our iniquities have deserved much more. The Jews in Jeremiah's time were to confess, that their sins had withheld the appointed weeks of harvest, Jer. v. 25; and the Israelites in Samuel's days did acknowledge (to God and to Samuel) that they had sinned, before the holy man could pray acceptably for them, 1 Sam. xii. 19. These judgments are many times sent on purpose to bring us to see our sins, and therefore we cannot expect they will be recalled till they have done their errand, and brought us to confess our iniquities and evil deservings. But some will say, If we suffer justly, why then do we complain, or how can we ask deliverance? I answer, we do not murmur, only (as nature teacheth) we desire relief, yet withal we beg it with such circumstances as cannot displease him of whom we ask it. WE BESEECH him indeed earnestly to send us better weather, yet withal we do it HUMBLY, and acknowledge we deserve that which we now suffer. We crave redress, but it is upon those terms on which

<sup>c</sup> Prior diluvium pertulit ætas, Ut mundaret aqua crimina terræ.  
 Amb. Hymn. ut sup.

God hath promised this and all blessings, even UPON OUR TRUE REPENTANCE, which is the second particular. 2. The declaration of our repentance: it is a very proper season for repentance, when God is chastising us for our sins; if our own sufferings and the calamities of all round about us will not make us relent, what can melt us? We are desperately in love with our sins, when we will not part with them, whatsoever we endure for their sakes; Almighty God is correcting us for our offences, and can we think he will cease his correction, if we go on in our evil doings, and sin under the very rod? yet so it is sometimes<sup>d</sup>. The countryman complains of unseasonable weather, and yet is as frequent in his drunkenness, as profane in his oaths, as notorious in his cheats and injustice, as ever he was before. The court and the city, the towns and villages do all join in this petition in a time of general calamity, and yet there are no signs of repentance among any sort of men, and then no wonder if their prayers be ineffectual; but let us be assured we must all perform as well as promise this repentance, if we hope to be delivered in mercy: for we know, *that God heareth not sinners*, St. John ix. 31; and it is *the effectual fervent prayer of a righteous man that prevaieth*, James v. 16. Yea, if we be so impudently hypocritical as to say we do repent when we do not so at all, the baseness of that hypocrisy will provoke God to continue the judgment and increase our misery. Wherefore the church hath so ordered this petition, that unless we repent, we do not, nor cannot expect redress; that so our worldly interest, which works more sensibly upon us, may put us upon that which will be for our spiritual and eternal good. And truly, if we do not repent it will not be a mercy to remove the plague of waters;

<sup>d</sup> Scelera plagis crescebant, ut num matrem esse vitiorum.—putares pœnam ipsorum crimi- S. Salv. de Gub. lib. 6.



for alas! the better weather and the greater plenty impenitent sinners do enjoy, the faster they run to destruction; whereas if God give us a respite upon our repentance, so that we may RECEIVE THE FRUITS OF THE EARTH IN DUE SEASON, we shall then be bettered by his mercy, and make that right use of it which is mentioned in the next place.

§. V. AND LEARN BOTH BY THY PUNISHMENT TO AMEND OUR LIVES, AND FOR THY CLEMENCY TO GIVE THEE PRAISE AND GLORY; THROUGH JESUS CHRIST OUR LORD. AMEN.]

Mercy is well bestowed on a true penitent, for it will produce these happy effects which are mentioned in the conclusion of this excellent form. I. When they that repent reflect upon the misery of the PUNISHMENT which they have suffered, it will teach them to sin no more, lest some worse thing happen unto them, John v. 14. Those temporal plagues are but little forerunners of that dreadful and eternal vengeance, that will shortly fall upon those who will not be amended by these warnings; and those whom these floods cannot cleanse shall be drenched in the lake of fire and brimstone. Let us therefore pray that we may take warning, and 324 that these floods and excessive rains, which have done so much damage to our outward estate, may turn to the good of our souls, and teach us to be afraid to offend so great a God. "Make, O Lord," saith the Roman office, "the scourge of this element to serve the purposes of thy mercy, that as we rejoice in regard we were once regenerated by waters, so we may have cause to give thanks that we are reformed by the means of waters also." Miss. sec. us. Ebor. II. As the smart of the punishment teacheth us amendment, so the mercy of the deliverance obligeth us to praise him that did relieve us; and if ever we did truly feel the weight of the judgment, we shall easily and

heartily give praise to him who took the load off from us. The judgment hath taught us to fear God, and the mercy will engage us to love him, and both will work together to make us his faithful servants for ever hereafter; and then it will be happy for us we were corrected, when our chastisement brings forth such blessed fruit.

*The Paraphrase of the Prayer for Fair Weather.*

O ALMIGHTY and most dreadful LORD GOD, who being justly angry FOR THE SIN OF MAN, in an evil generation DIDST ONCE with an universal deluge destroy all that grew on the earth, and DROWN ALL the inhabitants of THE WORLD, EXCEPT only Noah and his family, being but EIGHT PERSONS, whom thy pity rescued from the common ruin; AND AFTERWARD, having made these sinners an example, thou, O Lord, OF THY GREAT MERCY to the succeeding ages, DIDST PROMISE NEVER TO DESTROY IT so totally and miserably AGAIN by a general inundation: yet now these violent and lasting rains would drive us into the like sad expectations, but that we hope in thy mercy: in confidence whereof WE HUMBLY BESEECH THEE to restrain these immoderate showers and furious waters; and grant THAT ALTHOUGH WE wretched creatures FOR OUR INIQUITIES HAVE justly and WORTHILY DESERVED to be thus punished by A PLAGUE OF RAIN from heaven above, and excessive floods AND WATERS on the earth beneath; YET UPON OUR TRUE REPENTANCE, which we here unfeignedly promise, we hope THOU WILT SEND US a blessed cessation, and give us SUCH WEATHER, AS THAT all things may come to their maturity, and that WE MAY RECEIVE all sorts of THE FRUITS OF THE EARTH in large quantities, and IN DUE SEASON: which mercy if thou please to grant us, we resolve to improve it to our souls' good, for we will be wiser hereafter; AND LEARN BOTH BY THY PUNISHMENTS which are inflicted for our sins, TO AMEND OUR LIVES and forsake our iniquities; AND upon our deliverance we will further learn FOR THY CLEMENCY and pity TO GIVE THEE PRAISE AND GLORY by acknowledging all thy favours to US THROUGH JESUS CHRIST OUR LORD, and only Mediator, AMEN.

## SECTION IV.

## OF THE PRAYERS IN TIME OF DEARTH AND FAMINE.

§. I. THESE prayers are very properly placed next after those concerning want and excess of rain, because famine usually follows one of these two, and the fear of this is that which makes those to be so dismal; it may proceed also from other causes, but it is most certain that God is the appointer of it, whatsoever be the means to bring it. Whatsoever be the second cause, he is the first; for he makes bread to grow out of the earth, and he can hinder it when he pleaseth. He it is, therefore, who threatens it to obstinate sinners<sup>e</sup>, and he is said *to call for a dearth upon the land*<sup>f</sup>, to intimate that famine is one of his servants, which cometh when he calleth for it; but this is so evident, that it needs no further proof: wherefore our general considerations upon this subject shall be these three.

I. We will set down some remarkable instances of grievous famines, which God hath inflicted upon several nations. Thus he chastised the land of Egypt, anciently esteemed the most fertile region in the world, and afterwards accounted the granary of the Roman empire. Joseph. Bell. Jud. lib. v. cap. 11. Yet there we read of a grievous famine, Gen. xli. 30, continuing seven years together. Nor could the fruitfulness of Canaan free the Jews from this plague, when their sins deserved it, as we see 2 Sam. xxi. 1. 1 Kings xviii. 1. Lament. iv. 4, 5. The heathen world also hath in divers places suffered the like calamity. Out of many instances, we shall select that famine which happened in the Roman empire under the cruel persecutor

<sup>e</sup> Lev. xxvi. 19, 20, 29. Deut. xxviii. 38. 51.    <sup>f</sup> Ps. cv. 16.

Maximinus; which impious prince had boasted, that since he had banished and destroyed the Christians the air was more temperate, the earth more fruitful, and corn more plentiful than before; whereupon immediately God sent a continuing drought, which caused so intolerable a famine, that the living scarcely were sufficient to bury the dead<sup>g</sup>. Yea, the Christians also have frequently been scourged with this rod for their impieties. In the reign of Justinian there was a general famine, which was so great, that mothers were forced to eat their own children. <sup>h</sup>Sigebert also mentions another in his own time, as grievous as the former<sup>i</sup>. But we need not look so far off for instances, our own nation affording us very many and very sad examples thereof. For though this our native country be the glory of all lands, the garden of God, and a region which outvies all the kingdoms of the earth for plenty of all necessary things, yet *he that maketh a fruitful land barren for the wickedness of them that dwell therein*, Psalm cvii. 34, hath severely punished the sins of this nation by want of food. In the 20th year of king William the Conqueror (to look no further back) there was an extreme dearth of all provisions; and in the reign of king Richard I. there was a famine which continued for three or four years together: in the 17th of king Henry III. men were forced through scarcity to eat horseflesh and the barks of trees; and in the city of London alone, there were 2000 starved to death at that time: in the 8th of king Edward II. a miserable famine continued for three years, in which it is remarked, that the prisoners eat up those for very hunger who were newly brought in amongst them. It would be too long to mention those of later times,

<sup>g</sup> Eusebius Eccl. Hist. lib. 9. cap. 17, 18.

<sup>h</sup> Paulus Diac. lib. xvii.

<sup>i</sup> Sigebert. Chr. An. 1095.

and these may suffice to let us see we are not secure from those calamities which our ancestors have smarted under, this will convince us that famine may come.

II. And when it doth fall upon us, it is one of the most terrible of all judgments<sup>k</sup>. If we want our food but a few hours, we are strangely impatient; but what then do we think they endure who die by the torturing of this most cruel kind of death<sup>l</sup>? *They that be*  
 326 *slain with the sword are better than they that be slain with hunger: for these pine away, stricken through for want of the fruits of the field, Lament. iv. 9.* No sort of death more painful nor more lingering than this, wherein nature is made a tormentor and an executioner to itself: no kind of life more grievous than to be racked with an impatient appetite, and to have nothing to allay it. The life of such is worse than death, for alas, how greedily do they desire and devour those loathsome things, the very imagination whereof is enough to make us nauseate! yet *to the hungry soul every bitter thing is sweet, Prov. xxvii. 7.* For famine, as Antiphanes observes, makes all things sweet but itself. Oh how sad a spectacle is it to behold hundreds of trembling, pale, famished creatures, like so many walking ghosts, or some of the inhabitants of the grave set loose, the images of death, and the copies of that picture of hunger which the poet of old did draw<sup>m</sup>! for famine spoils the beauty of youth and the comeliness of old

<sup>k</sup> Λιμὸς μέγιστον ἄλγος ἀνθρώποις ἔφθ. Menand.

<sup>l</sup> Λιμῶ γὰρ οἴκτιστον θανεῖν. Prov. Græc.

<sup>m</sup> With rugged hair, pale face, and hollow eyes,  
 Pin'd lips, black teeth; and every man espies  
 Her empty bowels through her close clapt skin,  
 And ribs, which to the back were bended in;  
 No belly did appear, but a deformed breast  
 Did seem to hang over her hollow chest;  
 The wasted flesh did make her feeble joints  
 Seem strangely great, and ugly in all points. Ovid. Met.

age, it weakens the force of the mighty, and employs all the wit of the most prudent to procure a small relief. And if it do leave either policy or strength, they are by this dreadful fury made to become instruments of violence<sup>n</sup>: for this will turn a city into a wilderness, and make a man prey upon those of his own kind, with a cruelty unknown to the most savage creatures. It spoils the management of trade, and makes the rich a prey to the poor, who are often by the necessity of hunger put upon the most desperate designs; which made the wise Cato so unwilling to undertake to speak to the multitude, who were enraged for lack of corn, and threatened the ruin of the city, saying, "It was very difficult to persuade the belly, which wanted ears:" and Solomon also informs us, that in this case *the poor heareth not rebuke*<sup>o</sup>. And if any thing be yet wanting to express the misery of this judgment, we have a full description of the aforesaid famine in the days of Maximinus from the pen of Eusebius, who might himself remember it, anno 314. "In the cities so many daily died, that there was no room for their graves; in the country and villages many houses remained utterly desolate. Those who brought their children to the market to sell for money to relieve their hunger, died in the place before a chapman came. Many searching for herbs and roots, meeting with those that were poisonous, eat them to their destruction. Ladies of good quality were forced to beg their bread; and those who walked the streets were more like images than men, their visages black, their eyes sunk into their heads, trembling and ready to fall as they went; some so feeble that they were

<sup>n</sup> Λιμῶ γὰρ οὐκ οἶδεν ἡ ἀρετὴ der. Λιμῶ γὰρ οὐδέν ἐστιν ἀντειπεῖν  
 συνοικίζεσθαι. Procop. 4. Goth. ἔπος.

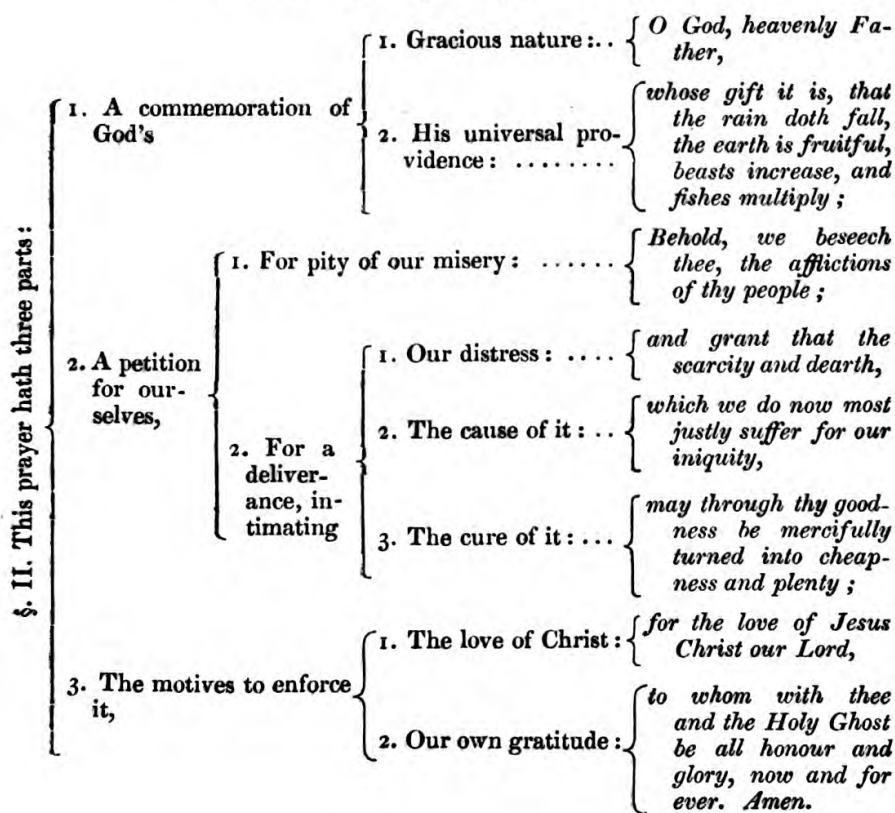
<sup>o</sup> Prov. xiii. 8. Item Menan-

not able to ask an alms; others, stretching out their hands to receive it, dropped down dead ere they could take hold of it; and if any of the richer were disposed to bestow his charity, he was forced to desist, or be in danger to be pressed to death with the multitudes and violence of the necessitous; finally, all the streets were full of dead corpses, nor was there any to bury them, since the living expected every moment to die themselves." *Euseb. Eccl. Hist.* lib. ix. cap. 8. It may be it is not yet come to this extremity among us, but how easy is it for the same God to bring the same evils on us, since he hath either the same or greater provocations by the iniquities of this evil generation!

III. Therefore let us fear, and fly to him with early and earnest importunities; for none but God can relieve us, and prayer is the only means to obtain his help. The famine of Israel could not be averted but by the prayer of Elijah. And that grievous scarcity in the days of Mauritius was at length allayed by the devout celebration of St. Gregory's litany, though in the first recital thereof eighty persons of the company fell down dead. *Paul. Diac.* lib. 18. And the oracles of the heathens advised them to apply themselves to their gods in this calamity; for when the Arcadians were afflicted with a severe famine, the oracle told them it was for neglecting the worship of Ceres, whose rites being restored the evil was stayed. *Pausan.* in *Arcad.* The eastern churches put this into their prayers in time of drought, the usual cause of famine there. The Latins have an office peculiar for it: and 327 that the protestant churches make use of the same remedy, is evident from what is recorded in the life of the famous Bullinger, "who, in a time when the Tigurine church was visited with extreme famine, prevailed with the senate to appoint that there should be solemn

prayers and processions through the city and the fields every third day, till the evil were removed." *Melch. Adam. vit. Bul.* an. 1571. So that our church hath many precedents, and great reason to compose these excellent forms, to which there is nothing wanting but a devout heart to present them, as will more expressly appear by the ensuing tables and discourses.

*The Analysis of the first Prayer.*



*A Practical Discourse upon the first Prayer.*

§. III. O GOD, HEAVENLY FATHER, WHOSE GIFT IT IS THAT THE RAIN DOTH FALL, THE EARTH IS FRUITFUL, BEASTS INCREASE, AND FISHES MULTIPLY : ]

It is our Saviour's observation, that if a child ask bread of its earthly father, he cannot deny it to him, Luke xi. 2. How much more may we be sure to prevail, who in like necessity go not to man, but to God ;



not to an earthly, but to an HEAVENLY FATHER? Our mortal parents sometimes cannot help us, and it may be in this time of scarcity have not enough for themselves; but our heavenly Father is always provided, for of HIS GIFT all the store in the world comes: so that we may justly say with the starved prodigal, why do we perish with hunger, when there is bread enough in our Father's house? Luke xvi. 17. Moreover, as his relation to us may encourage us, so also may his universal power and providence. If the earth be dry, he can command the clouds to water it; if it be barren, he can make it fruitful; if there be want of any other provision, he can supply that defect when he pleaseth. He first replenished both the earth and the sea with all sorts of creatures, and appointed them to be our food, Gen. ix. 3, and for our sakes he makes them multiply; wherefore when we suffer for want of these things, we must go to the first Author and great Dispenser of them, remembering how freely he gave them to us at first, and how able he is to supply our wants of them for ever after. And when we lay the providence and mercy of God for our foundation, we may cheerfully build our ensuing petitions on them: for so the Greek church prays, "Thou that coverest the heavens with clouds, and prearest rain for the earth, send thy mercy to us, &c.—Thou that bringest forth fodder for the cattle, and green herbs for the service of man, save both man and beast which cry unto thee." *Euchol. in siccit.* p. 775. The argument is the same as in ours, though the phrase be different. And doubtless we cannot heartily call upon God in our wants, unless we fully believe his providence; for, as Cicero well notes, those philosophers who denied God's peculiar providence in these things took the ready way to banish all religion out of the world, and to withdraw all men from divine

worship<sup>p</sup>; in which nothing makes us more serious and constant than the believing his providence, and a sense of our own dependance thereupon, which if we can obtain, it will be the best preparative to the following petition.

§. IV. BEHOLD, WE BESEECH THEE, THE AFFLICTIONS OF THY PEOPLE, AND GRANT THAT THE SCARCITY AND DEARTH, WHICH WE DO NOW MOST JUSTLY SUFFER FOR OUR INIQUITY,]

The former part of this petition doth represent our misery, as well under the general title of AFFLICTIONS, as by the special character of DEARTH AND SCARCITY; the latter part doth declare the INIQUITY, which is the cause: so that it is not unlike that prayer of David, *Look upon my adversity and misery, and forgive me all my sins*, Psalm xxv. 18. And doubtless want of necessaries for our sustenance and famine are very sad afflictions, when men eat their bread by weight and drink their drink by measure, when the children cry for food and are not satisfied, and many men die for want, or live a life worse than death, yea, the very beasts of the field mourn and die for hunger. Surely (if ever) it is then time to cry mightily to God. He seems to turn away his face in anger from us; but we must call so loud and so earnestly, that he may cast one gracious look upon us; for if he see us in this distress, his bowels cannot but yearn upon us. “We beseech thee, O thou Creator and Preserver of all things, have mercy upon us: O Lord, have mercy upon us—— behold the birds are in distress, the beasts cry unto thee for hunger. Regard the tears of infants, the com-329

<sup>p</sup> Sin autem dii neque possunt nos juvare, neque volunt ——nec est quod ab his ad hominum vitam permanare possit,

quid est quod ullos deis immortalibus cultus, honores, preces, adhibeamus. Cicero de Nat. Deor. lib. 1.

plaints of youth, the miseries of old men, the helplessness of orphans, the distress of widows, and the supplicating voice of all thy people;" as the Euchologion doth elegantly describe this calamity. But we must, together with this complaint of our misery, also make a confession of our sin; for famine is threatened to a sinful people, and is always a scourge for a wicked generation; and God expects we should do him so much justice as to confess he is not angry without a cause<sup>4</sup>. And if there be some particular sin at which this punishment aims, we must acknowledge that also, as the Greek forms do the abuse of plenty<sup>5</sup>, which is one of the most usual causes and most just occasions of famine. If we take too much of God's good creatures, it is but just we should know what the want of them means. If we abuse our plenty to pamper our lusts, it is likely we shall shortly want wherewith to supply our necessity; and they that scorn and trample upon mean but wholesome fare, shall feel what it is to lack a bit of bread. The Talmud saith there is an angel of the crumbs, whose office it is to punish those with want who wilfully waste their bread, *Talm. tract. Cholin.* cap. 8. Whatsoever the sin be, I hope the severity and smart of this punishment will make us bewail it, and warn us that we do not commit such evils any more.

§. V. MAY THROUGH THY GOODNESS BE MERCIFULLY TURNED INTO CHEAPNESS AND PLENTY; FOR THE LOVE OF JESUS CHRIST OUR LORD, TO WHOM WITH THEE AND THE HOLY GHOST BE ALL HONOUR AND GLORY, NOW AND EVER. AMEN.]

The property of contraries is, that they become one

<sup>4</sup> Hanc peccata famem nostra *ἀηλώσαμεν ἐν ἀσωτεία.* Euchol. merentur. Hymn. Ambros. Can. Supplic.

<sup>5</sup> Τὸν πλοῦτον ὄνπερ ἡμῖν ἔδοκας

another's cure; whereupon we who have suffered by scarcity and dearth do pray to be relieved by their contraries, cheapness and plenty. When all sorts of provisions are scarce, they are also then very dear; and when the cities are impoverished by the decay of trade, and the country by the loss of its expected harvest, then we are least able to give, and yet then the price of all things is most excessive, to the utter ruin of many poor families: so that we beseech the Lord, that he will send such plenty, that all necessaries may be cheap and easy to be purchased by those that stand in need. There are some persons, it may be, so full of money, and so well stored with all sorts of provisions, that they can scarce heartily say this prayer; because they feel not what the poor endure, and are hardened by the hopes and the advantage of selling their stores at dearer rates; and for this cause, it may be, secretly wish the dearth may continue: but these men are become barbarous by their covetousness, which hath divested them of humanity as well as Christian charity. What is more inhuman<sup>s</sup> than to desire or delight in the miseries of mankind for our own private gain? What more impious than to make merchandise of the judgments of God and the calamities of men? We may be confident such a cruel avarice shall not go unpunished. Wherefore let us all desire the common good, and heartily pray for cheapness and plenty, whatever our circumstances be, and then we shall gain the love of God, and shew ourselves truly Christians. Now we have here some motives annexed to this petition, that it may be more likely to prevail. The first is

<sup>s</sup> Inhumanum est ex pauperum calamitatibus sibi ipsi reditus excogitare. Basil. in Psal. 15. Nunquam alienis necessita-  
tibus miserum tibi conferatur pecuniæ augmentum. Jul. Firmic. in Mathes.

taken from the GOODNESS of the Father, of whose power and ability we heard before: we know he can help us, and we BESEECH him of his GOODNESS that he will MERCIFULLY do it: his goodness is communicative, and inwardly moves him to do good to those in necessity, as we are now, so that we hope it will intercede for us: our famine is caused by his suspending that usual blessing which of his goodness he is wont to give to all things, and now we entreat him to let his mercy run into its accustomed channel. Secondly, we plead also through THE LOVE of God the Son, an argument taken out of St. Ambrose his hymn on this occasion: "O Christ, favour them whom thou hast bought." We hope the Father will not cast them off whom the Son hath redeemed, nor the Son forget those whom he hath purchased so dearly. If Jesus had not loved us, he would not have died for us; and if he love us, the Father will love us for his sake, and pity us as we are his: he will not suffer those to perish for lack of bread for whom Jesus hath procured a right to the kingdom of heaven. Finally, the whole prayer is concluded 330 with a doxology taken almost verbatim out of the aforesaid Ambrosian hymn<sup>t</sup>, which ends in the same manner. And it is very fit we should glorify God in the very fire, to shew our hope in his mercy, and our expectations of deliverance. We have some blessings yet to praise him for, and having now made our prayers we are in good hopes of relief; wherefore we must even now begin to bless the Father who feeds us, the Son who intercedes for us, and the Holy Ghost who comforts us; and if we do this with faith and sincerity,

<sup>t</sup> Æterne Genitor, gloria Christo  
Semper cum genito sit tibi sancto  
Compar Spiritui, qui Deus unus  
Pollens perpetuis inclyte sæclis.

Hymn. Amb. tom. v. p. 360.

it will be a means to obtain the blessings which we desire; for God is not wont to let us praise his name in vain.

*The Paraphrase of the first Prayer.*

O GOD, to whom should we fly in this our extreme necessity but unto thee, our HEAVENLY FATHER, who hast made us and sustained us hitherto, by WHOSE GIFT IT IS THAT the clouds distil their dew and THE RAIN DOTH FALL in sweet and pleasant showers, whereby THE EARTH IS FRUITFUL, yielding both grain and grass in great abundance? Thou providest for brute creatures: by thee the BEASTS of the earth are fed and do INCREASE; by thee the fowls of the air AND FISHES in the sea do MULTIPLY, and all for the food and nourishment of mankind: wherefore, O Lord, who hast such infinite power to help us, BEHOLD and pity, WE RESEECH THEE, THE AFFLICTIONS which hunger and want hath brought upon so many OF THY PEOPLE, who were wont to be the objects of thy peculiar love and care; O help us, AND GRANT THAT THE SCARCITY which punisheth the rich, the intolerable prices AND DEARTH which pincheth the poor, and this famine WHICH WE DO NOW most sadly complain of, and yet MOST JUSTLY SUFFER FOR OUR former abuse of plenty, and all other kinds of INIQUITY; grant, O Lord, that since we now repent, our want MAY BY THY GOODNESS and compassion BE MERCIFULLY and speedily TURNED INTO CHEAPNESS AND PLENTY of all necessary things. And though we have no merit to deserve so excellent a favour, yet we beg it FOR THE LOVE which our Saviour hath to us, and the kindness thou shewest us upon the account OF JESUS CHRIST OUR LORD, by whom we were redeemed, and therefore TO WHOM, WITH THEE, O Father, our Creator, AND THE HOLY GHOST our Comforter, even in our deepest distress we desire may BE ascribed ALL HONOUR AND GLORY by us on earth NOW, and by saints and angels in heaven for ever AND FOR EVER. *Amen.*

331 *Of the second Prayer in time of Famine.*

§. VI. Although both these prayers relate to the same subject and aim at the same end, yet there is difference enough between them to secure them from the censure of being either of them needless, or tautology. The former is most proper to be used when the judgment is in a lesser degree; this when it is come to the height, as it was in the time of Elisha. That prayer is most agreeable to a famine coming by unseasonable weather and the more immediate hand of God; but this, when it is the effect of war, and comes by the hand of man; for such was the Samaritan famine here instanced in, and this form supposeth us to be “punished with like adversity:” so that we shall premise something concerning this kind of famine here. War is very often an occasion of dearth and scarcity; first, in the country; secondly, in cities and besieged places. In the country, which is the seat of war, there is commonly a great want of provisions, not only by the reason of that which a multitude of soldiers eat, but because they do destroy or take away the fruits of the ground: so did the Midianites in Canaan, Judges vi. 3, 4, giving the Israelites leave to sow, and coming up at harvest-time carried away the profits: so did Alyattes king of Lydia spoil the Milesians for eleven years together<sup>u</sup>. And this is that of which the shepherd Melibœus complains in Virgil, Ecl. i<sup>w</sup>: and so that terrible army which Joel threatens, chap. ii. 3, was to scourge the Jews, *before whom the land was as the garden of Eden, and behind them a desolate wilderness*. It is true, Diodorus Siculus saith, that the Indians in all their

<sup>u</sup> Herodot. in Clio, lib. i. 17. has segetes?—en queis conse-

<sup>w</sup> Impius hæc tam culta no- vimus agros!  
valia miles habebit? Barbarus

wars spared the husbandmen, and their labours, as being men taking pains for the common good<sup>x</sup>. And such a law there was among the Corinthians, saith Plutarch. Cyrus also professeth, that he observed this rule in all his wars, as Xenophon relates<sup>y</sup>. And so did the Gothish prince Totilas spare the Italian peasants, and encourage them to follow their husbandry securely<sup>z</sup>. But these are rare instances; and though it be very just, yet it is seldom done by those whose swords give the law: these do commonly either kill and spoil the poor countrymen, or else so affright and discourage them that they leave the ground untilled; from whence grievous famine did ensue in Italy in Belisarius his wars, *P. Diac.* lib. 17. And the like hath happened in our neighbouring countries, as well as in our own. But secondly, the severest famines of all are those which war brings upon besieged places, such as was that in Samaria here mentioned, of which we shall speak more on the ensuing prayer, having first presented a scheme of the method thereof.

<sup>x</sup> Τους περὶ τὴν γεωργίαν ὄντας ἐῶσι ἀβλαβεῖς, ὡς κοινὸς ὄντας ἀπάντων εὐεργέτας. Diodor. Sic. lib. 2. de Indis.

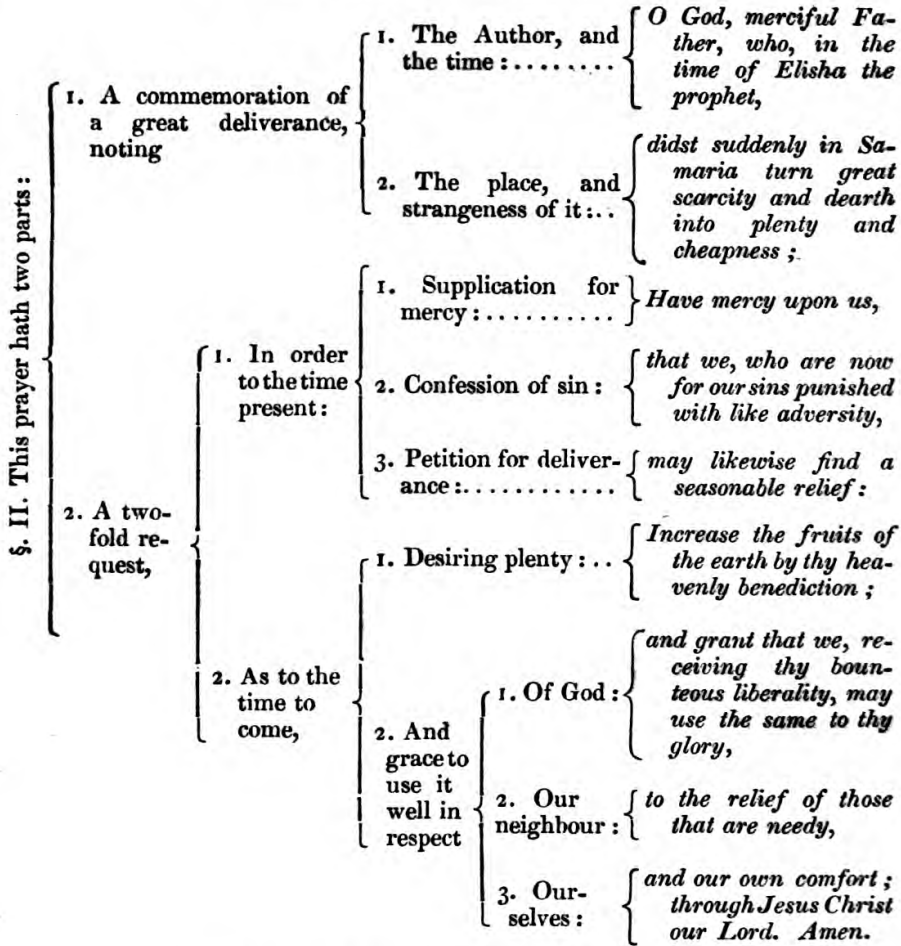
<sup>y</sup> Xenophon. Instit. Cyr. l. 5.

<sup>z</sup> Agricolis interim per om-

nem Italiam nihil mali intulit, sed jussit eos ita ut soliti erant terram perpetuo securos colere, modo ad ipsum tributa perferrent. Procop. Goth. lib. 3. de Totila.



*The Analysis of the second Prayer.*



*A Practical Discourse on this Prayer.*

§. VIII. O GOD, MERCIFUL FATHER, WHO, IN THE TIME OF ELISHA THE PROPHET, DIDST SUDDENLY IN SAMARIA TURN GREAT SCARCITY AND DEARTH INTO PLENTY AND CHEAPNESS ;]

Amongst all the famines recorded in any history, there have been none so terrible and outrageous as those of besieged cities. And this which is here mentioned, when Benhadad had blocked up Samaria, ann. 3508, in the reign of Jehoram, the son of Ahab, was equally remarkable for the fury of it whilst it remained, and the wonderful removal thereof. The

Samaritans were fallen to worship strange and forbidden gods, and they are forced to eat strange and forbidden food<sup>a</sup>; they are constrained to satiate their hunger with the vile flesh of asses, which the law prohibited, Lev. xi. 3. And it was but few whose purses could extend to this costly fare neither, the very head of this contemptible creature being sold for eighty shekels, which far exceeds the rates of the same dish, which Plutarch saith was sold once in the Persian army in a great famine for sixty drachmas, that is, above forty shillings of our money; and this gives credit to Pliny's relation of a mouse at Casalinum (when Hannibal lay before it) sold for 200 pence, *Valer. Max.* lib. 7. cap. 6. But the poorer Samaritans were glad to eat the mace-rated pulse, which were taken out of the crops of those doves which could fly abroad into the fields to feed, about the fourth part of a quart of this sorry cheer being the purchase of five shekels. And the records of all ages give us divers parallels: the Athenians besieged by Sylla boiled and eat their old shoes; the soldiers of Petelia in Italy eat the leather off from their shields before they would yield to the Carthaginians; dogs and horses, cats and vermin have been the best food of many in this case, and of some of those in our fathers' days, who held out some strong places in the quarrel of our blessed martyr king Charles. The famine of Saguntum was so intolerable, that the survivors chose to burn themselves in a great fire made on purpose rather than endure it. But the saddest circumstance of this Samaritan famine was the mother's eating her own child, 2 Kings vi. 29, which though it were so inhuman that we shrink at the very mention, yet the

<sup>a</sup> Mutatur religio, mutatur quod contra regulam esuritur. et esca—ut enim alienum est Aug. de Temp. serm. 3. quod colitur, ita alienum est

direful hunger of besieged places hath forced the necessitous thereunto. The inhabitants of Calaguris, shut up by Cn. Pompey, began to eat their wives and children. *Plut.* And the Roman ladies themselves devoured their own children, when besieged by Vitiges, the Gothish king, as St. Datius, archbishop of Milan, relates. *P. Diacon.* lib. 17. And St. Augustine affirms, that he had not only heard of this barbarous eating children often, but known it in his own time<sup>b</sup>; and in the sermon of his above cited he thus sets it forth: “Alas! how hunger makes them devour their piety, and change their own offspring into food! the cruelest parricide must be committed before they can have this horrid feast——Take, O unhappy mother, thy wretched son into thy bowels, that lately sprung from thence, and be the grave and monument to thy own child,” &c. *Serm. de temp.* 3. But I will not enlarge on this sad subject; only if it be any ease to our sufferings to hear of others in a more deplorable condition, we may read the history of that cruel famine which raged in Jerusalem when Titus did besiege it<sup>c</sup>, and God avenged his Son’s blood upon them; for there we may see, that whatsoever calamities of this kind have been endured by all the cities in the world, were all united and acted at once on that sad theatre, which was the epitome of all the miseries under heaven. This then hath been the case of others, and may be ours. But God delivered the poor Samaritans as speedily as abundantly; for Elisha prophesied, that within twenty-four hours’ space ten quarters of wheat flour should be sold for the late price of one ass’s head, and ten bushels of barley

<sup>b</sup> Quod malum aliquoties accidisse et vetus testatur historia, et nostrorum temporum infelicia experimenta docuerunt. Civ.

Dei, lib. 22. cap. 20.

<sup>c</sup> Euseb. Hist. Eccl. lib. 3. cap. 6. Joseph. Bell. Judaic. lib. 6. cap. 11.

for the same rate which they had given for half a pint of pulse. And though this seemed incredible, yet it was accomplished; for the next day, all the provisions of the Syrian army (who were fled away affrighted with a divine terror) being brought into the city, relieved all the people at an easy price, except that disbelieving nobleman, who saw his infidelity confuted, but lived <sup>334</sup> not to have his hunger allayed, thereby to teach us not to despair though our extremity were as great.

¶ IX. HAVE MERCY UPON US, THAT WE, WHO ARE NOW FOR OUR SINS PUNISHED WITH LIKE ADVERSITY, MAY LIKEWISE FIND A SEASONABLE RELIEF]

St. Paul saith, *Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*, Rom. xv. 4. And that is the use we must make of this example. We have heard how grievously the Samaritans suffered; and that should learn us patience: we perceive how wonderfully they were delivered; and that may give us comfort and hope. It ought to encourage us to pray for mercy; for our God is the same, as able and as willing to deliver now as then: wherefore we say, HAVE MERCY UPON US. Are we sinners? so were they, and perhaps in the same kind; if Samaria's sins were the same with her sister Sodom's, as is intimated Ezek. xvi. 49, viz. pride, idleness, fulness of bread, and uncharitableness, they were as like us in sin as we are now to them in punishment; for our famine is either like theirs in the occasion, as being a consequent of war; or else it is like it in the degree, that is, a very grievous one. Yet it pleased God to have mercy upon them, and therefore we may hope he will pity us also. He sent them a speedy and seasonable, a large and plentiful relief, and who knows but he may send us the like? I doubt not but any relief would be welcome,

whensoever we can obtain it; but if we be reduced to desperate extremities, we may be allowed to be importunate for speedy supplies, because if they linger we may perish ere they come, and that would be like a pardon after the execution; but our God, who gives so willingly, we hope will give it soon, and that will double the kindness as our case now stands. But together with our importunity we do here also confess our sin, as the Eastern church also doth<sup>d</sup>; and if we do it sincerely we may hope for mercy; but so long as our sins increase, we cannot fairly expect our famine should decrease<sup>e</sup>. It was a foolish custom of the pagan Grecians to make a scourge to whip this judgment out of their houses, saying, "Go out famine, come in plenty." We must drive sin out of our hearts and forsake it, and then God will drive away the famine which our sins have brought upon us.

§. X. INCREASE THE FRUITS OF THE EARTH BY THY HEAVENLY BENEDICTION, AND GRANT THAT WE, RECEIVING THY BOUNTEOUS LIBERALITY, MAY USE THE SAME TO THY GLORY, THE RELIEF OF THOSE THAT ARE NEEDY, AND OUR OWN COMFORT; THROUGH JESUS CHRIST OUR LORD. AMEN]

If our necessities and circumstances be such that nothing below a miracle can relieve us, we must not prescribe a method to divine Providence, but leave the means to the choice of his wisdom in this present exigent; but with respect to the future and the regular means of supply, we may point out to that, desiring to be better provided against another year. And here we must consider, that we acknowledge THE FRUITS OF THE EARTH DO INCREASE BY HIS HEAVENLY BENEDICTION:

<sup>d</sup> Τὴν ὄργην παράγαγε τὴν καθ' ἡμῶν σωτὴρ ἐνεχθεῖσαν δικαίως. Euchol. p. 772.

<sup>e</sup> Crescit famis quotidie pœna, quia quotidie crescit et culpa. Aug. de Temp. serm. 3.

not the fertility of the soil, the influence of the sun, nor the descent of the showers can make them grow without his blessing; wherefore all that we reap at harvest is here called HIS BOUNTEOUS LIBERALITY, *who openeth his hand, and filleth all things living with plenteousness.* Since then all our plenty is from him, we must pray to him to give us grace to use it well, lest we should abuse these gifts to the dishonour of the Giver. Famine is grievous, but plenty is dangerous, for it makes men apt to forget the God which sends it, Deut. viii. 12, 13, 14. Nor is there any time more seasonable to learn how to use plenty, than when we have felt what it is to want it. Therefore we are here admonished, if ever God shall again restore us to our former abundance, that we use all those good things,

I. TO THE GLORY OF GOD, that is, to make us more frequently mindful of him, and more heartily thankful to him: they must shew us our dependance on him, and excite our gratitude and engage our obedience to him; the more he gives us, the more freely and cheerfully we must serve him.

II. We must use them TO THE RELIEF OF THOSE THAT ARE NEEDY; for what we freely receive, we ought to give freely. Besides, God hath now taught us by sad experience what hunger and thirst are: we now know <sup>335</sup> what the poor man feels who in his need begs for a bit of bread; so that now he expects we should be more apt to pity them, and more ready to relieve them. Whilst we sat at our full cups and overladen tables we were strangers to the pangs of an hungry soul, and he that saw us despise their misery took away our plenty to discipline us into compassion; wherefore if ever we enjoy our former varieties, we must beware we be not uncharitable still; and while the scarcity remains, if we give a little out of that little which we

have, it will (like the widow's cake to Elisha) make our little last longer, and cause the famine to cease sooner. Sure I am St. Basil complains, that all the church's litanies and prayers in time of famine were not heard by God, because none did hear the cry of the poor<sup>f</sup>. It was our unmercifulness brought this scarcity upon us, and before it will be removed, those that have any thing must begin to shew pity to their brethren, that God may pity us all. We must have no vanities nor superfluities in such a time especially, nor may we let a poor creature starve, who might have been kept alive out of our unnecessary expenses or store; and if we will begin to practise this compassion now, we shall more easily do it afterwards, and we shall the sooner prevail with God to bestow upon us wherewithal to act according to our desire.

III. The last use we must make of our plenty is to OUR OWN COMFORT, for God allows this also; we may use it to supply our needs, not to feed our lusts; to refreshment and health, not to debauchery and drunkenness. Now if we resolve thus to use our abundance when God gives it, it will be for the good of our souls and bodies, and at once promote our temporal comfort and our eternal salvation; wherefore upon these terms we may and ought to beg it both earnestly and cheerfully, THROUGH JESUS CHRIST OUR LORD, and God shall hear us. *Amen.*

*The Paraphrase of the second Prayer.*

O GOD, who hast relieved the miserable in all times and places, thou art the same MERCIFUL FATHER, WHO IN THE TIME and according to the word OF ELISHA THE PROPHET,

<sup>f</sup> Φωνή τῶν λιτανευόντων εἰκῆ· σαμεν. Basil. Orat. in Fam. et βοᾶ καὶ πρὸς τὸν ἄερα διασκέδάννυται, Siccit.  
οὐδὲ γὰρ ἡμεῖς τῶν ἀξιούντων ἡκού-

by making the enemy fly, DIDST SUDDENLY within the space of one night IN SAMARIA TURN that so GREAT SCARCITY, which made mothers eat their own children, AND that excessive DEARTH, which made the vilest food of so great price, INTO PLENTY of all provisions, AND CHEAPNESS as to the rates thereof: thou art the same God; HAVE MERCY therefore UPON US also, and pity our distress, THAT WE, WHO ARE NOW FOR the likeness of OUR SINS to theirs in number, nature and kinds, sadly but justly PUNISHED WITH LIKE ADVERSITY of grievous famine, MAY LIKEWISE upon our true repentance FIND A SEASONABLE and speedy RELIEF: and for the time to come, good Lord, INCREASE THE FRUITS OF THE EARTH, the food of man and beast, BY THY HEAVENLY BENEDICTION, which maketh all things to bring forth abundantly: AND GRANT we may not abuse our plenty when thou dost relieve us; but THAT WE, RECEIVING all our abundance as from THY BOUNTEOUS LIBERALITY, MAY remember it is our duty to USE THE SAME in the first place TO THY GLORY, even so as to make us more obedient and thankful unto thee, the Giver of them; and also more forward to give TO THE RELIEF OF THOSE our poor brethren, THAT ARE NEDDY and miserable for want of succour; AND lastly, that we may learn to be more sober in employing them TO OUR OWN COMFORT and health. Lord, if thou please to give us plenty, thus we will use it by the help of thy grace; hear us therefore in our extremity THROUGH the merits and intercession of JESUS CHRIST OUR LORD and only Saviour. AMEN.

