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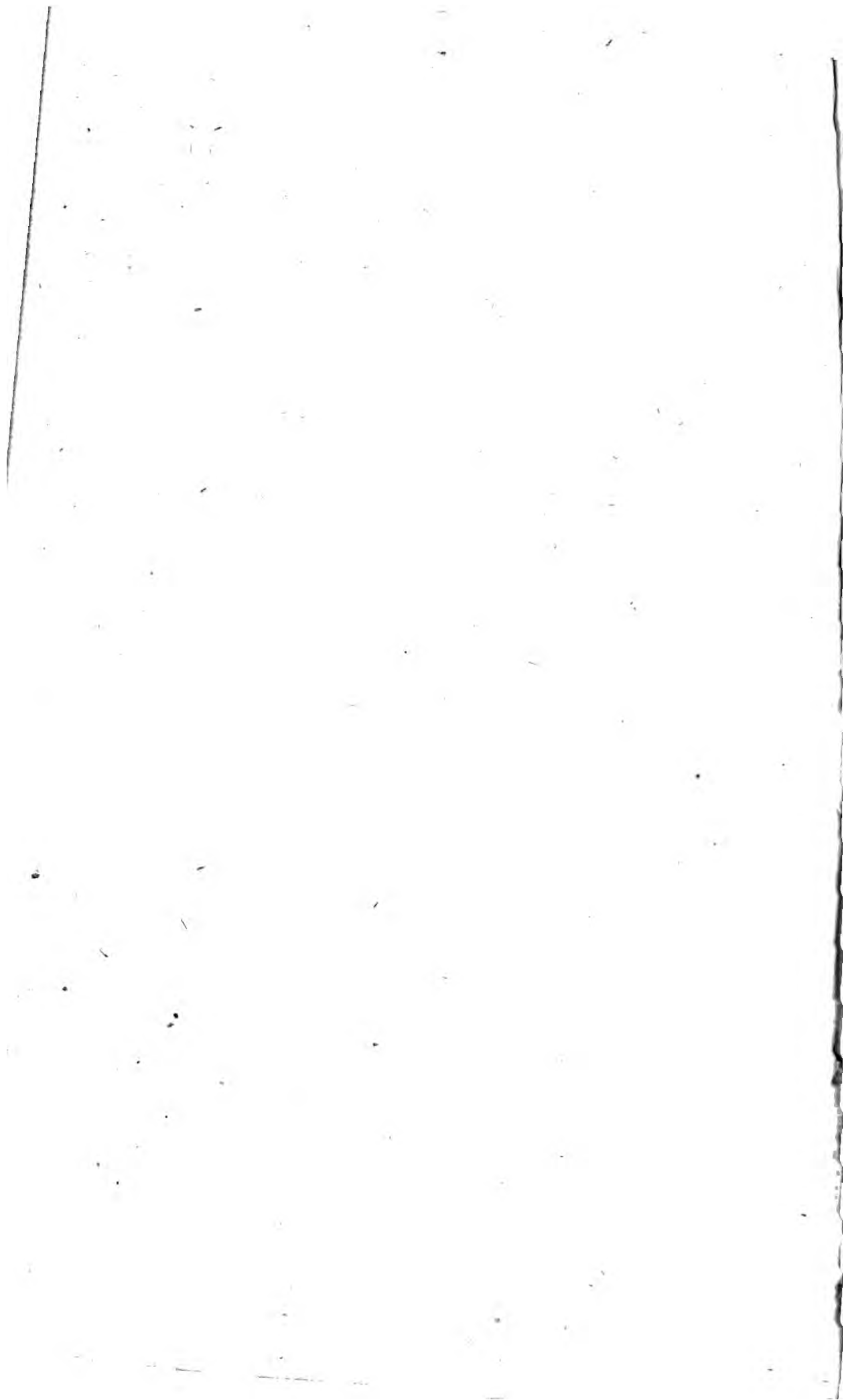