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## SECTION V.

336

OF THE PRAYER IN TIME OF WAR AND TUMULTS.

§. I. It is truly observed by the elegant Arnobius, “ That if all men would listen to the salutary and peaceable decrees of Jesus, and not arrogantly prefer their own opinions before his admonitions, the whole world ere this, turning their swords into ploughshares, would have lived in a pleasant tranquillity, and



combined together in inviolable leagues of blessed amity." *Arnob. adv. Gent.* l. 1. The rules of Christianity are inconsistent with all kind of war but such as is undertaken for our just and necessary defence, and the church daily prays against it in her collects and litanies, and all good men do heartily wish there were no such thing in the world: but alas! offences will come, and our sins do many times cry louder than our prayers, which are made to prevent this evil, and then the sword is made the instrument of God's vengeance, though managed by the hand of men. Now when we are thus punished, the next remedy is to try if we can by humiliation and prayer remove that which we could not prevent. If it be a foreign enemy, it is called WAR, if the opposers be domestic rebels, it is styled a TUMULT; but in both it is our duty to assist our prince, and by our prayers as well as our endeavours seek his and our own peace and safety; and that we may do this more heartily, let us, according to the former method, consider,

I. The miseries of war, which are so many and so great, that David chose a raging pestilence rather than to endure the lash of this fury, 2 Sam. xxiv. 14. The original thereof, as the poets say, is from hell, from whence it is sent abroad into the world, armed with a thousand arts of mischief and destruction, *Erasm. adag. chil.* 4. cent. 1. But the true original is from the evil dispositions of men, "the desire of hurting, the cruelty of revenge, the implacableness of malice, the fierceness of rebelling, and the thirst of bearing rule;" so St. Augustin reckons up the causes of war. And what are the effects thereof the tragical records of all nations can witness in bloody characters. Of the miseries of famine by the destruction of the country and besieging of cities, which are the consequents of war, we have

spoken before; but now we shall add, that injustice and oppression do always attend even the most moderate wars: commanders are arbitrary and scorn the laws, inferiors are insolent and fear no punishment, and all of them are rapacious<sup>g</sup> and deaf to complaints. Caius Marius told such as petitioned him to do them justice, that he could not hear the voice of the law for the clashing of weapons. And Pompey told another, that he could not think of the laws, being in armour<sup>h</sup>. And military men are so accustomed to violence and rapine, that custom hath made it seem to be no crime, and plunder is oftentimes esteemed their privilege or reward. Hence it is that the seat of war is always impoverished; and when one told Antisthenes, that “many poor people were taken away by war,” he answered, “that war makes more poor, than it takes away.” *Stobæus*, Serm. 48. Those indeed who have the largest fortunes are the most exposed, nor do they enjoy any thing but at the mercy of a domineering and lawless martialist; for they must call it their own no longer, but till he shall command it who hath more force. Oh, how evident are the footsteps of this wasting monster! we may trace it, and find houses without inhabitants, and villages in flames, stately palaces demolished and buried in their own ruins, fair cities sacked and rifled, holy temples profaned, and consecrated things seized by bloody hands; we may hear the shrieks of affrighted women, the cries of helpless children, the lamentations of the fatherless and the widows; and we may see the tears of those that are spoiled and undone, while the insulting men of iron are merry and unconcerned, and can make the miseries of others their sport and triumph,

<sup>g</sup> *Nulla fides pietasque viris  
qui castra sequuntur*, *Lucan.* 1.

<sup>h</sup> *Οὐ τὸν αὐτὸν ὄπλων καὶ νόμων  
καιρὸν εἶναι.* *Plut. vit. Cæs.*

and esteem them their advantage and felicity. To this account we may add the innumerable slaughters of a  
337 bloody fight by sea or land, in which a brutish and barbarous rage cuts off those in one day which with infinite cost, pains, and care have been many years in bringing up: yet they all fall together without distinction of age or sex, quality or endowments; the blood and the fire, the smoke and the noise, the cries of the wounded and the groans of dying persons, are terrible to all but those whom an ecstasy hath made desperate and insensible. And besides, a pious man considers the deplorable mischief of those who are surprised in the midst of their sins, and finds too just cause to fear, that they who commonly live so loosely, and die so suddenly, do die at once a double death, and fall into a sad eternity. And now who is there, that sees and hears all these miseries, and it may be feels some of them, who can forbear lamenting the calamities of that place where this devouring fury reigns? Who can withhold his tears from quenching these flames? Who will not pray heartily that his prince, his country, and his friends may be freed from this evil?

II. And this is our wisest course, because God alone can help us in this case also. Multitude of soldiers and store of ammunition, wealth and policy, conduct and discipline do well; but Solomon had observed *the battle was not always to the strong*, Eccles. ix. 11; but *God is the Lord of hosts, and the God of battle; he is that man of war*, Exod. xv. 3, *who getteth the victory alone by himself*, Psalm xcvi. 1, *and whatsoever side he takes doth conquer. He maketh wars to cease in all the world*, Psalm xlv. 1; *and it is all one to him to save by many or by few*, 2 Chron. xiv. 11. Abraham's three hundred servants, with a few associates, conquered four kings, Gen. xiv. Gideon with the like number slew an

host that was almost innumerable, *Judg. vii.* Jehoshaphat, with an handful of men, triumphed over a very great and puissant army, *2 Chron. xx.* So that if God be for us, who can be against us? If he be on our side, we shall be victorious, or at least safe; which if we do believe with a confidence equal to the truth of the proposition, and the frequent experiments which have confirmed it, we shall make it our care to gain his favour in the first and principal place. For,

III. All nations have made their addresses to heaven for aid in this case; Moses prayed all the while that Joshua fought with Amalek, and the victory is ascribed rather to Moses his devotion than to Joshua's arms, *Exod. xvii. 12.* Saul durst not set upon his enemies till he had made his supplication, and because he might not then pray without a sacrifice, he chose to be his own priest, rather than to want so necessary a preparation, *1 Sam. xiii. 12.* The holy and fervent prayers of Asa, *2 Chron. xv. 11,* Jehoshaphat, *2 Chron. xx. 6,* and Hezekiah, *2 Kings xix. 5,* did subdue their enemies without many strokes. So that it is no wonder that Solomon supposed the people would always seek to the Lord for his aid in the time of war, *1 Kings viii. 44, 45.* For the very heathens addressed themselves to such deities as they had on these occasions, and offered costly sacrifices to oblige them to give their cause success: the great Scipio begun no enterprise in war till he had first gone up to the capitol to worship; and this made the barbarous Rhadagisus so confident of victory, because he constantly honoured the gods with large oblations: but instances are needless where examples are so obvious and so many. To come therefore to the Christians; besides their daily prayers for the emperors and their forces, as well the Eastern as the Western church had peculiar offices in time of war, out

of which we shall select sometimes that which is most pertinent to our purpose. When Sicily was invaded by a cruel enemy, St. Gregory gave this counsel to the bishops thereof: "I exhort you, brethren, that every week on Wednesdays and Fridays you appoint the Litany without fail, and that ye implore the help of the divine protection against the incursion of the barbarians' cruelty." *Greg. Epist.* lib. 9. ep. 45. Eusebius also remarks, that Constantine the Great was wont to spend some time in private prayer in his tent before any fight began<sup>i</sup>. Yea, he himself did teach all his soldiers an excellent form of prayer in Latin (their native tongue), making them say it every Lord's day, 383 and causing it to be repeated in divine service: in imitation of which pious precedent the religious Theodosius, in his expedition against the tyrant Eugenius, spent much time in most fervent prayers to God, and as St. Augustine<sup>k</sup> saith, "he overcame that very strong army rather by praying than fighting;" for a vehement wind rose, which blew back the enemies' darts upon their faces, and made them unable to sustain the charge<sup>l</sup>. The emperor Mauritius also "spent a whole night in private prayer before he went to battle, and the next day he and all his people made prayers and litanies, and armed themselves with the sacrament." *Simocatta*, lib. 5. cap. ult. Yea, Salvian assures us, that the king of the barbarous Huns also spent the night before he joined battle against the Romans in devotions<sup>m</sup>, and thereby got the victory. When Victo-

<sup>i</sup> Συνηθῶς ἐφ' ἑαυτῷ πρὸ τῆς μάχης, σκηνοποιούμενος, ταῖς πρὸς Θεὸν εὐχαῖς τὴν σχολὴν ἀνετέθει. Vit. Const. lib. 2. c. 14.

<sup>k</sup> Contra cujus robustissimum exercitum, magis orando quam feriendo pugnavit. Aug. Civ.

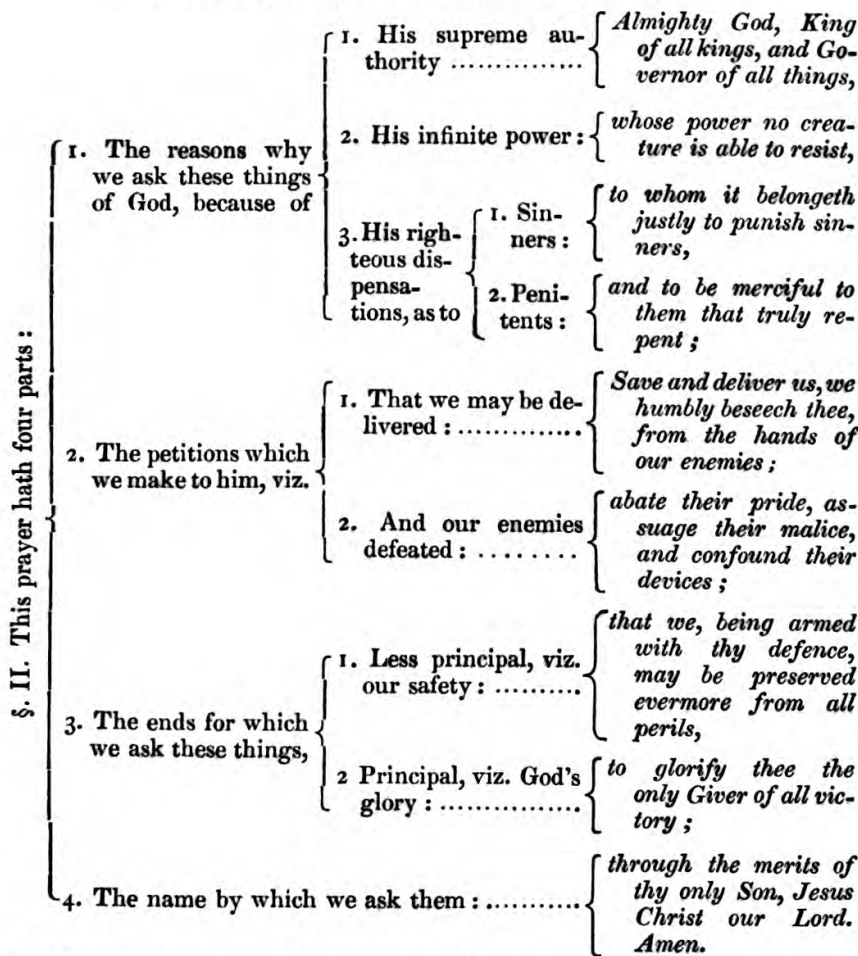
Dei, l. 2. c. 26.

<sup>l</sup> O nimium dilecte Deo, cui militat æther. Claudian.

<sup>m</sup> Priusquam pugnam manu capesseret, supplicatione pugnavit. Salv. de Gub. Dei, lib. 7.

rinus, a certain priest, complained to St. Augustine of the prevailing of the barbarians, he adviseth him, and all pious people, to pray to God for deliverance<sup>n</sup>: and when count Bonifacius went to the wars, he desired the prayers of the same St. Augustine, and by his prayers he returned a conqueror, Epist. 193, 194. I am the larger in these instances to confute this atheistical age, which usually makes so slight of this kind of religious preparation, which hath been found as useful as the greatest forces in order to a victory: so that I hope this will help us to say this prayer with more devotion, whose more particular explication follows.

*The Analysis of the Prayer in time of War.*



<sup>n</sup> Plangenda sunt hæc, non rita nostra, sed secundum miranda, et exclamandum ad sericordiam suam liberet nos.— Deum, ut non secundum me- Aug. Epist. 122.

*A Practical Discourse on this Prayer.*

§. III. ALMIGHTY GOD, KING OF ALL KINGS, AND GOVERNOR OF ALL THINGS, WHOSE POWER NO CREATURE IS ABLE TO RESIST, TO WHOM IT BELONGETH JUSTLY TO PUNISH SINNERS, AND TO BE MERCIFUL TO THEM THAT TRULY REPENT]

The entrance into this prayer is not unlike that of Jehoshaphat's, 2 Chron. xx. 6, who, when he was afraid of that formidable army that came against him, did as we here do, called upon his God for help, saying, *Art not thou God in heaven? and dost thou not rule over all the kingdoms of the heathen? and is there not power and might in thy hand, so that no man is able to withstand thee?* And doubtless it is a great comfort, when we are surrounded with legions of our foes, to look up to heaven, and call to mind that we have a God there, who is higher in dignity, greater in dominion, and mightier in power than the best of those who come against us; and therefore this commemoration is a very proper introduction to this prayer in time of war. And generally all forms on this occasion have somewhat of this kind in their preface: Hezekiah's prayer begins, *Thou art the God, even thou alone, of all the kingdoms of the earth,* 2 Kings xix. 15. The Roman office hath, "O God, the Governor of all kings and kingdoms, &c." And the forementioned form of Constantine's composing, "We acknowledge thee to be God alone, we profess thee to be our King, we call upon thee to be our helper, for by thee we obtain victory, by thee we overcome our enemies," &c. *Euchol.* 827. But amongst all the forms extant, none is so full and methodical as this; wherein we do remember,

I. The supreme and unlimited authority of our God, who is truly called the KING OF KINGS, 1 Tim. vi. 15.

Revel. xvii. 14. and xix. 16. because he reigneth over all, 1 Chron. xxix. 12, and the greatest emperors are his subjects. He that comes against us is king perhaps but of one country, or governor of some small part of the world; but alas, that is nothing in respect of him whom we call upon: nor ought they to affright us with their lofty styles, and proud enumeration of all the petty provinces over which they command; for all they can reckon up are but a small portion of the empire of the Lord of hosts. But if it be a rebel who disturbs our peace, to whom should we pray for our lawful prince but to him that hath set him over us, even to the KING OF KINGS, against whose ordinance traitors do fight, and therefore by whose hand we hope they shall fall? Whosoever it be that molests us, our comfort is, that our God doth GOVERN ALL THINGS, even the events of this present war, and therefore he can give the victory to whom he pleaseth.

II. We commemorate his irresistible power: we tremble to hear of so many thousands as are brought into the field against us; and yet all these, and as many more, can do nothing against the power of heaven: for one soldier of the celestial host can in one night destroy 185,000 of Assyrians, 2 Kings xix. 35. We confess a foreign prince may be too strong for our king, and a rebel of his own nation may get partners enow to make him capable of resisting; but if God be on our sovereign's side, they cannot stand out against his force: under his protection we are invincible, and if he assist we shall conquer.

III. We call to mind his providence and all his righteous dispensations; for he is the Judge of all, and he is employed in suppressing proud sinners, and exalting those that are humble and repentant, as Æsop observed of old. It is now the custom of both parties



to publish to the world their declarations, remonstrances, and manifestos, wherein by many politic arts and fair speeches invasion and rebellion are veiled under the specious titles of religion and liberty, justice and necessity; but Almighty God cannot be imposed upon, he knows which side hath the juster cause, and commonly he gives the victory to them, especially if they appeal to him for decision, as the Lombards did before their battle with the Heruli, "We call," say they, "God to witness—who doubtless looking upon the merit of each cause, will give a just end to this 341 fight;" and the historian notes the victory fell to the juster side. Yet we must not always rely on a just cause; for many times when evil men manage a good cause, God may punish the juster side: thus Joshua was smitten before the Canaanites for a sin among his own people, Josh. vii. 11. And Abijah tells the Israelites, *Ye be a great multitude, but there be with you golden calves*, 2 Chron. xiii. 8. And the Christians fell before the barbarous people, whose swords were whet by the iniquity of the Christians, as St. Gregory saith °. It is the part of God to punish sinners, even by the loss of a just cause and the permitting unjust enemies to triumph over them who have been unjust to him; and therefore though we have a good cause, we must repent of our sin before we go out to battle, Deut. xxiii. 9. Which was signified by all those lustrations and expiatory rites used by the heathens in their armies before they would encounter their enemies P, and was really practised by the pious Christian emperors of old, and ought to be done by us in all time of war and tumults; we should then repent of all our sins, lest

° *Peccata nostra barbaricis viribus sociamus, et culpa nostra hostium gladios exacuit.* S. Greg. Ep. l. 4. c. 32. Mauritio August. P Alexander ab Alex. Gen. Dier. l. 5. c. 27.

God make use of this war as a scourge to punish us for all our other iniquities unrepented of. Whilst we have sin remaining we have a foe within which will make God our enemy, and do us more mischief than all our enemies' skill or force could be able to do besides; let us therefore repent, and God will be for us, and none can then have any power to hurt us.

§. IV. SAVE AND DELIVER US, WE HUMBLY BESEECH THEE, FROM THE HANDS OF OUR ENEMIES; ABATE THEIR PRIDE, ASSUAGE THEIR MALICE, AND CONFOUND THEIR DEVICES]

It was a custom among the heathen, not only to pray for their own safety, but also to devote their enemies, and with the bitterest execrations to curse them. And it was particularly decreed at Athens, that whenever the priest prayed for the prosperity of that city, he should also curse Philip of Macedon, his family, his forces, and his whole country, *Alexand. ab Alex.* l. 5. c. 27. But this is not agreeable to the rules of the gospel, by which we are commanded to love and to pray for our enemies, Matt. v. 44, 45. And our Saviour checks his disciples for wishing fire from heaven on the inhospitable Samaritans, though their zeal was shewed in his own quarrel, Luke ix. 55, 56. From whence we may observe, how excellently this prayer is indited, breathing nothing but meekness, and the spirit of Christianity; for here is nothing of malice nor revenge, no petitions against the lives of our enemies, only a request for the preservation of our own: we pray to God to change their minds, and confound their plots and devices; but not to cut off or destroy their persons; and if we can be safe, we should not wish them any harm at all. "It is not the part of a good physician or of a wise governor to take blood without

extreme necessity<sup>q</sup>;" much less is it the part of a good Christian to wish it, who must so manage his very wars that it may appear he seeks nothing but peace<sup>r</sup>. Good Hezekiah only prayed as we do, *O Lord, I beseech thee, save us out of his hand*, 2 Kings xix. 19. And holy Constantine going to war against Maxentius, prayed "that his right hand, which was hallowed with the sign of Christ, might not be stained with Roman blood," as Eusebius relates, *Hist. Eccl. lib. 9. c. 9*. We can do no less than seek to preserve ourselves out of their hands and power who desire and endeavour our destruction, and this safety is all we pray for. PRIDE stirred up our enemies against us, MALICE spurs them on, and their DEVICES manage the design: pride makes them scorn us, malice causeth them to hate us and to resolve on cruel things, and their policy is at work for our ruin: now it is not only care of ourselves, but charity to them, to pray that their PRIDE may be abated, their MALICE assuaged, and their plots and DEVICES discovered and disappointed; that so they may be inclined to peace, and cease their hostilities against us, that they may return to a better mind, when they discern that we are kept by the divine providence. And in the very same manner doth the Greek church pray in time of war, "Let their strength be broken, and their grandeur let it not stand—from all their devices, stratagems and snares be pleased to set us free<sup>s</sup>." Our God hath power to subdue their pride, for

<sup>q</sup> Τὸ ἄνευ τῆς ἐσχάτης ἀνάγκης ἐπιφέρειν σίδηρον οὔτε ἰατρικὸν οὔτε πολιτικόν. Plut. de Gracch.

<sup>r</sup> Bellum autem ita suscipiatur, ut nihil aliud nisi pax quæsitā videatur.—Cic. Offic. lib. 1.

<sup>s</sup> Συντριβήτω ἡ ἰσχὺς αὐτῶν καὶ ἡ δυναστεία αὐτῶν μὴ ὑπαρξάτω· et pp. — ἐκ τῶν μεθοδειῶν καὶ μηχανημάτων καὶ παγίδων αὐτῶν ἐλευθέρωσον ἡμᾶς. Euchol.

he brings down the high looks of the proud, Psal. xviii. 27. And those who boast with Benhadad when they put on their armour, are usually humbled before they put it off, 1 Kings xx. 10, 11. Sisera's mother and her <sup>342</sup> wise ladies did divide the spoils of Israel ere the battle was fought, Judg. v. 30; and so did the Spaniards the honours and offices of England in 1588; but God disappointed them both, and chastised their insulting pride by a base defeat, as well of their forces as their vain hopes. Again, he breaks the power of the ungodly and malicious, Psalm x. 17. He changed the bloody purposes of Laban, of Esau, and Saul, and he can make our very enemies to be at peace with us. Lastly, our God is *he that disappointeth the devices of the crafty, so that their hands cannot perform their enterprise*, Job v. 12. For he discerns the most secret designs, and can so order it that the most ingenious plots in the world shall by some mislaid circumstance or other miscarry and come to nothing; for *there is no wisdom nor understanding nor counsel against the Lord*, Prov. xxi. 30. Let us therefore with all possible fervency seek to obtain his favour to our side, and then we need not be disheartened by their boasting, nor dejected at their threats, nor be discouraged at their secret machinations, for he is able to blast all their attempts against us.

§. V. THAT WE, BEING ARMED WITH THY DEFENCE, MAY BE PRESERVED EVERMORE FROM ALL PERILS, TO GLORIFY THEE, THE ONLY GIVER OF ALL VICTORY; THROUGH THE MERITS OF THY ONLY SON, JESUS CHRIST OUR LORD. AMEN]

When Almighty God is pleased by manifest disappointing the designs and expectations of our enemies to shew he is for us, it is to be hoped they will at last come to see that we are kept of God, and that all their opposition is in vain, and accordingly will cease from

troubling themselves and us any further. And this is the end why we desire him to assist us and defeat them, even that we may be quiet and safe: we do not desire opportunities to be revenged on them, nor do we wish advantages to do them mischief; but our end is, that both they and we may live quietly and peaceably in all godliness and honesty. There are many perils to which we are exposed, many in this war, and many upon other accounts: now it is not our policy or strength, it is not our armies nor fenced cities, that can secure us; the best armour in the world is God's DEFENCE, Psalm xviii. 1, 2. If he please but to ARM us with that impenetrable armour of his providence, we shall not fear, though thousands set themselves against us round about: we can lie down in peace, and take our rest, because God makes us to dwell in safety, Psalm iii. 6, 7. and iv. 8. King Philip was wont to say, he could sleep securely even in his camp, if he knew his friend Antipater was awake; *Plut.* But O how much safer are they who are armed with God's providence, guarded by angels, and watched by a never-sleeping centinel! But this outward safety is not all which we aim at in this request; for we desire to be PRESERVED FROM ALL PERILS, that we may the more freely and more undisturbedly GLORIFY our God. Whilst we are invaded and harassed, pursued and spoiled by our enemies, we have no leisure nor right dispositions to sing the divine praises, we cannot bless him so vigorously, till the hurry and danger be a little over: we are hindered of many opportunities to praise God, while we are defending ourselves against the violence of our foes: but if it please our blessed Lord to give us victory or peace, we resolve more fully to praise him that bestowed our quiet on us. The Greek office on this occasion made by the patriarch Calisthus

is concluded in the same manner: “— that wars and tumults being dispersed, we may with one heart and one mouth glorify thee the wonder-working God<sup>t</sup>.” It was the custom of all nations in time of war to make vows unto their gods, and upon the obtaining of peace to offer gifts and sacrifices to the deity which they did believe had given them the happy quiet<sup>u</sup>: and here we vow a sacrifice of praise, if the Lord be pleased to deliver us; we promise we will not abuse our peace to luxury and evil purposes, nor spend it in sin and vanity, but in the service and the praises of our Deliverer. This we must promise seriously now, and perform punctually when we have obtained our desire through Jesus Christ our Lord, and then we shall find God ready to help us again the next time we are in like distress.

*The Paraphrase of this Prayer.*

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O ALMIGHTY Lord of hosts and GOD of battle, we fly unto thy aid, who art above the highest of our enemies in dignity, being the KING OF ALL KINGS, and larger in thy dominions, being LORD AND GOVERNOR OF ALL THINGS: thou art stronger than they in might, for thou art a God WHOSE POWER is so infinite, that NO CREATURE in heaven or earth IS ABLE TO RESIST thee or stand against thee: do thou therefore take our part. And though thou art that great Judge of the world TO WHOM IT BELONGETH strictly to try and JUSTLY TO PUNISH such miserable SINNERS as we have been, by the scourge of war as well as by other judgments; yet since we lament these sins, we remember it is thy prerogative also to spare AND TO BE MERCIFUL TO THEM THAT unfeignedly and TRULY REPENT of their misdoings, as we do in this our great calamity, O Lord, SAVE us while the war continues, AND DELIVER US, our friends and our country, out of it as soon as

<sup>t</sup> ἵνα τὰς ἐπιχειρομένας μάχας καὶ θορύβους ἀποσεισάμενοι, ἐν ἐνὶ στόματι καὶ μὴ καρδίᾳ δοξάσωμέν σε τὸν τῶν θαυμασίων Θεόν. Euchol. fecit. Namque erit ille mihi semper deus, illius aram sæpe tener nostris ab ovilibus imbuet agnus.—Virg. Ecl. 1.

<sup>u</sup> — Deus nobis hæc otia

may be. WE HUMBLY BESEECH THEE that we may be preserved FROM THE HANDS and kept out of the power of our cruel enemies; do thou disappoint them so frequently that it may ABATE THEIR PRIDE; and do thou so keep us that they may see their endeavours are ineffectual, which will ASSUAGE THEIR MALICE; and when they have laid their plots most secretly and cunningly, do thou discover AND CONFOUND THEIR DEVICES, so that they may be brought to make peace with us; for we do not pray for these things that they may be ruined, but only THAT WE, BEING ARMED WITH THY providence, (which is a never-failing DEFENCE and security,) MAY BE PRESERVED in this war, and hereafter for EVERMORE FROM ALL PERILS and dangers whatsoever; so shall we have strong obligations and a happy opportunity TO GLORIFY THEE in our peace, and to declare we were not saved by our own arms, but by thee and thy mercy, WHO ART THE ONLY GIVER OF this and ALL VICTORY to that side which thou pleasest to assist. Grant us therefore these mercies, which we beg THROUGH THE MERITS and intercession OF THY ONLY SON and our only Mediator, JESUS CHRIST OUR LORD, to whose prayers in heaven for us let these be joined, that thou mayest say unto them AMEN, so be it.

## SECTION VI.

OF THE PRAYER IN TIME OF ANY COMMON PLAGUE  
OR SICKNESS.

§. I. THE plague is set to bring up the rear of these common calamities, because it hath the last place usually assigned to it in scripture, when it is reckoned up with the preceding judgments, 2 Sam. xxiv. 13. Ezek. xiv. 19. Matt. xxiv. 7; and also because it is very frequently a sad consequent of unseasonable weather, of famine, or of war. Sometimes the air is corrupted by excessive drought, which caused that plague in France, Italy, and Greece, anno 1242, which, as Natalis Comes saith, destroyed the greatest part of men

where it came, *Nat. Com. Mytholog.* lib. 6. c. 1. Sometimes rain and inundations in excess breed infectious vapours, which are followed by the plague, as it was in Italy in St. Gregory's time, when he made the seven-fold litany, *Paul. Diacon.* lib. 18. Again, the necessity of famine compels the poor to eat such loathsome and unwholesome food<sup>w</sup>, that it turns to poison, and often ends in sad mortality: so did that famine in the days of Maximinus<sup>x</sup>, and that in the reign of Edward II. mentioned in our own chronicles. Finally, the plague is sometimes the consequent of war, not only in besieged cities, but in great armies; so that the mighty host of Artaxerxes was almost wholly consumed by the pestilence; on which occasion the emperor writ that memorable letter to Hippocrates, to come and cure them: so that upon all these accounts it is very properly placed after all the former calamities: and yet we must not esteem it the least of them, though it be the last; for though David chose it rather than famine or invasion, 2 Sam. xxiv. 14, yet his choice was not made because the plague was a less judgment, but because it was more immediately inflicted by the hand of God; for that very history confirms it to be the greatest of the three, since three days of pestilence are there reputed to be equal to three months of war, and seven years<sup>z</sup> of famine, ver. 13. So that if this grievous judgment do at any time<sup>z</sup> fall upon us, that we may behave ourselves aright under it, let us consider, 1. The greatness of the evil; 2. The remedy thereof.

I. The plague is a dreadful judgment, which will appear <sup>h</sup>by considering, more particularly, these four things.

1. How great destruction it makes. It is called in

<sup>w</sup> Quid est autem quo vesci Dei, lib. 15. cap. 27.

non cogeret fames? Aug. Civ. <sup>x</sup> Euseb. Hist. lib. 9. Cap. 8.



scripture by the name of *death*<sup>a</sup>, as being the cause of general mortality; and one of the names of it in Hebrew is derived from a word signifying a *desert*<sup>b</sup>, because it turns a populous land into a desolate wilderness; wheresoever it comes, it lays heaps upon heaps, and sends multitudes to their long home, scarce leaving enow alive sometimes to bury the dead; of which we might give many sad instances besides those mentioned in holy writ, of which hereafter. St. Augustine writes that in the time and within the kingdom of Masinissa, 800,000 died of the plague, *Aug. de Civ. Dei*, lib. 3. c. 31. And Eutropius adds, that at the same time, and of the same disease, there fell 200,000 in one city of Carthage, whereof 30,000 were Roman soldiers left for the guard of the country. Valatteran mentions a plague in Constantinople, in the days of Leo Isaurus, which took away 300,000 persons. But we need not go so far from home, since our own nation hath been the scene of many tragical examples of this destroying judgment; and the principal city of London hath many times been almost dispeopled thereby; in which city alone, in the 22nd of Edward III. in six months' time died 57,574 of the plague, of which it was not fully cleared for nine years after. In the sixth year of queen Elizabeth there was numbered in the same city 21,500 funerals by the plague, and anno 1625 the account there was 35,418. But the saddest example of all is yet fresh in our memories, in the year 1665, when besides many concealed and omitted, there was 345 in a few months registered 68,596 persons dying of this disease there; the remembrance of which I hope will make us tremble at the first approaches of this great destroyer, and put us upon using this prayer, with

<sup>a</sup> Jer. ix. 21. Levit. xxvi. 25. mittam. Ita LXX. Ezek. vii. 15. Chal. Par. et Heb. Mortem <sup>b</sup> מִדְּבַר *pestis*, אֶדְבַר *desertum*.

all possible devotion, to prevent this so deadly a calamity from ever rising to the like amazing height.

2. Consider the universality of the evil, and the spreading nature thereof. If it once grow epidemical, it is very difficult to escape it, and none can think themselves safe; for it destroys in cities, and pursues men into the country; it finds them out by sea or land: no age nor sex, no degrees or conditions of men are free. The rich, who fare well in famine, have no defence against the plague; so that in the days of Maximinus, Eusebius notes, that the pestilence destroyed the rich, while the famine consumed the poor. O how many men of highest dignity and greatest quality have fallen by this fatal stroke! The noble L. Camillus, having been five times dictator, aged eighty years, died of the plague at last; as also did Hos. Perpenna, one of the Roman emperors, Lucius the second pope of Rome, Alfonso the second king of Spain, and many others. No learning can secure against it; for the greatest scholars in all sciences have died by this disease, viz. Thucydides the historian, Oppianus the poet, Hermolaus Barbarus the philosopher, &c. No courage can resist it; for the brave Pericles was snatched away thus, and many of the most famous generals in the world have followed him in the same path: nay, piety itself cannot secure any man from dying temporally by this disease. A holy life indeed prevents eternal death, and those who have lived so do go more speedily into everlasting joy when they fall by this sudden stroke; but good men may, and often do, die by this kind of death. St. Dionysius of Alexandria writes of the plague in his time, "that though the pagans were most infected, yet neither were the Christians wholly free; for many holy men out of an excellent charity going to attend others, died together with them, supposing this to be a volun-

tary kind of martyrdom," *Euseb. Hist.* 7. c. 20. And Volatteran saith, that the plague cut off St. Lewis of France with his son, in their return from an expedition against the Saracens, the enemies of the Christian faith. And now who can think themselves secure? or why do any flatter themselves into a neglect of preparing, upon presumption they shall escape? When so many fall, why may not we be some of the number? When some of all conditions go, why do we exempt ourselves? Young and old, male and female, rich and poor, good and bad, do all suffer the outward part alike<sup>c</sup>: so that we may every one expect the fatal stroke. And this is the reason which Josephus gives why king David chose the pestilence rather than either famine or the sword, because kings may be secured against the necessities of famine and the violence of war; but the blessed prince would have a judgment common to great and small, since he himself was as likely to fall by the plague as any of his subjects, *Joseph. Antiq. Jud.* lib. 7. cap. 10. So that this common danger should make a general repentance and universal preparation: especially considering

3. The suddenness of the stroke, which gives no warning before it comes, but seizes upon the youngest and strongest in a moment; nor is there any shelter from it or security against it—for whither can we fly to avoid it?—unless we can run where God cannot find us. There may be some probable antidotes, but none certain, since some of the masters of physic, who invented them, have attested the insufficiency of their prescription by the sad experiment of their own death. And yet it is admirable how stupid many thousands are while this arrow flies round about them; for though

<sup>c</sup> Ἀμύθητός ἐστι ἡ συμφορὰ πάντων ὁμοῦ καὶ τῶν πρώτων, καὶ τῶν μέσων, καὶ τῶν ἐσχάτων, πρὸ ὧρας οὕτως ἀρπαζομένων ἐξαίφνης. *Euch.*

they have many warnings, and no security that their own lot shall not be the next, yet they put off their repentance and preparation: so that I doubt it finds very many unprepared, and so carries many souls to hell, as well as bodies to the grave. Thus the Greek church complains, “This horrid and unexpected calamity not only corrupts and kills the body, but, alas! utterly destroys many souls also, finding us in rebellion against thee, and void of repentance.” *Euchol.* p. 824. When God sent a plague on Egypt, he is said to *have made a way to his indignation*, Psalm lxxviii. 51; that is, to have taken those sinners away from the earth, and so laid open a way for his eternal vengeance to be executed on them in hell-fire. I pray God it prove not so to us, for then to die by this death is but the way to a second and a worse kind of death; for prevention whereof we must repent just now; for other-346 wise we shall have no time, no ability, to do it, when it hath taken hold of us, and we know not how soon that may be.

4. Consider the sadness of the disease when it is upon us, after which there remains little hopes of life, since very few escape. And in the mean time death is never more terrible than when it appears in this horrid shape<sup>d</sup>, making life itself to be worse than death, being called THE SICKNESS, as being the worst of all diseases; for it kindles a poisonous flame in the blood, and is accompanied with so much pain and anguish, that it often turns into the height of distraction: and yet in this sad distress, when we have most need of relief, this disease banisheth all those who should succour us, making us to be forsaken and abhorred of our nearest and dearest friends, Psalm xxxviii. 6, 11; and causing us to be

<sup>d</sup> O dira novi facies lethi Gravior letho——Senec. *Œdip.*

exposed to the extremities thereof without any to comfort us. St. Dionysius in Eusebius relates how “the pagans forsook their nearest friends once beginning to be infected, parents their children, wives their husbands, and children their parents; so soon as they saw their limbs tremble, and their faces grow pale and wan, they turned them out of the house, and let them lie in the streets half dead,” lib. 7. cap. 20. I know the laws and practices of Christians permit no such inhumanity, and whosoever should so barbarously desert their infected friends among us, if men did not, God would punish them for their cruelty; yet notwithstanding we see few have the courage to stay in infected places, and those who labour under this disease are either crowded into common pest-houses, or else shut up in their own, and abandoned to the care of mercenary attendants; so that they live without comfort, languish without pity, die without observation, and are buried almost with the burial of an ass; so that their doors justly bear the title of *Lord have mercy upon us*: and all that have a courage and charity great enough cannot do a nobler office than to visit them and assist them, and those who dare not are obliged to furnish them with all possible relief; for certainly their case is the most deplorable of any in the world.

II. Having thus viewed the misery of the plague, let us next inquire after the remedy thereof. I mean not the cure of single persons, which is the physician’s part, but the means to remove it from the whole nation: and that is by making our application to God for help. Famine sometimes and war always is inflicted by the hands of men, but pestilence is only from the hand of God immediately<sup>e</sup>, so that when David chose this, he

<sup>e</sup> Λοιμούς οὐδαμῶθεν ἄλλοθεν ἢ ἀπὸ Θεοῦ πάντως. Theoph. in Mat. xxiv.

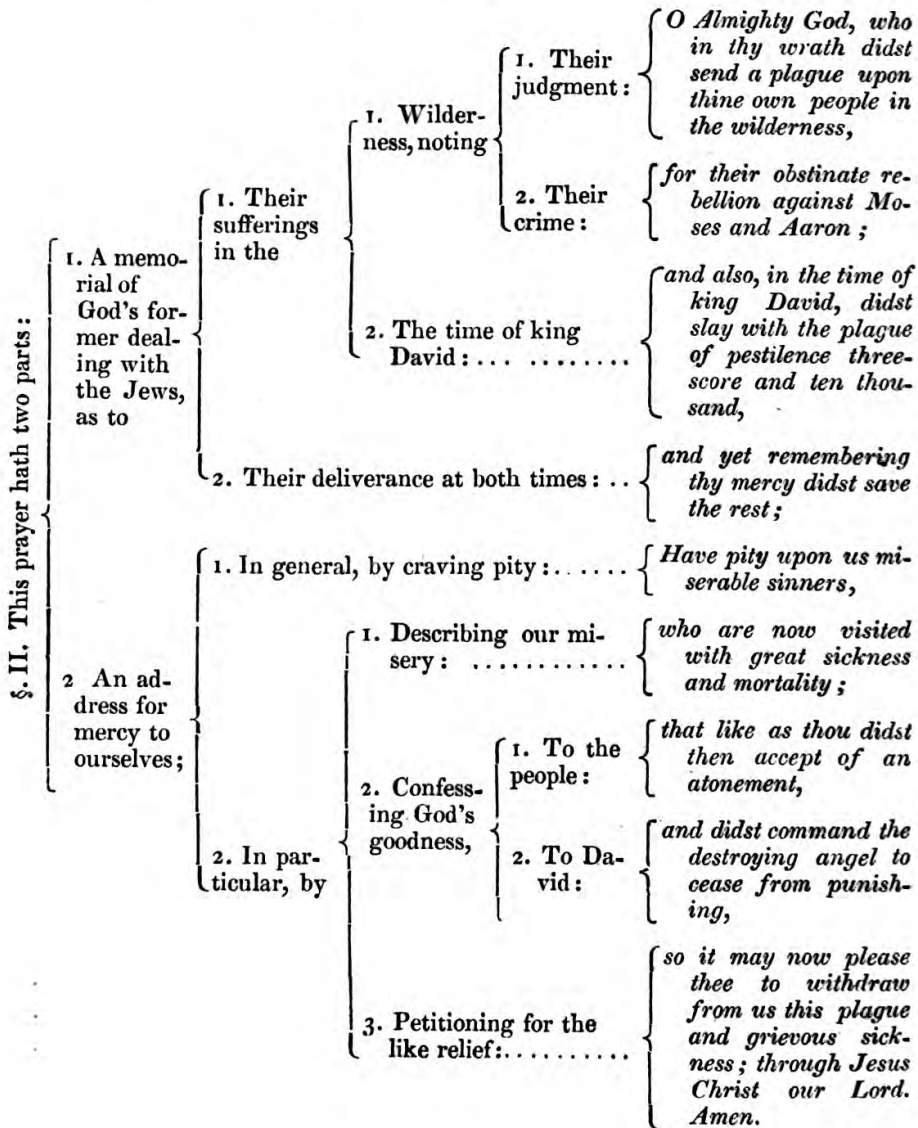
said he would fall into the hand of the Lord, 2 Sam. xxiv. 14; from him therefore we must alone expect the deliverance. When Aaron had atoned the divine anger, then the plague stayed, Numb. xvi. 46. And likewise Phinehas by executing justice, Numb. xxv. 7, and praying for the people, Psalm cvi. 30, pleased God, and caused a cessation of this infection. To him Solomon saith the people will address themselves in time of pestilence, 1 Kings viii. 37. To him Hezekiah made his moan when he had that infectious sore, Isai. xxxviii. 2, 3. Yea, the very Gentiles were taught by the light of nature in time of pestilence to seek the favour of their gods<sup>f</sup>, and they had several kinds of lustrations and sacrifices on this occasion<sup>g</sup>. The most memorable example whereof is in that pestilence at Athens, which was to be removed by offering sacrifices to a god whose name the oracle had not expressed: whereupon Epimenides being consulted, ordered the Athenians to let the sacrifices loose, and where they should lie down, to kill and offer them to the uncertain God<sup>h</sup>, and so they were delivered by the true and living (though to them) the unknown God, to whom it is like they afterwards built that altar which St. Paul found at Athens, Acts xvii. 23. As for the Christians, it is so well known that they had litanies and forms of prayer, with the solemnities of fasting and processions, for removing the plague, that it were impertinent to go about to prove it. Wherefore since this is the course which all the world hath taken, and whereby they have obtained their desire, *come, and let us also return unto the Lord: for he hath smitten, and he will*

<sup>f</sup> Morbis grassantibus vel prodigiis nunciatis, pacem Deum exposci omnibus gentibus moris erat. Brisson. de Formul.

<sup>g</sup> Alex. ab Alex. lib. 5. cap. 27.  
<sup>h</sup> Τῷ προσήκοντι Θεῷ. Diog. Laert. vita Epimen. et Lud. Viv. in Pausania.

heal us, Hos. vi. 1. The rod is so sharp we cannot endure it, the Corrector is so infinite that we cannot avoid the stroke, so that we have no way but to turn to him that striketh us with sincere humiliation and devout prayers. The merchant may fetch in provision to relieve us in famine, auxiliaries may beat off our enemies in time of war; but in time of plague none but 347 God can help us, and we have an incomparable form provided for this purpose, which, if we use it devoutly, will doubtless procure our relief in God's due time.

*The Analysis of the Prayer in time of Plague.*



*A Practical Discourse upon this Prayer.*

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§. III. O ALMIGHTY GOD, WHO IN THY WRATH DIDST SEND A PLAGUE UPON THINE OWN PEOPLE IN THE WILDERNESS, FOR THEIR OBSTINATE REBELLION AGAINST MOSES AND AARON]

When we see so many instances of God's mighty power in his cutting off the lives of our poor brethren, we may very properly call upon him by the name of ALMIGHTY; and we ought to tremble before him, since he can as easily destroy us as any of those numbers that have already taken possession of the grave: and that our affections may be the more effectually wrought upon, we do here commemorate a calamity parallel to our own, which is described by all its circumstances, every one of which deserves our consideration.

I. The author, viz. ALMIGHTY GOD: he was the inflicter of that plague, and he is of this; for this judgment (as was noted before) comes immediately from the hand of God.

II. The punishment was the same with ours, a grievous pestilence, whereof there died 14,700 in a very few hours' space; so that our misery is not without a parallel, we have had many fellow-sufferers in all ages.

III. The persons who suffered by this plague were GOD'S OWN PEOPLE, yea, the only people in the world at that time that he had chosen to be his inheritance; a nation that he had delivered by miracle, and separated from all the people in the world, taking them into his especial protection; yet when they provoked him by their sin, he did not spare them for their privileges, but punished them more severely for their ingratitude: so that we must not flatter ourselves that we shall be free from these grievous judgments because we profess the true religion, and are most eminently



the people of God; for judgment very often begins at the house of God, 1 Pet. iv. 7; and the spurious are dismissed, when the lawful children are corrected, Heb. xii. 8. Our being the true church may aggravate our sin, but will not avert our punishment; for God himself saith to Israel, *You only have I known of all the families of the earth: therefore will I punish you for your iniquities*, Amos iii. 2.

IV. The scene whereon this tragedy was acted was IN THE WILDERNESS, where the air is usually the most pure, and furthest removed from the danger of infection. But no place can secure us if God resolve to punish us; he can poison the purest air, and turn the healthful wilderness into infection, to bring about the destruction of sinners: and surely we have less cause to wonder if we fall in cities, where we breathe in a crowd, since we see the wilderness itself was not free from a dreadful plague.

V. The causes only remain to be considered: the first is the internal cause, which did inwardly move the glorious Author to send this curse, viz. HIS WRATH: he was highly incensed against them, and therefore he did thus chastise them; hence Moses here says, *There is wrath gone out from the Lord, for the plague is begun*, Numb. xvi. 46. And afterwards, in the case of Baal-peor, *they provoked him to anger with their own inventions, and then the plague broke in upon them*, Psalm cvi. 29. And the sending of a pestilence is called *God's pouring out his fury upon a land*, Ezek. xiv. 19. From whence we may infer, that God is now angry with us, and in great wrath against us, or else he had not corrected us with this rod, which he never makes use of but when he is in wrath and hath been highly provoked. Secondly, therefore, let us inquire what was the external cause, which did stir up the wrath of the

Almighty; and that was in the general, sin. Whatever be the natural cause, sin is the moral cause of every plague, Deut. xxviii. 15, 21. Sometimes one kind of iniquity, sometimes another: thus the lust of the Israelites was avenged on the borders of Moab, Numb. xxv. And thus was the irreverence of the Bethshemites punished, 1 Sam. vi. 19, and perhaps of the Corinthians also, 1 Cor. xi. 30. The blasphemy of Sennacherib was thus requited, Isai. xxxviii. 56, and the idolatry of the ten tribes was repaid by this direful judgment, Amos iv. 10. But in the present case, the plague was sent **349**  
FOR THEIR OBSTINATE REBELLION AGAINST MOSES AND AARON. There is usually some peculiar sin which doth provoke the Almighty, and is the cause of the mortality; and we shall do well to inquire what it is that hath occasioned our misery, that we may especially repent of that sin. Let us inquire, if it be not (as this was) FOR REBELLION and schism? Moses had the legislative and royal power, Aaron had the pontifical and spiritual dignity and honours. Now Corah, a Levite, thought Aaron, the high priest, to be proud and covetous, and censured him for engrossing the profits and the jurisdiction of the priesthood to himself, when there were many Levites, yea, lay-brothers (in his opinion) as well gifted as he. And Dathan and Abiram give it out that Moses was too absolute in his monarchy, and ought to behave himself only as the trustee of the people, without whose consent he ought to do nothing, (the lively emblem of our late schismatics and rebels.) Now it is very likely that Corah believed he only aimed at a just equality among the church officers, and Dathan and Abiram fancied they stood for the liberty of the subject; they imagine that they oppose nothing but an arbitrary government in church and state: and who would not take this to be a holy cause,

sufficient to enrol them saints and martyrs that died in so good a quarrel? But alas! God seeth not as we see: he accounts it sedition, schism, and rebellion; yea, an impious resisting his own authority in those whom he had given the government unto: wherefore, first, he causeth the earth to swallow up the heads of this accursed faction. Secondly, he sends fire from heaven to consume the pert aspiring Levites, that their angry heats against their lawful governors might be suitably punished by a devouring fire<sup>i</sup>. Lastly, for the rebellious and giddy rabble, they were cut off by a sudden and severe plague; which, I hope, will be a warning to us hereafter not to rebel or move sedition, lest we follow them in their punishments whom we imitate in their sins; yea, and I wish it may warn us to take heed of all sin; for all sorts of iniquities conspire to bring this dismal evil upon us: and this is the use we may make of the first example.

§. IV. AND ALSO, IN THE TIME OF KING DAVID, DIDST SLAY WITH THE PLAGUE OF PESTILENCE THREESCORE AND TEN THOUSAND, AND YET REMEMBERING THY MERCY DIDST SAVE THE REST]

The second instance out of holy scripture is in that plague in the reign of king David, 2 Sam. xxiv., wherein a greater number died (though perhaps in a longer time): an example so eminent and so proper, that in the Roman office it is read for the first lesson in time of plague, and it is mentioned also by the Greek church in the prayers on this occasion, *Euchol.* pag. 809. The former was a manifestation of God's anger for the sins of the people; this for the sins of the prince, who, though he was otherwise a holy king and an excellent

<sup>i</sup> Ut qui contra justos principes iracundiæ igne intus exarserant, foris justissimæ vindictæ flamma conflagrarent.—August. de Mirab. Script.

man, yet was excited by Satan to pride himself in the multitude of his subjects, so that he was curious to know the number of those, whom God had promised to make innumerable; and so intent he was upon taking this account, that he had forgot to pay the half shekel, which was to be God's tribute for every head, when such a muster should be made, the omission whereof God had expressly threatened with a plague, Exod. xxx. 12, 13. And thereupon he was fitly punished with a pestilence, that, whereas he was puffed up with the number of his people, this raging disease might abate his pride as well as the number of his subjects, and teach him, that the power he gloried in was an arm of flesh, which was soon withered and weakened when God should blast it. Nor is it any wonder that the people should be punished for the prince's crime, since the very Gentiles have observed, that it hath been usual for Providence to lay famine and pestilence upon the commons for the faults of kings<sup>k</sup>: the prince and people are one body, and therefore the divine justice sometimes punisheth a wicked nation by taking away a good king, as in the case of Josiah: sometimes he corrects an offending king by the loss of his innocent subjects, as here. The equity of which proceeding an 350 ancient author thus vindicates: "As man consists of soul and body, so a kingdom is made up of the ruler and the ruled: now as when a man commits a fault with his hands, though he be lashed on the back for it, the punisher is not unjust; so neither is God unrighteous in punishing the prince's faults by the people's fall." *Respons. ad Orthod. Quæst.* 138. To which we may add, that though the king's fault should be the

<sup>k</sup> Πολλάκις ξύμπασα πόλις κακοῦ ——— ὄφρ' ἀποτίση. Δῆμος ἀτα-  
 ἀνδρὸς ἐπαυρεῖ· et pp. Διμὸν ὄμοῦ λαθίας βασιλέων ——— He-  
 καὶ Δοιμὸν ἀποφθινύσθουσι δὲ λαοί· siod. ἐργ. καὶ ἡμέρ.

immediate cause of the plague, yet none of his subjects who suffer by it are so innocent, but that they may justly suffer death for their own offences; so that both rulers and people ought to fear and to repent, lest both do feel what they have deserved by this most dreadful stroke. Yet lest the terrible face of our own guilt and misery together, with these dire examples, should too much deject us, behold here is MERCY in the close; and if the former prospects have duly humbled us and allayed our confidence, here is somewhat which may revive our hopes and prevent despair, viz. that after all this wrath, GOD REMEMBERED MERCY AND SPARED THE REST, and possibly he may please to do so now, and reprieve us who yet survive. In the first example, the mortality reached no further than the sin, and none died by the plague but such as were first infected with schism and rebellion: for Aaron interposed, and God spared the rest, Numb. xvi. 48; which was a great mercy. In the second case the pestilence was threatened for three days, but we have great authority and reason to prove that it continued only six hours: for whereas we read, *God sent a pestilence from the morning even to the time appointed*, 2 Sam. xxiv. 15, it is probably conceived, that this *time appointed* was the time appointed for eating, that is, the time of noon or dinner-time<sup>1</sup>; not the time of three days, because the history seems to imply that time was shortened upon David's importunity and humiliation: which shews how very apt our heavenly Father is to have mercy, and to hear our penitential supplications, and may encourage us to put up the following petition with humility and a vigorous devotion.

<sup>1</sup> Sam. xxiv. 15. *ἕως ὥρας ἀπίστρον.* LXX. a matutina hora usque ad prandium. Joseph. Antiq. lib. vii. — usque ad horam sextam. Syr. et Arab.

§. V. HAVE PITY UPON US MISERABLE SINNERS,  
WHO ARE NOW VISITED WITH GREAT SICKNESS  
AND MORTALITY]

There is no greater comfort to a miserable petitioner, than to behold the person to whom he is to make his address doing acts of favour to others, who come upon the like errand; and we have now seen instances of some whose miseries equalled if not exceeded ours, yet God was entreated to deliver them at last. We are now saying this prayer, and so are of the number of those whom the Lord hath as yet spared; he hath as yet given us an opportunity to repent and crave mercy; wherefore let us first acknowledge our sins, and then represent our misery, and it is to be hoped he will pardon the one and remove the other. I. We must confess with a hearty sorrow that we are MISERABLE SINNERS; we are in a sad condition, but not without just cause; we must not judge those that die to be the greatest or the only sinners, Luke xiii. 2, 3: for we that are spared are as really, and perhaps as grievous offenders as they, and *except we repent, we shall all likewise perish*. Some of them it may be were taken, because God saw them fitter to die, and we are reprieved as having more need of repentance: our righteous Judge hath matter enough against the very best to justify him if he should cut them off; and if any of us be so proud or obstinate as not to acknowledge their guilt, such arrogance will provoke him to strike us sooner; sure I am, none is more likely to escape the fatal blow than they who confess their sins with the truest contrition. There is no time in this brief prayer to enumerate particulars, and every man best knows the plague of his own heart, and so is best able to enlarge upon this short confession as to his own case; but if we look upon the whole nation, we shall find there is no kind of wickedness for

which God hath sent the plague into other lands, but they have all been done among us; and therefore since we desire a mercy for the whole kingdom, we ought to reflect with much penitence upon the public debauchery and profaneness, the wantonness and lust, the hypocrisy and deceit of this evil generation: so the Eastern church most elegantly confesseth in times of mortality, that these evils are the reward of their wickedness, the due recompense of their unclean practices, the dreadful punishment of their intemperance, injustice, and perjury<sup>m</sup>; which if we do but well observe, we shall never accuse Providence of too much severity, but blame ourselves as the cause of our own sufferings. II. Having thus acknowledged our sin, we may be allowed in the next place to represent our misery, and to declare how sadly we ARE VISITED WITH GREAT SICKNESS AND MORTALITY, which doth in few words express our lamentable estate: and if we be duly affected with it, our grief will easily comment upon it. But in the aforesaid prayer of the Greek church we have a fuller description of our distress, for thus they there complain; “Alas, our cities are forsaken, our courts are desolate, the holy assemblies fail, the sacred hymns are not heard, fair houses are empty and without inhabitant, fear and trembling are come upon us—we lament not our dead as nature requires, because death stands at our own doors, and we are concerned for some to lament us, while we are all thrown into one common grave—and every man is so persuaded that he hath sucked in his own destruction, that we all lose the comfort of our life with the dismal expectations of a sudden death!” It were easy to be copious

<sup>m</sup> Ταῦτα τῆς κακίας ἡμῶν τὰ ἐπί- ἀποτέλεσμα ταῦτα τῆς ἀσελγίας καὶ  
χειρα, τοῦτο τῶν πονηρῶν καὶ ἀκα- ἀδικίας καὶ ἐπιορκίας ἡμῶν τὰ δεινὰ  
θάρτων ἡμῶν πράξεων τὸ κατάλληλον κατορθώματα. Euchol. p. 797.

on so sad a subject, the misery whereof is such, that none but those who have dwelt in the midst of infected places can sufficiently either express or apprehend it. Lord, how doleful is it to hear the fatal knell continually proclaiming funerals and death, and to think that the strokes scarce do count the number of those that are dead! How uncomfortable it is to see the most populous places silent and empty, and those few that remain full of suspicion and amazement, every one afraid to converse with his nearest friend! How dismal it is to behold the poor, pale and wan, sick and trembling, like walking images of death, seeking some relief! How terrible it is to view heaps of poor carcasses hurried to an ignoble grave, and thronging each other for a miserable room there, till there be no place to receive them<sup>n</sup>, nor persons to bury them! Behold how many doors are shut up with *Domine miserere*, whose sad inscriptions crave pity both from God and man! How many dwellings are void of all noise but the sad accents of dying persons, and the cries of the fatherless and widows bereaved of their comfort and support, having nothing left to cheer them but their hopes to die beside them! Those who are within are not suffered to come out to avoid their approaching ruin; and those without scarce daring to venture to come so near as to furnish them with necessary supplies, who are like sacrifices bound fast to destruction. Oh! we have hearts of flint and are destitute of humanity, if we do not with a mighty compassion bewail the distressed sufferers; if we do not pray for them and relieve them with a charity great as their sad necessities, we deserve to be in their place; and that God who sees the barbarous cruelty of such unconcerned wretches, will

<sup>n</sup> — pars quota in cineres abiit? Deest terra tumulis, jam rogos sylva negat. Senec. *Œdip.*



make them feel upon their own persons what they would not pity in their brethren. Let us therefore strive to be truly sensible of their calamities, and then most affectionately beseech Almighty God for them, for this is the only means to procure our own safety, as well as their deliverance.

§. VI. THAT LIKE AS THOU DIDST THEN ACCEPT OF AN ATONEMENT, AND DIDST COMMAND THE DESTROYING ANGEL TO CEASE FROM PUNISHING; SO IT MAY PLEASE THEE TO WITHDRAW FROM US THIS PLAGUE AND GRIEVOUS SICKNESS, THROUGH JESUS CHRIST OUR LORD]

The mercy which we ask is indeed a very great one, but our request is not without a precedent; we are not the first who have been thus miserable, nor the only persons who have been so happy as to obtain deliverance; God hath done the like for others, notwithstanding his fierce anger, and we may hope he will pity and help us. In the first example of the plague in the wilderness, Aaron the high priest prayed for the people and offered incense, and God was appeased, Numb. xvi. 47, 48. The foolish zeal of the ambitious Levites, and the furious rebellion of the seditious rabble had provoked God, but the holy prayers and charity of his own injured servant did make their peace, who owed their lives to his piety whom they lately thought unworthy of his office. In the latter instance of the pestilence in David's time, the king humbled himself, and offered his own life for the expiation of his offence and the  
352 preservation of his people, and it pleased God to spare both him and them, for *he said to the destroying angel, It is enough, stay now thine hand,* 2 Sam. xxiv. 16. The Jews believed, and the scripture affirms, that the plague is inflicted by the ministry of an angel, Exod. xii. 13. 2 Kings xix. 35. And as this divine executioner receives his commission from God, so at his command alone he will cease; no human power can restrain his

force, but only He that sent him ; so that we must entreat the great Lord of angels and men for relief in this case, as David did, and we may hope also with him to prevail : “ Trusting in thy mercies (saith the Greek church) and bowing the knees of our hearts, we entreat and beseech thee to remove the scourge of thy wrath, as thou of old didst spare thy people for David’s sake : and though we can scarce equal his repentance, yet, O thou, who art infinitely gracious, stay thine hand, and let thy just fury be appeased ; give health to the infected, strength to the weak, safety to the sound, and take away all sickness and disease from thy people.” *Euchol.* p. 809. Thus they urge and apply this example, as we do here also. Now since God hath by these means relieved others, let us not despair ; for he is the same God, and we have the same means still. Did Aaron’s incense make atonement then ? we have the incense of holy prayers offered by God’s own ministers also, who with tears and hearty supplications cry, SPARE THY PEOPLE, O LORD, SPARE THEM. Did the Almighty spare the Jews for David’s sake ? we beseech him to spare us for Jesus’s sake, and his interest in heaven is far greater. We need no saints to supplicate for us ; we do not call upon St. Sebastian, or St. Roche, as the Roman church doth, to help us, lest we should seem to doubt the power or the love of our great Creator and all-sufficient Mediator ; in his name alone we pray to the Father to withdraw this grievous sickness from us. We know not whether the saints do know our miseries, or whether they can hear or help us ; wherefore we go to God by him that understandeth our condition and is acquainted with our sorrows, that hears our requests and is able to obtain mercy for us, so that I hope we shall have our desire ; for we take the right method, if our affections be but right also.

*The Paraphrase of the Prayer in time of Plague.*

O ALMIGHTY and most dreadful Lord GOD, WHO IN THY WRATH DIDST SEND A most sudden and terrible PLAGUE UPON the Israelites, though they were THINE OWN PEOPLE, and that also IN THE WILDERNESS, after thou hadst so miraculously brought them thither and kept them there; whereby many thousands of them were destroyed FOR THEIR OBSTINATE REBELLION and seditious schism AGAINST MOSES their governor, AND AARON their priest, who were thy vicegerents. AND ALSO IN THE TIME and for the sin OF KING DAVID in the numbering of the people, DIDST SLAY by the ministry of an angel WITH THE PLAGUE and grievous judgment OF PESTILENCE in a very little space THREESCORE AND TEN THOUSAND; it had been as easy to thy infinite power to have cut off the whole nation as those. AND YET REMEMBERING THY OWN accustomed MERCY, and not looking at their deserts, thou DIDST SPARE THE REST from the fatal stroke. We see thou art merciful as well as mighty: wherefore we pray thee HAVE PITY UPON US also, for we confess we are MISERABLE SINNERS, who have grievously offended, and WHO NOW ARE VISITED for those offences in a very sad manner WITH GREAT SICKNESS and a devouring plague, causing continual death AND MORTALITY, and threatening our particular destruction. O thou who hast relieved others in like case, deliver us also, THAT LIKE AS when the plague raged in the desert THOU DIDST THEN spare thy people, and ACCEPT OF AN ATONEMENT from Aaron thy holy priest; AND also upon David's repentance and prayer, as thou DIDST COMMAND THE DESTROYING ANGEL thy executioner to stay his hand, and TO CEASE FROM PUNISHING that wretched people; dear Lord, we pray, that even so IT MAY NOW PLEASE THEE, who didst send this pestilence among us, TO WITHDRAW and take away FROM US and the whole nation THIS PLAGUE AND GRIEVOUS SICKNESS, which  
 353 hath so affrighted and destroyed us. And this we beg not in the name of any saint or angel, but THROUGH the atonement and intercession of JESUS CHRIST thy dear Son, and OUR LORD and only Saviour, to whose prayers for us we hope thou wilt say, as we do to these, AMEN, be it so.

## SECTION VII.

## OF THE PRAYERS IN EMBER WEEKS.

§. I. THE ordination of ministers is a matter of so great concernment to all degrees of men, that it hath ever been done with great solemnity, and by the thirty-first canon of the church it is appointed, "That deacons and ministers be ordained or made but only upon the Sundays immediately following *jejunia quatuor temporum*, commonly called Ember weeks," &c. And since the whole nation is obliged to extraordinary prayer and fasting at these times, the church hath provided these two excellent forms to be used by all upon this occasion. But before we come to the prayers themselves, it is requisite we should first give a brief account of the original, the antiquity, and the reason of these four Ember-fasts, and the fixing the ordination of ministers thereunto.

I. The Ember weeks are not only observed in the church of England, but have been solemnly kept by all the Western world for many ages; and the usage is so ancient, that it is not easy to find out its first original. St. Leo positively affirms they were appointed by the apostles, *Ser. S. de jejun. 10. Mens.* And Calixtus, who was bishop of Rome anno 221, takes notice, that three of the four were long before his time observed in the Roman church, (the fourth or spring-fast being swallowed up before in the Lent-fast;) but he judges it more convenient to distinguish the spring-fast, and observe four in the year<sup>o</sup>. Afterwards there is frequent mention of these four fasts in many ancient councils, as

<sup>o</sup> Jejunium quod ter in anno tempora fieri decernimus.—Ca-  
apud nos celebrare didicisti, con- lixt. Epist. 1. Benedict. Episc.  
venientius nunc per quatuor et Gratian. distin. 76. cap. 1.

well of the Britannie as of other churches: and in the laws of king Canutus, all men are commanded to observe the Ember-fast—with all earnest care. Notwithstanding there was some variety about the exact time of keeping them, so that the first council of Mentz appointed them to be fixed unto the first week in March, the second week in June, the third week in September, and the fourth week in December<sup>p</sup>. And some time after another German council ordered the fast should be made to depend upon the kalends of the month<sup>q</sup>: which variety was reduced to one certain time by Gregory VII. 1073<sup>r</sup>. And finally in the council of Placentia, an. 1095, it was publicly agreed to fix the times by a canon, which determines them unto the first Wednesday after Ash-wednesday, the Wednesday in Whitsun-week, the Wednesday after September 14, and the Wednesday after December 13, with the Fridays and Saturdays which follow these. And thus they have continued almost 600 years, and are still observed at these times in the church of England. The reasons given by the canonists for these four fasts are such as these. 1. That Christians might not be less devout than the Jews, who had four fasts in the year, in the 4th, 5th, 7th, and the 10th months, Zech. viii. 19. 2. That every season of the year, spring, summer, autumn and winter, might be begun with devout prayer and fasting, in order to the obtaining a blessing upon that which is sown in spring, grows in summer, is reaped in autumn, and enjoyed in winter. 3. That every part of time might have its proper fasting days: for Lent is the fast for the year, Friday for the week, and the twelve Ember days are fasts proper to

<sup>p</sup> Concil. I. Mogunt. can. 34. Dom. 1022. ap. Grat. distinct. anno 813. 76. cap. 3.

<sup>q</sup> Concil. Salegunstad. an. <sup>r</sup> Microlog. c. 24 and 25.

the twelve months, three days at once, answering to the three months in each quarter of the year. 4. And principally that a blessing might be solemnly craved upon the ordinations performed at these times, of which I am next to treat.

II. Although the apostles did ordain in every church, 354 when they came thither in their travels, and the times immediately after (by reason of the small number of the faithful, and the paucity of ecclesiastical persons) had no need to have fixed or frequent times of ordination; yet it was very early agreed upon to have set times for conferring holy orders, in some places upon Whit-sunday, when the apostles received the Spirit: at Rome they ordained only about Christmas, until the time of Simplicius, who first ordained in the spring, saith Amalarius, lib. 2. cap. 1. anno 484. And his next successor but one doth order, that all priests and deacons should be ordained at the four set times now observed<sup>s</sup>, which decree was after made a part of the canon law<sup>t</sup>, and for many ages observed very punctually by all the Western church; and when it began to be neglected, it was re-enforced by divers canons of foreign councils<sup>u</sup>, and also, which ought to have more force with us, it was decreed by our own bishops in English councils<sup>w</sup>, and determined by our own patriarch<sup>x</sup>, yea and all priests were suspended from the execution of their office who had been ordained at other times<sup>y</sup>:

<sup>s</sup> Ordinationes presbyterorum et diaconorum nisi certis temporibus et diebus exerceri non debent, i.e. in quatuor temporibus jejunii, etc.—Gelasius 1. Epist. 9. ad Episc. Lucan. etc.

<sup>t</sup> Gratian. decret. p. 1. distin. 75. c. 7.

<sup>u</sup> Concil. Claramont. can. 24. anno 1095. et Concil. Later. cap. 1. an. 1179.

<sup>w</sup> Concil. Wintoniens. cap. 4. anno 1076.—Spelman, tom. 2. p. 12.

<sup>x</sup> Concil. Lambeth. temp. Ed. III. per Simon. Mepham. Cant.

<sup>y</sup> Sacerdotes, qui extra legitima tempora ordines susceperint, officium non exequantur. Concil. an. 1237.—Spelm. tom. 2. p. 233.

for long before, the bishop of Hereford having inquired, if the custom of some Scotch and French bishops of ordaining at the dedication of altars or churches were allowable, Alexander III. answered, that the custom was not to be allowed, being contrary to the practice of the whole church. Alex. 3. Epist. ad Heref. cap. 24, 25. And these times for ordination were not more strictly determined than devoutly observed, it being enjoined by the canons of one of our ancient patriarchs, “that these times should be observed as a solemn fast, not only by those who were to be ordained, but by all the people<sup>z</sup>.” And the statute law of this kingdom doth enjoin, “That no person shall eat any manner of flesh upon the Embering days, upon pain of forfeiting ten shillings, and ten days’ imprisonment, for the first offence.” An. 30 Edward VI. cap. 19. And the famous cardinal Borromeo, archbishop of Milan, in the second provincial council there did order that every priest should give solemn notice of these Ember weeks the Sunday before, and observe them with very solemn litanies and great devotion; both for the bishop, that he might choose fit persons, and for the ordained, that they might be exemplary in their lives, and pure as to their doctrine. Concil. Mediol. 2. Decret. 22. anno 1573. And afterwards it was decreed a sermon should be preached on the Wednesday to excite the people to due humiliation and devotion upon this occasion. Concil. 4. Mediol. cap. 5. This may suffice for the antiquity and manner of observing these times for ordination. But if we require further reasons for this custom, although it be in the power of this church to appoint what time she pleaseth for ordination, since none is

<sup>z</sup> Sacramentum ordinis conferendum certis temporibus, et jejunio non solummodo ab ordinandis, sed ab universa plebe.— Concil. Lamb. ut supr.

determined in scripture; yet I. It is very fit that fasting should accompany our ordinations, and if we consider the apostolic practice, and the constant use of the church, almost necessary. The apostles were fasting when the Holy Ghost descended on them and confirmed their ordination, Acts ii. 15. And St. Luke expressly notes, that there were solemn prayers and fasting at the ordaining of Barnabas and Paul, Acts xiii. 2, 3. From whence the custom first did begin that hath since been every where observed, *Leo I. Epist. ad Dioscor. Alexandr.* Now since there must be days of fasting, these four set times of Ember weeks are the most proper.

I. For the convenience of the clergy, as well the reverend bishops as the candidates for holy orders, that knowing the time before, they may both duly prepare themselves, the one for conferring, the other for receiving them, according as the dignity of so sacred a thing requires.

II. For the due supplying of vacancies, and that none, who is qualified, and hath opportunity, may want a power to exercise his gifts, and supply the place for which he is designed.

III. For the satisfaction of the people, who by clan-355 destine ordinations, or such as were arbitrary and uncertain, would neither have the opportunity to pray to God for a blessing on that, in which their souls' welfare is so much concerned; nor yet would they have the advantage and liberty of making their objections against such as are to be ordained, a privilege which the primitive church always allowed to the faithful, as appears by the present custom of the Greeks, where the people cry, "Worthy," to the ordained person<sup>a</sup>. And also by

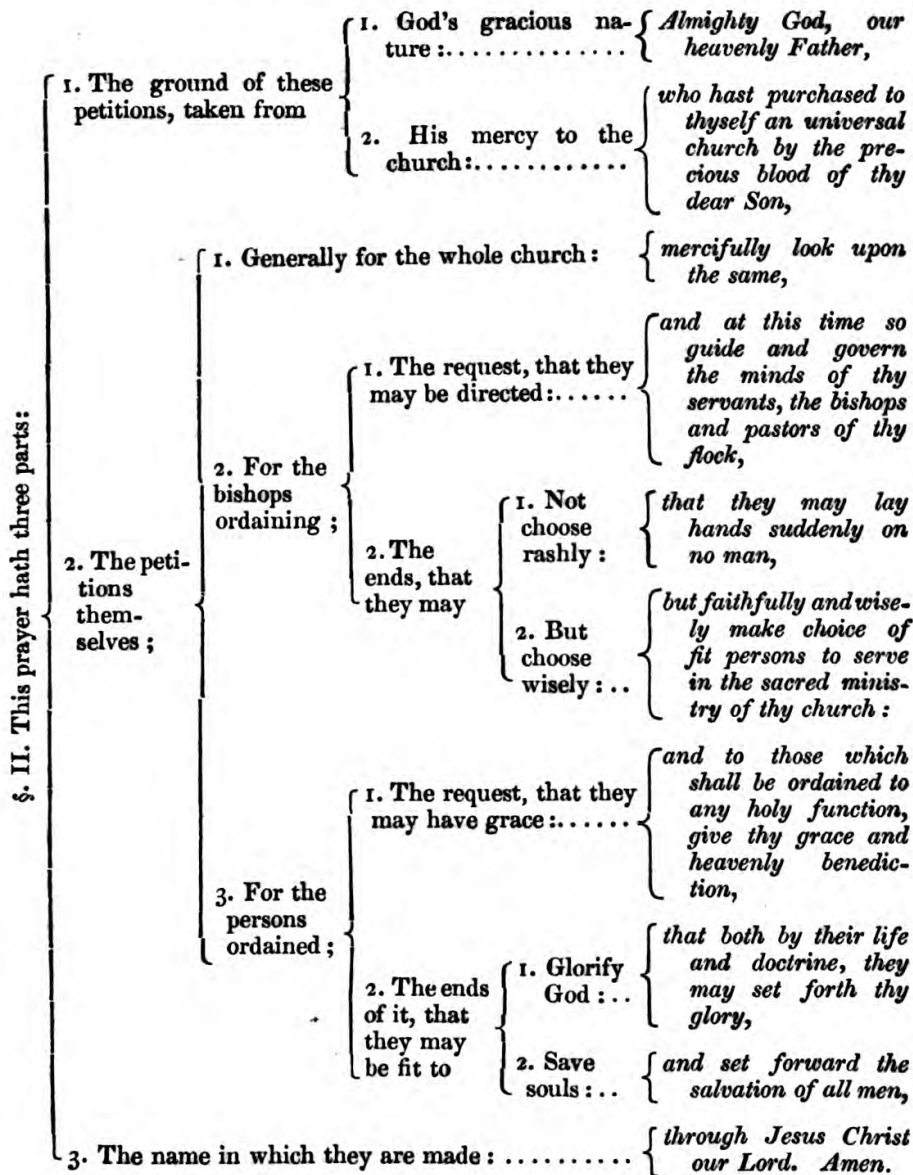
<sup>a</sup> Ἄξιός in ordinat. diacon. nus, olim dignus, clamat. August. vel presbyt. Euch. Ita populus Epist. 110. Hipponens. de Eradio, Olim dig-



the questions proposed to the congregation by the ordainers, whether they judged the person meet and unexceptionable<sup>b</sup>, mentioned by the ancient author of the Constitutions, and punctually observed to this day in the church of England, where every man hath leave to come and prevent the ordination of an unworthy person, and is called upon to come forth and shew the crimes alleged; all which cannot be so well done, if there were not stated times of ordination. I have been the larger upon this particular, because I perceive the duty of fasting and prayer is at this time most notoriously neglected; and though the thing be so rational and so pious, so ancient and so unexceptionable, yet those who have nothing to say against it do never regard these times, nor use either abstinence or any extraordinary devotion on them, which is as well a shame as a sin; and I hope this may move us to amend for the future, especially when we have considered what excellent forms are provided for our use at these holy seasons, which the following tables and discourses will shew.

<sup>b</sup> Clem. Constit. lib. 8. c. 2.

*The Analysis of the first Prayer.*



*A practical Discourse upon this Prayer.*

§. III. ALMIGHTY GOD, OUR HEAVENLY FATHER, WHO HAST PURCHASED TO THYSELF AN UNIVERSAL CHURCH BY THE PRECIOUS BLOOD OF THY DEAR SON, MERCIFULLY LOOK UPON THE SAME]

We have a double encouragement to make this prayer: first, if we consider the person of whom we

ask; secondly, the thing which we ask for. I. He that we ask of is all-sufficient, and able to help us, because he is an ALMIGHTY GOD, and he is very likely to hear us, because he is OUR HEAVENLY FATHER; especially, II. Because that which we petition for is his UNIVERSAL CHURCH, which he loved from all eternity: and because by Adam's fall it was likely to become the possession of Satan, rather than lose it, he was pleased (as is here noted from St. Paul) *to purchase it to himself with the blood of his own dear Son*, Acts xx. 28. Ephes. v. 25. We were God's by creation before, but since mankind had universally lost that happiness of belonging to God, he made an universal purchase, that we might be his by a second title of redemption. Now the whole body of mankind, which do own and believe God to be their God, and Jesus their Redeemer, make up this universal church, and for these we pray, who no doubt are very precious in the sight of God; for can we imagine God would purchase a church so dearly, and not prize it highly after he hath gotten it<sup>c</sup>? *When he hath given his own Son for us, will he not with him also freely give us all things*, Rom. viii. 32; especially such things without which all that was given before would be in vain? We pray that the church may have a worthy ministry, without the which the very death of Christ will not profit men, *for how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?* Rom. x. 14. The reconciliation was made by the death of Christ, but the ministry of this reconciliation is committed to the ecclesiastics, they are to apply it, and by their endeavours men are actually reconciled, 2 Cor. v. 19. It was St. Paul's argument to the Asian clergy,

<sup>c</sup> Solemus enim magni facere ea, quæ nobis magni constant. Grot. in Ephes. i. 14.

to be diligent in their office, because they were set over that flock which Christ had bought with his own blood, Acts xx. 28. And it is the motive which we use to Almighty God to move him to LOOK MERCIFULLY UPON HIS CHURCH at this time, when ministers are to be chosen into it, because he purchased his church so dearly, and the price will be lost to very many particulars, if there be not fit ministers to shew the people their need of Jesus, and his willingness and power to help them; unless there be such ordained as may pray for them and instruct them, reprove and exhort them, alas! they will be but little the better for all that Jesus has done for them. God once looked upon this church when it was likely to be lost for ever, he looked then with so much mercy as to send a Saviour to redeem it; wherefore we hope he will look upon it now with so much compassion, as to send able ministers to make that great salvation effectual. When he hath bought and brought home his straying sheep to the great Bishop of their souls, doubtless he will appoint proper shepherds and pastors to feed them with all things needful to salvation.

¶. IV. AND AT THIS TIME SO GUIDE AND GOVERN THE MINDS OF THY SERVANTS, THE BISHOPS AND PASTORS OF THY FLOCK, THAT THEY MAY LAY HANDS SUDDENLY ON NO MAN; BUT FAITHFULLY AND WISELY MAKE CHOICE OF FIT PERSONS TO SERVE IN THE SACRED MINISTRY OF THY CHURCH]

The first petition of this prayer is in behalf of those that choose and do ordain, and that is, the bishops and pastors of Christ's flock; the bishops by their own right, the pastors only as assistants, and by the permission of the bishops. The church of England, indeed, admits of the order of presbyters, by license from the bishop, to examine candidates, and allows the arch-

deacon to present them, and gives the priests which are present leave to lay their hands upon the head of the persons ordained; which was decreed in the fourth  
 358 council of Carthage, can. 3, and which some would gather to have been an apostolical custom from 1 Tim. iv. 14, though St. Chrysostom believes by the presbytery there is meant the college of bishops<sup>d</sup>. However, it is most certain, neither this church doth, nor the ancient church did think, that the pastors had any right to the power of ordination: for the second canon of the apostles affirms, that the bishops alone had that power<sup>e</sup>, and all the writings of the Fathers confirm it. Yea, St. Hierome himself, where his anger was hottest against the bishops, confesseth them above presbyters, however, in this power of ordination<sup>f</sup>. Epiphanius makes this the difference between bishops and priests, that bishops make fathers of the church by ordination, whereas priests can only make sons of the church by baptism: and whereas Acrius, being denied a bishopric, did in revenge assert that the presbyters had equal power with them to ordain, &c. he tells us he was censured as an heretic for this opinion. *Epiphan. contra hæc.* 75. lib. 3. tom. 1. Moreover, whereas one Maximus, pretending to be a bishop, had ordained divers, and afterwards was found and declared to be no bishop, the general council at Constantinople degraded all that had taken orders from him, not allowing them to be reckoned in any degree of the clergy<sup>g</sup>, anno Dom. 333. And a council at Hispalis did decree, that certain

<sup>d</sup> Οὐ περὶ πρεσβυτέρων φησὶν ἐνταῦθα, ἀλλὰ περὶ ἐπισκόπων. S. Chrys. in loc. et versio Æthiop. habet — impositione manuum episcoporum.

<sup>e</sup> Πρεσβύτερος ὑπὸ ἐπισκόπου χειροτονείσθω, &c. Can. Apostol. 2.

<sup>f</sup> Quid facit (excepta ordinatione) episcopus, quod presbyter non facit? Hieron. ad Evagr.

<sup>g</sup> Μῆτε τοὺς παρ' αὐτοῦ χειροτονηθέντας ἐν οἰφδήποτε βάθμῳ κλήρου. Concil. 2. Const. can. 4.

priests and deacons (who in the bishop's weakness had received their benediction only from the hands of certain presbyters) should be utterly degraded, and reputed merely as lay-persons. *Concil. Hispal. 2, can. 5, 6.* More authority and instances might be produced, but this may suffice to vindicate the right of bishops, and to shew that we pray for them principally and in the first place, and for the pastors only as their assistants, and as the bishop doth ordain with their concurrence. Now the thing asked in behalf of these is in the general, that God would direct and assist them in their choice. In the primitive times, bishops and ministers were often chosen by miraculous indications, which being now ceased, the Divine care of his church is still the same; wherefore we hope those who are by him entrusted with the government thereof shall be guided so as to judge rightly of the gifts and qualifications of those they do admit: we hope God will prevent them from choosing ill, and help them to choose well; and then, I. They will observe the apostolic canon, given by St. Paul to Timothy, 1 Tim. v. 22, and *lay hands suddenly on no man*; which place although some later critics interpret of absolution, yet it is evident our church here applies it to ordination, and so did most of the Fathers also<sup>h</sup>; and Grotius of late approves that sense<sup>i</sup>, that a bishop must take heed he do not rashly admit any to holy orders till he have first examined his fitness for the office; and hence the apostle adds, *neither be thou partaker of other men's sins*, to intimate, that the bishop who unadvisedly admits an unworthy

<sup>h</sup> — Ne facile aliquis accipiat ecclesiasticam dignitatem, nisi prius de vita ejus ac moribus fuerit disputatum. S. Amb. in

loc. Ita Chrys. et Theoph.

<sup>i</sup> Probem ego de ordinatione accipi. Grot. in loc.

person into holy orders, is a partaker of the sins which this unworthy person commits in this place: like as Isocrates notes, "That rulers must choose no wicked men into their inferior offices; for if they do, whatsoever wickedness they commit, it will be imputed to those who did advance them:" *ad Demonic*. Wherefore we pray for their own sakes, and for the church's sake, that they may take time, and act deliberately in a matter of such moment as this is; and if God guide their minds they will not be too hasty, but

II. They will FAITHFULLY AND WISELY choose fit persons. The bishops are God's stewards, they ought therefore to have these two qualifications, viz. 1. fidelity, 2. wisdom: if they be FAITHFUL, they cannot consent to an unworthy choice; and if they be prudent, they cannot easily be imposed on. A faithful bishop will not for fear or favour, for gain or any evil ends, admit any that are unfit; neither will he out of anger or partiality reject any that are deserving. Again, the bishop's prudence and wisdom will enable him to discover the ignorance of such as are illiterate, and the evil actions of such as are scandalous; so that if fidelity and wisdom be his guide, he cannot make an ill choice. And doubtless we have great reason to pray they may choose well; for the ministry is sacred, which these candidates undertake; the Master they serve is very great, even Almighty God; the place they are to serve in is very near him, to wait at his altar; the matters committed to their charge are very precious, even immortal souls, purchased with the blood of Christ: and this for the persons choosing.

359 §. V. AND TO THOSE WHICH SHALL BE ORDAINED TO ANY HOLY FUNCTION GIVE THY GRACE AND HEAVENLY BENEDICTION; THAT BOTH BY THEIR LIFE AND DOCTRINE

THEY MAY SET FORTH THY GLORY, AND SET FORWARD THE SALVATION OF ALL MEN; THROUGH JESUS CHRIST OUR LORD. AMEN]

In the next place we pray for the persons who are chosen; for although they be outwardly admitted to the office by the bishops, yet they must be inwardly fitted for and assisted in it by God; they confer the honour, but he only can give the grace: which is fully expressed in the forms of the Greek ordination, where the bishop professeth it is not the imposition of his hands, but the riches of God's mercy, which gives grace to those that are chosen<sup>k</sup>: and the same is implied in this prayer, wherein we beseech Almighty God even for those who have the honour to be approved by men. Now we beg two things for them: I. That God will give them his GRACE; and II. His HEAVENLY BENEDICTION. His grace will fit them for their office, and his blessing will prosper them in the discharge of it; the divine grace will enable them to plant, and his benediction will give the increase to all their labours: so that these two comprehend all that can be desired on their account; for if they be inwardly gracious, and continually blessed, then they will effectually SET FORTH GOD'S GLORY, and also SET FORWARD THE SALVATION OF MEN. And these two are the great ends of their office; they are to declare the wisdom and power, the mercy and goodness of God, and also to praise him themselves, and to engage others to join with them; and then further, they are to promote the salvation of all, especially of those under their charge, by instruction and exhortation, comfort and reproof, or as is here expressed, BY THEIR LIFE AND DOCTRINE; for if they live wickedly

<sup>k</sup> Οὐ γὰρ ἐν τῇ ἐπιθήσει τῶν χάρις τοῖς ἀξίοις σου. Euchol. ἐμῶν χειρῶν, ἀλλ' ἐν τῇ ἐπισκοπῇ p. 251. τῶν πλουσίων σου οἰκτιρμῶν δίδοται



they dishonour God, and harden evil men, they are a scandal to religion and a hinderance to men's salvation; and if they preach not at all, or not right doctrine, they promote ignorance or propagate errors, and so neither glorify God, nor shew their people the right way to heaven; which is very sad when the lights of the world are darkness, and those which should guide others do either let them go wrong, or lead them out of the right way: wherefore whosoever loves God, or wishes well to his neighbours' souls, whosoever desires the honour of religion and the good of the church, is obliged to pray at these solemn times with great devotion for those who are to be ordained; for if by God's grace their principles be right and their practices agreeable, O how great glory shall God have by them! and how infinite a blessing may they prove to the church! How many souls may hereafter receive advantage by the zealous prayers, affectionate sermons, prudent advice, and pious examples of those ministers! Let us therefore beg this mercy for them with a passion as great as the excellency thereof doth require, through Jesus Christ our Lord, that God may grant it to our exceeding benefit. Amen.

360 *The Paraphrase of the first Prayer.*

O ALMIGHTY GOD, to whom we resort in all our need as to OUR HEAVENLY FATHER, WHO HAST pitied poor perishing mankind, and out of them PURCHASED for an inheritance to THYSELF that society of believers which makes up AN UNIVERSAL CHURCH, redeeming it from eternal damnation BY THE PRECIOUS BLOOD OF THY DEAR SON Jesus Christ, we hope thou wilt not let them want any thing whom thou hast so dearly bought; wherefore, Lord, do thou MERCIFULLY LOOK UPON THE SAME, and take care of it at all times: AND AT THIS TIME especially, when a new supply of ministers are to be chosen into it, do thou SO GUIDE AND GOVERN THE

MINDS OF those whom thou hast entrusted to make this choice, even of THE BISHOPS AND their assistants, the PASTORS OF THY FLOCK, THAT THEY, according to St. Paul's rule, MAY LAY HANDS for the conferring these holy orders rashly or SUDDENLY ON NO MAN which shall be offered to them. Let them admit none without a strict inquiry into their learning and manners, BUT FAITHFULLY without any partiality, AND WISELY with great discretion, let them MAKE CHOICE OF such as for their parts and piety shall be judged FIT PERSONS TO discharge so great a trust as it is to SERVE IN all those divine ordinances and offices which belong to THE SACRED MINISTRY OF THY CHURCH: direct them in their choice. AND as TO THOSE WHO SHALL BE chosen at this solemn time, and ORDAINED TO ANY degree or office in this HOLY FUNCTION, we pray, that it may please thee TO GIVE large measures of THY GRACE to sanctify their hearts, AND to send great success by thy HEAVENLY BENEDICTION on their endeavours, THAT BOTH BY the holiness of THEIR LIFE AND the truth of their DOCTRINE, many may be drawn to imitate their example, and believe thy gospel, that thereby THEY MAY answer the great end of their calling, which is to SET FORTH THY GLORY, and shew thy mercy towards poor sinners: AND withal to SET FORWARD souls in their way to heaven in order to THE SALVATION OF ALL MEN, which thou desirest, and these may effect, if thou please thus to bless them: THROUGH JESUS CHRIST, who bought thy church, we therefore beg it, and we hope thou wilt grant it, since he is OUR LORD and our Redeemer. AMEN.