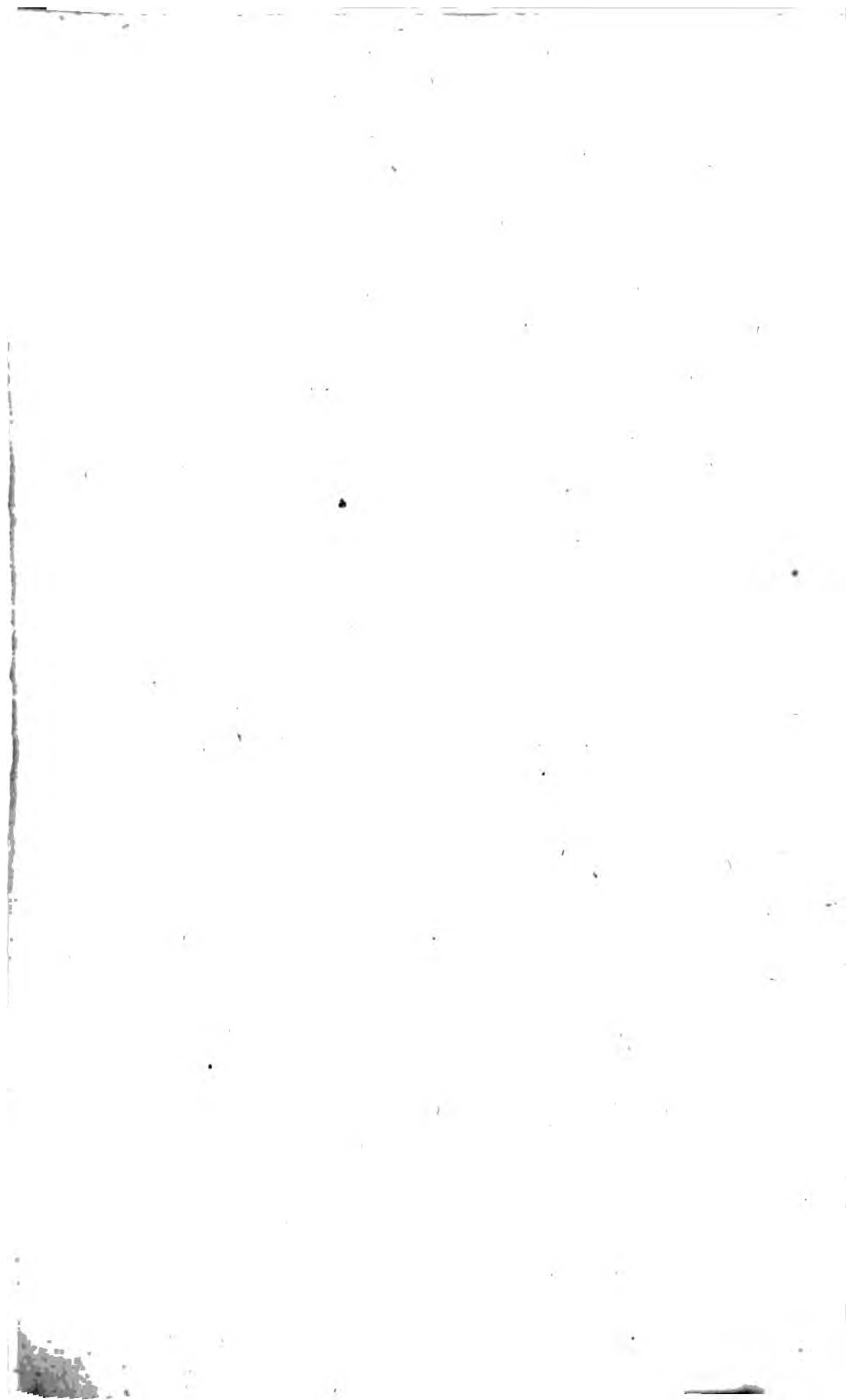
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