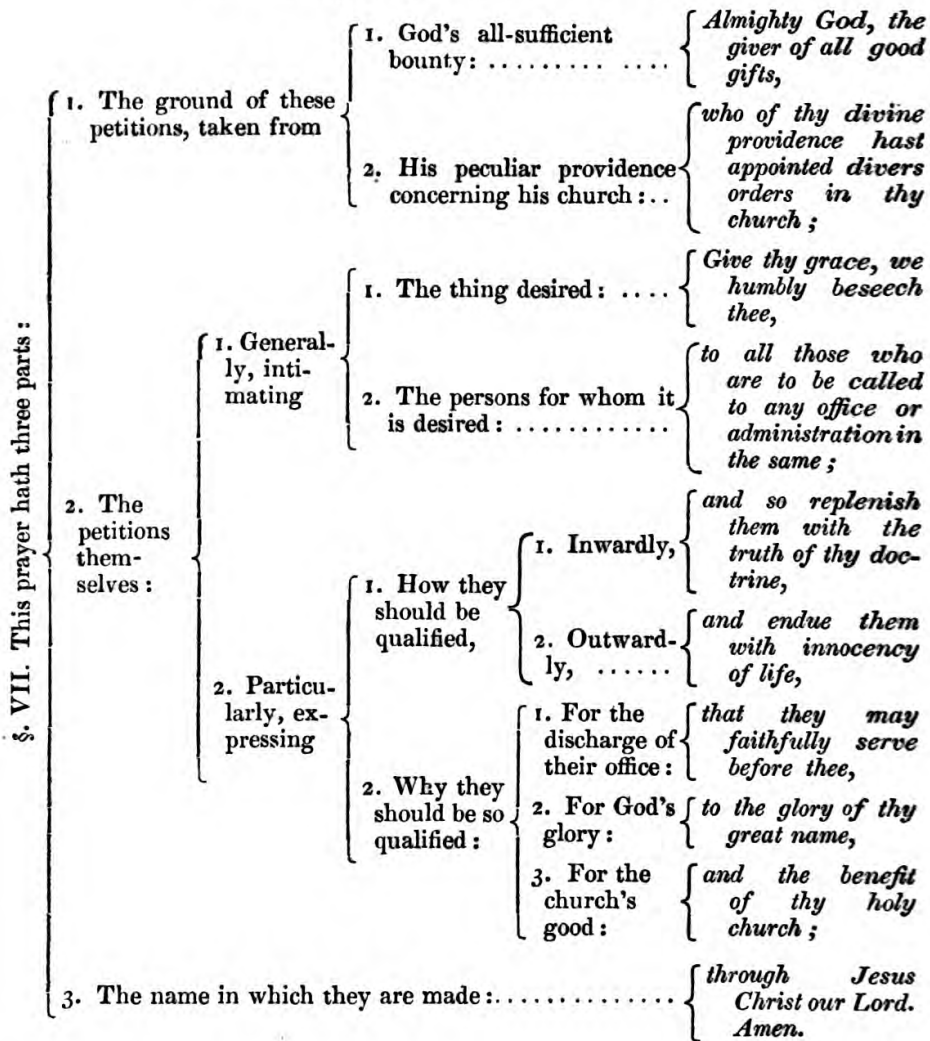
*The second Prayer in Ember Week.*

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§. VI. These Ember weeks do return so frequently, that it is thought fit to add another collect, for the help of those whose devotions are apt to be assisted by variety. Yet since the request is the same, the sense is little different from the other, unless this may be thought most proper to be used after the candidates have passed examination, as the other is fittest to be used before. In other things they both agree, the

method being almost the same, as the analysis will declare: so that when we have considered that, our discourse on this shall be very brief.

*The Analysis of the second Prayer.*



362 *A Practical Discourse upon the second Prayer.*

§. VIII. ALMIGHTY GOD, THE GIVER OF ALL GOOD GIFTS, WHO OF THY DIVINE PROVIDENCE HAST APPOINTED DIVERS ORDERS IN THY CHURCH]

The foundation of this prayer is very firm, being laid upon two places of holy scripture, for first St. James i. 17, assureth us, that *every good gift is from above, and*

*cometh down from the Father of lights* ; and then St. Paul teacheth us, that he is the Author of those distinct orders and offices in his church : *He gave some, apostles ; some, prophets ; some, evangelists ; some, pastors and teachers ;* Ephes. iv. 11. No human policy did invent these different places ; but God himself foresaw it would be necessary in the church, as well as in all other societies, that some should be superiors, as the apostles and bishops, some inferiors, as priests and deacons. Some in this body were to act as the head, some as the hands, some as the feet ; yet every one doth serve as well to the beauty as the conveniency of the whole : so that we have good ground to hope that God will hear this request, for he appointed the offices, and he gives different gifts to fit men for the discharge of them ; *for to one is given the word of wisdom, to another the word of knowledge by the same Spirit, &c.* 1 Cor. xii. 8. The gifts of learning and elocution, of prudence and courage, of devotion and piety, do all come from the hand of God ; whatever place any man hath in the church, it is of God's appointing, and whatever abilities any man hath to discharge his duty therein, it is by the GIFT of God : but by GIFTS in this place we may understand not only the qualifications, but the very orders themselves ; for ecclesiastical offices are called GIFTS by St. Paul, where he saith, that Christ at his ascension *gave gifts unto men, to some, apostles, &c.* Ephes. iv. 8. 11. And Justinian calls the priesthood one of the greatest gifts which ever God gave unto men : *in Authentic.* However we interpret, this is sure, that the church is the house of the living God, 1 Tim. iii. 15. And as every man expects the power to appoint to all in his own family their several places, so we may well allow God to do in his ; and when he hath set them in their proper place, we may justly

entreat him to bless those who are his gift to us; and it is very likely he will hear us in behalf of those whom he hath constituted, and as he hath called them, he will fit them.

§. IX. GIVE THY GRACE, WE HUMBLY BESEECH THEE, TO ALL THOSE WHO ARE TO BE CALLED TO ANY OFFICE OR ADMINISTRATION IN THE SAME; AND SO REPLENISH THEM WITH THE TRUTH OF THY DOCTRINE, AND ENDUE THEM WITH INNOCENCY OF LIFE]

Amongst all the gifts of God, the best and noblest is his GRACE, without which all other gifts are abused to pride or other evil purposes. Grace is requisite for all, but chiefly necessary for those who are to instil grace into others: St. Paul saith he *was made a minister by the gift of the grace of God*, Eph. iii. 7. And in the Greek forms the bishop saith when he ordaineth any, “The divine grace promoteth thee;” yea they do particularly pray for the ordained, that the grace of the most Holy Spirit might come upon them<sup>l</sup>. And we beg the same for all orders among us, and for every person in those orders, because none of them can please God or profit others without it. Whether therefore they be called to be priests, which is here understood by an OFFICE, or to be deacons, here intimated by the word ADMINISTRATION<sup>m</sup>; whether they be chosen to consecrate or distribute, to officiate in the higher or minister in the lower places of the church, GRACE is necessary for them all: and that first, to REPLENISH THEM WITH TRUTH OF DOCTRINE; secondly, to ENDUE THEM WITH HOLINESS OF LIFE: to fill their minds with right principles, and to adorn their lives with a con-

<sup>l</sup> Εὐξώμεθα οὖν ὑπὲρ αὐτοῦ, ἵνα ἔλθῃ ἐπ’ αὐτὸν ἡ χάρις τοῦ παναγίου Πνεύματος. Euchol.

<sup>m</sup> Πᾶσι τοῖς εἰς Λειτουργίαν τινὰ καὶ διακονίαν ἐν αὐτῇ κληθσομένοις. Dup. vers.

versation suitable thereunto. Now this is the exact paraphrase of Moses his prayer for Levi, that God would *let his Urim and Thummim be with his holy one*<sup>o</sup>; for Urim signifies the light of true doctrine, and Thummim the perfection of an innocent life; both which are <sup>363</sup> the necessary qualifications of every good clergyman, whose understanding must be enlightened with learning and a comprehensive knowledge, that he may discern what is truth, and be able to defend it against all opposers; and then his actions must agree to his profession, and be the ornament of his principles, and the guide to those belonging to his charge. But alas! if they want both of these, and are ignorant or erroneous in their judgments, and debauched and wicked in their lives, they are a plague to the church, and every way to be lamented: yea, if a minister want but one of these, he can do but little good; truth without learning is weak, and without holiness it is scandalous: and holiness without truth is hypocrisy, without learning it is contemptible. Wherefore let us pray, that both the qualities may meet in such as are now ordained; for when they are both joined in a clergyman, they are very lovely and very powerful, and such persons will be both able and likely to do good: but of this before.

¶ X. THAT THEY MAY FAITHFULLY SERVE BEFORE THEE, TO THE GLORY OF THY GREAT NAME, AND THE BENEFIT OF THY HOLY CHURCH; THROUGH JESUS CHRIST OUR LORD. AMEN]

A minister is one chosen to draw near to God, to serve in the noblest employment that any mortal can have about the King of heaven; for THEY are TO SERVE BEFORE HIM, to officiate daily in the church, the place

<sup>o</sup> Exod. xxviii. Illuminationes et perfectiones. Samar. Chari- tatem et integritatem. Castal. Item Deut. xxxiii. 8. Perfectio tua et doctrina tua. Vulg.

of his especial presence: they are to be stewards of heavenly mysteries, and therefore it is fit they should be faithful, 1 Cor. iv. 2; especially since their Master's eye is always over them, and that they are to give so great an account at last. Now if it please God to set up orthodox and learned, pious and sober men in these holy places, we do not doubt but they will be faithful servants, and discharge their duty as well to the honour of the great Master, as the good of all the family; the NAME of God will be glorified by all the people for setting such prudent and pious shepherds over them, and all Christian people will be instructed by their doctrine and encouraged by their example; so that the CHURCH shall have abundant benefit from their endeavours. And oh, how great a blessing and desirable a happiness is this, to have such clergy and such people! It will be a powerful motive to God to give his grace to these now to be ordained; and I hope it will also move us to beg it heartily for them: if we desire the honour of the Master, or the good of the family, let us pray for faithful and wise stewards, and let the Lord say thereunto *Amen.*

*The Paraphrase of the second Prayer.*

O ALMIGHTY and most bountiful GOD, THE GIVER OF ALL GOOD GIFTS which the sons of men do enjoy, WHO, amongst other acts of grace towards us, OUT OF THY DIVINE care and PROVIDENCE HAST for the prevention of schism and confusion APPOINTED DIVERS ORDERS and degrees, some higher and some lower, IN THY CHURCH for the government and edification thereof, we hope thou wilt bless that which is of thine own appointing: GIVE THY GRACE therefore at this time, WE HUMBLY BESEECH THEE, O Lord, and communicate thy Spirit TO ALL THOSE WHO by the bishops thy substitutes ARE TO BE CALLED and admitted, either TO ANY OFFICE, as priests, or as deacons to fulfil any inferior charge AND ADMINISTRATION IN

THE SAME holy society of the church: and let this grace of thine bestowed on them enlighten their minds, AND SO REPLENISH THEM WITH a right judgment and complete understanding, that they may teach and defend THE TRUTH OF THY DOCTRINE. Let it also sanctify their conversation, AND ENDUE THEM WITH all holiness and INNOCENCY OF LIFE: we pray they may be wise and pious to the end, THAT THEY MAY as good stewards FAITHFULLY SERVE in thy house, where they appear immediately BEFORE THEE; and that their sacred ministrations may tend TO THE setting forth of the GLORY OF THY GREAT NAME, which deserves to be praised by all, AND 364 also to THE BENEFIT OF all men that belong unto THY HOLY CHURCH, who will be brought to eternal salvation by the doctrine and example of such gracious pastors. Grant this mercy therefore for the effecting so happy an end THROUGH JESUS CHRIST OUR LORD, in whose name we ask it, and by whose mediation we hope to obtain it, AMEN.

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## SECTION VIII.

OF THE PRAYER FOR THE HIGH COURT OF PARLIAMENT.

§. I. IT is the peculiar felicity of this realm of England, that though it be an absolute monarchy, as well by conquest as inheritance, yet such have been the gracious condescensions of the kings thereof, that they have voluntarily circumscribed their own power in some particulars, and granted their subjects the privilege to choose a great council from among themselves to be advised with in matters of greatest moment, that so what is for the common good may pass by common consent: so that we may say of our princes, as Pliny of the good emperor Trajan; “They have freely yielded to rule by those laws, to which nothing but their own goodness could oblige them<sup>a</sup>.” And doubtless the people of England ought to take it as an act of grace, that their kings have consented to govern them in this

<sup>a</sup> Ipse te legibus subjecisti—quas nemo principi scripsit. Plin. Paneg. in Trajan.



manner : for it is certain, that before the conquest, the Saxon and the Danish kings had no such formal parliaments, but arbitrarily summoned such of the temporal and spiritual nobility as they pleased, upon some occasions ; and none but bishops and barons were admitted to this great council for many years after the conquest : the first grant that ever was made to the commons was in the last year of king John, who by his charter saith, he will cause a common council of the nation to be assembled, and cause not only the nobility to be summoned, but all that held of him *in capite*. *Chart. R. Johan. an. 17. ap. Spelman. Glossar. fol. 452.* And yet it was near fifty years after ere this grant was put in execution ; for the first writ issued out to summon the commons to parliament bears date but the 49 Hen. III. about 1265. But ever since our gracious kings have upon all grand occasions duly called these parliaments, as well the lords spiritual and temporal, as the principal of the commoners chosen by the people ; and they have conferred many great privileges and immunities on this noble assembly, and advised with them concerning peace and war, concerning the making or repealing of laws, the imposing levies and taxes for the public defence ; they have given them leave to represent all common grievances, and to impeach notorious offenders, even of the greatest quality : all which rights and powers being derived from the royal favour, ought to oblige them to the service of their great master ; who hath so far reserved the supremacy in his own hands, that they cannot meet but by his summons, and are dissolved again at his pleasure ; they may contrive, but cannot complete any law to bind the subject without the royal assent : and yet our excellent princes have promised they will impose no universal taxes, nor confirm or repeal any statute law without their advice, following herein the example of the noble emperor M.

Antoninus, of whom it is said, “that he did no great thing in civil or military affairs without the advice of his best subjects;” being wont to say, “It was safer for him to follow the counsel of so many of his friends, than that they all should act by his single judgment.” *Jul. Capitol. in M. Anton.* And Solomon’s observation confirms the prudence of this course, who saith, *In the multitude of counsellors there is safety*, Prov. xi. 14. And doubtless so many judicious eyes, drawn together from the several parts of the nation, cannot but discern things tending to the common good, and discover all public inconveniences, and foresee all probable evil accidents, and prevent many mischievous designs: so that they may be a very great happiness, as well to the king as the whole nation, if they act prudently and piously, and aim at God’s glory and the public good; to which purpose we make this prayer for them. And as we have great reason, so we have good authority for so doing. The primitive Christians always prayed that the emperor might have a “faithful senate.” *Tertul. Apol.* And the light of nature taught the Gentiles to begin all their grand consultations with sacrifices and prayers, “neither did the senators meet in a profane place, but in a solemn and sacred one, where there were temples of the gods,—and that they might have an auspicious beginning, they ought at their entrance to offer sacrifice on the altar of that deity in whose temple they assembled — or, as Augustus decreed, they were to supplicate with incense and wine, that every act might be valid, agreeable to the custom of Athens, where the priests were wont to sacrifice in all public consultations, and after the example of the Spartans, whose councils were always attended by an augur.” *Alex. ab Alexand. gen. dier. lib. 4. cap. 11.* Now it would be an abominable shame, that we should express less sense of our dependance on God, and shew a

slighter regard toward the common good, than heathens; wherefore we also, in the session of our great senate, do beg a blessing on them in that admirable form, whose rare and comprehensive method is presented in this table:

366 *The Analysis of the Prayer for the Parliament.*

§. II. This prayer containeth four particulars :	1. For whom we pray,	1. In general for the whole kingdom : .....	{	<i>Most gracious God, we humbly beseech thee, as for this kingdom in general,</i>				
		2. In special for its representatives in the parliament : .....			<i>so especially for the high court of parliament, under our most religious and gracious king at this time assembled :</i>			
	2. For what we pray :	1. That their counsels may be happily carried on : .....	{	<i>That thou wouldest be pleased to direct and prosper all their consultations</i>				
		2. And aim at the right ends,			1. God's glory : .....	<i>to the advancement of thy glory,</i>		
					2. The church's good : .....		<i>the good of thy church, the safety, honour, and welfare of our sovereign, and his kingdoms ;</i>	
					3. The welfare of prince and people : .....			
	3. Why we thus pray :	1. Generally for bringing all things into good order : .....	{	<i>that all things may be so ordered and settled by their endeavours, upon the best and surest foundations,</i>				
		2. For keeping them so, by the continuance of our			1. Prosperity : .....	<i>that peace and happiness,</i>		
					2. Properties : .....		<i>truth and justice,</i>	
					3. And religion : .....			<i>religion and piety, may be established among us for all generations.</i>
	4. The sum of all, both	1. Enlarging these requests, as to	1. Things : .....	{	<i>These and all other necessaries,</i>			
			2. Persons : .....			<i>for them, for us, and thy whole church, we humbly beg</i>		
		2. Concluding them in the name of Jesus Christ : .....	{	<i>in the name and mediation of Jesus Christ our most blessed Lord and Saviour. Amen.</i>				

*A Practical Discourse upon the Prayer for the High Court of 367  
Parliament.*

§. III. MOST GRACIOUS GOD, WE HUMBLY BESEECH THEE, AS FOR THIS KINGDOM IN GENERAL, SO ESPECIALLY FOR THE HIGH COURT OF PARLIAMENT, UNDER OUR MOST RELIGIOUS AND GRACIOUS KING AT THIS TIME ASSEMBLED]

The Jews were enjoined both to seek and pray for the peace of that kingdom wherein they lived as captives; because in the peace thereof they should have peace also, Jer. xxix. 7. And it appears by innumerable testimonies that the ancient Christians daily prayed for the welfare of the Roman empire, though they were miserably persecuted under it. How much more reason and greater obligations then have we to pray FOR THIS KINGDOM in which we were born and brought up, of which we are natural subjects, and under which we enjoy our lives and liberties, our estates and our consciences, upon better terms and with greater security than any people in the world! We may think it is a great matter for so inconsiderable persons, as to our quality and number, to intercede for a whole kingdom, and so it is; but therefore we ask HUMBLY, and our comfort is that we address to a MOST GRACIOUS GOD, who will not easily deny us when we ask with a public spirit and a large charity. It is an argument of a base and narrow soul to pray only for our own private welfare; and as Iamblichus notes, “the public and private interest are not distinct things, for in the common good of the whole, the peculiar advantage of private persons is contained:” so that it is a prudenter and nobler course to wish the prosperity of the whole nation, that many may be happy together, than to desire felicity alone<sup>b</sup>; and the Persians had a law,

<sup>b</sup> Tam publice quam privatim utilius est, ut publica magis quam privata curentur. Plutarch.

“ that no man which sacrificed should confine his supplications to such things as were only good for himself, but that he must pray for good things to the king, and to all the Persians, because in that number he himself is included,” Herodot. l. 1. How much more are we Christians obliged to pray daily for the WHOLE KINGDOM IN GENERAL! but more especially, we must pray for it in times of parliament, because then there are very weighty affairs in hand, and, as the writ of summons intimates, they are called to advise *de arduis regni negotiis*, viz. to make laws, redress grievances, to contrive things tending to the public safety, and to raise levies for making war. Now while these things are in agitation, that are of so grand importance to the whole kingdom, it is fit we should pray most affectionately for it then: and the devout Christian, whose fervent prayers do obtain God’s blessing on their counsels, contributes as much to the common good by his petitions, as the most eminent patriot by his advice. We do suppose that they are now assembled UNDER our most gracious king; for he did convene them by his authority, they sit by his permission, they do nothing without his approbation, so that they are, and ought to look upon themselves as, subjects still, and under, not equal to, their royal master. And verily when the late long parliament would be no more under the king, but above him and against him, no good subject could or ought to pray for any thing, but that they might see their error and submit; but now when we have loyal parliaments who love and honour the king, and do humbly advise, not arrogantly compel him, we can pray heartily and cheerfully for them, and in our praying for them, we pray for the whole kingdom; for if they be blessed the whole nation will flourish: and if we consider that a loyal parliament under a good king are

the compendium of the whole realm and the nation representative, it will be a praying for the whole kingdom at once, to pray for them; for here are present the king and the nobility in person, the clergy by their bishops and procurators, the commons by their knights and burgesses; so that if we do distinguish the nation from the parliament in our minds, yet we ought not to separate them in our prayers, for they are the nation virtually: whereupon it was a law at Rome, "That whenever they prayed for the people, they should pray for the senate and nobility also, and that it should not be lawful to name the one without the other <sup>c</sup>." And hence we may learn finally how great intention and holy fervour is requisite for so noble a prayer as this is, 368 wherein we petition for the king and all his subjects at once; let us be ashamed to make such a prayer with a slight or ordinary devotion.

§. IV. THAT IT MAY PLEASE THEE TO DIRECT AND PROSPER ALL THEIR CONSULTATIONS TO THE ADVANCEMENT OF THY GLORY, THE GOOD OF THY CHURCH, THE SAFETY, HONOUR, AND WELFARE OF OUR SOVEREIGN AND HIS KINGDOMS]

There are two things required to make any counsel happy; first, that it be DIRECTED to a good end by those that give it; secondly, that it produce as good effects for the benefit of those for whom it is given: the first is the subject of this petition, and is so fully and clearly expressed, that it is not possible in so few words to give a better description of those great ends at which such assemblies should aim; for it doth not only instruct the people what to ask, but admonish the mem-

<sup>c</sup> Mansitque diu nos, ut in neque fas esset in solenni prece  
omni precatione, quam pro po- alterum sine altero nominare.  
pulo facerent, pro senatu quo- Al. ab Alex. l. 5. cap. 27.  
que et Quiritibus precarentur,

bers of this great council what they are to endeavour in all their consultations, being as well a scheme of their duty as a rule for our devotions. In the confused assembly at Ephesus, it is said, that *the greater part knew not wherefore they were come together*, Acts xix. 32. But it cannot be suspected that those who are admitted into so honourable a council should be wholly ignorant of these ends, however they may be liable to forget them; and therefore the church hath made this daily prayer to be as a constant monitor to them, that they may remember their duty as well as know it, and daily propose these things as the mark at which they may aim in all their deliberations. To which purpose we do in the general, first, desire of God to DIRECT them to the right ends, which are mentioned here; and then to PROSPER the counsels so directed, that they may bring forth the happy effects mentioned in the next paragraph: if he do not guide, they will not aim right, and if he do not prosper them, they cannot hit the mark; without his grace to direct their hearts, the counsellors will advise with evil designs; and without his blessing upon their resolutions and decrees, the counsels will miscarry and come to nothing: so that we must first effectually engage God to be with them, and then their ends will be these three:

I. The ADVANCEMENT OF GOD'S OWN GLORY. It is an evil thing for any members of this honourable assembly to act and speak merely for applause, to move or comply with things which will make them most grateful, without considering whether they be pleasing to God or agreeable to his laws, whether they will bring honour to the divine Majesty or no. It is the duty of every man in all his actions to aim at the glory of God, 1 Cor. x. 31, but it is much more expected from so

eminent persons in matters of so great and general concernment: they that are so high must remember him that is highest of all, at whose bar they must all answer if they make unrighteous decrees, Isa. x. 1. So that they ought to consider what laws and counsels will give the clearest testimony of their obedience to God, what will best agree with his will, what is most just and pious, and what may be the most likely to engage the whole nation to praise God for their meeting together; and these things they must advance with all possible vigour, neither courting the favour nor fearing the displeasure of any party, so they may but glorify and please their heavenly Father, and have the testimony of a good conscience.

II. The next end is to PROMOTE THE GOOD OF THE CHURCH, that is, to make such laws and constitutions as may secure our most holy faith, and preserve our ancient and right ways of worshipping God. They must not suffer the profane to scoff at these sacred things, nor the factious to revile them; they must not allow seducers to draw men from the true faith, nor permit men of contrary principles openly to use other forms of worship, to the amusing and dividing of the people, and the exposing the laws and the worship by them established to censure and contempt; they must defend the privileges and keep the maintenance inviolable of that sacred order which prays for them and serves to the salvation of souls. And these things they must do for their own and the nation's sake, as well as for the sake of God's ministers: for it is a great mistake to think that it is only the interest of the clergy to promote these things, since the laity are as much con-<sup>369</sup>cerned herein as they; for if religion be despised and the church divided, if ecclesiastics be made contemptible, and either idolatry or fanaticism tolerated,



the whole kingdom will suffer by it; we shall soon find that it will let in such a flood of contention and strife, such a torrent of injustice, debauchery and mischief, as will involve us all in one common ruin. Religion is the bond of peace, the foundation of government, the security of magistrates, the defence of laws, and the bridle of the people, and doubtless the church and state do now stand and will fall together; but I hope our prudent and honourable senators will shew their care of their country by their maintaining of religion, and declare themselves good patriots by promoting the good of the church.

III. And lastly, they are to aim at the welfare of the whole nation, as well of the king as of all his subjects, whose SAFETY, HONOUR AND WELFARE are so linked together in their own nature, that we have them put into one sentence and signified in one word. For the interest of the prince and people, if rightly understood, is but one and the same thing. It is the security, honour and happiness of the people, to have their king safe from danger, honourable in esteem, and prosperous in his affairs<sup>d</sup>. And on the other side, it is the safety and the credit, the advantage and comfort of the king, that his people be numerous and quiet, honoured abroad, and abounding in plenty at home<sup>e</sup>; their happiness and miseries are reciprocal; and we ought not to make any difference between the prerogative of the king and the liberty of the subject. The good senator knows how to advance both at once: as to the prince, he will aim at his SAFETY, his HONOUR AND WELFARE, by giving him prudent and honest advice, by affording

<sup>d</sup> — Ab hac anima populorum vita salusque Pendeat—. Lucan. Ἀρετῆς πρῶτον ἔργον σώζειν τὸν ἅπαντα ἄλλα σώζοντα. Plut. in Pelopid. Vid. 2 Sam. xviii. 3.  
<sup>e</sup> Prov. xiv. 28. Nec magis sine te nos esse felices, quam tu sine nobis esse potes. Plin. Paneg.

him liberal and necessary supplies, by prosecuting his enemies, and complying with all designs for the general good: again, he will also aim at the people's safety and prosperity, by devising wholesome laws, and moving the repealing of such as are found inconvenient, by encouraging trade, impeaching criminals, redressing grievances, and the like; whereby all may receive benefit. Let us all therefore earnestly beg of God to give us such counsellors, and to bless them so long as they design these and no other ends: the good Lord grant that the members of this high court may not aim at their private ends, and design to make themselves great or rich, lest they who have such bad ends use as ill means to accomplish them; for those who come into this council, or act there only to advance their fortunes or increase their offices and honours, will be apt to oppose any good thing, or promote any bad thing, so it will but help them to what they desire; may all such partial, selfish and corrupt persons be kept from thence, and then God will DIRECT AND PROSPER them, he will make us happy in them, and oblige us to praise him for them, and that from time to time.

§. V. THAT ALL THINGS MAY BE SO ORDERED AND SETTLED BY THEIR ENDEAVOURS UPON THE BEST AND SUREST FOUNDATIONS, THAT PEACE AND HAPPINESS, TRUTH AND JUSTICE, RELIGION AND PIETY, MAY BE ESTABLISHED AMONG US FOR ALL GENERATIONS]

When the counsels of our senators are directed to a right end, it is to be hoped they will be PROSPERED and blessed by God, so as to have most happy effects: and when they aim sincerely at the glory of God, the good of the church, the welfare of the king and the kingdom, it is great pity they should miscarry; wherefore we pray, that he who directed them to these noble ends will grant them to be as successful as they are

pious. Now the effects which we wish and pray may follow upon their CONSULTATIONS AND ENDEAVOURS are, 1. that ALL THINGS may be brought into good order; 2. and that they may remain so FOR MANY GENERATIONS. There are always some things in disorder, the state being like some clock, or curious *machina*, wherein there are so many motions, and such variety of wheels, that some will be wrong without a daily care; some old laws may grow inconvenient by the alteration of circumstances, and these are to be repealed; others very profitable may become neglected and forgotten, these are to be revived: some faults and grievances may be discovered in several matters. Now all these  
 370 are to be rectified and put into ORDER; and when they are rightly ORDERED, then they are by the royal assent to be SETTLED, and turned into fixed laws. But besides, there are some things which are very good and profitable, and are well ordered already, which yet some sorts of men (who like nothing but what is of their own devising) do find fault with, and would have either wholly taken away, or altered agreeably to their own fancies; and the way which is taken by some to make themselves eminent is, to complain of things that are well enough already; but doubtless it is not for the interest of any kingdom to answer the pride and innovating humour of these, who are never to be satisfied, and who by compliance with their complaints do only grow more apt to complain. The Lycians agreed, that whosoever propounded a new law in their senate should come in with a rope about his neck, and submit to death, if his motion were not thought convenient: and the great master of politics adviseth against the change of laws and customs<sup>f</sup>. Hippodamus is blamed for pro-

<sup>f</sup> Τὸ ἐθίζειν εὐχερῶς λύειν τοὺς νόμους φαῦλον. Arist. Polit.

posing a reward to those who found out any new thing profitable to the Milesian state; and all the wise<sup>g</sup> men in the world have thought it better to keep old things with some inconvenience, than to have the trouble and hazard of novelty and daily change: wherefore in these cases we pray that they may rather SETTLE the good old ways, and confirm them by repeated sanctions, than go about to ORDER and establish new ones. It is true, we desire that before they do SETTLE any thing, they may take care it have a good FOUNDATION; we would not they should fix any thing rashly, till they have well considered of all the inconveniences that may attend it. Counsel is the foundation of every action; and by it (saith Solomon) every purpose is established<sup>h</sup>. Our eyes ought to ponder the path of our feet, because we cannot walk surely unless we look before we step forwards<sup>i</sup>, and our ACTIONS have NO SURE FOUNDATION unless we do them after a mature deliberation<sup>k</sup>; so that in the weighty affairs of a whole kingdom, we pray they may decree nothing till they have laid the foundation in serious and prudent debates and consultations: and withal there is another foundation, viz. the foundation of honesty and integrity, that is, when our patriots do not confirm any thing but what is just and pious; for we may observe that the most politic counsels, which have been founded on impiety, cruelty or injustice, have never stood long, but been brought

<sup>g</sup> Ipsa mutatio consuetudinis, etiam quæ adjuvat utilitate, perturbat novitate. Aug. Epist. 118.—In rebus novis constituendis evidens esse debet utilitas, ut recedatur ab eo jure, quod diu æquum visum est. Ulpian.—Cavendum ne—graviora inferremus vulnera, dum minoribus morderi desideramus. Amb. Off. lib. 2. cap. 2.

<sup>h</sup> Prov. xx. 18. Consilia rerum agendarum fundamenta sunt.

<sup>i</sup> Prov. iv. 25. Vulg. Latin. Palpebræ præcedant gressus tuos, cum operationem consilia recta præveniunt.—Greg. de Past. lib. 3.

<sup>k</sup> Saliens antequam videat, casurus est antequam debeat. D. Bern.

down, and many times on the guilty heads of their Machiavelian contrivers ; whereas holy and honest counsels have endured for many ages and generations : whence we may conclude, that prudence and justice are THE BEST AND SUREST FOUNDATIONS. And when once all things are well ordered and settled on such a basis, there is nothing more to be desired, but that all things may CONTINUE in that happy state ; for then private and public persons are as blessed as a good government can make them : then we shall have peace abroad and happiness at home ; truth shall right the innocent, and justice punish evildoers ; the church shall hold fast her purity in religion, and every private person be encouraged to practise true piety ; those who disturb our peace shall then be suppressed, and all that hinder our happiness punished ; there shall be no hiding of truth nor evading of justice, no encouragements to those who undermine religion and oppose piety, but an universal felicity ; if we have no war with foreign nation, nor want of any good things in our land, if laws and justice be well and rightly dispensed, if the church and religion be protected, and piety encouraged by the counsels of this noble senate, the whole kingdom will rise up and call them blessed. May the wonderful Counsellor, and all-wise God, who is the President of this great assembly, Psalm lxxxii. 1, while they aim at these blessed ends, may he please so to direct and prosper them, that we may be happy in their constitutions at present, and our children after us in the next generation ! may they propose such prudent methods, that peace and happiness may continue for many ages, and constitute such excellent laws for church and state, as may secure the administration of justice and the exercise of religion unto our children's children ! Finally may they lay the foundation of an universal and lasting

happiness, such as may not be dissolved at their breaking up, nor die together with them, but descend upon their heirs, and remain for an eternal monument of their wisdom and goodness! This is the substance of this most comprehensive wish, and is all that any true Englishman and good Christian can desire to make his native country happy; and would to God we were all so affected with it, that such as are members of parliament might lend their sincere endeavours, and all the people contribute their most ardent prayers, towards the attainment of this felicity. Amen.

§. VI. THESE AND ALL OTHER NECESSARIES, FOR THEM, FOR US, AND THY WHOLE CHURCH, WE HUMBLY BEG IN THE NAME AND MEDIATION OF JESUS CHRIST OUR MOST BLESSED LORD AND SAVIOUR. AMEN]

Rab. Simeon adviseth, that we should not fix our prayers upon one thing, nor confine them within too narrow bounds, *Pirk. Ab. cap. 2. §. 13.* Which counsel we here follow in this large conclusion of the preceding requests; wherein we do extend our desires to all things necessary for the parliament and the nation, for ourselves and our fellow-subjects, yea, for the whole church of God. We have asked somewhat for the general good of all these already; but where so many are concerned, there are many necessities, and yet all very fit to be prayed for: we cannot reckon up all necessities, and yet we would not leave out any; and though we do not mention every thing, yet we comprehend all, and leave it to an all-seeing God, who knows the needs of all, to give to every one according as they wish and he shall judge fit. First, we do review all our former requests in the word THESE, which gives us opportunity to press for THESE things which we have now prayed for, with a renewed importunity. THESE we beg especially, and with great ear-

nestness at this time; yet not only THESE, but ALL OTHER THINGS which Almighty God sees necessary, first, FOR THEM, who are assembled in parliament; secondly, FOR US, who are the persons in whose behalf they advise; thirdly, or for this, or any part of his holy CHURCH; we desire he will grant it. Whatsoever will make their counsels prosperous, our condition happy, and the church's interests secure, we pray for these things. AS FOR THEM, we desire they may be loyal to the king and united among themselves, diligent in finding out and happy in removing evils, fortunate in discovering and successful in accomplishing all that is for the common good. AS FOR OURSELVES, that we may live quiet and free, in obedience to their good laws, and submission to all just penalties, loving their persons and reverencing their dignity, who take such care of us and ours. AS TO THE WHOLE CHURCH, that its doctrine may be free from heresy, its discipline undisturbed by schism, and its manners uncorrupted by vice and wickedness. Finally, if there be any other thing which we do not remember or cannot express, we pray for that also, if it tend to the common good. And that we may obtain all the more effectually, we do BEG them most HUMBLY; not as if we were worthy to ask, or as if the nation had deserved to receive these; not in our own names, or relying on our own merits, but in the name of Jesus Christ, our Mediator, who is daily blessed by us for former good things which he hath procured us by his prevalent intercession, and who alone hath saved us from all evils; so that we have a good hope by him to obtain all these things also to our exceeding comfort. Amen.

*The Paraphrase of the Prayer for the High Court of  
Parliament.* 372

O MOST GRACIOUS GOD, who art apt to hear us, and ready to give us the greatest blessings, WE HUMBLY BESEECH THEE, and entreat thy favour, AS at all times FOR THIS KINGDOM IN GENERAL, of which we are members and natural subjects, so ESPECIALLY FOR THE representatives and great council thereof, even the HIGH COURT OF PARLIAMENT summoned by the royal authority, and UNDER OUR MOST RELIGIOUS AND GRACIOUS KING in a right manner AT THIS TIME ASSEMBLED to advise of the great affairs of church and state. And that their session may be prosperous, we pray THAT THOU WOULDST BE PLEASED, from whom all good counsels do proceed, TO DIRECT by thy wisdom AND PROSPER with thy blessing ALL THEIR CONSULTATIONS, transactions and decrees, that they may tend TO THE ADVANCEMENT OF THY GLORY, by encouraging piety, and engaging us all to bless thy name for them; as also to THE GOOD OF THY CHURCH, by defending the faith, maintaining the worship, and securing the provisions thereof, and finally to THE SAFETY, HONOUR, AND WELFARE both OF OUR SOVEREIGN the king's majesty, AND also of all his subjects that belong unto HIS KINGDOMS, for both prince and people are happy and must be miserable together. O Lord, help them therefore to deliberate prudently, THAT ALL THINGS which are amiss MAY BE SO ORDERED and rectified, and those things which are rectified or well-ordered may be so established AND SETTLED BY THEIR ENDEAVOURS, that they may stand UPON THE BEST AND SUREST FOUNDATIONS of prudence and the fear of God. Let such wise, holy and happy proceedings be among them, and such laws and acts be devised by them, THAT PEACE abroad AND HAPPINESS at home, TRUTH in all causes AND JUSTICE in all punishments, RELIGION in our principles AND PIETY in our private conversations, may flourish at present, AND MAY BE ESTABLISHED so firmly AMONG US, as to continue all our days, and FOR ALL GENERATIONS of our posterity which shall come after us. THESE great and desirable blessings which we have mentioned, AND ALL OTHER NECESSARIES which we have omitted, we pray thee to grant, if thou seest they be fit and good, either FOR THEM who are in parlia-



ment, FOR US that are here, AND THY WHOLE CHURCH in any part of the world ; because we ask them not in our own name, but WE HUMBLY BEG them all of thy Majesty IN THE NAME AND by virtue of the MEDIATION OF JESUS CHRIST, who loveth us and intercedes for us, being OUR MOST BLESSED LORD, our only Redeemer AND SAVIOUR, to whom with thee, and the Holy Spirit, be glory for ever, AMEN.

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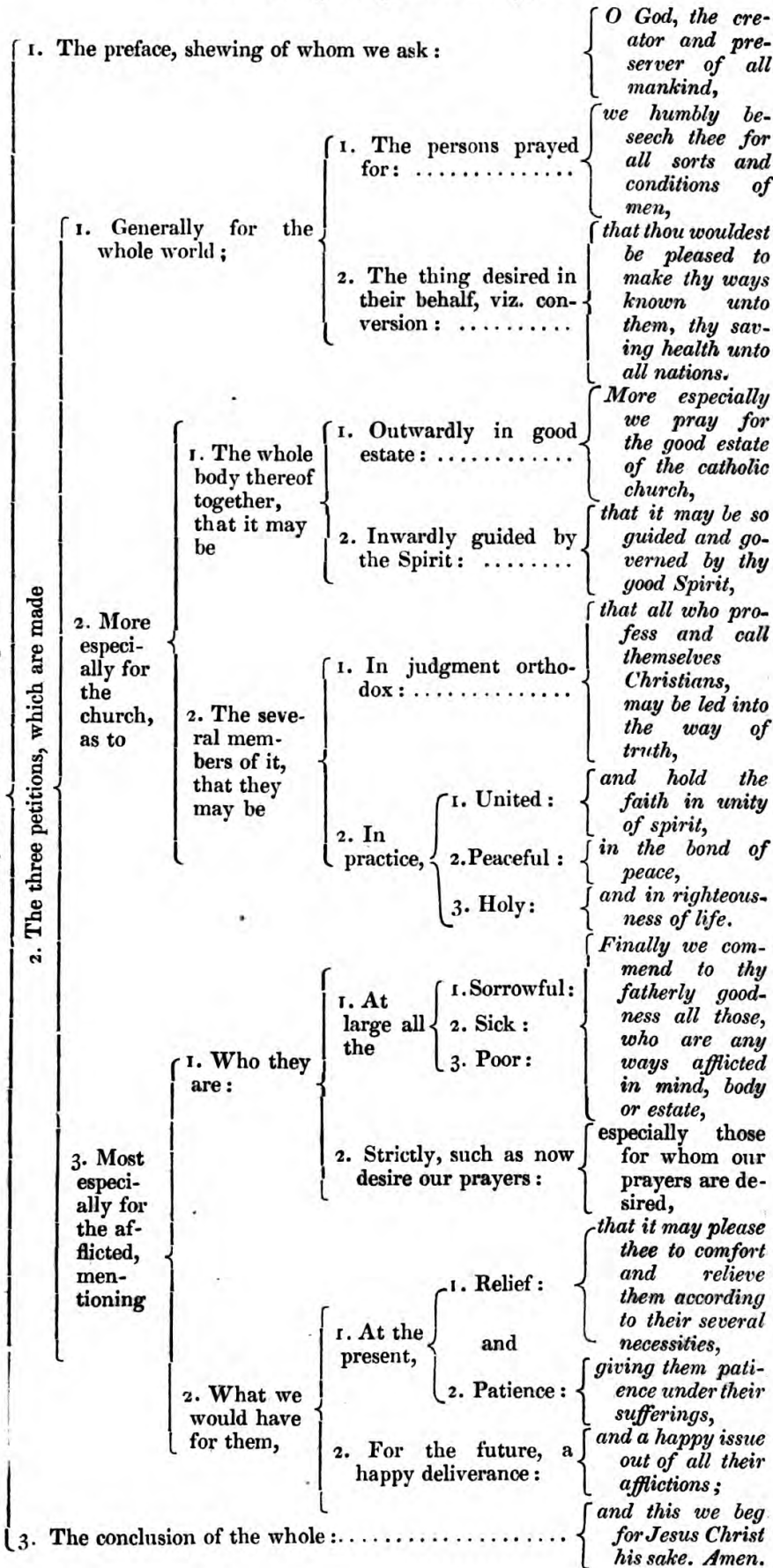
### SECTION IX.

OF THE PRAYER FOR ALL CONDITIONS OF MEN.

§. I. ALMIGHTY God commands us by his holy apostle to pray for all men, 1 Tim. ii. 1, and the ancient Christians did so in their daily offices ; but our church, before the addition of this collect, had no such universal supplication, except on Litany-days, and when the Communion-office was read ; wherefore this prayer was appointed to supply the part of the Litany on ordinary days, and is by some called the lesser Litany. And because we ought never to pray for ourselves, but we should at the same time express our charity towards all men, and our pity to the afflicted ; therefore this prayer ought not to be omitted when the Litany is not used. Of the duty we have spoken before, so that now we shall only explain this form.

*The Analysis of this Prayer.*

§ II. This prayer containeth three particulars :



374 *A practical Discourse upon the Prayer for all Conditions of Men.*

§. III. O GOD THE CREATOR AND PRESERVER OF ALL MANKIND, WE HUMBLY BESEECH THEE FOR ALL SORTS AND CONDITIONS OF MEN, THAT THOU Wouldest BE PLEASED TO MAKE THY WAYS KNOWN UNTO THEM, THY SAVING HEALTH UNTO ALL NATIONS]

That the church hath introduced every prayer with those divine attributes which are fittest to direct and encourage the petitions thereof, hath been noted before; and the observation may be renewed and confirmed from the preface to this collect, which being a request for all men, is begun with a commemoration, that our GOD IS THE CREATOR, Rev. iv. 11, AND THE PRESERVER OF ALL MANKIND, Job vii. 20. From the consideration whereof we learn two things: I. That he is fit to be addressed to in behalf of all men. II. That we are obliged to make the address to him.

I. To whom should we pray for all men, but to him whose power created them at first, and whose mercy preserves them ever since? Man is one of the noblest of his works, and a principal part of his care, so that we commend unto him the work of his hands, and those that are the objects of his daily providence, and dear to him above all the rest of the creation; for his Spirit *rejoiceth in the habitable parts of the earth, and its delights are with the sons of men*, Prov. viii. 31. And we may be assured he is able to do whatsoever we shall desire for them, or any of them, for he hath made and doth preserve them all. Mankind is indeed of several sorts, inhabiting in several countries, speaking different languages, distinguished by various names, complexions, humours, customs and laws. And in the same nation some are princes, others subjects; there are rich and

poor, young and old, males and females, bond and free ; but in this they all agree, that God is the Maker and the Keeper of them all, Prov. xxii. 2, and all of them need his help ; he also understands their several wants, and he only is able to relieve them ; he therefore alone is fit to be addressed unto for all MANKIND.

II. And we are obliged to make this address, for he is our MAKER AND PRESERVER also, and all men are our brethren ; we are all inspired with the same breath of life<sup>1</sup>, all made by the same hand, of the same matter, Acts xvii. 26, and all sprung from the same common parents : so that we are obliged by nature to pray for all sorts of men. And when we do make such an universal request, what is more necessary or more desirable to be asked for them, than for their conversion ? And where can we have a better form to ask this by, than in the holy scripture ? from whence we have taken David's words, Psalm lxvii. 2, *That thy ways may be known upon earth, and thy saving health among all nations.* The next petition is made for the church, to whom God's WAYS ARE KNOWN already, but this is to be understood of the poor heathens and all infidels, who are strangers to their MAKER AND PRESERVER ; for these therefore we pray that God, who only can, may also PLEASE TO MAKE HIS WAYS KNOWN UNTO THEM ; understanding by his WAYS, either the methods of his providence in the wise disposal of all things, and the course which his mercy takes to save poor sinners, as Psalm xxv. 4, Isa. lv. 8, which are so lovely and admirable, that if the world did see them they would be

<sup>1</sup> Si ab uno Deo inspirati omnes et animati, quid aliud quam fratres sumus ? Lact. l. 6. —Omnes homines—velut jure quodam germanitatis connexi, ab uno patre conditi, et una matre tanquam fratres uterini editi. Amb. de Abraham. l. 2.

converted by such a prospect: or else by HIS WAYS may be meant his commandments and laws, as Psalm cxix. 13, 15, &c. which are the path that he hath marked out to lead us to eternal happiness<sup>m</sup>. We desire these paths may be made known to the heathen world; and not only his laws, but his gospel also, which is the meaning of GOD'S SAVING HEALTH, and is so called, because it is the blessed way of saving souls by Jesus Christ, Rom. i. 16. and xi. 11. We indeed are already happy in the knowledge of both the law and the gospel, and we have abundant comfort and infinite  
 375 benefit thereby, which may teach us to pity and pray for those millions of poor men and women that are as yet pagan, and worship stocks and stones, and serve the infernal spirits instead of God; and those that are Mahometan, who believe in an impostor, and take an infamous cheat for their grand prophet; as also those obstinate Jews who yet reject their promised Messiah. All these have rational and immortal souls as well as we; and oh! what pity is it they should live and die in this miserable delusion, and run such a desperate hazard of their eternal damnation! If we have any compassion for our own flesh and blood, any value for their poor souls, or any sense of their miseries, let us shew it in our most hearty prayers for their conversion, which will advance the glory of God, enlarge the kingdom of Jesus, and rescue innumerable poor souls from a sad and intolerable ruin.

§. IV. MORE ESPECIALLY, WE PRAY FOR THE GOOD ESTATE OF THE CATHOLIC CHURCH; THAT IT MAY BE SO GUIDED AND GOVERNED BY THY

<sup>m</sup> Quæ est via tua, quæ ducit agnoscamus qua eamus. Aug. in ad te? Agnoscimus quo eamus, Psal. 67.

GOOD SPIRIT, THAT ALL WHO PROFESS AND CALL THEMSELVES CHRISTIANS MAY BE LED INTO THE WAY OF TRUTH]

We are commanded *to do good to all men, especially to such as are of the household of faith*, Gal. vi. 10, which precept may serve for the rule of our prayers, as well as the direction of our charity, and teach us, when we pray for all men, especially to pray for the CATHOLIC CHURCH. St. Augustine saith, that in his time they prayed for the improvement of good men, as well as the conversion of the evil<sup>n</sup>; in like manner, when we have expressed our charity abroad, in desiring that heathens may be converted, we must not forget to take care nearer home, but must *pray for the peace of Jerusalem*, Psalm cxxii. 6, that is, “for the good estate of the catholic church,” that it may be in a prosperous and safe condition in every part of the world, free from violence and persecution, that it may be honoured and defended, fair and flourishing, quiet and abounding in all good things. This we may account THE GOOD ESTATE OF THE CHURCH; although we may observe this prayer seems not to look so much at the external prosperity of the church, nor doth it reckon its good estate to consist so much in outward good things; for it follows, THAT IT MAY BE SO GUIDED, &c. The inspiration of the Spirit and the profession of the truth, the unity and piety of the members thereof, are more really the good estate of the church, than riches or any worldly splendour, as is evidenced from the first ages, wherein it was more glorious in its poverty and persecution, than it was afterwards in its peace and plenty<sup>o</sup>. We wish

<sup>n</sup> Orantes ut qui boni sunt meliores fiant et opere bono permaneant, qui mali sunt cito se corrigant. Aug. Homil. 6. tom. x. p. 92.  
<sup>o</sup> Facta est quidem opibus major, sed virtutibus minor. Hieron. in vit. Malch.

therefore that the church may flourish as well outwardly as inwardly, but especially we pray for the internal happiness thereof, viz. that the whole body thereof may be animated by God's good Spirit, which is, as it were, the soul of the church, by which Jesus our Head quickens the whole body, and orders every part. Now we have a gracious promise from our Lord, that his Spirit shall be with his church to the end of the world, John xiv. 16, and shall guide it into all truth, chap. xvi. 13: so that as to the whole church, we are sure it shall never be forsaken by God, nor suffered to fall into any notorious errors: but we know, that particular persons may fall into errors and impieties. There are many who PROFESS the religion of CHRISTIANS in general, and CALL THEMSELVES by that name, and are called so by others, which are but dead limbs and withered branches, being in a worse condition than the heathens, because these think themselves safe, and imagine their bare profession will save them, when in truth it will more surely and sadly condemn all such as dishonour it and live contrary to it<sup>P</sup>. Such as these therefore we ought to pity and pray for, wishing if it were possible, that heresies and schisms, impiety and injustice might never be masked under the holy name of Christian; but first, that every Christian in profession may by the good Spirit be led into the way of truth, that none among us may revive any old heresies, or invent any new ones, that none may deny ancient and fundamental articles, nor yet introduce new and uncertain fancies in their stead. As for those who now hold any wild or false opinions, we pray they may be convinced; for those who are untainted, we pray they may not be deluded by cunning deceivers; that so we

<sup>P</sup> Atrocius enim sub sancti ubi sublimior est prærogativa, nominis professione peccamus, major est culpa. Salv. Gub. l. 4.

may all come to a blessed unity in our faith, and agree in that truth which is but one; and Lord, how happy were it for the Christian world, yea for any one part of it, if this petition might prevail, and that there were no wicked and false doctrines maintained or defended! *Happy were the people who were in such a case*; and for the obtaining it among ourselves, we must not cease to pray to him who is able to bring it to pass.

§. V. AND HOLD THE FAITH IN UNITY OF SPIRIT, IN THE BOND OF PEACE, AND IN RIGHTEOUSNESS OF LIFE]

It is the first part of a church's felicity, that all its members do believe the truth, and hold one right faith as to the main, yet this is not enough; for secondly, it is required also that those who do HOLD THIS ONE FAITH be united in their affections, and holy in their lives; for if there be factions and schisms, quarrels and disputes among them that agree in fundamentals, or if there be scandalous and notorious sins committed by those of this profession, the church cannot be happy, because strife and evil practices will dishonour religion, hinder piety, and expose the church to the contempt of its cruel adversaries: wherefore in St. Paul's language we pray also, that we may *hold the mystery of faith in a pure conscience*, 1 Tim. iii. 9, and may *keep the unity of the Spirit in the bond of peace*, Ephes. iv. 3; because, as he adds, ver. 4, 5, *there is but one body, and one Spirit, one hope of our calling, one Lord, one faith, one baptism*. May there be therefore UNITY in the affections, and PEACE in the practices of all Christians! May they so agree in their judgments, and live so peaceably with one another, as if all made but one body, and all were animated by one soul and spirit, and all were bound in one BOND OF PEACE! for it is peace that makes every member agree with the other,



and is called a BOND, because it unites the whole body of Christians together, and makes them all as one, enabling them firmly to bear up against all opposition; and if we had but this PEACE, nothing were wanting to make up our felicity, but only RIGHTEOUSNESS OF LIFE; for unity without piety is but a combination to do evil, and it is not sufficient that we live lovingly together, unless we all live uprightly towards God: yea St. Paul thinks he is unworthy the name of a Christian who doth not *depart from all iniquity*, 2 Tim. ii. 19. Now if we want affections to make this request devoutly, let us but look a while upon the deplorable face of the Christian church, and consider how they who hold the same creeds, and agree in fundamentals, differ in lesser matters, and that with so much bitterness and railing, fury and malice, that these lesser matters have set all Christendom in flames, and made our divisions the scorn of all that are without, as well as the grief of the wiser sort within. And again let us but behold the wickedness of many called Christians, and we shall find their pride and luxury, oppression and fraud, lust and intemperance, doth outvie the very heathens; whereby that illustrious religion, which was once the wonder of its enemies for its incomparable purity and virtue, is now become the cloak for all wickedness, and infamous to the very infidels. How justly may we complain with holy Salvian! “In us doth Christ suffer reproach, and by us the Christian religion is blasphemed, for we make the very heathen say, Behold what kind of men they are who worship Christ—we may judge of him that is worshipped by his worshippers, for how can we think him a good master whose scholars we see to be so very bad?” *Salv. Gub.* l. 4. Now when we reflect upon these things, I hope we shall with most passionate desires beseech Almighty God by his good Spirit to

redress these evils, which are such a dishonour to him, a scandal to the church, and a grief to all good men.

§. VI. FINALLY, WE COMMEND TO THY FATHERLY GOODNESS ALL THOSE, WHO ARE ANYWAYS AFFLICTED, OR DISTRESSED, IN MIND, BODY, OR ESTATE; [*especially those for whom our prayers are desired*]

As we are men we are obliged to pray for all mankind, as Christians for the catholic church, and now we remember——*them which suffer adversity, as being ourselves also in the body*, Heb. xiii. 3, and liable to the like calamities. Nature binds us to the first, religion to the second, and our own frail condition to this last. We call this a prayer FOR ALL SORTS AND CONDITIONS OF MEN; wherefore we must not leave out the afflicted, which are the greatest part of mankind, there being no<sup>377</sup> sort or condition of men free from afflictions; rich and poor, learned and illiterate, young and old, high and low, do all smart under them, sooner or later, in some kind or other. And verily afflictions are of so many sorts, that it is almost impossible to reckon them all; yet every kind is so grievous to those which feel it, that none of all the variety of sufferers ought to be left out in our prayers; whereupon though a particular enumeration be impossible, yet the church hath in a few words most admirably comprised all the afflictions in the world, and first in general recommends to the divine goodness ALL PERSONS ANYWAYS AFFLICTED OR DISTRESSED; let the sufferers be never so many, or their sufferings never so various, these words will comprehend them. But this may seem too slight and general a remembrance; wherefore here is annexed a most admirable and full division of all kinds of afflictions, the measures of which are taken from the several subjects of all human miseries, viz. our MIND, our BODY

AND our ESTATE, that is, from all that we are or have; for all within us and all without us may be a subject for misery. Calamity appears in a thousand shapes to torment poor man<sup>q</sup>: sometimes the MIND is deprived of the use of its faculties by sickness, age, or evil accidents, and those who retain their understanding are oppressed with grief and overwhelmed with melancholy, tormented with fear and frightened into despair; and Solomon thinks a man may bear any infirmity more easily than a wounded spirit: first therefore, we pray for those that are AFFLICTED IN MIND. Secondly, others are AFFLICTED IN BODY, as all those who labour under sicknesses and diseases, aches and pains, wounds and sores, dislocation or breaking of bones, with other infirmities which are incident to the body of man, of which there is so vast a catalogue, that the masters of physic can hardly find names enow to express them by, and yet there have been instances of them all. It were endless to recount all these miseries, so that I shall rather consider, that there is not the smallest nor the meanest part of our body, but it may put us to intolerable pain, and every thing about us may become a several tormentor; a sinew or a vein, yea a tooth or a nail, may make us live in misery and take away our wretched lives; what reason then have we to pity and pray for one another! Considering how infinitely many there are of these sufferers, how liable we are to fall into the like estate, and how impatiently we ourselves are wont to bear the least of these evils! These considerations should make us pray for all the sick and miserable in the whole world. Thirdly, others are DISTRESSED IN THEIR ESTATE, as all those who are poor and naked, hungry and destitute of daily food, and all

<sup>q</sup> Φεῦ, φεῦ βροτείων πημάτων ὄσαι τύχαι, Ὅσαι δὲ μορφαι— Trag. Græc.

who have no houses nor habitations for them and theirs, and all that are in prison and captivity, under cruel taskmasters, or grievous bondage, so also are all such who have had estates in land, money, goods, offices, &c. but are deprived of them by cheating and false witness, by plunder and sequestration, by theft and robbery, or else by oppression and injustice, by the hand of man; or the immediate hand of God, by fire or water, storms at sea, or earthquakes on the land; all these poor desolate creatures we do remember with much pity, and will do good to as many of them as we can; but for the rest, all we can do is to commend them to God's infinite pity, who (as the Greek prayer notes) "knows them every one, and where they dwell, and understands what they all desire and need<sup>r</sup>," and he is able to relieve them all, whatsoever their case be: he is their father, and of a very gracious nature, so that we hope so many sad spectacles will move his bowels, and prevail with his FATHERLY GOODNESS to come and help them. Now it would be a great advantage to our devout recital of these prayers for the afflicted, if at that time when we make them, we do call to mind some of our acquaintance or friends, whom we KNOW TO BE AFFLICTED OR DISTRESSED IN MIND, BODY, OR ESTATE, *and especially pray for them* whose miseries do more affect us, because they are known to us. And lest the carelessness or uncharitableness of those in health, who are present in the congregation, should make them forget the miseries of those that are absent, it hath ever been the custom of the churches of God to recommend their neighbours, that are in sorrow, sickness, or other distress (upon their desire of it), by

<sup>r</sup> Ὁ εἰδὼς ἕκαστον καὶ τὰ αἰτήματα αὐτοῦ, οἶκον καὶ τὴν χρεῖαν αὐτοῦ.  
Liturg. S. Basil.

378 name unto the mercy of God <sup>s</sup>. And doubtless it is a custom as pious and useful as it is ancient and universal; for it is an excellent monitor to those that are in health, to mind them of their frailty and mortality, and gives them all an opportunity to do an act of the greatest charity to their languishing neighbour. And it is much more for the comfort and benefit of the sick person, who though he be absent in body from his Christian brethren, yet he is present in their hearts, and hath a share in their prayers. And sure if any thing will prevail with God to spare them, he will grant that which so many combine to beg for with united importunities: if he hear them not so as to let the sick man live longer, yet it may prevail so far that he may die more happily, and that also is a great blessing. Wherefore it is the duty of all sick persons, and such as are in great afflictions, to desire the prayers of the church for themselves, with a firm persuasion that they shall have very great benefit thereby, as many have had before them. And when any such are mentioned by the priest as needing and desiring our prayers, let us every one have a due sense of their misery, and most heartily entreat God to relieve them, remembering it may shortly be our lot; and as we shall desire on our sick bed that others may pity and pray for us, so let us do now for these; for if we be obdurate or unconcerned, we shall deserve to be denied the mercy of God and the prayers of the church in our own greatest need.

§. VII. THAT IT MAY PLEASE THEE TO COMFORT AND RELIEVE THEM, ACCORDING TO THEIR SEVERAL NECES-

<sup>s</sup> Τὸν ἀδελφὸν ἡμῶν [τὸν δείνα] quo misericordiae tuae imploramus auxilium. Miss. Sarisb. τὸν ἀσθενοῦντα, ἐπισκέψαι ἐν τῷ ἐλέει σου. Euchol. p. 690.—Ex- fol. 33. audi nos pro famulo tuo N. pro

SITIES, GIVING THEM PATIENCE UNDER THEIR SUFFERINGS, AND A HAPPY ISSUE OUT OF ALL THEIR AFFLICTIONS. AND THIS WE BEG FOR JESUS CHRIST HIS SAKE. AMEN]

From the persons we pass to the things requested in their behalf, which are proportionable to the various kinds of sufferers; and because some are AFFLICTED IN MIND, we desire these may be COMFORTED; and since others are AFFLICTED IN BODY, OR DISTRESSED IN ESTATE, we pray that these may be RELIEVED. First, for those who are troubled in mind, there is no remedy so proper as comfort, and none so able to administer it as he who is the Father of mercies, and the God of all consolations and comforts, 2 Cor. i. 3, which made the Psalmist say, *In the multitude of the sorrows which I had in my heart, thy comforts have refreshed my soul*, Psal. xciv. 19. He can heal a broken heart, and cure a wounded spirit, and when he speaks peace, those that were dejected do rejoice, and we have a gracious promise to encourage us to beg this of God for those that mourn, since he saith, *Blessed are they that mourn, for they shall be comforted*, Matt. v. 4. Secondly, as for those whose misery is outward, viz. in their body or estate, we also pray to God to relieve them, that is, to heal the sick, to ease those that are in pain, to supply the poor, and to right those that are oppressed: and though there be outward means for these external calamities, yet those means are ineffectual without the Divine blessing; whatever be the second cause, he is the first, and therefore his mercy is first to be implored. We have mentioned two sorts of cures, but because there are innumerable sufferers, and all of them in different circumstances, we leave it to God's infinite wisdom to proportion his several remedies ACCORDING TO THEIR SEVERAL NECESSITIES: for he knows them all, and what their condition is, and what will help them:

we do not prescribe to this universal physician, who hath a salve for every sore, but leave it wholly to his wisdom and goodness, to find out the ways and fix the time for the deliverance of all that are in distress. Furthermore, when we consider the variety of men's afflictions, we know they have SEVERAL NECESSITIES, and need various remedies; but when we look upon them all under the notion of AFFLICTED, there are two things which may fitly be desired for them all, which are mercies needful for all in misery, let their calamity be what it will, viz. I. PATIENCE UNDER THEIR SUFFERINGS, while they continue. II. AN HAPPY ISSUE OUT OF THEM at the last. These therefore we beg for all kinds of SUFFERERS. I. We desire it may please God to grant them PATIENCE quietly to submit to his correction, and nobly to bear their cross, which will both engage the Almighty to strike gently, and to give over soon, when he finds the afflicted takes it so well; and besides, patience makes the burden not half so heavy, while it lies still, whereas impatient men double their  
 379 misery, and by fretting and vexation, unquietness and fear, they become their own tormentors<sup>t</sup>; wherefore it is a blessed and desirable thing, that the afflicted may bear the hand of God with a meek and submissive spirit, with a serene and constant mind; when the sighs are few and smothered; the brow smooth and calm, the language pious and full of praise to God; such a sufferer is an imitator of Jesus, he is dear to heaven, easy to himself, and a comfort to all about him. II. We pray that their afflictions may have a HAPPY END. Every one that is in distress longs for an issue out of his trouble; and some are so greedy of it, as to use

<sup>t</sup> Indignatio in tormentum rem vulneris quam ferendi impatientia. Hegesip.  
 c. 16.—Nil tam exasperat fervo-

evil arts to escape, or to murmur if they be not presently delivered; such are only concerned for a speedy ISSUE OUT OF THEIR AFFLICTIONS, not valuing whether it be HAPPY or no; they would be delivered before their hearts are mollified or their lives amended, before they have sufficiently smarted for their sins, or reaped any good by their sufferings, and then they easily return with the dog to their vomit, so that the deliverance which reprieves them from present death or misery doth but consign them over to eternal torments: but a wise and good man had rather wait and endure a while, than not have a happy issue out of his trouble, he had rather stay under them a little space than not be bettered by them, and to such an one the ISSUE shall be happy at whatever time or in whatever shape it comes. If God restore such to health and prosperity, they will use it well and live holily: if the affliction end in death, that is also a HAPPY ISSUE to a good man, and a happy exchange of a scene of sorrows for a kingdom of glory. Doubtless a good man's affliction hath a happier issue by death than an evil man's by life; for this wretch will live to increase his damnation, the other by dying enters the sooner upon eternal joys. Let us therefore beseech Almighty God to turn our sufferings to good; if he please, let us beg that we may see them happily ended while we live; however and whenever they end, let us pray that the event may be happy, and this is all that we can wish for ourselves or any distressed creatures. The petitions are very excellent, and Jesus, in whose name we ask them, is very powerful; so that if we say them with a hearty devotion, we shall prevail, and then many poor distressed souls will have cause to bless God, and thank us for the happy effects of these most charitable supplications.



*The Paraphrase of this Prayer.*

O GOD, who art by thy infinite power THE CREATOR AND by thy gracious providence the PRESERVER OF the whole world, especially of ALL MANKIND, who are thy choicest work and chiefest care, WE HUMBLY BESEECH THEE, who art so mighty and so merciful, FOR ALL SORTS and degrees, and for all estates AND CONDITIONS OF MEN, wheresoever they dwell, and whatsoever their quality or fortune be, they are our brethren, and therefore we pray for them all: and first for all unbelievers, and such as know thee not, we pray, THAT THOU WOULDST BE PLEASED in compassion to their ignorance and delusions TO MAKE THY WAYS and the holy paths of thy laws KNOWN UNTO THEM, and to cause the gospel and all the mysteries of THY SAVING HEALTH and man's redemption to be published UNTO ALL NATIONS, for the conversion of Jews and Turks, heathens and infidels.

MORE ESPECIALLY, as we are Christians, WE PRAY unto thy Divine Majesty FOR THE peace of thy Jerusalem, the welfare and the GOOD ESTATE OF THE CATHOLIC CHURCH whereof we are members, that it may be outwardly quiet and prosperous in all the world; and in order to its inward happiness, we desire THAT IT MAY BE at all times so GUIDED in its principles AND GOVERNED in its practices BY THY GOOD SPIRIT, that the whole body thereof may never err nor do amiss, AND THAT ALL and every of the members of this holy society, WHO PROFESS the true religion, AND CALL THEMSELVES CHRISTIANS, or are accounted so by others, MAY BE LED by this divine Spirit INTO THE WAY OF TRUTH, and kept from all heresy, 380 and when they have once embraced, let them retain AND HOLD THE FAITH, together with charity and a good conscience: so that they may all happily dwell together IN UNITY OF SPIRIT, and with unanimous affection IN THE BOND OF PEACE, without discord or contentions, AND IN RIGHTEOUSNESS OF LIFE, and religious conversation, to thy glory, the honour of Christianity, and their own eternal benefit.

FINALLY, being by our frailty and our sins liable to all calamities, WE COMMEND most heartily TO THY FATHERLY care and infinite GOODNESS the miseries and deplorable con-

dition of ALL THOSE wretched creatures throughout the whole world, THAT ARE ANY WAYS AFFLICTED by thy immediate hand, OR DISTRESSED by evil men, whatever their sufferings be, those that have any grief or trouble IN MIND, any sickness or pain in their BODY, OR that suffer any wrong or want in their outward ESTATE, many of which are known to us and remembered by us; [*especially N. and M. our neighbours, being those for whom this day our prayers are most expressly desired,* whom we therefore particularly commend to thy mercy.] Desiring for them all THAT IT MAY PLEASE THEE, O Father of mercies and God of all comforts, TO COMFORT those in trouble of mind, AND RELIEVE THEM who suffer in body or estate. Send to every one ACCORDING TO THEIR SEVERAL NECESSITIES, which are all known to thee, a suitable remedy: and be merciful to them all, GIVING THEM PATIENCE to endure meekly and constantly, while thou permittest them to lie UNDER THEIR SUFFERINGS, how great soever they be. AND when they are humbled and reformed by them, grant them both a speedy and A HAPPY ISSUE and deliverance OUT OF ALL THEIR AFFLICTIONS, that they may end in their temporal prosperity, or their everlasting salvation: AND THIS for the afflicted with all the former petitions, WE BEG humbly at thy hands, not for any merit in us, but FOR JESUS CHRIST HIS SAKE, by whom, good Lord, do thou say to our requests AMEN.

## SECTION X.

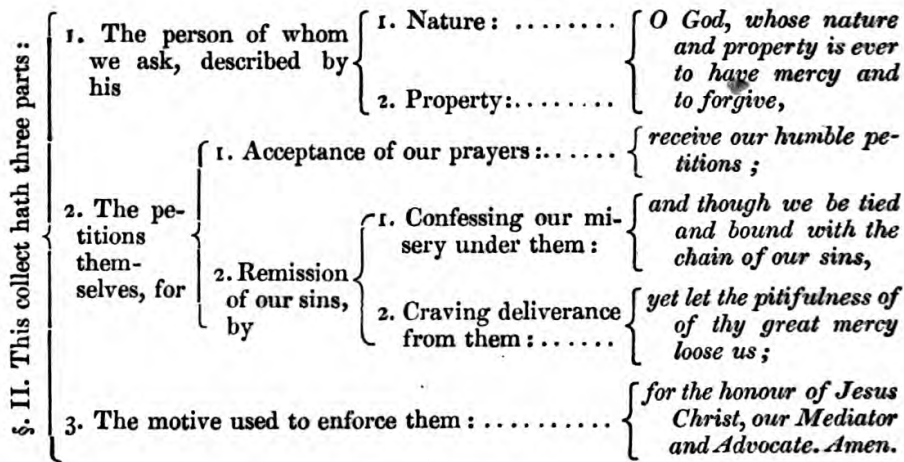
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## OF THE COLLECT FOR PARDON.

§. I. THIS little collect is an appendix of the litanies of the Western church, and retaineth the marks of primitive devotion, and being a brief but proper petition for pardon, it may very well be joined with any of the former prayers, which are to deprecate famine, plague or war: that the sin which is the cause of all those evils being removed, those judgments may be averted also. And besides some devout Christians, who

use the Common Prayer in private, as their daily service of God, do use this form instead of the absolution, which no ordinary person may pronounce, nor can any properly use it to himself, but they may petition for forgiveness in this form, whose method we shall now set forth for the assistance of all that would use it upon either of the former accounts.

*The Analysis of the Collect for Pardon.*



*A Practical Discourse on this Collect.*

§. III. O GOD, WHOSE NATURE AND PROPERTY IS EVER TO HAVE MERCY AND TO FORGIVE, RECEIVE OUR HUMBLE PETITIONS]

When we have made our supplications in the Litany, or any of the occasional prayers for the removing of God's judgments, there are two things which we all ought to desire. First, that those petitions may be heard which we make in our great necessity. Secondly, that those sins which have brought all calamities upon us may be forgiven; and both these are contained in this little collect, being ushered in with a most comfortable commemoration, that he whom we ask of is a God whose very nature is compassion, and whose sole property it is to forgive. *To the Lord our God belong*

*mercies and forgiveness*, Dan. ix. 9, and *his mercy endureth for ever*, Psalm cxxxvi. 1; *his compassions fail not*, Lament. iii. 22; and it is one of his attributes, that *he forgiveth iniquity, transgression and sin*, Exod. xxxiv. 7. If man forgive, it is only by commission from God, and on conditions which he shall allow of: and man's absolution is in vain, unless it be confirmed by him<sup>u</sup>, because none can forgive sins properly but God only, Mark ii. 7. And it is certain, he is as ready to forgive as he is able, and rejoices upon the return of a sinner, because he hath an opportunity to grant a pardon. Now then since we have such a God, let us not be dejected, or despair in our calamities, but pray heartily to him, and comfort ourselves when we consider into whose bosom we pour our complaints, and to whom we have made our moan, even to a God who is all mercy, and ever shews mercy when he acts spontaneously, for when he takes vengeance we force him to it; let us therefore again desire this most compassionate Father to pity us, AND RECEIVE OUR HUMBLE PETITIONS: we have not murmured at his dealings, nor accused his providence, but in all humility upon our knees begged for relief, and it is not likely so humble a suit, presented by so many miserable petitioners, can be rejected by so merciful a God.

§. IV. AND THOUGH WE BE TIED AND BOUND WITH THE CHAIN OF OUR SINS, YET LET THE PITIFULNESS OF THY GREAT MERCY LOOSE US, FOR THE HONOUR OF OUR MEDIATOR AND ADVOCATE JESUS CHRIST OUR LORD. AMEN]

The only cause of fear we can have lest our prayers be denied, is because we are SINNERS; but we have

<sup>u</sup> Domini enim securitas valet valet si ille noluerit. Aug. Hom. etiamsi nolim, mea vero nihil 11. t. 10. 96.

already declared it is the property of God to forgive, so that (if we are sensible of our sins) we must apply ourselves to him for the remission of them, and if we can obtain that, then both our petitions shall be granted, and our miseries removed: to which purpose here is first an humble confession of our sinfulness in an elegant metaphor, comparing our sins to bonds and chains, and ourselves to slaves or condemned persons bound with them, a comparison frequent as well in scripture, Acts viii. 23, Isai. lviii. 6, as in ancient authors; and whereas we are always in our affliction complaining of the severity of our punishment, this metaphor doth admonish us, that though affliction be the rod, yet sin is the chain that binds us to the block; so that we must pray as well for the unloosing of these bonds, as for the cessation of the stripes. Now as CHAINS are used either to bind slaves to their duty, or to keep prisoners till their execution, in both these senses we are bound with the CHAIN OF OUR SINS.

I. The power of sin, when it gets the dominion over us, binds us to its service, 2 Pet. ii. 19, it puts manacles on our hands, that we cannot do God's will, and fetters on our feet to hinder us from walking in his ways, and with a strange violence almost compels us to do evil. Of which the devout St. Augustine most passionately complains; "I groaned," saith he, "after liberty, being bound not with any other iron than my own iron will, for the enemy had hold of my will, and made with it a chain to bind me; for alas! from a perverse will I began to lust, and while I served that lust, I fell into an evil custom, and while I did not resist the custom, it became a necessity, with which links folded in one another (in manner of a chain) I was held bound in cruel slavery." *Aug. Confess.* lib. 8. cap. 5. And would

to God all that feel the like violent inclinations would confess it as freely and lament it as heartily as that holy man, and then they should be freed as he was.

II. The guilt of sin binds us also. It makes us prisoners to the divine justice, and by invisible chains, called therefore *chains of darkness*, Jude ver. 6, holds the sinner, that he cannot fly temporal judgments, nor yet escape eternal damnation, if these bonds be not unloosed before he be summoned to judgment. Let us therefore not only weep for our outward miseries, but reflect upon the sad estate of our souls, how they are enslaved to the power and condemned by the guilt of sin, and then let us cry mightily to our Judge to bring us out of darkness *and the shadow of death, and to break our bonds in sunder*, Psalm cvii. 14. His grace<sup>383</sup> can unbind our hands and feet, and free us from all our evil inclinations and customs, and his mercy can forgive us and acquit us from the bonds of death. He is able to free us from this chain: and though we cannot deserve any such favour, because we were voluntarily bound by the power of sin, and justly chained by the guilt thereof; yet we know our Lord Jesus intercedes for our enlargement, and therefore we pray to God to grant it for his honour, though not for our merits; since the deliverance of such wretched slaves and malefactors as we have been, will not be so much the testimony of our own innocence, as the glory of our Judge in shewing mercy, and the honour of our Advocate in pleading for and prevailing in behalf of such miserable sinners as we are.

*The Paraphrase of the Collect for Pardon.*

O GOD, WHOSE VERY NATURE AND INSEPARABLE PROPERTY it was always and IS EVER TO HAVE MERCY ON the miserable, AND TO FORGIVE penitent and returning sinners, we are very penitent and most grievously afflicted; wherefore do thou

RECEIVE and answer these OUR HUMBLE PETITIONS, which we have made for pity, and are now making for pardon. AND THOUGH WE poor wretches must confess ourselves to BE TIED as slaves, AND BOUND as the condemned are WITH THE CHAIN OF OUR SINS, so that we cannot resist the power nor avoid the punishment of them ; YET we beseech thee LET THE PITIFULNESS of thy nature and the nobleness OF THY GREAT MERCY, which have delivered many others, LOOSE US also, and set us free from the bondage of corruption, and the vengeance due to it: and though we have nothing to deserve this favour, we pray thee to grant it FOR THE HONOUR OF OUR MEDIATOR, who intercedes for our freedom, AND of our ADVOCATE that pleads our cause, that it may be seen thou wilt deny nothing to thy dear Son JESUS CHRIST OUR LORD, to whom shall be the glory of this deliverance. AMEN.



## SECTION XI.

## OF THANKSGIVINGS IN GENERAL.

§. I. WE were admonished in the first exhortation before the general confession, that one main end of our assembling in the house of God was, TO RENDER THANKS FOR THE GREAT BENEFITS THAT WE HAVE RECEIVED AT HIS HANDS: and though we have done this in the *Hallelujah*, the *Gloria Patri*, the daily psalms and hymns; yet because some dissenters did object that we did not praise God by so particular forms as was convenient on some occasions, therefore there were added particular thanksgivings upon a deliverance from drought or deluge, from famine, war, or pestilence, in the time of king James: and to give more satisfaction still, and oblige the complainants by removing all shadows of defect from our complete liturgy, there was one general thanksgiving added upon the last review

since his majesty's happy restoration. And now doubtless our offices do excel all the liturgies of either the Eastern or Western church in this kind, among all which I have not met with any so immediate forms of praise; and yet without question they are a very necessary and useful part of divine service, and we are obliged to that querulousness which was the first occasion of them. Our care now must be, that as they are judiciously composed, so they may be devoutly recited: to which end we will here premise something of the duty of thanksgiving in general, which may have influence upon our affections when any of the following forms are to be used.

§. II. Praise is so essential a part of the worship of God, that we may justly account it a piece of natural religion, since this is always one part of that worship which all the nations in the world do give unto their deities. The Gentile priests did every day sing hymns unto their several gods, and the people came frequently to their temples to offer sacrifices of thanksgiving<sup>a</sup>, and to pay their vows, when any blessing had been bestowed on them, as might be shewed by innumerable testimonies. The worship of the Jews consisted chiefly in peace-offerings and praises, having the Psalms, which they call the *book of praises*, for their forms, and the sons of Asaph with all sorts of music in their choir, to give thanks unto the Most High, 1 Chron. xxv. And besides, they had something which answers to this general thanksgiving; for Philo affirmeth, that "their high priest was wont to bless God in behalf of all mankind, and to praise him for all parts of the universe, for the earth and water, air and fire, looking upon the

<sup>a</sup> *Χαριστήρια* erant quibus pro certis beneficiis, aut malo averso, aut bono accepto, animum pium et gratum ostendere voluere. Saubert. de Sacrific. cap. 2.



whole world as his country." *Philo de Monar.* lib. 2. And the primitive Christians, besides those hymns and acknowledgments wherewith their devotions do abound, did daily make a real oblation of Eucharist, in the receiving the holy sacrament, which they used as a sacrifice of praise, and were wont at the holy altar (where they beheld these symbols) to commemorate and give thanks for all the divine mercies: which blessed custom, had it been continued, would have left no room for any objections about the omission of thanksgivings; but since we do not now daily praise God in the same place with those first Christians, viz. at the altar, yet let us strive to do it with the same affections, and before we begin the duty, let us consider,

§. III. 1. That it is most rational and just: for we are poor, frail, indigent and helpless creatures, we are nothing but what he hath made us, we have nothing but what he hath given us, and we do entirely depend upon the divine bounty every moment, so that if he should but withhold his hand, we should immediately be undone; whence the Communion-office infers, that IT IS VERY MEET, RIGHT, AND OUR BOUNDEN DUTY, AT ALL  
385 TIMES AND IN ALL PLACES TO GIVE THANKS UNTO THEE, O LORD OUR GOD; for this is all that we can give, and though it be a small matter in respect of our infinite obligations, yet this is well accepted by him, who needs nothing<sup>b</sup>. And oh, how monstrous ingratitude were it to deny him this! *Give the Lord*, saith David, *the honour due unto his name*, Psalm xxix. 2; intimating it is no arbitrary or voluntary act, but the payment of a just debt: and indeed for this very end we were

<sup>b</sup> Plurima et maxima beneficia in nos Deus confert sine spe recipiendi, quoniam nec ille collato eget, nec nos ei quidquam conferre possumus. Sen. de Benef. lib. 4. cap. 9.

created, that we might praise God; he gave us eyes to see and reason to apprehend his wondrous works, and tongues to publish the glory of him that made them all; which if we shall neglect, we do not answer the end of our creation, and by withholding this so deserved a tribute, we divest ourselves of all right to any of God's gifts, and are but thieves and robbers, if we use them and do not pay him our just acknowledgments. The blessings which he bestows on us were not due to us, nor yet deserved by us, but the praise is most due to him for them; and shall we be so base to requite him that gives us that which we had no title to, by taking away his just rights from him? God forbid that ever we should be so unworthy and unjust.

§. IV. 2. It is a most easy duty. The ancient way of oblations and sacrifices was troublesome and expensive, and could not always be performed, nor by all persons; but no time is too short, no place too narrow, no fortune too mean for the duty of thanksgiving; they that have not leisure or convenience or ability to make more real returns can pretend no excuse for the omitting of praising God; we are none of us so busy when we receive a mercy, but we may (as the custom of the primitive Christians was) say, "The Lord be praised<sup>c</sup>," we may easily present one of these brief forms with hearty devotion. A poor requital indeed for mercies so great and so many, so freely bestowed, frequently repeated, and long continued; but our God is pleased with a thankful heart, and how inexcusable shall he be at last, who out of pride or carelessness shall not give this! The easier the duty is, the greater is the sin of those who do omit it, and the heavier shall be the doom.

<sup>c</sup> Deo gratias, hoc nec dici brevius, nec audiri lætius, nec intelligi grandius, nec agi fructuosius possit. Aug. Aur. Epist. 77.

§. V. 3. It is most comfortable in the performance. To reflect upon our sins, as in repentance, upon our wants, as in prayer, upon our duty, as in hearing the word of God, hath some show of trouble; but to behold the goodness and mercy of our heavenly Father, to recount the innumerable favours he hath done for us, and to hope for the continuance and increase of them, this is nothing else but delight, and the height of pleasure. *It is a good thing to sing praises to our God, yea, a joyful and a pleasant thing it is to be thankful, Psal. cxlvii. 1. My soul shall be satisfied, even as it were with marrow and fatness, when my mouth praiseth thee with joyful lips, Psal. lxxiii. 6,* saith holy David, the great master of this blessed exercise, which is the pleasantest part of all piety, and therefore it is to be the employment of heaven, the inhabitants of which are happy in beholding the goodness and singing the praise of God: and they that can take no pleasure in this are strangers to the joys of blessed souls, and unfit for those regions of eternal bliss. It may be at first we may not be much exalted with transports of pleasure in our thanksgiving; but if we do it often and well, we shall perceive it grow still more sweet; so that at length it will invite us to it by its own loveliness; and a thankful heart will wish no other reward for praising God than the very pleasure of performing it.

§. VI. 4. It is most profitable in the event. This duty brings glory to God and benefit to our neighbours; it publisheth his goodness, and discovers the beauty of his mercy: so that it engageth many to admire and love him, and religion is never more attractive than when it is exercised in the divine praises. But perhaps we would know what good we ourselves shall reap by praising God; I answer, that the frequent exercise of this duty will increase our love to our heavenly Father,

confirm our faith in him, and inflame our desires after the enjoyment of him; it will expel our fears, and revive our hopes, quicken our care to please him, and awaken our anger against all that is displeasing unto 386 him; it will engage us to do good cheerfully, and (as St. Ignatius observes) it will arm us against all manner of temptations<sup>d</sup>; for he that often beholds God's goodness, and feels the sweetness of his love, will not lightly disobey him, nor easily be enticed to take part with his enemies. Besides, there are temporal advantages also which spring from this duty; for there is not a more ready way to have a blessing continued or increased, than to praise Almighty God heartily for it<sup>e</sup>: he that blesseth the Lord for a lesser shall have a greater; and he that takes the first so thankfully shall quickly receive more: *Let the people praise thee, O God*, saith David, and *then shall the earth bring forth her increase, and God, even our own God shall give us his blessing*<sup>f</sup>. Gratitude is ever rewarded, whereas on the contrary, when we swallow all we can get, and still gape for more, without ever acknowledging the hand that supplieth us, we provoke him even to take away that we have received; so that by robbing God of his honour, we deprive ourselves of our own comfort: wherefore we cannot advise any thing more tending to our spiritual and temporal good, than a due performance of this duty of thanksgiving.

<sup>d</sup> Σπουδάξεσθε οὖν πυκνότερον συνέρχεσθαι εἰς εὐχαριστίαν Θεοῦ, καὶ εἰς ΔΟΞΑΝ, ὅτ' ἂν γὰρ πυκνῶς ἐπὶ τὸ αὐτὸ γίνεσθε, καθαιροῦνται αἱ δυνάμεις τοῦ Σατανᾶς. Ep. ad Eph.

<sup>e</sup> Jugiter sibi subveniri facit cui collatum beneficium ante oculos semper astitit. Cass. in Psal.

<sup>f</sup> Psal. lxxvii. penult.

## SECTION XII.

## OF THE GENERAL THANKSGIVING.

§. I. WHEN the former considerations have rightly disposed us, here is an excellent form prepared for us, fit to be said by all men at all times, when they would give God thanks, and yet peculiarly fitted for those who, having received some eminent personal mercy, desire to offer up their public praises for it, which they will do with more devotion, if they first consider how rarely its method suits with their occasion.

*The Analysis of the general Thanksgiving.*

§. II. The general thanksgiving hath three parts :

- 1. An humble acknowledgment of God's mercies,
  - 1. In the general, containing
    - 1. The object of our praises . . . . . { *Almighty God, Father of all mercies,*
    - 2. The manner of presenting them: . . . . . { *we thine unworthy servants do give thee most humble and hearty thanks*
    - 3. The subject-matter of them: . . . . . { *for all thy goodness and lovingkindness to us, and to all men;*
  - 2. More particularly for those bestowed
    - 1. On such as desire now to return thanks. { *(particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.)*
    - 2. On ourselves, both
      - 1. Temporal mercies: . . . . . { *We bless thee for our creation, preservation, and all the blessings of this life;*
      - 2. And spiritual, viz.
        - 1. Our redemption. { *but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ;*
        - 2. Sanctification. { *for the means of grace,*
        - 3. Salvation: { *and for the hope of glory.*
- 2. A petition for his grace, to make us
  - 1. Inwardly sensible of them. { *And, we beseech thee, give us that due sense of all thy mercies,*
  - 2. Really thankful for them, so as to shew it.
    - 1. In our thoughts: { *that our hearts may be unfeignedly thankful,*
    - 2. In our words: { *and that we shew forth thy praise, not only with our lips,*
    - 3. By our deeds: { *but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days;*
- 3. The conclusion of both, wherein
  - 1. The petition is enforced: { *through Jesus Christ our Lord,*
  - 2. The doxology is repeated: . . . . . { *to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.*

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§. III. ALMIGHTY GOD, FATHER OF ALL MERCIES, WE THINE UNWORTHY SERVANTS DO GIVE THEE MOST HUMBLE AND HEARTY THANKS FOR ALL THY GOODNESS AND LOVINGKINDNESS TO US, AND TO ALL MEN]

The first care in the offering our sacrifice of praise must be, that it be directed to the right object. We must not with the rude heathens sacrifice to fortune, nor with the viler atheists to our net, Habac. i. 16, nor yet with the proud man to ourselves; but our praise is to be given to ALMIGHTY GOD, who (as St. Paul teacheth us) is the FATHER OF ALL MERCIES, 2 Cor. i. 13: and justly so called, since *all things come from him*, 1 Chron. xxix. 14, *and every good gift comes down from above, where he dwells in glory*, James i. 17; which made the royal (though pagan) philosopher say, “that when any good thing befell him, he took it as the gift of God<sup>f</sup>.” To him we present our thanksgivings here, and we shall do it with greater solemnity and devotion, if we consider a while to whom we are addressing ourselves, even to that omnipotent and gracious God, on whose goodness many millions do every moment depend, and none of them perisheth for want of his care: what blessing is there which now makes any creature in the world to rejoice, or what mercies have they been which have relieved the whole creation hitherto? They are, and were, all from him. Oh! what an abyss of goodness is there in our heavenly Father, that gives continually and very liberally, yet hath no less, nor can he be exhausted, that hath bestowed mercies upon all that ever had a being, and yet

<sup>f</sup> Συμβαίνει τί μοι; δέχομαι ἐπὶ τοὺς θεοὺς ἀναφέρων. Marc. Anton. ad seips. lib. 8. sect. 22.

hath sufficient left for all that trust in him ! Methinks it should be a mighty pleasure to us to praise so glorious and gracious a God, if we were wholly unconcerned upon our own account ; much more when ourselves have a share in his distributions, and we have received mercies more than we can reckon, greater than we did expect or could deserve, who are most unworthy : which carries us to the second consideration, viz. who we are that do praise him, HIS UNWORTHY SERVANTS. We ought to serve him as he is our Maker and Preserver, though he gave us no reward ; and he hath glorious servants in heaven much more worthy than we ; yea, considering our frailty and folly, our treachery and disobedience, WE ARE UNWORTHY TO BE HIS SERVANTS, only he is pleased to accept of us, yet even so we must confess with holy Jacob, *that we are not worthy of the least of all his mercies*, Gen. xxxii. 10. Our service could never merit the smallest favour or the meanest reward : stripes indeed we have deserved for not serving him as we ought ; but instead of our deserved punishment, behold we have many undeserved blessings heaped upon us, which we can make no requital for, unless by confessing that WE ARE HIS UNWORTHY SERVANTS. Thirdly, therefore what kind of praises ought such unworthy creatures to give to so glorious and kind a Master ? Doubtless both HUMBLE AND HEARTY THANKS ; for the less we deserve his blessings, the more he deserves our praises, and our unworthiness makes his kindness the more lovely : if we consider ourselves, we owe most HUMBLE THANKS unto him, who hath been pleased to regard us, whose condition is so low, and our sins so many, that we might seem only fit objects for his anger or his scorn. Again, if we regard the freeness and fulness of his mercy and lovingkindness, we owe most hearty thanks



to his bounty; for who can be so base to return real goodness and sincere love with feigned thanks or hypocritical praise? His favours flow from a sincere pity and lovingkindness; and our thanksgivings must spring from a hearty gratitude, or else they are not fit to be offered, nor likely to be accepted. Humility and sincerity are the necessary qualifications of all our acts of praise, and either pride or hypocrisy will make them be rejected<sup>g</sup>. Fourthly, we may learn what is to be the subject-matter of our praises, viz. ALL HIS GOODNESS AND LOVINGKINDNESS; to ourselves in the first place, for these we are best acquainted with, these we have most comfort from and are most obliged by; and if every man would praise God for his own peculiar  
 389 mercies, none of his blessings would return empty, or be buried in ungrateful silence: but because too many do neglect their duty, therefore St. Paul commands us to *give thanks for all men*, 1 Tim. ii. 1. And the church appointeth we shall also bless God for his mercies to all other men, because we are all brethren, and members of the same body; so that when any member rejoiceth, all ought to rejoice with it, and charity will teach us to be as really glad to see another man prosper as to prosper ourselves. Now God is merciful to all men, but some are heathens and do not know him, others are wicked and do not regard him; some are wholly given up to the world, and forget to praise him; and scarce any praise him so often or so heartily as he deserves: wherefore the grateful soul endeavours to make up all these defects, wishing it could supply the negligences and ignorances of the whole creation, or repair the glory that God seemeth to lose by all the ungrateful wretches in the world, so that it doth

<sup>g</sup> Et habere te cognosce, et nihil ex te habere, ut nec superbus sis, nec ingratus. Aug. in Psalm.

most heartily praise him for his goodness and love to all mankind.

§. IV. (*Particularly to those who desire now to offer their praises and thanksgivings for thy late mercies vouchsafed unto them.*)]

We cannot pass this so generally neglected parenthesis without a just complaint of the base ingratitude of this present age; wherein though many desire the particular prayers of the church to be made for them in their sickness or danger, yet scarce any take care to return public thanks upon their recovery. The church hath provided thanksgivings as well as prayers, and expects we should use the one (when God gives occasion) as well as the other; so that it is the fault of private men if either of them be omitted. When our Lord Jesus had cured the ten lepers, though all received their desired health, yet none returned to give glory to God but one poor Samaritan stranger, Luke xvii. 16—18. But now men are more negligent; for of many hundreds which do recover by the church's prayers, we hear of not one that comes to make a just acknowledgment. Whether it be out of ingratitude or negligence I will not determine, but whatever be the cause, I am sure the crime is very great. When the God of Israel had healed Naaman, he came back to confess the mercy he had received, and proffered large oblations, yea, and craved as much consecrated earth as might serve to build an altar within his own country, whereon he might particularly sacrifice to the true God for the health he had received, 2 Kings v. 15, &c. For it was the custom of the very heathens to come and offer sacrifices and gifts, and to pay their vows at the temples of those gods to whom they had prayed in time of sickness or danger. Strabo mentioneth a famous temple of Æsculapius at Tetrapolis, a

city of the Ionians and Carians, “in which there were multitudes of sick and miserable petitioners, and the walls thereof were every where covered with painted tablets, in which were written the disease, and the name of the party which had been restored; the like also was done in the isle of Coos, and elsewhere.” *Strab. lib. 8. et Natal. Comes lib. iv. c. 11.* In like manner those who were delivered from shipwreck by praying unto Neptune, hung up their garment with like tablets in his temple, and paid their vows there<sup>h</sup>, those poor Gentiles taking more care to do honour to their false gods than we Christians to the true. But if heathen examples will not shame us, let instances of holy scripture prevail with us; for among the Jews it was so constant and known a custom for all upon their recovery to go up to the temple and give solemn thanks, that in the history of Hezekiah’s sickness, the going up to the house of the Lord is put to signify his recovery, Isaiah xxxviii. 22, *What is the sign that I shall go up to the house of the Lord?* that is, what shall be the sign that I shall recover, and, as usual, be able to go to the temple and make my acknowledgments? And the duty was approved by our Saviour and his apostles: the lame man whom our Saviour cured at the pool of Bethesda, made first use of his legs to carry him to the temple to praise God, and there Jesus found him soon after, John v. 14. He also whose limbs were restored by the prayers of St. Peter and St. John, no sooner was able to stand up, but immediately he waited on the apostles into the temple, to praise God there, according to the pious use of his nation, Acts iii. 8. It were endless to relate how it was used of the ancient Christians, and of our pious

<sup>h</sup> —Me tabula sacer Votiva potenti Vestimenta maris Deo.  
paries indicat uvida Suspendisse Hor. Carm. lib. i. od. 5.

forefathers to return thanks, and offer rich oblations, and distribute large alms upon the receipt of such 390 mercies, as we in this irreligious generation are wont to take no notice of at all: but if yet we will amend, let us consider how we obscure the glory of God, disparage the prayers of the church, and shew ourselves unworthy of the mercy received, if we do not cause open thanks to be given for our deliverance: let us observe how base a temper it shews, to be craving and importunate till we get a mercy, and when we have it, to regard him no more of whom we begged it. How shall it be known that God hath shewed mercy, or the prayers of the faithful prevailed? How shall any be encouraged to seek to God, or desire the church's prayers hereafter, when the efficacy of both is smothered by thy vile ingratitude? We hear the petitions, but whether they be answered or no, we cannot tell, through the unworthiness of those for whom they are made. They have many of them obtained their base end, which was ease and health to enable them to serve the world or the devil as they did before, and God nor his church hear of them no more, till another sickness do arrest them, which when it comes to pass, it is very likely he will be deaf to the next entreaties, that was so little regarded for his former answers; and they who do not give thanks for the first recovery deserve never to be heard the second time. Let us imitate therefore the best examples, and consider how holy David did not only pray in sickness to be delivered, but when his prayers were heard, he made psalms on purpose, and gave them to the choir to be sung openly in the temple for his restoring to health; on which occasion Psalm vi. and cxvi., with some others, were written. We have a form made ready, the good Lord grant us a heart rightly disposed when we are delivered, and then we

shall never neglect to pay our **solemn acknowledgments** to the glory of God, the encouragement of the church, and the procuring relief for ourselves, whenever we relapse into like distress.

§. V. WE BLESS THEE FOR OUR CREATION, PRESERVATION, AND ALL THE BLESSINGS OF THIS LIFE]

After we have diverted a little to commemorate a special mercy, which is yet fresh in the minds of all present, we return to give thanks for the mercies which we enjoy in common with all mankind. And here we may say, *Who can express the noble acts of the Lord, or shew forth all his praise?* Psalm. cvi. 2. *O how great is the sum of them! If we tell them they are more in number than the sand,* Psalm cxxxix. 17. The mercies bestowed upon all the world in one day are above human arithmetic, and the blessings which one single man enjoys in the whole course of his life do transcend the bounds of numeration; what an amazing sum therefore would all the mercies make, which all men in all ages have received! These infinite and inconceivable myriads command us into silence and adoration, and it is the employment of angels and glorified souls to enumerate them in the regions of eternity: yea, and heaven itself seems to be designed on purpose, that we might supply the defects of our imperfect earthly praises, and fully give glory to God for all the acts of his goodness, which will require an everlasting duration to recount them: only while we are upon the earth, we may touch at the general heads under which the particulars are comprehended; wherein we have some precedents in the ancient liturgies<sup>i</sup>, as in that of St. Chrysostom, God is praised “for our creation, re-

<sup>i</sup> Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι πάντα ποιῶν ἕως ἡμεῖς εἰς οὐρανὸν ἡμᾶς παρήγαγες, καὶ παραπέσοντας ἀνήγαγες. Lit. S. Chrys. ἀνέστασας πάλιν, καὶ οὐκ ἀπέστης

storation after our fall, and all that tends to our glorification." St. Augustine and some of the later doctors following him come still nearer our form<sup>k</sup>, who teach us to praise God for our creation, preservation, redemption, and glorification; but we can nowhere find so exact a division and enumeration, as this thanksgiving affords us in this and the next paragraph.

I. In this we have ALL TEMPORAL MERCIES, which are placed first, as having the precedence in the order of nature, for we must have a being before we could need or enjoy any other good: and therefore we begin with 1. Our CREATION, which was the first of all mercies to us, and made us capable of all the rest. Now there is abundant reason why we should praise God for this: it was a work of infinite power and admirable wisdom in itself, and an excellent favour to us, without which we had been nothing: and that we may be the more affected with it, let us consider the dignity of our soul, 391 which is invisible and immortal, endued with noble faculties, able to act in a moment of time, to discern things past as well as present, and to judge probably of future events, it can compass the earth, measure the heavens, and give some kind of description of the nature of God; it is free, and subject to none but the law of heaven, it cannot be hurt nor die, it is a little branch of the divinity, and the most exact resemblance of God that is in the whole world<sup>l</sup>. Again, if we contemplate the composure of our bodies, we cannot but admire the proportions and beauty of the whole, the convenience and usefulness of every part. The exquisite art and incomparable goodness of the Author appears

<sup>k</sup> Deus est laudandus quia est Creator ad esse, Conservator in esse, Recreator ad bene esse, Glorificator in optime esse. Hugo Cardin.

<sup>l</sup> Ὁ νοῦς γὰρ ἡμῶν, ὁ Θεός. Mer.— Quid aliud voces animum quam Deum in humano corpore hospitantem? Sen. ep. 31.— Ἀπόσπασμα Θεοῦ. Phil. de Insidiis.

in the parts of this work; the secret conveyances of our nourishment, the curious fabric of the eyes and ears, the strange variety of motions, the perpetual circulation of our blood and spirits, and the constant exercise of respiration, the agility of the limbs, and the strength of the whole body, all these may well cause every one of us to cry out with David, *I will give thanks unto thee, for I am fearfully and wonderfully made*, Psal. cxxxix. 13. 2. We must also praise God for OUR PRESERVATION in the next place, because without this our creation would signify but very little; we are so frail, and liable to so many dangers, that if an all-seeing eye did not watch over us, and an almighty arm guard us, our life would be a continual scene of mischief and sorrow, and we should never be safe, nor quiet, nor would it be long ere we should be reduced to our first nothing, or a worse estate. O how much then are we indebted to the divine providence, which secures us from invisible enemies and infernal spirits, from the fury of evil men, the rage of wild beasts, and the venom of serpents! O what a mercy is it, that we do not lose the use of our reason and understanding, our senses or our limbs! What cause have we to praise him that we escape sickness and diseases, wounds and infection, and all those kinds of death that daily watch for us! We do justly deserve to be cast out of his protection, if we do not daily praise him that keeps us at home and abroad, that preserves us night and day, that takes charge of us from the womb to the tomb; wherefore let us bless his holy name also for our preservation. 3. And also for ALL THE BLESSINGS OF THIS life, considering that he not only defends us from all evil, but furnisheth us with all good things; wherefore we must praise him for the lights of heaven and the seasons of the year, for the fruits and the beasts of the

earth, the fowls and fishes of the air and water, for the fire that warms us, the garments that cover us, the houses that shelter us, for meat and drink, sleep and innocent recreations, for health and the remedies of our distempers, for the invention of all arts and sciences, for the securities of law and government, the benefit of commerce and trade, for the authority of magistrates, the society of friends, the comfort of our relations, and the content we take in our own family, for faithful husbands, loving wives, dutiful children and careful servants; in short, for all that makes this world tolerable and our lives desirable, we must bless and praise God: if we cannot think of them all at once, we must supply one time what we omit another; for the least of these deserves our hearty thanksgivings. Let us consider which of all these we could well spare; sure I am they are all useful and beneficial to us. I confess we are apt to regard these but slightly, because they are so common<sup>m</sup>, whereas they are the better, because they are so universal, and the commonness of them expresses the nobleness of their divine Author, who delights to profit all the world at once; we should rejoice that our brethren are sharers with us, and since we have enough for ourselves, our gratitude should not be less that others also are provided for. Finally, let us take heed we do not by our ingratitude and contempt of these blessings provoke God to take them from us, and teach us to value them by making us feel the want of them; for some are so foolish that nothing but the loss of mercy can teach them to esteem it; but we shall, I hope, daily bless God for all his gifts, and suffer none of them to slip out of our minds; and then we

<sup>m</sup> Magnitudinem rerum consuetudo subducit; sol spectatorem, nisi cum deficit, non habet; nemo admiratur lunam nisi laborantem. Sen. Nat. Quæst. lib. i.



shall have them all continued and increased, and never want matter for our praises.

392 §. VI. BUT ABOVE ALL, FOR THINE INESTIMABLE LOVE IN THE REDEMPTION OF THE WORLD BY OUR LORD JESUS CHRIST; FOR THE MEANS OF GRACE, AND FOR THE HOPE OF GLORY]

The next order of mercies are those that are spiritual, which though they affect us less than the temporal, yet they profit us more, and are as much above them in real worth, as the soul is more excellent than the body<sup>n</sup>, since they tend to the good of our immortal and nobler part; therefore we are here taught ABOVE ALL to praise God for these: the best mercies deserve the greatest thanks, and spiritual mercies are better in their nature, higher in their end, and more lasting in their duration, for they promote our everlasting happiness; so that we ought to give more thanks for these than for all other blessings. Now as the temporal mercies were reduced to three heads, so are the spiritual also, and they do mutually answer one another. 1. REDEMPTION answers to CREATION, for this brought us out of nothing, that recovered us out of an estate worse than nothing; creation made us capable of living in this world, redemption of living for ever in the world to come. 2. THE MEANS OF GRACE answers to our PRESERVATION, for this keeps our bodies, that saveth our souls; providence delivers us from present miseries, but the means of grace rescues many souls from eternal damnation. 3. THE HOPE OF GLORY answers to the BLESSINGS OF THIS LIFE; these make our subsistence here to be comfortable for a while, but those not only comfort us here, but bring us to happiness that never shall have any end. If we compare these spiritual

<sup>n</sup> Βελτίων γὰρ μερὶς ἢ ψυχῆ. Plut. de Tranquil.—Prima mihi debes animi bona— Juven. Sat. 8.

mercies with temporal, they far exceed them; if we look upon them by themselves, they are a complete enumeration of all that God hath done for our souls; and if we view them single, we shall find every one of them big with miracles of goodness, and affording us abundant matter of thanksgiving.

I. If we consider our REDEMPTION, we shall find it to be a happy effect of God's INESTIMABLE LOVE; for how can we sufficiently prize that infinite love of God, which sent his own dear Son to die for his rebellious servants? which caused him to suffer that we might escape, and appointed him to sustain his wrath on earth, that we might obtain his favour in heaven? This is a mercy above all other mercies, yea it is this which makes all the rest to be mercies: had there been no redemption, our creation had only made us capable of endless torments, and it had been better for us never to have been born, than to be born to inevitable ruin<sup>o</sup>. Without a Saviour our preservation had been like the securing a condemned malefactor to a more public and dreadful execution; and all the blessings of this life had been no other than the feast presented to the Persian captive intended to be sacrificed, and fed that he might bleed more freely at the altar; but redemption alone makes all the others to be real favours. And indeed this redemption is a mercy so necessary, that all mankind had perished without it; and is so large, that ALL THE WORLD may be saved by it; it was an attempt so great that none but OUR LORD JESUS CHRIST durst undertake it, yet it is now so perfectly accomplished that nothing remains to be added to it. If we think upon the wisdom that contrived it, the love that effected it, the many millions of perishing souls deli-

<sup>o</sup> Matth. xxvi. 14. Simpliciter dictum est, multo melius esse non subsistere, quam male subsistere. Hieron.

vered by it, and the unspeakable benefits that all the world doth receive from it, we shall say it was the greatest and noblest of all mercies. Have we peace with God and possibilities of salvation? Are we filled with expectations of heaven, or free from the fears of hell? We owe all this to this glorious redemption, which satisfied God's justice and appeased his anger, engaged his mercy to us, merited his grace for us, and settled an eternal inheritance on us. *Praise the Lord, O my soul, and forget not all his benefits; who forgiveth all thy sin, and healeth all thine infirmities; who saveth thy life from destruction, and crowneth thee with mercy and lovingkindness,* Psalm ciii. 2—4.

II. We must praise God FOR THE MEANS OF GRACE, for though all the world be redeemed by Jesus, yet only those can have benefit by this redemption who have grace to apply it to themselves; this glorious price will be in vain to our particulars, if we want faith and repentance, hope and charity, to lay hold of it. Now these graces are not given us by miracle or sudden inspirations; but they are regularly and by degrees  
 393 begot in us by the reading and hearing God's word, by prayers and the due use of the holy sacraments, which being the instruments appointed by God to convey grace to us, are called the MEANS OF GRACE; and doubtless we have all these means so purely retained and duly administered in this church, that we have reason to bless God for them above all nations in the Christian world. Let us therefore give him hearty thanks for our baptism and admission into Christ's church, for our confirmation in that holy profession by episcopal benediction; for our most excellent forms of prayer and praises, which we may daily enjoy in public or private; for holy scripture constantly read unto us in our own tongue; for plain and pious preaching which

we hear every week to instruct us in our duty, reprove our vices, and quicken us to all goodness; for the blessed communion of our Lord's body and blood which is offered to us, at least thrice every year, to renew our baptismal vow, to revive our love to God, and increase all our graces. Good God! what care is there taken for our salvation! How many ways hath our heavenly father tried, how long hath he waited on us! or what can we say is wanting to make us full of grace, and partakers of the redemption wrought by Jesus Christ! Blessed be God, we have no persecution to keep us from the means, no mixtures of idolatry to pollute us in the use of them, as in other ages it hath been, and is in other churches; so that we have more reason to bless God upon this account than any nation under heaven, if we did understand and would take notice of our own felicity in this kind.

III. Besides all this, we have THE HOPE OF GLORY: and truly *if in this life only we have hope, we are of all men the most miserable*, 1 Cor. xv. 19, since many times the best of men have the fewest comforts and the greatest share of miseries here; but let our present condition be what it will, we can look beyond it, and behold a glorious immortality provided for us, into which we shall shortly enter, and then all our sorrows shall have an end, so that we have reason to say with St. Peter, Epist. 1. cap. i. 3, 4. *Blessed be God—who hath begotten us to a lively hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for us.* It is true we have not the actual possession as yet, but we have it in reversion, and enjoy it in hope already. We believe we shall have it, and our security is as firm as the truth of God can make it; and verily this blessed hope is that which

bears up our hearts in the midst of all the miseries of this life ; this makes us love God and serve him cheerfully, this causeth us to despise the pleasures of sin, which are but for a season, and to contemn the fears of suffering and the terrors of death itself ; this hope is that anchor of the soul, by which it lays such hold on the divine abyss of mercies, that it rides secure amidst all the storms and billows with which the world attempts to overwhelm it ; this HOPE OF GLORY is a very comfortable and a very profitable thing, for which we ought daily to praise God, and by doing so we shall confirm it ; by constant and frequent reflecting upon our future happiness and the divine mercy which hath prepared it for us, our faith will grow stronger and our hope more lively, so that they will carry us on with joy to the end of our course, and then faith shall be turned into fruition, and hope shall end in the actual possession of this glory, and then we may make up what is wanting in the best of our earthly praises.

§. VII. AND, WE BESEECH THEE, GIVE US THAT DUE SENSE OF ALL THY MERCIES, THAT OUR HEARTS MAY BE UNFEIGNEDLY THANKFUL]

The serious consideration of the foregoing catalogue of mercies is sufficient to strike us into admiration, if we be duly sensible of them : and the devout soul doth with great delight meditate upon the greatness and glory of the Giver, the misery and unworthiness of the receivers, the infinite number and the transcendent worth of the blessings that are received, till it be swallowed up in joy and wonder at this vast abyss of the divine goodness ; and then it is fit to pause a while. And in regard it is impossible we should return such praises as all this deserves, we must turn our thanksgivings into petitions, and pray to our gracious Father to add one favour more to all the rest, even to make

US UNFEIGNEDLY THANKFUL for them: now none are so **394** but such as have a DUE SENSE of these mercies wrought upon their hearts, such as rightly apprehend and truly value his infinite love in bestowing them. There are many who will by this and other forms pretend to praise God, but alas so long as their hearts are not touched with a due sense of his mercies, their praises are but formal and feigned, slight and customary, and there is no agreement between their thoughts and expressions; so that all their gratulations must needs be odious to him who sees them to be nothing but hypocrisy: let us therefore beg that our hearts may be exceedingly affected with the lovingkindness of the Lord, and then we shall need no artifice nor force to move us to give thanks, for our souls will be filled with the love of God <sup>P</sup>, and that love will make us uneasy till we have given vent to our thoughts by sincere acknowledgments. And that we may endeavour as well as pray for this DUE SENSE of God's goodness, which is the foundation of all real gratitude, we must observe every little mercy in all its obliging circumstances, and often sum them up together, we must think of them frequently and seriously, till we feel our frozen hearts warmed with holy love and delight: and when we are in this frame we must set about this duty of thanksgiving, and then we shall find it very easy and very sweet to us, very real and vigorous in itself, and very pleasant and acceptable to our heavenly Father.

§. VIII. AND THAT WE SHEW FORTH THY PRAISE, NOT ONLY WITH OUR LIPS, BUT IN OUR LIVES; BY GIVING UP OURSELVES TO THY SERVICE, AND BY WALKING BEFORE THEE IN HOLINESS AND RIGHTEOUSNESS ALL OUR DAYS]

There is a threefold effect of the forementioned DUE

<sup>P</sup> Laudat Deum veraciter qui eum amat. D. August.

SENSE of God's mercies. First, it hath influence upon THE HEART, and makes that UNFEIGNEDLY THANKFUL. Secondly, upon the LIPS, causing them to be perpetually grateful. Thirdly, upon the life, procuring it to be completely holy: of the first we have spoken already. Now if the HEART be once truly thankful, the gratitude thereof will not long be contained there; these holy flames once kindled will break forth at the LIPS, for *out of the abundance of the heart the mouth speaketh*, Matth. xii. 34. Whereupon David, who never wanted a thankful heart, saith, *I will alway give thanks unto the Lord, his praise shall ever be in my mouth*, Psalm xxxiv. 1. His mercies to us are public, and done so openly, that all the world may or do see them; wherefore we must not stifle or conceal his praise in the secret corners of our hearts, nor pretend we give him thanks in our private thoughts, for that is but an excuse for ingratitude<sup>q</sup>, and no just return for mercies so apparent; wherefore we must openly praise God with our lips in public, and let our praises have as many witnesses, if possible, as his favours to us have had; so shall we spread the glory of God further, and excite others to join with us and assist us: yet when we have thus praised God, our duty is not presently at an end; for we must NOT ONLY PRAISE HIM WITH OUR LIPS, BUT also glorify HIM IN OUR LIVES, as we are taught in this form out of holy St. Augustine, who saith, "Let not your tongue and your voice only praise God, but your conscience, your life and actions also; for though we now praise God in the church while we are together, yet when we return every one to his home we shall give over these vocal praises; but if we do not give

<sup>q</sup> Quidam furtive agunt gratias et in angulo, et ad aurem, non est ista verecundia, sed inficiendi genus: ingratus est qui remotis arbitris gratias agit. Sen. de Benef. lib. 2. cap. 23.

over living well, then we praise him for evermore." *Aug. Homil. 16.* And doubtless this is the best and most real thanksgiving of all other; for if the tongue be silent, the actions of a holy man declare that he truly loveth God<sup>r</sup>, they publish to all the world that he esteems himself obliged by the divine favours, that he is sensible of them, and so thankful for them as to be ashamed to displease so gracious a Father: whereas the most pompous and solemn thanksgivings presented by a wicked wretch are but hypocrisy, and odious in God's sight, because their good words do not bring him so much glory as their evil actions bring him dishonour; and their praises are in vain<sup>s</sup>, because their abusing of his mercies, breaking his laws, and provoking<sup>395</sup> him to anger, do make it manifest that they were never sensible of his goodness, nor obliged by it, so as to love him or reverence him, to desire his favour, or seek his glory: there is a contradiction between their praises and their deeds, which is sufficient to demonstrate that they are highly ingrateful, let them never so often verbally give thanks; rightly therefore doth the wise man affirm, *Praise is not seemly in the mouth of a sinner*, *Ecclus. xv. 5*, but on the contrary, David saith, *It becometh well the just to be thankful*, *Psalm xxxiii. 1*. There is a blessed harmony between the heart, the lips, and the life of a holy man, and all of them agreeing make a most ravishing concord in the ears of God; he hath a thankful heart, and his mouth is frequently exercised in thanksgivings; and all his actions are the verifications of his praises; for when the offices of the church are over, he returns home with a heart full of

<sup>r</sup> Si a vita bona nunquam declines, lingua tacet, vita clamat. *Aug. Hom. 16.*

<sup>s</sup> Μάτην γὰρ—δοκοῦσι τιμᾶν τὸν Θεὸν οἱ διὰ τῶν ἔργων αὐτὸν ἀτι-

μάζοντες. *Theoph. in Matt. xv.* —Qui male vivunt, non laudant Deum, quia etsi prædicant linguæ, blasphemant vitæ. *Aug. in Psalm. xlvi.*



the divine love, and his whole conversation publisheth afterwards, that he is conquered and made captive by the force of God's stupendous and amazing goodness, so that he can no longer resist the mighty power thereof; for it hath caused him TO GIVE UP HIMSELF wholly to serve his glorious Benefactor, and obliged him TO WALK BEFORE GOD IN HOLINESS AND RIGHTEOUSNESS so long as he breathes upon the earth. And oh! how visible is this thankfulness, when it produceth such noble effects as to make a man resolved to despise all the pleasures of sin rather than offend God, and to choose the most difficult parts of virtue and piety to obtain and secure his love; when it causeth us to delight in his service, and desire his favour above all things; when we love what he loveth, and hate what he hateth, wishing nothing so much as to please him, and dreading nothing more than to offend this Father of mercies and Fountain of all goodness! Pray we then that the divine bounty may have this happy effect upon us, that it may shame us from our sins and encourage us in our duty, and then God's blessings will not only be the occasion of our present praises and instruments of our comfort on earth, but means of our eternal salvation, and causes of our endless felicity in heaven; God's mercies will make us love him and be thankful, and our love and gratitude will move him to give us more still, and the increase of his favours will augment our graces and quicken our obedience, till his bounty and our duty both arrive to their perfection in the kingdom of heaven.

§. IX. THROUGH JESUS CHRIST OUR LORD, TO WHOM WITH THEE AND THE HOLY GHOST BE ALL HONOUR AND GLORY, WORLD WITHOUT END. AMEN]

The preceding petitions are so excellent and so

necessary, that we recommend them by the dear name of our Lord Jesus. He obtained all the former blessings, and therefore through him we ask this one more, that we may have the grace of sincere gratitude; yet to shew we do not forget the first design of this office, we conclude them and the whole form, with a most comprehensive doxology to the Son with the Father and the Holy Ghost, that as all have united in doing us good, all may partake of our returns of duty; even as St. Chrysostom concludes a like form of praise in his Liturgy, "For all these we give thanks unto thee, and to thy only-begotten Son, and to thy Holy Spirit, for all that we know, and all that we know not, for the manifest and the secret benefits which have been done unto us." *Lit. S. Chrys.* And since this doth conclude both the praises and petitions that went before, if we apply this doxology to the praises, it is a kind of brief recapitulation of all mercies, and gives us an opportunity to sum up the particulars, and seal them with one hearty thanksgiving to the whole Trinity; if we apply it to the petitions which went just before, it expresseth our hope they shall be granted, because we sing praise to him as soon as ever we have asked them at his hands, in confidence we shall not be denied; it may be either an act of gratitude or of faith, or of both; as we apply it, the good Lord accept it. Amen.

*The Paraphrase of the general Thanksgiving.*

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O ALMIGHTY GOD, who art the Author of all comforts, and the FATHER OF ALL MERCIES that any creature doth enjoy, WE ourselves have received many from thee, though we are THY UNWORTHY SERVANTS, who cannot deserve nor requite the least of thy favours; wherefore, as we are in all duty bound, we DO GIVE THEE with great affection our MOST HUMBLE AND HEARTY THANKS, which thou hast justly de-

served, FOR ALL those noble acts of bounty which have flowed purely from THY GOODNESS AND LOVINGKINDNESS, and are a continual refreshment TO US, AND TO ALL MEN in the world besides.

*(Particularly for the eminent instances of thy favour to those thy servants, who desire us to join with them now, that we may help them to offer up their praises and thanksgivings in the public assembly for thy late mercies and deliverances so graciously vouchsafed unto them.)*

O Lord, WE BLESS THEE most heartily for the temporal mercies shewed to us all, even FOR OUR CREATION out of nothing, and the making both of our bodies and souls, and also for our PRESERVATION from all the evils of sin or misery, which might have hurt us in either; AND likewise for ALL THE BLESSINGS of food and raiment, health and wealth, friends and habitations, the necessary supports OF THIS LIFE, which would be miserable without them.

BUT ABOVE ALL other mercies, we must most highly bless thee for those that are spiritual and eternal, even FOR THINE INESTIMABLE LOVE IN THE REDEMPTION which was wrought to deliver us and all the inhabitants OF THE WORLD from eternal vengeance BY OUR LORD and only Saviour JESUS CHRIST his bitter death and passion. And we praise thee also FOR thy worship and thy word, thy sacraments and all holy administrations appointed to be THE MEANS OF conveying thy GRACE to us at present: and finally we give thanks for thy preparing thy heavenly kingdom for us, AND FOR THE HOPE that we shall pass through all troubles and dangers to the enjoyment OF GLORY and immortality at the last.

AND because we cannot rightly praise thee without the help of thy grace, WE BESEECH THEE, who hast given us all these blessings, to GIVE US together with them THAT DUE SENSE of the infinite number and excellent nature OF ALL THY MERCIES, THAT our souls may be affected with a real gratitude, and OUR HEARTS MAY BE UNFEIGNEDLY THANKFUL for them, AND THAT WE may not only be full of inward joy, but also SHEW FORTH THY PRAISE in our words by hymns and manifold thanksgivings. Yea further, we pray that we may glorify thee NOT ONLY WITH OUR LIPS by vocal praises, BUT IN OUR

LIVES and conversations also, that it may appear we are sensible of the obligations thou hast laid upon us BY GIVING UP OURSELVES both in soul and body entirely TO THY SERVICE, and the performance of all religious duties; AND BY WALKING in the whole course of our affairs as being ever BEFORE THEE, and accordingly spending our time IN HOLINESS towards thee AND RIGHTEOUSNESS toward our neighbours, both now and ALL OUR DAYS; for our gratitude ought to endure as long as thy mercies. Grant this therefore THROUGH the intercession of JESUS CHRIST OUR LORD, who hath obtained all good things for us; TO WHOM therefore WITH THEE, O Father, AND THE HOLY GHOST, BE ascribed and given ALL HONOUR AND GLORY now in this world, and for ever in that WORLD which IS WITHOUT END. AMEN.

## SECTION XIII.

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## OF THE THANKSGIVING FOR RAIN.

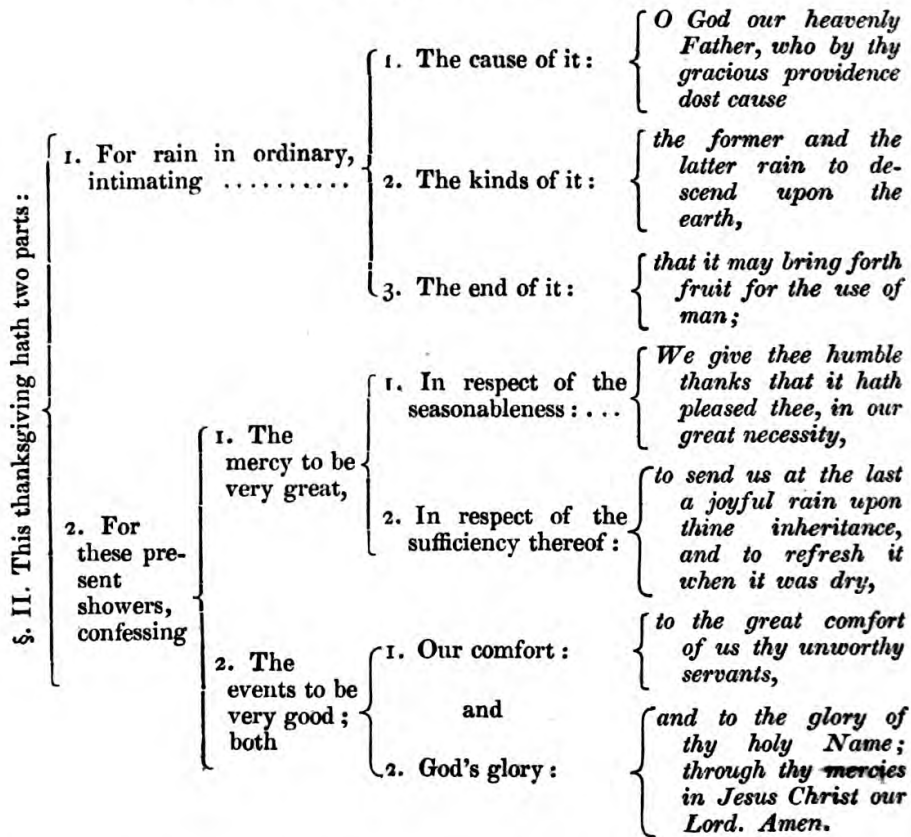
§. I. IT will be needless to say much in the general either of this or any of the following mercies for which these forms of thanksgiving are appointed, because what is discoursed before the several prayers upon each of these occasions, together with our sad experience of the long want of these blessings, will be sufficient (I hope) to make us heartily thankful for them, when our prayers and our desires are answered: so that we shall only note here, that Psalm lxxv. seems to be a form written by David (and perhaps used by the Jews) on this occasion, as we may gather from verses 1, 2, 9—13; and that the very heathens were wont to build altars unto the showering Jupiter<sup>t</sup>: and Lucian tells us, there was such an altar in mount Gargarus<sup>u</sup>. Now though they were

<sup>t</sup> Βωμῶν Ὀμβρίου Δίος, meminit Pausan. in Attic.

<sup>u</sup> Βωμὸν εἶδες ἐν τῷ Γαργάρῳ τοῦ ὕοντος. Dial. Jov. et Ganym.

mistaken in the object, because *none of the vanities of the Gentiles can give rain*, Jer. xiv. 22, yet they were right in the duty, and they become monitors to us, who know the true God and real Giver of rain, to give him hearty thanks for it in this form, which the church hath provided, and the following method doth explain.

*The Analysis of this Thanksgiving.*



398 *A Practical Discourse upon this Thanksgiving.*

§. III. O GOD OUR HEAVENLY FATHER, WHO BY THY GRACIOUS PROVIDENCE DOST CAUSE THE FORMER AND THE LATTER RAIN TO DESCEND UPON THE EARTH, THAT IT MAY BRING FORTH FRUIT FOR THE USE OF MAN]

The giving of rain in due season is so great a blessing, that the holy scripture compares the most desirable

things unto it; the favour of a king, Prov. xvi. 15, yea, the grace of God, is expressed by this metaphor, Hos. vi. 13<sup>w</sup>. And yet when we have it year after year in due time, we are scarce ever mindful of it, or thankful for it; wherefore now that we have felt the want of this excellent mercy, the church takes occasion to admonish us to supply our former defects by a particular thanksgiving for those seasonable rains, which we have formerly had in the ordinary course of divine PROVIDENCE: and here we bless our God by the same title of OUR HEAVENLY FATHER, by which we called upon him in the foregoing prayer, and we acknowledge that the rain is ordered by a most wise and GRACIOUS PROVIDENCE, and therefore when our sins do not withhold it, it usually falls especially at two seasons of the year, which scripture calls the *former and the latter rain*, Deut. xi. 14. The former rain among the Jews (whose year as well as their seed-time began in September) was that which fell upon the new sown ground, and made the seed at first to spring and grow, for which cause it is called the *rain of their seed*, Isai. xxx. 23. The latter rain with them was that which came about March, when their corn was shooting and earing, that it might fill and ripen kindly, and yield a plentiful increase. And among us the same words must signify in the same proportion the rain soon after our seed-time, and that a little before our harvest, for both which we are plainly commanded to give thanks, Joel ii. 23. And if we do neglect it, the very heathens would shame us; the Athenians having a double sacrifice; the first of a he-goat solemnly offered to Minerva by all the magistrates for the first springing of all fruits, which

<sup>w</sup> Pluvia tempestiva in sacra lium largitione sumitur. Rivet.  
scriptura pro omni benedic- in loc. Hos.  
tionum spiritualium et tempora-

they called Προχαριστήρια; the second an oblation at the time when the fruits were ripe, called Ἀλωα, as Suidas testifies. *Saubert. de Sacrif.* cap. 2. pag. 29, 30. And shall we be less grateful to the true and living God, whom we know to be the cause of fruits and grass? for he created them before ever there had been any rain in the world, Gen. i. 12, and ii. 5, for this very cause, (as St. Augustine notes,) that the fruitfulness of the earth might not be attributed to the power of rain, but the blessing of God<sup>x</sup>: for he gives rain, and he gives it virtue to nourish the earth, that IT MAY BRING FORTH FRUIT FOR THE USE OF MAN; for our sakes he chiefly sends it, and therefore we are bound to praise him for it. The beasts devour the productions of the field, and cannot look up to the Author of them: and those men are few degrees above the brute creatures, who enjoy all the blessings of the earth, and look not up to God who gives them; unless we shall account these the more brutish, who may know the first Cause of all, but never do regard him.

§. IV. WE GIVE THEE HUMBLE THANKS THAT IT HATH PLEASSED THEE, IN OUR GREAT NECESSITY, TO SEND US AT THE LAST A JOYFUL RAIN UPON THINE INHERITANCE, AND TO REFRESH IT WHEN IT WAS DRY]

Having blessed God for his giving rain in ordinary, we come now to give him extraordinary thanks for the late refreshing showers, which our great necessity hath made to be a greater mercy; we wanted them long, and suffered much while we were without them, we prayed long and earnestly for them, but our iniquities did withhold them for a great while, Jer. v. 25. And

<sup>x</sup> Si enim post pluviam fœnum fecisset Deus, pluvia magis exortum, quam factum ab eo videretur. Aug. Genes. ad Lit. lib. 5.

our God seemed to deny our request, it may be that we might know the worth of it by our want thereof, and that we might pray for it more heartily till it came, and be the more thankful for it when it did come<sup>y</sup>. So that now (I hope) we know the sweetness of this blessing, and so we shall GIVE MOST HUMBLE THANKS for it, remembering our late GREAT NECESSITY. And if our 399 hearts be so disposed, here is a form out of holy scripture, where the church saith, *Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary*, Psalm lxxviii. 9. Our land is God's inheritance, as well as the land of Canaan, and we are his people as well as they; our ground was dry and even weary as well as theirs, and we have had a joyful rain now, as well as they had then; our case and cause is the same, and I wish our gratitude may be the same also. Let us consider how the parched ground with gasping clefts did lately declare its intolerable thirst, and remember how it grew weary of bringing forth. The earth is the common mother of us all, and for want of rain from heaven, her breasts, at which both man and beast are brought up, began to be dry and withered. "Behold," says the Greek office, "the earth lies desolate before thee, like a mother with dry breasts; and as the empty breasts do threaten the infant with present death, so doth the earth for want of its streams and showers threaten the grass and plants, beasts and men, with one common destruction." *Euchol.* 678. This was our case of late, but now God hath refreshed our universal nurse, and given her a new vigour to bring forth fruit for us; blessed be the name of the Lord.

<sup>y</sup> Cum aliquando tardius dat, desiderata dulcius obtinentur.  
 commendat dona, non negat: diu Aug. Verb. Dom. Serm. 5.



§. V. TO THE GREAT COMFORT OF US THY UNWORTHY SERVANTS, AND TO THE GLORY OF THY HOLY NAME; THROUGH THY MERCIES IN JESUS CHRIST OUR LORD. AMEN]

I hope we have not forgot, that when we prayed for rain, we then desired it as a means that we might receive the fruits of the earth TO OUR COMFORT AND TO HIS HONOUR; and now that we have our desire, we do acknowledge that it is to OUR COMFORT, and we promise it shall be TO HIS GLORY. It is a great refreshment to us to see the scorched earth refreshed, and beginning to look green and brisk again, to behold our own and our neighbours' goods and fruits to thrive and prosper, to perceive a new spring, and a return of plenty to our land; and we know full well that we are UNWORTHY and unprofitable servants to Almighty God, who never did nor could deserve this favour; but the freeness of his love in it makes it to be a GREATER COMFORT to us, wherefore we give most hearty thanks for it, and then it will advance the glory of his holy name; we must observe his goodness in it, till our hearts be inflamed with love and gratitude, and then we must publish his praise, and engage others to join with us, in admiring his power, who can water a whole nation at once, in celebrating his wisdom, who chose so seasonable a time, and in magnifying his mercy, who gave it in so abundant measures. Let us endeavour that all who prayed for it and all who have the benefit of it may join in this thanksgiving, that his glory may extend as far as his mercy hath done; and if we make his favours return with so much glory to his name, we shall be more readily heard the next time we stand in need, and we shall have all blessings which we want or desire, through Jesus Christ our Lord.

*The Paraphrase of this Thanksgiving.*

O GOD, thou art OUR HEAVENLY FATHER, WHO though thou dwellest so high, yet BY THY GRACIOUS PROVIDENCE thou takest care of all creatures, in order to whose supply ordinarily thou DOST CAUSE THE FORMER rain after seed-time, AND THE LATTER RAIN, when harvest draweth near, TO DESCEND from heaven and distil UPON THE EARTH, to the end THAT IT MAY BRING FORTH FRUIT, and all kind of provision FOR THE USE OF MAN and beasts: we acknowledge the great mercy of these usual blessings at all other times; and especially at this time WE GIVE THEE most hearty and HUMBLE THANKS, as thou deservest, because THAT IT HATH PLEASSED THEE to take pity on us IN OUR GREAT NECESSITY, when men and beasts suffered so extremely by the late excessive drought, and that thou hast vouchsafed TO SEND US AT THE LAST what we so earnestly prayed for and long expected, even A JOYFUL and plentiful RAIN UPON our land, which is 400 THINE INHERITANCE, to water AND TO REFRESH IT WHEN IT WAS DRY, and even languished for want thereof. Which seasonable and excellent mercy of thine, as it hath been TO THE GREAT COMFORT and benefit OF US, who could not merit it, because we are THY UNWORTHY and unprofitable SERVANTS; so it shall be made use of by us to thy honour, AND TO THE GLORY OF THY HOLY NAME, for we will take this occasion to declare thy infinite goodness and our own happiness, THROUGH THY MERCIES bestowed on us IN the name and for the sake of JESUS CHRIST OUR LORD, to whom, with thee and the Holy Ghost, be all praise and thanksgiving now and evermore. AMEN.

## SECTION XIV.

## OF THE THANKSGIVING FOR FAIR WEATHER.

§. I. THE first altar that ever we read of in scripture was built by Noah after the universal flood, Gen. viii. 20, 21, to praise God for the ceasing of the waters; for

no sooner did that holy man salute the dry land, but he offers some of all sorts of clean beasts in sacrifice, to acknowledge the divine goodness which preserved himself and the rest from a common destruction: and we find the benefit of his pious gratitude to this very day; since God was so pleased with it, as to resolve that the waters should never arise to the height of a general desolation again; which may invite us to imitate his happy thankfulness now we are delivered, though in a less degree, that our sacrifices of praise may still prevail with our heavenly Father to perform what his goodness moved him at first to promise. I shall only add, that the heathens, who imitated the history of Noah's in the description of Deucalion's flood, did not forget to mention, that his wife and he did most thankfully adore the deities, as soon as the floods were over and themselves were safe<sup>a</sup>. Our danger it is like was not equal to theirs, yet it might have been as great, if God had not in mercy prevented it, so that we also are obliged to great degrees of thankfulness, which we may fitly express in the following form.

<sup>a</sup> Hic ubi Deucalion (nam cætera texerat æquor) Cum consorte tori parva rate vectus adhæsit, Corycidas nymphas, et

numina montis adorant, Faticamque Themis. Ovid. Met. lib. 1. fab. 10.

*The Analysis of this Thanksgiving.*

§. II. This thanksgiving hath three parts :	1. An humble acknowledgment, of .....	1. God's justice in our late punishment :	{ <i>O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters,</i>
		2. His mercy in our present deliverance :	{ <i>and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather ;</i>
	2. An act of praise for this favour : .....		{ <i>We praise and glorify thy holy name for this thy mercy,</i>
	3. A vow of perpetual gratitude : .....		{ <i>and will always declare thy lovingkindness from generation to generation ; through Jesus Christ our Lord. Amen.</i>

*A Practical Discourse upon this Thanksgiving.*

§. III. O LORD GOD, WHO HAST JUSTLY HUMBLLED US BY THY LATE PLAGUE OF IMMODERATE RAIN AND WATERS]

It would rarely increase the gratitude of one newly come safe to shore after a dangerous storm or shipwreck, to stand a while at the sea-side, and look back upon the rolling surges and boisterous waves which so lately threatened his destruction ; in like manner now the rain is ceased and the floods are gone, it may be very profitable for us to call to mind the miserable circumstances with which we lately were encompassed. We all were, or ought to have been, HUMBLED in the time of the late IMMODERATE RAIN AND WATERS. Our sighs and fears, our wishes and vows, our complaints and prayers did express no less ; they are now indeed all gone, since God hath removed the cause of them, and we are now cheered again ; but in our present joy we must not forget the depth of our misery, lest we be slack in his praises who changed the scene and made

the alteration; and withal we must confess the justice of God in humbling us, or else we shall not so well discern his mercy in our exaltation. It was the overflowings of ungodliness that caused the waters to flow so high, and woe had been unto us, if they had risen as high as our iniquities have done; it was a sore judgment indeed, but we must confess it to be a very just one, and in so doing we do glorify God as much as we can do by any act of praise; for in holy scripture the acknowledgment of our sin, and of God's justice in chastising us, is called *giving glory to God*, Josh. vii. 19, 1 Sam. vi. 5: so that if we do make the like confession of our sinfulness and evil deservings, we shall clear the divine justice, vindicate his honour, and take off from his proceedings all the suspicion and imputation of severity; we shall declare to all the world that he is a gracious God, who delights in the prosperity of his  
 402 servants, and that we had not felt this late calamity, if our offences had not even forced him to inflict it on us: and this is the first part of our praises.

§. IV. AND IN THY MERCY HAST RELIEVED AND COMFORTED OUR SOULS BY THIS SEASONABLE AND BLESSED CHANGE OF WEATHER]

The second part of our thanksgiving is to acknowledge the mercy of our present estate, and this regularly follows the former; for if the punishment were (as we declare) no more but just, then the removal of it can be nothing else but pure mercy. If we consider sin as the cause of the late floods, we may see (I doubt) as just cause for the continuance, as there was for the beginning of these rains and excessive waters; yet it hath pleased Almighty God to command the clouds to cease, and the waters to return into their old channels, the face of the heavens are clear, and the face of the earth is dry, the brute creatures seem to rejoice, and

the little winged choristers of the air with their sweet and inartificial notes do sing the praise of him that gives such blessed weather, being as so many monitors to us men, who are most concerned in the mercy, that we may not forget to glorify the name of God, who hath not only relieved our misery in the cessation of the ill weather, but, as here is noted, hath COMFORTED OUR SOULS also by this BLESSED CHANGE; for while the judgment was upon us, we were not only outwardly in danger of much loss, but inwardly perplexed with many fears that God was angry with us; whereas now the storms of his displeasure seem to be over, our souls are comforted again. And if we make a right use of this as well as all other temporal mercies, we shall not rejoice so much for the preservation of our corn and hay, our sheep and oxen, as for the return of the divine favour; that may comfort our outward man, but this rejoiceth OUR SOULS. One smile from a reconciled parent to a good and ingenuous child is more satisfaction than the taking off the rod, and obliterates all the memory of a painful correction: even so this seasonable and happy change of weather doth convey comfort to our very souls, because it doth not only preserve our substance from loss and spoil, but is, like Noah's dove, a messenger of good news from heaven, to signify that the anger of God is abated, and that is the cause of our so great and hearty joy, which the next sentence doth express.

§. V. WE PRAISE AND GLORIFY THY HOLY NAME FOR THIS THY MERCY, AND WILL ALWAYS DECLARE THY LOVINGKINDNESS FROM GENERATION TO GENERATION; THROUGH JESUS CHRIST OUR LORD. AMEN]

Upon the holy garment of Aaron there was a bell fixed between every pomegranate, Exod. xxxviii. 25, 26,

the mystery whereof was, that for every particular mercy we receive, we should sound forth the divine goodness by a particular act of praise; and now we have received an eminent mercy, wherefore we must solemnly give thanks for it to him, who hath restrained the clouds and sounded a retreat to the waters, because both the winds and the clouds, the sea and the waves obey him; he hath delivered our estate from ruin and our minds from fear, stopping the fury of this merciless element, which threatened to swallow up both us and all ours; and doth not this deliverance call for a most hearty thanksgiving? Sure none will be so unworthy to omit so small a return for so great favour: all the fear is, lest our devotion and gratitude should cease with this little collect, wherefore we are here admonished by a divine sentence taken out of the Psalms, to vow perpetual gratitude, saying, *We will remember thy name from one generation to another, therefore shall the people give thanks unto thee world without end*, Psalm xlv. ult. And *we will always be shewing forth thy praise from generation to generation*, Psalm lxxix. ult. This one mercy brings to our mind innumerable other favours of his towards us, and fills our hearts with such a sense of his infinite goodness, that a single act of praise cannot satisfy us, nor shall we judge it sufficient to declare his mercy to those few in the present assembly, but we must resolve to publish it as much as in us lies to this whole generation, that they may tell it to the next, so that our good God may be praised to the world's end. If we were to live always on earth, 403 we must resolve ever to praise the Lord; but since that cannot be, we hope that we shall be translated to heaven, the proper place for eternal hallelujahs: yet while we stay, we will spread his glory as far as we can, that what particular persons cannot do, may be done by

a succession of others in our stead. And as there will never want good men to praise God when we are gone, so there will never want matter for his praises; before the sense of one considerable blessing be obliterated, another follows upon it and renews the occasions of gratitude: so that we will praise him for our ever, and endeavour that his lovingkindness shall be declared in all succeeding generations through Jesus Christ our Lord. Amen.

*The Paraphrase of this Thanksgiving.*

O Almighty and most merciful LORD GOD, who being provoked by our manifold and grievous sins HAST JUSTLY punished our disobedience, and deservedly HUMBLED US BY all the miseries and fears which we suffered through THY LATE PLAGUE, the grievous judgment OF IMMODERATE RAIN from above, joined with excessive floods AND WATERS on every side of us, we confess thy justice in punishing us, AND we acknowledge that merely IN THY MERCY and free goodness thou HAST RELIEVED our necessities by the removing of this affliction, AND COMFORTED OUR very SOULS in the return of thy favour, which seems to be manifested BY THIS SEASONABLE alteration AND BLESSED CHANGE OF WEATHER, which makes all creatures to rejoice, and is the more welcome because we have wanted it so extremely: wherefore WE PRAISE thy sacred Majesty, AND GLORIFY THY HOLY NAME, upon which we called in our distress, blessing thee particularly FOR THIS particular act of THY MERCY in hearing our prayers, and restraining the furious waters: AND we will not only praise thee at present for this favour, but we WILL ALWAYS DECLARE the greatness of THY LOVINGKINDNESS towards us by our continual and public thanksgivings so long as we live; yea, we will endeavour that the memorial of thy goodness shall pass FROM this present GENERATION that is now alive TO every succeeding GENERATION, as long as the world endures, that it may never be forgotten how gracious thou hast been to us THROUGH JESUS CHRIST OUR LORD, to whom be all glory now and for ever. AMEN.



## SECTION XV.

## OF THE THANKSGIVING FOR PLENTY.

§. I. IT hath been an ancient custom of Jews and Christians to give solemn thanks to God after every meal's meat, derived from the command of holy scripture, Deut. viii. 10, and observed by pious men in all ages; and those who neglect it are reputed no better than filthy swine, which devour all, and never own the hand that feeds them<sup>b</sup>. But how much more brutish are they, who do not praise God for a plentiful year after a long famine, when provision is made for all people, and the whole nation is fed at once! When we consider how many empty souls the divine bounty then satisfieth, and how many hungry creatures he fills with good things, we cannot but wish with holy David, Psalm cvii. 9 and 15, *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!* The Israelites of old were commanded after their tedious march through the hungry wilderness, when they should arrive at the plenty of Canaan, *then to beware they did not forget the Lord their God*, Deut. vi. 12, and viii. 11, 12, 13. And we have need of the same caution, because though we are very devout in famine, yet when abundance returns to us, we are apt not only to forget our former want, but our duty also to praise our Deliverer; and prosperity, though it gives the greatest cause of thankfulness, yet it frequently diverts us from it, and so becomes an occasion as well of ingratitude, as of all other sins: "Then doth God most of all," saith Lac-

<sup>b</sup> Audiant omnes qui quasi debent, et in hymnum a mensa porci quum jam comederint, devenire. Chrys. hom. 83. in eversa calcibus mensa, temulenti Matt. consurgunt; cum agere gratias

tantius, “ slip out of men’s minds, when they enjoy the greatest number of his blessings, and so are obliged most of all to praise his divine indulgence——so that from plenty ariseth luxury, and from luxury as well all other vices as ingratitude towards God is derived.” *Lact. Inst.* lib. 2. §. 1. But God forbid it should be so with us; I hope we are more sensible of his favours and our own obligations, than thus to requite the Lord with evil for good; and if we be disposed as we ought to give thanks, this brief form well considered will exceedingly help us therein.

*The Analysis of this Thanksgiving.*

§. II. This thanksgiving hath four parts :	{	1. An acknowledgment, containing	{	1. The Author: . . . . .	{	<i>O most merciful Father,</i>	
				2. The moving causes,	{	<i>who of thy gracious goodness</i>	
				{	1. Internal: . . . . .	{	<i>hast heard the devout prayers of thy church,</i>
				2. External: . . . . .	{	<i>and turned our dearth and scarcity into cheapness and plenty;</i>	
		3. The happy effect: . . . . .	{	<i>We give thee humble thanks for this thy special bounty;</i>			
		2. A thanksgiving for his blessing: . . . . .					
		3. A petition:	{	1. Desiring the continuance of	{	<i>beseeching thee to continue thy loving-kindness unto us,</i>	
				{	1. God’s love: . . . . .	{	<i>that our land may yield us her fruits of increase,</i>
				2. Our plenty: . . . . .	{	<i>to thy glory and our comfort;</i>	
		2. Declaring the end of both: . . . . .					
		4. A conclusion of the whole: . . . . .				<i>through Jesus Christ our Lord. Amen.</i>	

*A Practical Discourse upon this Thanksgiving.*

§. III. O MOST MERCIFUL FATHER, WHO OF THY GRACIOUS GOODNESS HAST HEARD THE DEVOUT PRAYERS OF THY CHURCH]

It is the duty of a father to provide for his children,

2 Cor. xii. 14, especially to give them bread in their hunger, Luke xi. 11. For alas! they bring no provision into the world with them, being left by Providence to their parents' care; but both parents and children are left to the care of Almighty God, who is the common Father of us all. We have nothing for ourselves nor our children but what he giveth us; and now he hath supplied us with abundance, giving us reason to style him MOST MERCIFUL FATHER: and we are the more obliged by his gifts, because they are so freely bestowed on us; he expects no price nor pay, no requital nor reward, but only our thankful acknowledgments<sup>c</sup>; and shall we be so base to withhold them? We had no merits to deserve this plenty, he gave it us purely of HIS GRACIOUS GOODNESS; we did not contribute any thing to it but our prayers, and they, alas! could not have prevailed if his own innate goodness had not been our advocate; his mercy pleaded within, while our prayers solicited from without, and both uniting did obtain this mercy, which ought to be more dear to us, because we procured it by our prayers: perhaps we may assign some secondary causes, as seasonable weather or the retreat of our enemies; but these were ordered by the first Cause, and he was moved by his own compassion and the unanimous supplications of the church: and indeed there is a mighty force in the prayers of the whole church; he that uses to grant what two or three beg in the name of Jesus can hardly deny so many, so importunate suitors, among whom there are doubtless many whose persons are dear to him, and their desires exceeding prevalent with him; which may  
406 teach us to have an high esteem for these public forms,

<sup>c</sup> Vendit mihi aliquis frumentum, vivere non possum nisi emero; sed non debeo vitam quia emi. Sen. de Ben. lib. 6. cap. 14.

which are sanctified by the faith and devotion of so many saints and holy servants of God, and have prevailed for so many blessings; we ought to value those prayers which God vouchsafes to answer. And since the supplications of the church obtained this plenty, it is most reasonable to believe the praises thereof shall continue it; and therefore let us all devoutly join in this thanksgiving, that our gratitude may be as universal and as sincere as ever our petitions were; and then we shall find the happy effects of our praises, as we do now of our prayers.

§. IV. AND TURNED OUR DEARTH AND SCARCITY INTO CHEAPNESS AND PLENTY; WE GIVE THEE HUMBLE THANKS FOR THIS THY SPECIAL BOUNTY]

The mercy here acknowledged is the very same which was begged by the former devout prayer in time of famine, sect. IV. §. iv. v. viz. "that the scarcity and dearth which we did then most justly suffer for our iniquities, might through his goodness be turned into cheapness and plenty:" which petition is now answered exactly and to the full; for, blessed be God, we have now plenty of all things and at reasonable prices: and therefore we do here solemnly acknowledge this as an act of God's SPECIAL BOUNTY. St. Paul calls *fruitful seasons, the witnesses of God*, Acts xiv. 17, for they testify his care of us, who *filleteth our hearts with food and gladness*. Now we have plenty of food, we have abundance of joy among us, and it is but fit this our joy should express itself in his praise who is the blessed Author thereof. A large crop and a plentiful increase is a great blessing at any time; but our late scarcity hath made them a double blessing to us at this time, and an act of SPECIAL BOUNTY. When Barzillai sent bread and other necessaries to David and his men, who

were hungry and faint in the wilderness, 2 Sam. xvii. 28, 29, he thought he could never sufficiently return that great favour, and offered him all the delights of his court while he lived, in return for so excellent and seasonable a relief, 2 Sam. xix. 32, 33. And Xerxes caused one to be registered amongst the benefactors of the king, who in his extreme thirst gave him a cup of water such as he desired. *Ælian. Var. Hist. lib. 12. c. 40.* For necessity and the long want of any thing makes us know the worth<sup>d</sup> of it, and if we have any ingenuity, will make us highly grateful to those who furnish us with it: let us therefore, while the cries of the poor, the necessities of our neighbours, and our own late miseries are yet fresh in our mind, give HUMBLE THANKS to God for our deliverance; let us consider what an excellent bounty he hath shewed in giving us fulness instead of hunger, plenty instead of want, riches for poverty, joy for sorrow, praises for complaints and mournful stories. The fields which yielded nothing but weeds and briars the last year, do now stand so *thick with corn, that they do laugh and sing*, Psalm lxxv. ult., and shall we be silent? The very beasts and unreasonable creatures rejoice, and shall we only be unmoved, to whom the kindness is principally designed? We have most reason of all to rejoice, for *all things are for our sakes.*

§. V. BESEECHING THEE TO CONTINUE THY LOVING-KINDNESS UNTO US, THAT OUR LAND MAY YIELD US HER FRUITS OF INCREASE, TO THY GLORY AND OUR COMFORT; THROUGH JESUS CHRIST OUR LORD. AMEN]

In the preceding sentence we have all joined in praising God, and therefore we may now justly hope for a more plentiful increase, since gratitude for plenty

<sup>d</sup> *Quanti æstimas in solitudine frigore balneum aut ignem? Sen. hospitium, in imbre tectum, in de Ben. lib. 6. cap. 15.*

is the best and surest means to continue it: *Let the people praise thee, O God, saith David, yea, let all the people praise thee: then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing,* Psalm lxxvii. 5, 6. And truly we ought to be concerned as much for the continuance of our abundance, as we were for the first procuring thereof, because it is not one plentiful year will suffice us; for Egypt had seven successive years of great plenty, which yet could not secure them against the following years of famine. It is usual indeed with foolish men, when their land brings forth largely once, to fancy they shall never know want any more, Luke xii. 19; but the good man knows he shall still stand in as much need of the divine favour as ever. He is not puffed up therefore, 407 nor grows secure by his abundance, but is thankful to God for it, and depends upon him still. We acknowledged before, it was God's GRACIOUS GOODNESS which gave us this store that we now enjoy, and therefore we here pray that his GOODNESS AND LOVINGKINDNESS may be continued; for we learn out of holy scripture, that *when the Lord shews lovingkindness, our land shall give her increase,* Psalm lxxxv. 12, and therefore we pray, *O continue forth thy lovingkindness,* Psalm xxxvi. 10. And I hope when we see his love to be so necessary for the preservation of our plenty, we shall take heed of provoking him to anger by abusing our increase to luxury or pride, and that we shall labour to gain his love by our piety as well as our prayers, for he hath promised, that *if we walk in his statutes, and keep his commandments, and do them; then he will give us rain in due season, and our land shall yield her increase,* Levit. xxvi. 3, 4. Let us therefore pray heartily for the continuance of his love, and live so as to shew we heartily desire his favour, and then we shall want no manner of

thing that is good; for then we shall have temporal blessings, and grace to continue them with us and sanctify them to us, so that they may be real blessings. We wish plenty, but not without the love of God, for then it will never do us good. The land of Sodom brought forth plentifully, and was *as the garden of God*, Gen. xiii. 10, but for want of grace this abundance was abused to pride and idleness, Ezek. xvi. 49. It made them richer, but more wicked than their neighbours, and at last brought the curse of God upon them. Better were it for us to have scarcity still than plenty upon these terms, wherefore we desire our land may spring by God's love, because we would have it bring forth to HIS GLORY as well as TO OUR COMFORT; we pray that he may have the honour as well as we the pleasure of our increase, and then it shall be well for soul and body both. May our plenty make us more charitable and more thankful, more pious and more obedient, and then God will have glory by it, and we shall have comfort from it: whereas, if our abundance make us neglect God and forget heaven; if it make us wanton and debauched, cruel and unapt to pity the poor; we shall dishonour our heavenly Father by it, and had better been without it: in this manner therefore we beg the continuance of our plenty through Jesus Christ our Lord. Amen.

408 *The Paraphrase of this Thanksgiving.*

O God, who art in thy own nature a MOST MERCIFUL FATHER unto all that are in distress, and WHO, without any desert in us, merely OF THY GRACIOUS GOODNESS hast pitied our late misery, and HAST HEARD THE DEVOUT PRAYERS and supplications OF THY CHURCH, which have long and constantly been presented unto thee for relief, AND now at last thou hast happily TURNED OUR extreme DEARTH AND SCARCITY of all things needful for human life INTO CHEAPNESS AND PLENTY of all pro-

visions : we are infinitely obliged to thee for this joyful change, and as it is our duty, WE GIVE THEE most affectionate and HUMBLE THANKS in particular FOR THIS abundant plenty, acknowledging it to be an act of THY SPECIAL BOUNTY thus nobly to help us in our great necessity : and withal BESEECHING THEE, by whose favour the earth was now made fruitful, TO CONTINUE THY LOVINGKINDNESS for many years UNTO US, and to keep us from displeasing thee by our sins ; so THAT OUR LAND, according to thy gracious promise, MAY YIELD US HER FRUITS OF INCREASE abundantly, and that we, having thy grace together with our plenty, may use our store piously TO THY GLORY, and soberly to our own support AND OUR COMFORT ; so shall this abundance be every way for our good ; wherefore we beg these things THROUGH the merits and mediation of JESUS CHRIST OUR most blessed LORD and Saviour. AMEN.

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SECTION XVI.

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OF THE THANKSGIVING FOR DELIVERANCE FROM OUR ENEMIES.

§. I. THERE is no custom more ancient and universal, none of which we have more instances in sacred and common histories, than this of praising God for peace and victory. When Abraham had conquered the four kings, he came to Melchisedec, *and he blessed the most high God for delivering his enemies into his hands*, Gen. xv. 20. The song of Moses upon the deliverance of Israel out of Egypt, and that of Deborah upon her conquering Sisera, are both recorded in holy scripture, Exod. xv. and Judg. v. Many of David's psalms also were written on this occasion, particularly Psalm xviii., whose title speaks it to be an hymn of praise to God for deliverance from all his foes, 2 Sam. xxii. 1. Jehoshaphat after his great victory assembled all his people together, and did so publicly and solemnly give thanks



to God, that this memorable act gave name to the place, which was called the *valley of blessing* ever after, 2 Chron. xx. 26. The very inhabitants of heaven also are described singing glory to God for giving victory to his church over all his enemies, Rev. xv. 3. and xix. 1, which some explain as a prophecy, that the Christian church should sing praises for their conquest over pagan religion and the defenders thereof. Among the heathens there were several ways of acknowledging victory to be from the blessing of the gods. First, the solemn dedication of the tenth of all their spoil to their gods<sup>e</sup>, which they learned from Abraham, Gen. xv. Secondly, the oblation of large and costly sacrifices, of which we have an example in Alexander Severus, who admonished the senate to decree public sacrifices for his many victories<sup>f</sup>. Thirdly, the singing of hymns and triumphant songs to the honour of their gods, which they learned from Moses, Exod. xv. Lastly, the erecting of altars, with the names and titles of those deities by whom they thought they were assisted<sup>g</sup>. And although the Roman triumphs seem to some only to have been designed to the honour of the conqueror, yet we shall find they were accompanied with many acts of their kind of religion to the honour of their gods, for thus they are described: “On that day all the temples in the city being open, the whole multitude, of all kinds and ages and degrees, with vows and prayers offered at the altars; they killed sacrifices, and

<sup>e</sup> Frequens apud veteres votum fuit, ut decima prædæ et spoliolum quicquid ab hostibus captum fuisset, Jovi et Diis devoverent. Alex. ab Alex. lib. 3. cap. 22. Τὸ γὰρ ἐκ τῶν πολεμίων ληφθέντα ἕδεκάτῳ τοῖς θεοῖς. Val. Harp. Vid. Spelman of Tithes, chap. 26.

<sup>f</sup> Lamprid. in Vita ejus, c. 56.

<sup>g</sup> Jovi Statori, Herculi victori, M. Ulp. Nerva Trajanus Cæsar victo Decebalo, domita Dacia, votum solvit. Aspice Romule pater, gaudete Quirites, vestra ista est gloria. Inscriptio Aræ ap. Alb. Jul. in Dacia.

gave thanks to the gods, signifying the joy of their minds by singing, by verses and loud acclamations, till the whole pomp——by the holy way was come up to the capitol, whither they led bulls in great state to be offered in the temple of Jupiter O. M.” *Alex. ab Alex. gen. dier.* lib. 6. cap. 6. And though the idolatry was left out by the Christian emperors, yet the thanksgiving to God was still retained, as appears by two instances out of ecclesiastical story. 1. When Constantine returned into Rome triumphantly after his victory over Maxentius, he was met with the acclamations of all the people; but he forbade them to give the praise to him, commanding the glory to be given to God, and by a law ordaining that all should worship the true God, who had given him the victory over the tyrant, *Euseb. Hist. Eccl.* l. 9. c. 9. 2. Theodosius also having conquered Eugenius, did not only praise God himself, but immediately writ to St. Ambrose to give public thanks for his victory, who also did it with great devotion<sup>h</sup>, and commended his religious care therein. Which may be paralleled by two other instances out of our own chronicles. First, of that most valiant and pious king Henry V., who after the victory at Agincourt, “presently caused the whole army in their array, as they were, to give God thanks, causing the clergy there pre-410 sent to sing the cxviii<sup>th</sup> Psalm, &c.<sup>i</sup>; and made proclamation, that at the verse, *Not unto us, O Lord, &c.* Psalm cxv. 1, every one should kneel down, and the horsemen bow their bodies; and then singing *Te Deum*, and other holy hymns, they marched to the enemies’

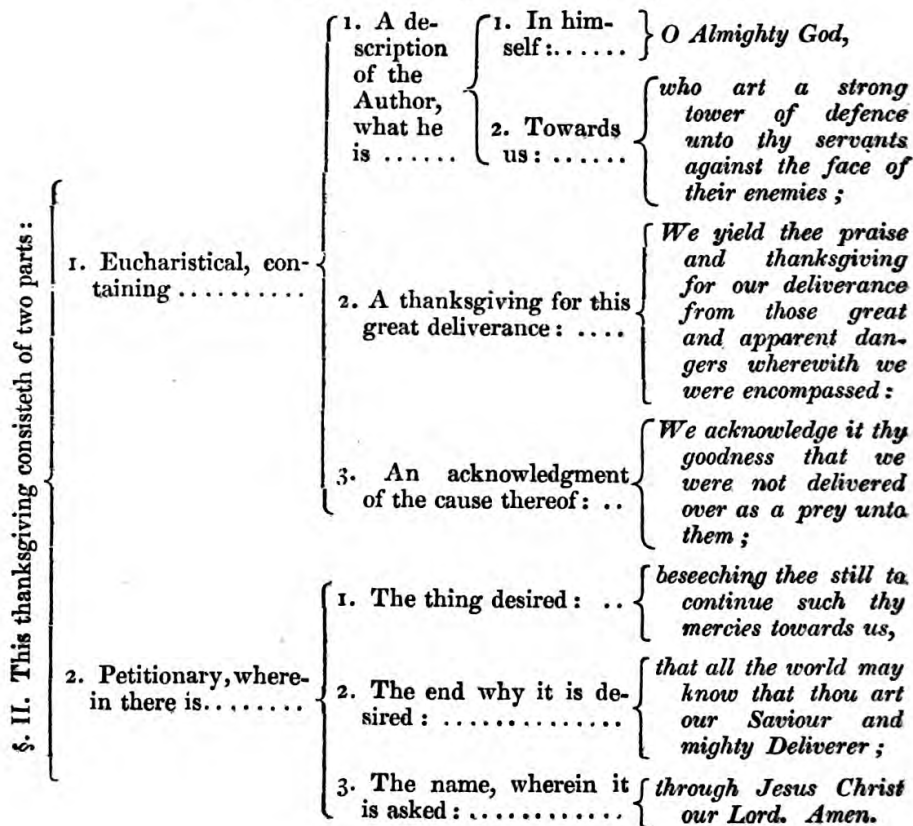
<sup>h</sup> Alii imperatores in commemoratione victoriae ejus triumphales parari jubent—Clementia tua hostiam Deo parat, oblationem et gratiarum actionem, per sacerdotes celebrari Domino de-

siderat. Ambros. Epist. 58. Theodos.

<sup>i</sup> This was the great hallelujah, reaching to Psalm cxviii. so much used among the Jews.

camp." *Bak. Chron. Hen. V.* So also when God had delivered the most religious and happy princess queen Elizabeth from the Armada of Spain, anno 1588, she caused a general thanksgiving to be made through her whole realm; and dedicating the enemies' ensigns to God in St. Paul's, London, she herself rode thither in great pomp to give public thanks to God. *Bak. Chron. Q. Eliz.* So that if the reason and example of all mankind, yea of Christians and our own pious ancestors, can move us, we must not omit this duty. I have not indeed met with any form for this office in the Roman church, only I perceive it is their custom to sing the *Te Deum*, which seems to be very improper for such an occasion; and therefore we are obliged to the care of our own church, which hath provided us with most pertinent and pious forms, as will appear by their fuller explication.

*The Analysis of the first Thanksgiving.*



*A Practical Discourse upon this Thanksgiving.* 411

§. III. O ALMIGHTY GOD, WHO ART A STRONG TOWER OF DEFENCE UNTO THY SERVANTS AGAINST THE FACE OF THEIR ENEMIES]

The first part of our care in this duty must be, that we choose a right object; and since victory is the gift of God, Psalm cxliv. 10. Prov. xxi. 31, to him we must ascribe the glory: we must not terminate our thoughts upon second causes; we may not with the proud Assyrian arrogate the praise unto ourselves, nor with the vain Egyptians, when we return conquerors, worship the devices painted on our shields<sup>k</sup>, nor with the ruder Scythians, sacrifice unto our swords<sup>l</sup>: these were faults of the blind heathens; but I doubt we come too near them, when after any victory (as St. Salvian complains) we ascribe the glory of the action to the policy of the leaders, or the valour of the soldiers, to the advantage of the time and place, or to any thing rather than to God<sup>m</sup>. Which base ingratitude makes him deny us the victory oftentimes, since he knows, if he should give it to us, we would rob him of the honour thereof: it being observed of Timotheus an Athenian captain, who having conquered his enemies boasted, saying, "I did this, not Fortune," that he never prospered afterwards. Wherefore we have the right Author of our victory set before us, even ALMIGHTY GOD, and we are taught by an elegant metaphor taken out of holy scrip-

<sup>k</sup> Sixtus Senens. bibl. l. 2. p. 47.

<sup>l</sup> Populis istis deus Mars est, pro simulacro enses colunt. Solin. de Scythis et Clem. Alex. protrep.

<sup>m</sup> Si quando enim nobis ali-

quid prosperi præter spem et meritum nostrum Deus tribuit, alius ascribit hoc fortunæ, alius eventui, alius ordinationi ducum, alius consilio, alius magistro, alius patrocínio, nullus Deo. Salv. de Gub. lib. 7.

ture, that our safety is from him; *The name of the Lord is a strong tower*, saith Solomon; *the righteous runneth into it, and is safe*, Prov. xviii. 10: and David, *The Lord is my rock, and my fortress, &c.* 2 Sam. xxii. 2. *Thou hast been my hope, and a strong tower for me against the enemy*, Psalm lxi. 3, and cxliv. 2. And while we make the same acknowledgments, we declare that our safety came not from our own valour or policy, from the number of our forces or the strength of our forts; but from the divine protection, for they who live in his fear and fly to him for aid, are secured by him against all the assaults of their foes, and kept as safe as if they were in the most impregnable fortress: they can wound their enemies<sup>n</sup> from thence, who are destitute of the divine protection, but their foes can never reach those who trust in and are preserved by the Lord of hosts, who is to all his servants a fort, that can never be forced by storm and battery, betrayed by treachery or stratagem, nor forced to yield for want of necessary supplies. In vain have our enemies made their attempts against us, because our God hath undertaken our defence, whom we are therefore bound to magnify with all our powers.

§. IV. WE YIELD THEE PRAISE AND THANKSGIVING FOR OUR DELIVERANCE FROM THOSE GREAT AND APPARENT DANGERS WHEREWITH WE WERE ENCOMPASSED]

As the church did not teach us to pray for the destruction of our enemies, but only for our own preservation from them; so neither doth she here direct us to praise God for their slaughter, but only for our own deliverance: *Rejoice not* (saith Solomon) *when*

<sup>n</sup> Hic est mihi turris fortitudinis, quo cum fugero, non solum vitabo tela inimici, sed et in illum quando voluero, securus ipse jaculabor. Aug. in Psal. 61.

*thine enemy falleth*—lest the Lord see it, and it displease him, Prov. xxiv. 17, 18. And he that is glad at calamities shall not be unpunished, chap. xvii. 5°. It is not agreeable to the spirit of Christianity to glory in blood and mangled carcasses, or to rejoice that our swords have made so many poor creatures orphans and widows; the heathen emperor Titus may teach us more humanity, who, when he saw so much blood, and so many dead bodies of the miserable Jews at the siege of Jerusalem, sighed, and lifting up his hands to heaven protested, “It was not his desire so many of them should perish.” *Joseph. Bell. Jud.* lib. 6. c. 14. We should rather lament after a great slaughter, that our enemies’ wickedness and malice should bring so many of them to so sad an end; and we can only give thanks to God for our own deliverance. And truly this THANKSGIVING doth suppose that our war was a very just, if not a defensive war; that we were not the first beginners thereof, or not without absolute necessity and intolerable provocations. Q. Curtius saith, the Scythians make no war until they be provoked, lib. 12. 412 And Varro affirmeth that the old Romans were slow to begin any war, as believing none ought to be made but what was pious. And L. Crassus was forbid by the tribunes to invade the Parthians, who had done the Romans no injury. *Appian.* And would to God Christian princes would imitate this heathen equity and moderation, and not engage in blood and rapine for every slight cause, to enlarge their dominions, or satisfy their ambition or revenge: for such wars are no other than great robberies, as St. Augustine calls them<sup>p</sup>; and they who assail their quiet neighbours are the enemies

<sup>o</sup> Ἄτυχίαν μὴ ὀνειδίζειν Νέμεσιν *populos sibi non molestos sola αἰδοόμενον.* Præceptum Pittaci, *regnandi cupiditate contere, quid aliud quam grande latrocinium nominandum est?* Aug.

<sup>p</sup> Inferre bella finitimis ac

of mankind, and have a sad account to give to the Maker of all men for all the blood that is spilt on both sides; and there is not a baser affront can be offered to the Majesty of heaven, nor can there be a greater abuse put upon religion, than to make *Te Deums* be sung because they have destroyed many innocent poor Christians, it being like the hypocrisy of those heathens, which the poet exclaims against, who praised the gods when they had made a prosperous robbery and came off safe. How can they praise God for their deliverance from dangers who wilfully cast themselves into them? or how can they bless him for peace who would not let their neighbours live quietly? Our excellent form therefore doth suppose, that we fought only to secure our native country, or to preserve our undoubted rights<sup>q</sup>, attempted by some unjust and cruel foe: and when our God hath delivered us from their attempts, we may then with great piety and comfort yield him all possible praise and thanksgiving; and to assist us therein, it will be necessary for us to reflect upon our late grievous and apparent dangers, wherewith we were encompassed on every side. We have been in danger of invasion and spoil, of captivity or death; we lately had a powerful, politic, and malicious foe before us, we had many uncertain friends in the nations round about us, and it may be many traitors among our own selves; nor were our preparations sufficient to secure us, they were more likely to get the victory over us than we over them; and we may consider, that if they had prevailed, their fury and rage would have brought horrible miseries upon us and all ours: but God hath delivered us, and we do yet enjoy our lives and liberties, our

<sup>q</sup> Fortitudo, quæ vel bello latronibus socios, plana justitia tuetur a barbaris patriam, vel est. Amb. de Offic.  
domi defendit infirmos, vel a

estates, our religion, our trade, and all other comforts. Oh! what praise is sufficient to return for all this!

§. V. WE ACKNOWLEDGE IT THY GOODNESS THAT WE WERE NOT DELIVERED OVER AS A PREY UNTO THEM]

Those ravenous and savage beasts which hunt and devour other creatures, tearing their flesh and drinking their blood, are made the emblem of tyrants, and such as delight in war, who are compared to lions and bears, wolves and tigers: in pursuance to which metaphor the church in David's time saith, *Praised be the Lord, who hath not given us over for a prey unto their teeth*, Psalm cxxiv. 5, from whence we have taken this thanksgiving. We did not design to make a prey of them, but they of us; they designed to conquer us, and enslave us, to possess our estates, destroy our country, murder us and our friends, and do all acts of barbarous outrage to us. Had they prevailed, we must have expected no other mercy than we should do from a hungry lion; for *they would have swallowed us up quick, when they were so wrathfully displeased at us*, Psalm cxxiv. 2; but our most gracious God hath rescued us out of the very lion's mouth; so that we have great reason to acknowledge our deliverance to be an act of his free goodness: had he not infatuated their counsels, and defeated their designs, weakened their power, and blasted their endeavours, they might have got the victory for any policy or strength which we had to oppose them with. Besides, we have sinned against our God, and if we had never so much counsel and strength, he might justly have made it useless to us, and might have given the victory to our enemies, merely to make them executioners of his wrath upon us for our iniquities, and doubtless they would have proved very severe ones; so that we have cause to



acknowledge it was his GOODNESS and mercy alone that saved us from them; we cannot arrogate any thing to ourselves, but must ascribe all the praise to him. It was a prudent custom among the Romans, for the general who did triumph “to lay his triumphal crown  
413 in the lap of Jupiter, or to offer it to some temple, thereby to acknowledge the victory was given him by the benefit of the immortal gods, to whom therefore the praise was wholly due.” *Alex. ab Alex.* l. 6. c. 6. Even so we do here take the crown from our own heads and lay it down at God’s feet, acknowledging it to be his goodness alone that caused our safety.

§. VI. BESEECHING THEE STILL TO CONTINUE SUCH THY MERCIES TOWARDS US, THAT ALL THE WORLD MAY KNOW THAT THOU ART OUR SAVIOUR AND MIGHTY DELIVERER; THROUGH JESUS CHRIST OUR LORD. AMEN]

Although the cloud seem to be dispersed at present, yet it may gather again, and either the same enemies may rally to revenge their defeat, or some new ones may arise: wherefore we must not only give thanks for our past deliverance; but having found the felicity of being under the divine protection, we must also beg the CONTINUANCE of SUCH MERCY TOWARDS US, and pray, that he who hath been a tower of defence to us now, will please to be our stronghold, whereunto we may always resort in like danger, Psalm lxxi. 1; to the end that all the WORLD (as well as these our late foes) may know that the Lord is our Saviour. And this petition is very likely to prevail, because God hath promised to do the same thing, and for the very same end: *I will save thy children*, saith he,—*and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob*, (or as the old translations have it, *thy Saviour and thy mighty Redeemer, O Jacob*.) Isai. xlix. 25, 26. And upon this ground the

servants of God in all ages have begged deliverances by this very argument; so David, *Help me, O Lord my God: O save me according to thy mercy; and they shall know how that this is thy hand; and that thou, Lord, hast done it*, Psalm cix. 25, 26. And thus also Hezekiah prays, Isai. xxxvii. 20. And so do the offices of the Greek church upon this occasion<sup>r</sup>. And by this means we shall not only be safe, but God will be glorified also; for some may ask us, as the Persian emperor did Daniel, *Is your God, whom you serve continually, able to deliver you?* Dan. vi. 20, but that question will be effectually answered by God's frequent giving illustrious evidences of his mercy and power in our constant deliverances; and withal we may hope it will discourage our most daring enemies to set upon us, when they see they can do nothing against us. The very obstinate Egyptians, finding the ill success of all their attempts against Israel, had so much prudence as to say, *Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians*, Exod. xiv. 25. And if God's protection have this effect, he shall be glorified, and we abundantly satisfied, who desire not our enemies' destruction, but only our own peace and safety, which the Lord grant unto us for Jesus' sake. Amen.

*The Paraphrase of this Thanksgiving.*

414

O ALMIGHTY GOD, Lord of hosts, God of battle, WHO ART A greater security to all that trust in thee than a STRONG TOWER, OR A fortress OF DEFENCE; since they may be forced or betrayed, but thou art an invincible safeguard UNTO THY SERVANTS who trust in thee, AGAINST THE FACE, the fury and force OF THEIR ENEMIES, be they never so many or so mighty; WE thy servants in this nation, having been lately

<sup>r</sup> Καὶ δὸς δόξαν ὀνόματί σου τῷ ἁγίῳ, μήποτε εἴπωσι τὰ ἔθνη, ποῦ ἔστιν ὁ θεὸς αὐτῶν; Euchol.

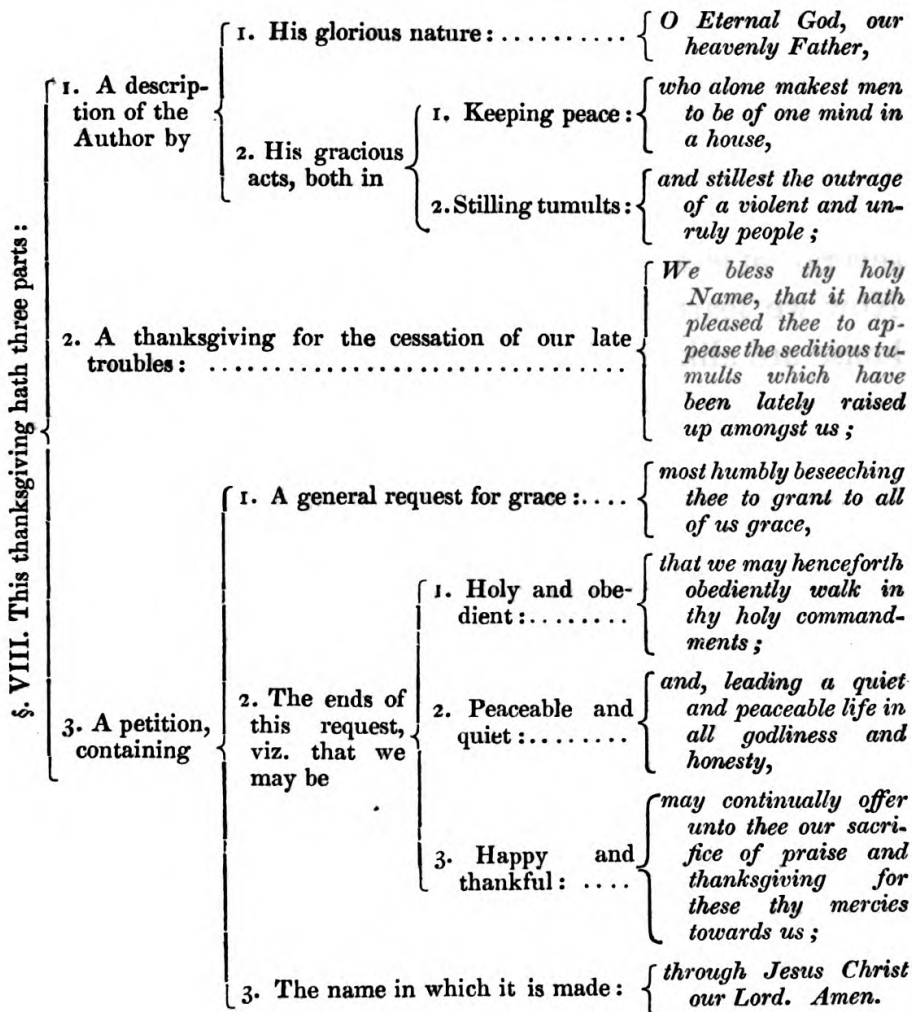
preserved by thy mercy, do YIELD THEE the tribute of most hearty PRAISE AND THANKSGIVING which thou hast justly deserved at our hands FOR OUR DELIVERANCE FROM the miseries of this late war, and all THOSE GREAT AND APPARENT DANGERS of invasion and spoil, captivity and death, WHEREWITH WE WERE so desperately beset and ENCOMPASSED, while our enraged foes lay against us on every side. And here we do ACKNOWLEDGE IT was not our own policy or power, our innocence or our merits, but THY GOODNESS which preserved us from all those miseries, and kept us, THAT WE WERE NOT according to our deservings DELIVERED OVER by thy justice AS A PREY UNTO THEM to devour us, and execute their utmost malice upon us. Having therefore found the benefit of thy protection, we will still pray for the like favour, BESEECHING THEE, who hast hitherto helped us, STILL TO CONTINUE to grant us SUCH wonderful deliverances through THY MERCIES, which have been so often expressed TOWARDS US: for we hope by the frequent manifestations of thy care of our safety it may come to pass, THAT ALL THE WORLD, as well as our late foes, MAY come to KNOW THAT THOU, O Lord, wilt ever take our part, because thou ART OUR SAVIOUR, AND we hope thou wilt ever be our MIGHTY DELIVERER, so that they who assault us must fight against thee: so we shall be quiet, and thy name shall be glorified by us, and all others, THROUGH JESUS CHRIST thy Son, OUR LORD, the purchaser of all mercies. AMEN.

415 *The Thanksgiving for restoring public Peace at home.*

§. VII. If the war hath been raised by our fellow-subjects, and especially if it were crushed in the beginning, we may then use this form, the occasion whereof was our late HORRID REBELLION, (this being added since his majesty's return;) for the effects of those seditions and tumults which gave beginning to that sad calamity were so mischievous, that whensoever any traitorous conspiracies are discovered and prevented before they arrive to that accursed height, we shall have reason to give special thanks for so great

a mercy. To excite us whereunto I hope the memory of our miseries in the LATE TIMES, and the consideration of what is said already concerning SEDITION, PRIVY CONSPIRACY, AND REBELLION, part II. sect. II, §. 8, may be sufficient, especially if we consider well what is contained in this excellent form, whose explication here followeth.

*The Analysis of the second Thanksgiving.*



*A Practical Discourse upon this Thanksgiving.* 416

§. IX. O ETERNAL GOD, OUR HEAVENLY FATHER, WHO ALONE MAKEST MEN TO BE OF ONE MIND IN A HOUSE,

AND STILLEST THE OUTRAGE OF A VIOLENT AND UNRULY PEOPLE]

The introduction of the present thanksgiving (being the words of the holy scripture) is the reason why we give thanks to Almighty God for the allaying our late troubles, and giving us this peace we now enjoy. First, because he it is who keeps us in peace; and secondly, when any tumults arise, he it is who doth appease them. The first is asserted in the words of Psalm lxviii. 6, *He is the God that maketh men to be of one mind in an house; that is*, not only within the walls of **private families**, but within whole nations and kingdoms, which are as it were one great house, being all under one master the king, every one having their several offices, and all governed by the same rules. Now we learn from our Saviour that a kingdom and a house are alike in this, that if either of them be divided against itself, they cannot stand<sup>s</sup>, Matt. xii. 25, 26. And therefore it is very necessary that our heavenly Father, *of whom the whole family in heaven and earth is named*, should interpose to keep us quiet among ourselves: and if he did not constantly do this, no kingdom would stand long; for we may consider that in so populous a nation (for example) as this, there are innumerable men, and almost as many minds<sup>t</sup>; they being as unlike in their humours as their faces, and as contrary in their opinions and persuasions as they are in their designs; some are for the good old ways, some for new, some adore that as religion which others deride as ridiculous, some aim at pleasures, others at honours, others at riches, others at lawless liberty; some are angry, others proud; some are melancholy, some deceit-

<sup>s</sup> Quæ domus tam stabilis, possit everti? Cic. de Amicit.  
quæ tam firma civitas est, quæ  
non odiis et dissidiis funditus

<sup>t</sup> Quot homines tot sententiæ.

ful, and some malicious: yet all these by God's infinite power do so far agree, as that all resolve to live quietly under the same government. It is noted by the ancients as a miracle, that all sorts of animals should live together in Noah's ark, without devouring one another; but if we consider (as one said) how many savage beasts lie under human skin, we shall be obliged to confess it as great a wonder that so many men should live in unity in the same kingdom, and must acknowledge it to be the mighty work of God, of whom it is affirmed, secondly, that he "stilleth the outrage of a violent and unruly people," which is taken also out of the Psalms, *He stilleth the raging of the sea, and the noise of his waves, and the madness of the people,* Psalm lxxv. 7. Wherein we see the tumultuous assemblies of a seditious rabble are very fitly compared to the sea, disturbed by the tempestuous breath of their factious ringleaders; for the vulgar thus stirred up are as fickle and uncertain<sup>u</sup>, as loud and boisterous, AS VIOLENT AND UNRULY, as that outrageous and unquiet element; and if we observe the desperate words and cruel threats, the unreasonable clamours and barbarous actions of such a seditious crew, we should think it impossible to allay their fury, so long as there remained any thing to be destroyed: but that God which commands the sea to be still, he also can charm the rage of seditious rebels, and bring them either to submission or confusion; of which we saw an illustrious instance in the restoration of our peace and our king together, against whom not a dog moved his tongue; and although the enemies of our sovereign had arms and men, policy and riches, yet they had no power to secure

<sup>u</sup> Fluctu magis mobile vulgus, Aura tumidum volvit inani. Sen. Herc. Fur. act. 1.

their ill-gotten places, nor could they keep him out whom God resolved to exalt, and he did restore him without one drop of blood spilt either by the sword or by the axe, except such as were too bad to live, and could not have been spared without bringing vengeance on the whole nation. This God did then, and thus he hath done now, blessed be his holy name.

417 §. X. WE BLESS THY HOLY NAME, THAT IT HATH PLEASED THEE TO APPEASE THE SEDITIOUS TUMULTS WHICH HAVE BEEN LATELY RAISED UP AMONGST US]

King David not only acknowledgeth God's mercy to him in his deliverance from foreign enemies, but from civil broils, saying, *Thou also hast delivered me from the strivings of my people*, 2 Sam. xxii. 44. And indeed this is a blessing not inferior to the other, if we consider to what mischiefs these lesser tumults might have grown, if the divine goodness had not nipt them in the bud; they might have overthrown our laws and government, our religion and our rights; they might have depopulated our country and made us a prey to strangers, or slaves to the vilest of the people; or have produced another civil war, which is of all others the most furious and mischievous<sup>w</sup>, and the most to be abhorred and feared by us in this nation, who have so sadly smarted by this rod; so that I hope hereafter every little deliverance of this kind shall be most thankfully acknowledged by us to the honour of God, who most commonly early discovers and justly punisheth seditious attempts in the very beginning, as aiming at the subversion of the authority which himself hath set up. And verily we are infinitely bound to the divine providence for preventing the spreading of this gan-

<sup>w</sup> Jusque datum sceleri canimus populumque potentem, In Brute, nefas civilia bella fatessua vitrici conversum viscera dextra. Lucan. lib. i. Summum, mur. Ib. lib. 2.

grene. In regard there never wants mischievous persons to RAISE them, we are happy that God is pleased to allay them again: it is the observation of Pindar, “ that it is an easy matter for the vilest men to stir up a city to rebellion, but it would be impossible to appease it again, if God did not direct and assist the governors thereof<sup>x</sup>.” To him therefore we are bound to give most hearty praise for crushing this viper in the birth.

§. XI. MOST HUMBLY BESEECHING THEE TO GRANT TO ALL OF US GRACE, THAT WE MAY HENCEFORTH OBE-  
DIENTLY WALK IN THY HOLY COMMANDMENTS]

The sweetness of that happy peace which we all enjoy while we obey our prince and agree together in love, makes us finish our praises for the suppressing of our late tumults with a hearty prayer that we may have no more seditions or disturbance, and to that end we first beg that the grace of God may for the future be given to us all, that we may all obey the laws of God, and then there can be no rebellion. If the late conspirators and their complices had had any grace, they never had laid plots against the Lord’s anointed; if they had walked in the commandments of God, they would have *feared God and the king*, Prov. xxiv. 21. 1 Pet. ii. 17, and have been *subject to the higher powers*, Rom. xiii. 1, as he requireth all men to be. There is oftentimes much talk of grace and godliness, religion and conscience, amongst traitors and seditious companies, but would to God they had really any of these among them; for then they would presently submit to God’s vicegerent, and repent exceedingly that ever they lift up their hands against his anointed; if they ever do come truly to fear God, they will see what a despe-

<sup>x</sup> ῥάδιον μὲν γὰρ πόλιν σείσαι καὶ ἀφανροτέροις, ἄλλ’ ἐπὶ χώρας αὐ-  
τις ἔσσαι δυσπαλῆς δὴ γίγνεται ἐξαπί-  
νας, εἰ μὴ θεὸς ἀγεμόνεσσι κυβερ-  
νατῆρ γένηται. Pindar. Pith. Od.  
4.—Deus nobis hæc otia fecit.



rate wickedness they have been guilty of all this while, in living contrary to so many strict and plain commandments, and no question they will be really good subjects as soon as they are good Christians and good men; therefore the good Lord grant to all that are or have been traitorously disposed, repentance to the acknowledging of the truth, and grace to live in obedience to God's commands, and then we shall have no more mischiefs hatched among us, the authors whereof are destitute of all grace and real goodness. Secondly, we pray not only for grace to be given to them, BUT TO US ALL, that all our fellow-subjects may obediently walk in God's ways, for then none of us shall either consent to any treason in our hearts, nor by our wicked lives provoke God to scourge us with this rod of seditions, which is a judgment by which God is wont to scourge an offending king and a sinful people, Prov. xxviii. 2. When wickedness abounds it provokes our God, who (as was noted but now) alone keeps us in peace, to withdraw his providence from us, and then tumults and seditions, strife and rebellion break in irre-

418 sistibly upon us; for the present our gracious Father hath delivered us from these evils, pray we then (as it is in the Roman office) "that we may use the tranquillity and peace which his goodness hath established among us as a remedy for our amendment." *Miss. Ebor. temp. belli.* And take we heed that none of us by heinous iniquities make the evil to return. And doubtless if ever this petition were needful, it is necessary for us in these times, who have lately been delivered out of so great a rebellion as no age nor no history can parallel, and yet we are so far from either being warned by our late sufferings to amend, or being obliged by God's mercy to live more holily, that we are now more debauched and luxurious, more profane and

loose than ever: so that I may complain with devout Salvian: "We have received the respite of a happy peace by God's gift, and we use it only as an opportunity to sin more boldly and more securely——So that our very peace is a mischief to us, since we live so as to declare that it had been better for us we had never received that which makes us so much worse men than we were before." *Salv. de Guber.* lib. 6. Surely this is the ready way to provoke God to cast us into the fire again, and if we live thus wickedly, our peace will not long continue, 1 Sam. xii. 25. There are many, I am confident, who abhor directly to stir up sedition against the king, who yet by their impieties do take the ready way to cause God to scourge us by another civil war, of which they are the meritorious, if not the instrumental causes. May the Lord therefore grant both the seditious and the loyal his grace to amend their lives and live holily, and then we may hope for an enduring tranquillity. Amen.

§. XII. AND, LEADING A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY, MAY CONTINUALLY OFFER UNTO THEE OUR SACRIFICE OF PRAISE AND THANKSGIVING FOR THESE THY MERCIES TOWARDS US; THROUGH JESUS CHRIST OUR LORD. AMEN]

Our God hath sufficiently shewed himself an enemy to all sedition and rebellion in that place of the apostle whence this is deduced, where he sheweth that the very end of government is, *that under it we should lead quiet and peaceable lives in all godliness and honesty*, 1 Tim. ii. 1, 2. And if we be good Christians, this must be our design and desire; for the two great duties of Christianity are piety towards God and justice towards men, here called *godliness and honesty*; and the two necessary means to enable us to perform these are, inwardly, THE GRACE OF GOD, (which we prayed for

in the last paragraph,) and outwardly, A QUIET AND PEACEABLE LIFE (which we beg here): for wars and tumults, drums and trumpets, rebellion and violence, sedition and strife, disturb us in the duties of godliness, and hinder us in the practice of honesty; therefore whosoever desires sincerely to serve God and do justly to all men, he will and must abhor and pray against all treason and rising up in arms, as that which is an impediment to his quiet, and consequently to his cheerful and undisturbed leading a good life. And O that none of us had any other ends than to serve God and do honestly towards all men! for then we should all live quietly under our governors, we should never mutiny nor rebel, we should never disturb the kingdom, if we only wished to live in peace; nor should we break God's laws that command subjection, if our only aim were to serve God: our only employment then would be to live holily and happily, to obey our king and love our fellow-subjects, and to pray for the continuance of halcyon days: and then also, as St. Paul adviseth, Heb. xiii. 15, we should have continual cause *to offer up the sacrifice of praise and thanksgiving to God through Jesus Christ for these his mercies towards us*: for then heaven would so watch over us that our peace should never be disturbed, we should have no plots, or none to prosper, and we should frequently have occasion to bless the name of God for the increase of piety and virtue, the security of laws and magistrates, the suppressions of treasons and conspiracies, the continuance of peace and plenty, and *happy are the people that are in such a case*, Psalm cxliv. ult. wherefore let our lives as well as our lips hereunto say, Amen.

*The Paraphrase of this Thanksgiving.*

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O ETERNAL GOD, whose kingdom can never be shaken, thou art OUR HEAVENLY FATHER, and takest care of our peace also: for thou art he WHO ALONE MAKEST MEN of several interests and tempers TO BE OF ONE MIND, and live quietly together IN A HOUSE, and in a kingdom also; AND when any tumults do arise, thou STILLEST THE OUTRAGE, and appeasest the fury OF A VIOLENT faction, AND of an UNRULY PEOPLE broke loose from their obedience: we can remember the mischiefs lately contrived by such as these, and WE BLESS THY HOLY NAME THAT in pity to us IT HATH PLEASD THEE to discover the plots and TO APPEASE THE SEDITIOUS TUMULTS of ungodly and discontented men; causing a cessation of those troubles WHICH HAVE by evil instruments BEEN LATELY RAISED UP AMONGST US, who otherwise might have lived in peace. And now we are quiet again, we come unto thee, MOST HUMBLY BESEECHING THEE, our gracious Deliverer, TO GRANT TO ALL OF US, as well the disturbers as the loyal, such GRACE THAT WE MAY be truly religious, and HENCEFORTH OBEDIENTLY WALK IN observance of all THY HOLY COMMANDMENTS, especially of those which require subjection to the higher powers: so that being good subjects, AND LEADING A QUIET AND PEACEABLE LIFE, we may, without disturbing the government, employ our time IN ALL GODLINESS towards thee, AND HONESTY towards our neighbours: and then thou wilt discover and prevent all conspiracies; so that we MAY CONTINUALLY have reason and opportunity to OFFER UNTO THEE OUR SACRIFICE OF PRAISE AND THANKSGIVING FOR THESE happy days of peace, which we enjoy by THY MERCIES TOWARDS US, and THROUGH the intercession of JESUS CHRIST OUR LORD, to whom be glory, AMEN.

## SECTION XVII.

## OF THE THANKSGIVING FOR HEALTH.

§. I. LIFE is the greatest of all earthly blessings, and therefore the preservation thereof should be acknowledged by the most solemn thanksgivings. It hath been the custom and is the duty of all pious men, to praise God for recovery from an ordinary sickness, as hath been noted before, sect. XII. §. 4. And the very heathens, when they were restored to health after any disease, offered sacrifices<sup>a</sup> and built temples to the honour of their gods<sup>b</sup>. How much more then are we bound to return our highest praises for deliverance from the plague, the most grievous and mortal of all other diseases! They that have been infected have Hezekiah's thanksgiving after he was healed of this sickness for their example and encouragement, Isai. xxxviii. 9. And they who were free may learn from holy David to offer up thanksgiving for their own preservation, and for the deliverance of the whole nation, 2 Sam. xxiv. 25. And for their assistance here are two devout forms prepared, of which this first is most proper after the PLAGUE, the other after the ceasing of any other contagious disease.

<sup>a</sup> Sacrificia ab iis fiebant, qui ab aliquo morbo convaluissent, quæ victimæ, animales vocabantur. Natal. Comes Mythol. lib. i. cap. 17.

<sup>b</sup> —reddere victimas, Ædemque votivam memento: Nos humilem feriemus agnam. Hor. Carm. lib. 2. od. 17.

*The Analysis of the first Thanksgiving.*

§. II. This thanksgiving hath four parts :	1. A commemoration of God's	1. Judgment,	1. Confessing the cause :	{ <i>O Lord God, who hast wounded us for our sins, and consumed us for our transgressions,</i>
			2. Describing the instrument : .....	
	2. And his mercy, shewing	1. The motive to it : .....	{ <i>and now, in the midst of judgment remembering mercy,</i>	
		2. The effect of it : .....		{ <i>hast redeemed our souls from the jaws of death ;</i>
2. An act of oblation, shewing .....		1. To whom we offer : ..	{ <i>We offer unto thy fatherly goodness</i>	
		2. What we offer : .....		{ <i>ourselves, our souls and bodies which thou hast delivered,</i>
		3. To what end : .....		
3. An act of praise and thanksgiving : .....			{ <i>always praising and magnifying thy mercies in the midst of thy church ;</i>	
4. The conclusion of all : .....				{ <i>through Jesus Christ our Lord. Amen.</i>

*A Practical Discourse upon this Thanksgiving.*

§. III. O LORD GOD, WHO HAST WOUNDED US FOR OUR SINS, AND CONSUMED US FOR OUR TRANSGRESSIONS, BY THY LATE HEAVY AND DREADFUL VISITATION ]

The joy of a city or a nation delivered from the plague is like that which the Athenians expressed in their feast called *Oscophoria*, which being to be celebrated when Ægeus the father of Theseus was newly dead, he appointed they should at once both sing and lament over the sacrifice, and so they were wont to do ever after<sup>c</sup>; or like the mingled notes of shouting and weeping among the Jews at the rearing of the second temple, Ezra iii. 12, 13. Those that are spared alive have cause to rejoice when they reflect upon the mercy

<sup>c</sup> Ἐπιφωνεῖν δὲ ταῖς σπονδαῖς παρόντας [κελεύει]. Plut. in The-  
Ἐλελεὺ [hallelujah] Ἰοὺ, Ἰοὺ τοὺς seo.

of their own preservation ; but when they consider that one hath lost a dear father or a tender mother, another a kind husband or a beloved wife, a hopeful child or an useful friend, their joy is interrupted with a sigh, and it is hard to say whether of the passions do prevail : wherefore the church complies with our temper, and introduceth this thanksgiving with a sad reflection upon OUR LATE HEAVY AND DREADFUL VISITATION, that the remembrance thereof may gratify their sorrow, and also help to increase our gratitude for the mercy of our present state. The visitation indeed was HEAVY to the infected, and DREADFUL to those that were free, some were wounded, and others, alas ! consumed by it ; the scars are still to be seen upon the living, and an empty silence and void spaces tell us how many are gone from among us : but lest we should wonder at God's severity, or murmur at his dealings with us, we are taught to confess that all was FOR OUR SINS AND FOR OUR TRANSGRESSIONS. These moved him to anger, and made him wound us in his wrath and consume us in his sore displeasure : nor can we justly repine at it, for it is said of Jesus the Son of God, *that he was wounded for our sins, and bruised for our iniquities*, Isa. liii. 5. Now he that caused his own Son to die for our sins, shall he not punish us for our own ? We do not, we cannot accuse his justice, but must confess, even now the evil is gone, that *our destruction was of ourselves*, Hos. xiii. 9. And now we see how dangerous it is to provoke him by doing so wickedly as we did before, there is hopes it may warn us for the future ; for now we know *it is a fearful thing to fall into the [avenging] hands of the living God*, Heb. x. 31, *whose wrath, if it be kindled, (yea but a little,) blessed are all they that put their trust in him*, Psalm ii. 12.

§. IV. AND NOW, IN THE MIDST OF JUDGMENT

REMEMBERING MERCY, HAST REDEEMED OUR SOULS FROM THE JAWS OF DEATH]

It was Habakkuk's prayer, Hab. iii. 2, *that in wrath God would remember mercy*; and he hath answered this request to us; for though our sins had so highly provoked him, that he was executing his wrath upon us, yet his anger had not banished pity from his breast, as it useth to do from ours; for in the midst of the execution he stays his hand. And it is the greater mercy to have a reprieve in the midst of our punishment, because our sentence was so just; we are more bound to bless the Lord for taking off the plague, because he had so just cause to lay it on; it was not unmerited fury, but righteous JUDGMENT<sup>e</sup>, which he was inflicting, yet he stops in the very midst thereof: so when the Israelites of old *provoked him to anger with their own inventions, and the plague brake in upon them*, Psalm cvi. 29, 39; *nevertheless, when he saw their adversity, he heard their complaint, and pitied them*, &c. ver. 43, 44. *Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise*, Psalm lxxviii. 39. And when he threatens most severely by his prophets, he usually adds, *that he will not make a full end*, Jer. iv. 27, and ver. 18, and xxx. 11. This hath been his dealing with others, and his mercy is the same still toward us; for when the plague, that devouring monster, gaped wide to swallow us, being not satiated with so many morsels, the Lord did (as David speaks) *save us from the lion's mouth*, Psalm xxii. 21; a proverb to express a rescue from <sup>422</sup> an almost unavoidable danger<sup>f</sup>, such as our deliverance

<sup>e</sup> Quo culpa gravior gratia major, Justi supplicii vincla resolvit. Amb. Hymn. riculo. Leo quicquid prehendit, etiamsi camelus foret, rostro aufert. Johan. Leo. descrip. Afric. p. 755.

<sup>f</sup> *Ab ore leonis*, proverb. 2 Tim. iv. 17, i. e. a maximo pe-



was, who were almost in the very JAWS OF DEATH, from whence God hath REDEEMED OUR SOULS, Psalm xxxiv. 22. The soul in holy writ is put sometimes for the life only, Psalm cxvi. 8; and in that sense we have escaped temporal death, when we were in very great danger thereof, so that we may justly sing with David, *Bless the Lord, O my soul—who saveth thy life from destruction*, Psalm ciii. 1. 4. But if we take the word SOUL properly, it may be true also, for if many of us here present had died by this sudden stroke, it is to be feared we are so unfit to die, that this plague might have sent our souls to hell as well as our bodies to the grave; and thus God hath in sparing us, and giving us more time, redeemed our souls from the jaws of eternal death also, if we will now amend, as the next particular teacheth us.

§. V. WE OFFER UNTO THY FATHERLY GOODNESS OURSELVES, OUR SOULS AND BODIES WHICH THOU HAST DELIVERED, TO BE A LIVING SACRIFICE UNTO THEE]

When God had delivered David's soul from death, Psalm cxvi. 8, he asks, ver. 12, *What shall I return unto the Lord for all his benefits?* and St. Paul doth answer that question, *I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*, Rom. xii. 1. And doubtless it is never more reasonable to offer up both soul and body to God's service, than when we have received ourselves and both soul and body, as it were, by a new donation from the hands of his mercy. Our own customs do oblige a malefactor that is begged from the place of execution, to be a perpetual servant to that gracious person whose pity sued for his pardon and saved his life. And it is as reasonable we should spend our life in God's service, which he hath now so miraculously

preserved ; especially considering that when the plague threatened us, and death was at our doors, most of us did in our earnest prayers to be spared resolve and vow, promise and engage, if God would save our lives, we would lead them in a new manner, and spend our time more holily and religiously than ever we had done before. So that now we shall add perjury to our ingratitude if we do not perform our vows, and instead of giving somewhat more to God, we shall rob him of that which our promise hath made to be his. And doubtless it had been better for us to have died by the plague, when our fears had in some measure humbled us, than to live to increase our sin and aggravate our damnation ; this will make the very mercy of our sparing become a grievous curse unto us. Yet thus it proves too often, that *the rest of the men which were not killed by these plagues yet repent not of the works of their hands*, Rev. ix. 20. And as soon as the calamity is over, there is as much lying, and swearing, lust and debauchery as ever ; he that was unjust is unjust still, and he that was filthy is filthy still ; scarce one instance of amendment doth appear. Good God ! what can reclaim such wretches, if the approach of death will not affright them from their sins, nor the mercy of a new life oblige them to be more holy ! Surely they are incurable who cannot be healed by such a judgment, and may fear their next punishment shall be in eternal flames. Consider therefore in time you that are yet alive, and resolve sincerely to make this oblation of yourselves, to which you are engaged by gratitude and reason, by God's goodness and your own vows, and then we shall behold that your correction and your reprieve was not in vain. Now for the manner of doing this duty we shall not need say more here, because if any be convinced and desirous thus to dedicate them-

selves to God, they may find directions and a proper form for it, Comp. to the Altar, part IV. sect. II. §. 5. whither we refer the reader.

423 §. VI. ALWAYS PRAISING AND MAGNIFYING THY MERCIES IN THE MIDST OF THY CHURCH; THROUGH JESUS CHRIST OUR LORD. AMEN]

The conclusion of this thanksgiving is David's resolution when God had delivered his soul out of the lion's mouth, Psalm xxii. 21. For in the next verse he adds, *I will declare thy name unto my brethren, in the midst of the congregation will I praise thee*, ver. 22. Or as St. Paul (and we from the old translations<sup>f</sup> read), *in the midst of the church will I sing praise unto thee*, Heb. ii. 12. The praising God by our lives is the best, but not the only praise which is due unto him; for we must also bless him with our lips, our tongue being among other parts to be offered up as a sacrifice unto God, wherefore it must be the instrument of his glory, and that not only just now, but ALWAYS, so long as this life endures which hath been restored to us; when we praise the Lord for any other mercy, we must think of this, and the remembrance of this deliverance must never be obliterated; moreover as our preservation from this plague hath been a public mercy, so must our gratitude be also; we must give thanks in the house of God, and before his people (both signified by the CHURCH); that there may be as many witnesses of our praises as there was of our deliverance, let us say, *I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.* Psalm cxvi. ult.

<sup>f</sup> Psalm xxii. 22. Ἐν μέσῳ ἐκκλησίας. LXX. In medio ecclesiæ. Vulg.

*The Paraphrase of the first Thanksgiving.*

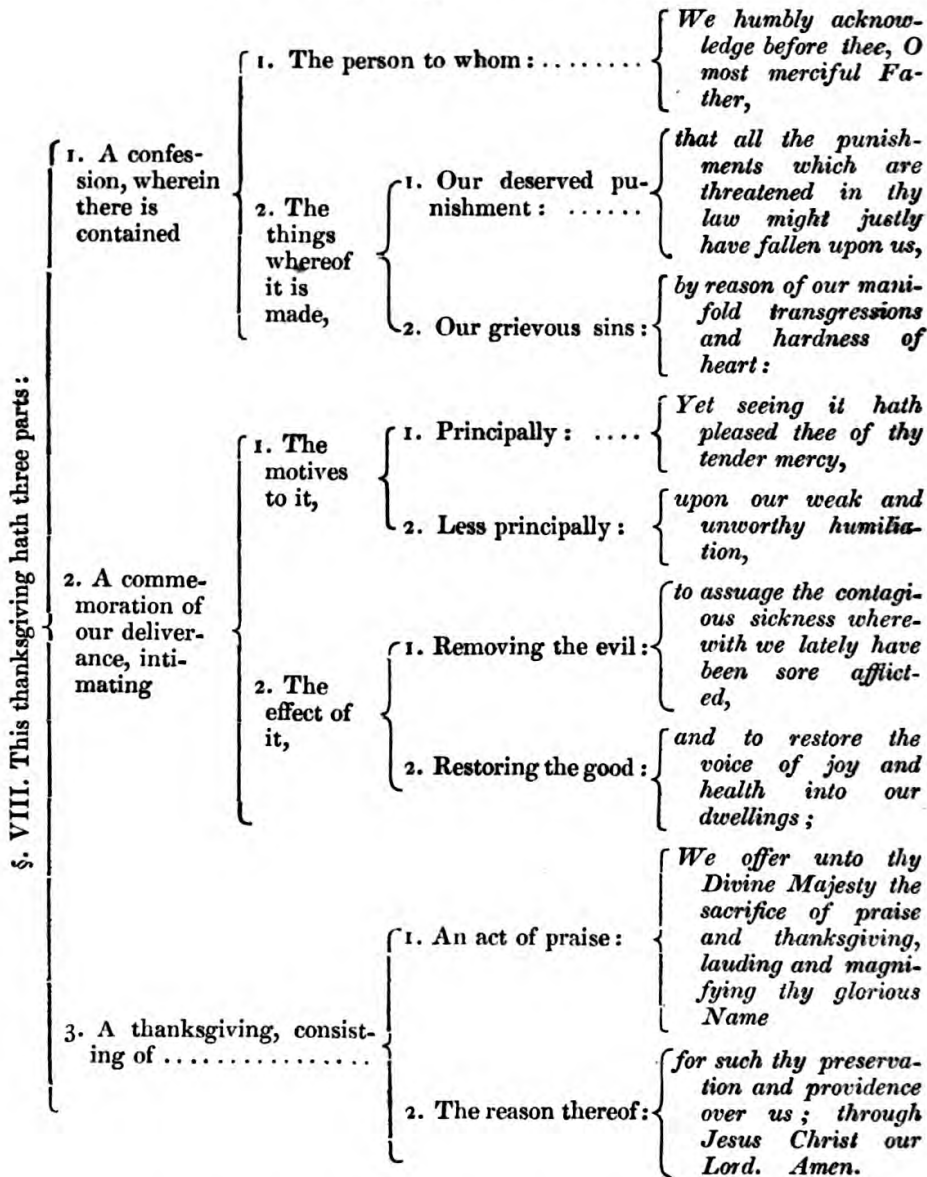
O Almighty LORD and most glorious GOD, WHO HAST most grievously WOUNDED some of US FOR OUR SINS, who are yet alive, AND CONSUMED many others of US by this cruel death FOR OUR TRANSGRESSIONS of thy holy laws. We acknowledge, these were the cause of thy punishing us so severely BY THY LATE judgment of the plague, which was to them that felt it AN HEAVY, AND to them that only feared it a DREADFUL VISITATION: Lord, thou hast most justly corrected us hitherto, yet of thine infinite mercy thou inclinest to spare us; AND NOW while thou art IN THE MIDST of the execution of thy righteous sentence OF JUDGMENT upon us, thy compassions are not extinct; for thou REMEMBERING thy wonted MERCY, HAST REDEEMED OUR SOULS from hell, as well as saved our lives FROM THE JAWS OF DEATH, which was ready to have devoured us if thou hadst not prevented it: WE whose lives are thus miraculously spared do OFFER with a sincere gratitude UNTO THY FATHERLY GOODNESS, and in return for thy mercy, OURSELVES wholly and entire, even OUR SOULS AND all the faculties thereof, our BODIES and all our members WHICH THOU HAST DELIVERED from death and destruction; wherefore they shall be dedicated TO BE A LIVING, holy and reasonable SACRIFICE UNTO THEE, and only exercised hereafter in doing thy holy will: for we will henceforth be thy servants, not only now, but ALWAYS spending our time in PRAISING the freeness AND MAGNIFYING the greatness of this and all THY MERCIES towards us, and this not only in private, but also IN THE MIDST OF the assemblies of THY CHURCH, that all our brethren may join with us in blessing thy Name, THROUGH JESUS CHRIST OUR LORD and only Saviour. AMEN.

*Of the Second Thanksgiving for Deilverance from any* 424  
*common Sickness.*

§. VII. There are many other diseases besides the plague which are infectious and epidemical, causing great mortality when they spread themselves, such as fevers and small pox in our times, and the sweating

sickness, of which many thousands died in a little space, in the last century; wherein this nation was thrice severely visited therewith <sup>g</sup>. Now when we are delivered from such distempers, we may very properly give thanks to God in this form.

*The Analysis of this Thanksgiving.*



<sup>g</sup> An. 1 Hen. VII. ; an. 9 Hen. VIII. ; an. 5 Edw. VI.

*A Practical Discourse upon this Thanksgiving.*

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§. IX. WE HUMBLY ACKNOWLEDGE BEFORE THEE, O MOST MERCIFUL FATHER, THAT ALL THE PUNISHMENTS WHICH ARE THREATENED IN THY LAW MIGHT JUSTLY HAVE FALLEN UPON US, BY REASON OF OUR MANIFOLD TRANSGRESSIONS AND HARDNESS OF HEART]

There are many dreadful things threatened in holy scripture against the transgressors of God's law: and amongst the rest there are two sad catalogues of judgments in that part of scripture properly called the law, wherein contagious and mortal diseases are threatened to disobedience: *And if ye shall despise my statutes—saith God—I will even appoint over you terror, consumption, and the burning ague, &c.* Levit. xxvi. 14, 15, 16. And again, *The Lord shall smite thee with a consumption, with a fever, and with an inflammation, and with an extreme burning,* Deut. xxviii. 22, and ver. 59. *The Lord will make thy plagues wonderful—even sore sicknesses and of long continuance,* ver. 60. *Moreover he will bring upon thee all the diseases of Egypt—ver. 61; also every sickness, and every disease, which is not written in this book of the law, them will the Lord bring upon thee until thou be destroyed.* To which, with the rest of the punishments there recited, the church hath respect in this place, teaching us to acknowledge, that as our sins have been many, of divers kinds, and of long continuance, so might our punishments justly have been also, but our God hath shewed himself a MOST MERCIFUL FATHER, in that he hath not dealt with us according to our deservings. It is the property of<sup>h</sup> mercy, either wholly to pardon, or to punish gently:

<sup>h</sup> Pœnam, si tuto poterit, donare, sin minus, temperare. Sen. de Clem.

and it is said of M. Antoninus, that his penalties were always below the law<sup>i</sup> which was the custom of all his successors<sup>k</sup>; but we are sure it is the manner of Almighty God, instead of many punishments to inflict but one, and when the greatest are deserved, to choose the least, and yet to take that off also as soon as there is any hopes of amendment: he might have scourged us with famine and war, plague and epidemical diseases altogether; but now he hath only used the last and the least, which if it seem grievous in itself, yet is very moderate with respect to our evil deservings: so that we are so far from having any reason to complain, that we have all possible cause to admire our heavenly Father's mercy, who threateneth severe things to keep us from sinning, hoping his words may warn us to avoid the stroke of his anger, but threateneth only to prevent our suffering of them<sup>l</sup>; and yet when the warning takes no place, but we do sin for all that, then he abates of the rigour of his sentence, chastising us gently, and soon giving over: so that there is mercy in his threatenings, and mercy in his executions; and it is a proper introduction to the divine praise, to look upon the clemency which he shews, even in the severest parts of his dealing with us.

§. X. YET SEEING IT HATH PLEAS'D THEE OF THY TENDER MERCY, UPON OUR WEAK AND UNWORTHY HUMILIATION, TO ASSUAGE THE CONTAGIOUS SICKNESS WHEREWITH WE LATELY HAVE BEEN SORE AFFLICTED, AND TO RESTORE THE VOICE OF JOY AND HEALTH INTO OUR DWELLINGS]

<sup>i</sup> Jul. Capitol. in vita.

<sup>k</sup> Ῥωμαίως ἔνεστι μὴ ἀντιθέσαι τιμωρίας ἰσοῤῥόπους τοῖς πλημμελήμασι. Justin. 2. ad Hunnos.

<sup>l</sup> Tristia minatur, ne in nos

tristia invehat. Theod. in Jon. 3.

Ἄπειλεῖ πολλάκις ἵνα μηκέτι τὴν ἀπειλήν εἰς ἔργον ἐξενέγκῃ. Chrys. in Gen. hom. 20.

This one judgment of the late raging sickness, though it were less than we deserved, yet if God had made it continue, or caused it to spread, might have almost consumed us: so that we have cause to reckon it as an act of HIS TENDER MERCY that he was pleased to ASSUAGE it. It is true, we did express a great HUMILIATION under it, and prayed earnestly for the removal thereof: but we must not be so vain as to think our HUMILIATION could merit our deliverance, since it is said, that when God in anger sends his judgments upon a nation, *though Noah, Daniel and Job were in it, they should only deliver their own souls*, Ezek. xiv. 14. And doubtless our piety and devotion is far short of theirs: and we here do justly confess it was but WEAK AND UNWORTHY, our sorrow went not so deep, nor were our prayers so fervent, or our repentance so serious, as 426 so great an occasion did require, so that we may note, that this mercy of health was granted UPON our humiliation, but not for the merit thereof: the grant proceeded merely of HIS TENDER MERCY; only he was pleased with our imperfect humiliation, and took that occasion to send us relief. And now how are we bound to bless his infinite pity, that beheld some of us dead, and others dying, many smitten with this disease, and all of us full of grief and fear! and then remembering our sins no longer, he commands the angel to put up his sword, the mournful knells are ceased, and there is no more complaining in our streets, no more lamentation in our dwellings; but THE VOICE OF JOY AND HEALTH, which God promiseth to send into the dwellings of the righteous, Psalm cxviii. 15, is now to be heard in our houses also. While sickness was there, all joy was banished from our houses and our hearts also, nothing else but mourning and woe, sighs and groans, complaints and doleful accents dwelt there; but now



health and joy are returned together, now we are able and fit, as well as obliged, to sing praise to God: and I wish we may make use of this cheerfulness of our temper, and this sprightliness of mind, which health hath restored us unto, to praise God more cheerfully and more devoutly; for doubtless health is the greatest blessing which God can bestow upon us in this world. Aristotle and Plato reckon it the first of all outward good things, and our own experience shews us that riches, honours and pleasures, are nothing if we want health to enjoy them; so that when God restores this, he gives us a power to enjoy all other earthly comforts: let those therefore give thanks to the name of the Lord, who have wholly escaped this disease, because they had their health without interruption; and those who are recovered from this sickness, because they have tasted the misery of wanting health, and so can better apprehend the mercy of its restauration: all of us indeed are bound to join in this necessary act of praise.

§. XI. WE OFFER UNTO THY DIVINE MAJESTY THE SACRIFICE OF PRAISE AND THANKSGIVING, LAUDING AND MAGNIFYING THY GLORIOUS NAME FOR SUCH THY PRESERVATION AND PROVIDENCE OVER US; THROUGH JESUS CHRIST OUR LORD. AMEN]

This conclusion is the natural consequence of all the former considerations: for whether we compare the greatness of our sins with the gentleness of our punishment, or reflect upon the misery of our late condition in respect of our present estate, we have abundant cause to OFFER UP THE SACRIFICE OF PRAISE AND THANKSGIVING. There are many of our brethren swept away by the late mortality, and we are yet left alive: now *the dead praise not thee, O Lord, neither all they that go down into silence; but we will praise the Lord from this*

*time forth for evermore*, Psalm cxv. 17. The grave is called the place of silence, and they are silent that dwell there<sup>m</sup>: *The grave cannot praise thee, death cannot celebrate thee*, saith good Hezekiah in the like case, *the living, the living, they shall praise thee, as I do this day*, Isa. xxxviii. 18, 19. It is we who are spared that must laud and magnify the glorious name of our Deliverer, for we were rescued from the common destruction to this very end. Let us consider how strangely his PROVIDENCE did take care of our PRESERVATION, when many younger or stronger, many that had better means of escaping, and seemed to be in less danger than we, died by this sad disease; and what reason can we give, why they were taken and we were left? It was God's infinite mercy towards us, and it is our duty to own it with the most hearty praises we can express; yea, if we shall neglect it, we are the most ungrateful wretches in the world, and deserve to be cast out of God's protection for the future: and it is very likely, if we will not praise the Lord now, when we can, and are so much obliged to do it, it shall not be long ere we be sent to the house of silence ourselves, where we cannot do that which now we will not perform. Let us therefore be so wise and so just, so kind to ourselves and so grateful to our Deliverer, as to bless him heartily now, and that will engage him to keep us for ever hereafter, till a timely death take us to a glorious immortality, through Jesus Christ our Lord. Amen.

*The Paraphrase of the last Thanksgiving.* 427

O Lord, we are so far from murmuring at this grievous sickness which hath raged among us, that WE HUMBLY ACKNOWLEDGE here now that we are BEFORE THEE in thy house, O

<sup>m</sup> Psalm xxxi. 19, and cxv. 17. —silet rex ipse silentum. Virg. Æneid.

MOST MERCIFUL FATHER, THAT thou art very gracious in thy dealings with us: since instead of that one judgment, ALL THE PUNISHMENTS and dreadful plagues, WHICH ARE terribly but justly THREATENED IN THY LAW against all the wilful transgressors thereof, MIGHT JUSTLY HAVE FALLEN UPON US to our utter ruin, BY REASON OF the horrible guilt of OUR MANIFOLD TRANSGRESSIONS, and the great provocations we have given thee by our impenitence AND HARDNESS OF HEART, after we had committed them: YET SEEING IT HATH PLEASSED THEE, notwithstanding all our evil deservings, OF THY TENDER MERCY and mere compassion to pity our miserable case, and that so speedily UPON, though not for the merit of, OUR WEAK supplications AND UNWORTHY HUMILIATION; we admire thy readiness to relieve us, and own thy great favour, in that thou hast vouchsafed TO ASSUAGE THE CONTAGIOUS fury of this epidemical SICKNESS, WHEREWITH WE and our neighbours LATELY HAVE BEEN SORE AFFLICTED: for mortality and mourning were round about us, till thou wert pleased to deliver us, AND TO RESTORE THE long estranged VOICE OF JOY AND HEALTH, which are both together now returned INTO OUR DWELLINGS. And, Lord, this joyful voice shall return to thy house also; for here WE OFFER UNTO THY DIVINE MAJESTY, our gracious Deliverer, THE SACRIFICE OF most hearty PRAISE AND THANKSGIVING. And we resolve to spend the time which thou hast given us in LAUDING AND MAGNIFYING THY GLORIOUS NAME, both in private and public, FOR SUCH illustrious instances of thy mercy, as thou hast shewed in THY PRESERVATION of us at this time, and in thy care AND PROVIDENCE OVER US at all other times, which we pray thee to continue THROUGH the merits and mediation of JESUS CHRIST OUR LORD and Saviour. AMEN.

END OF VOL. II.