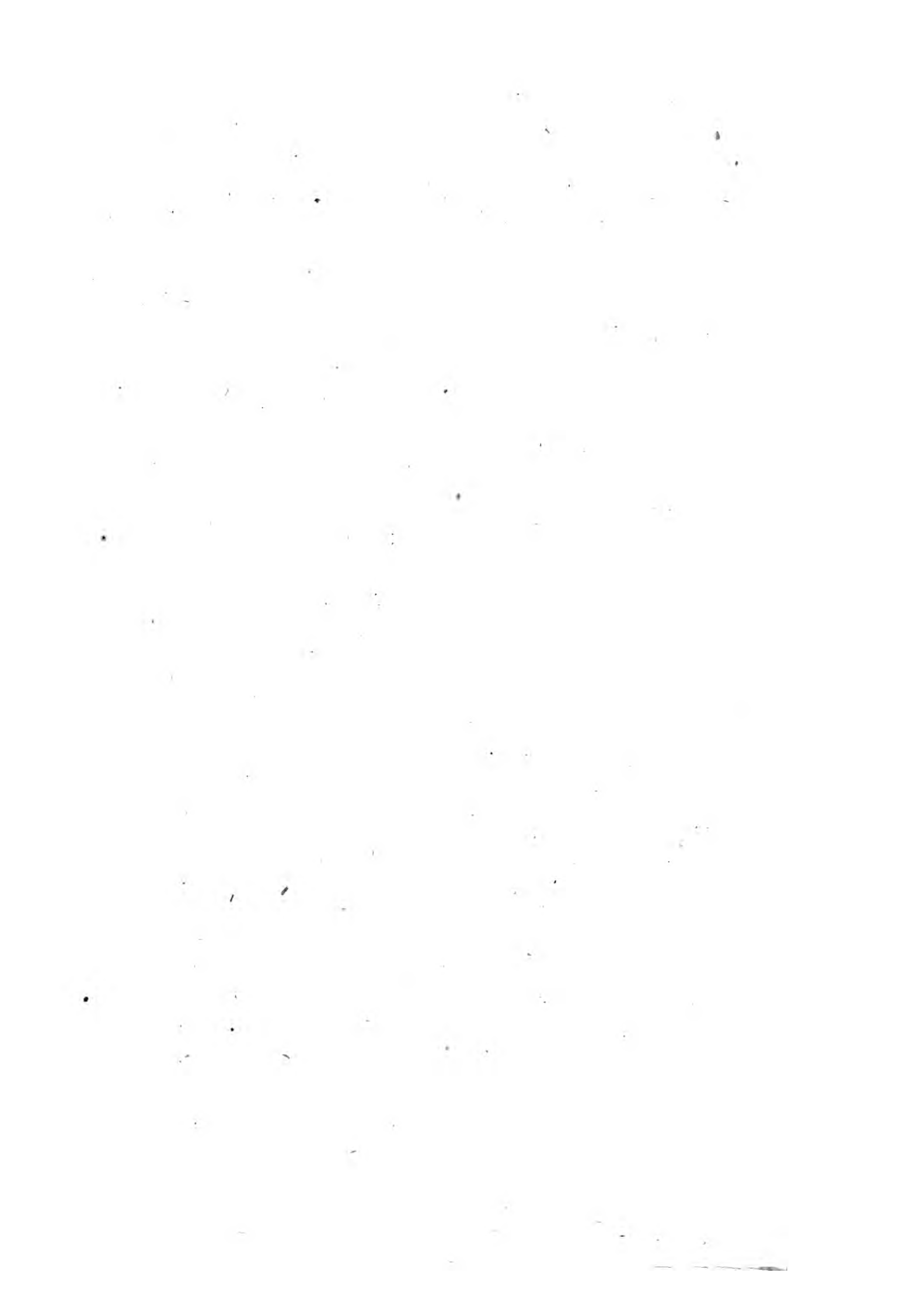


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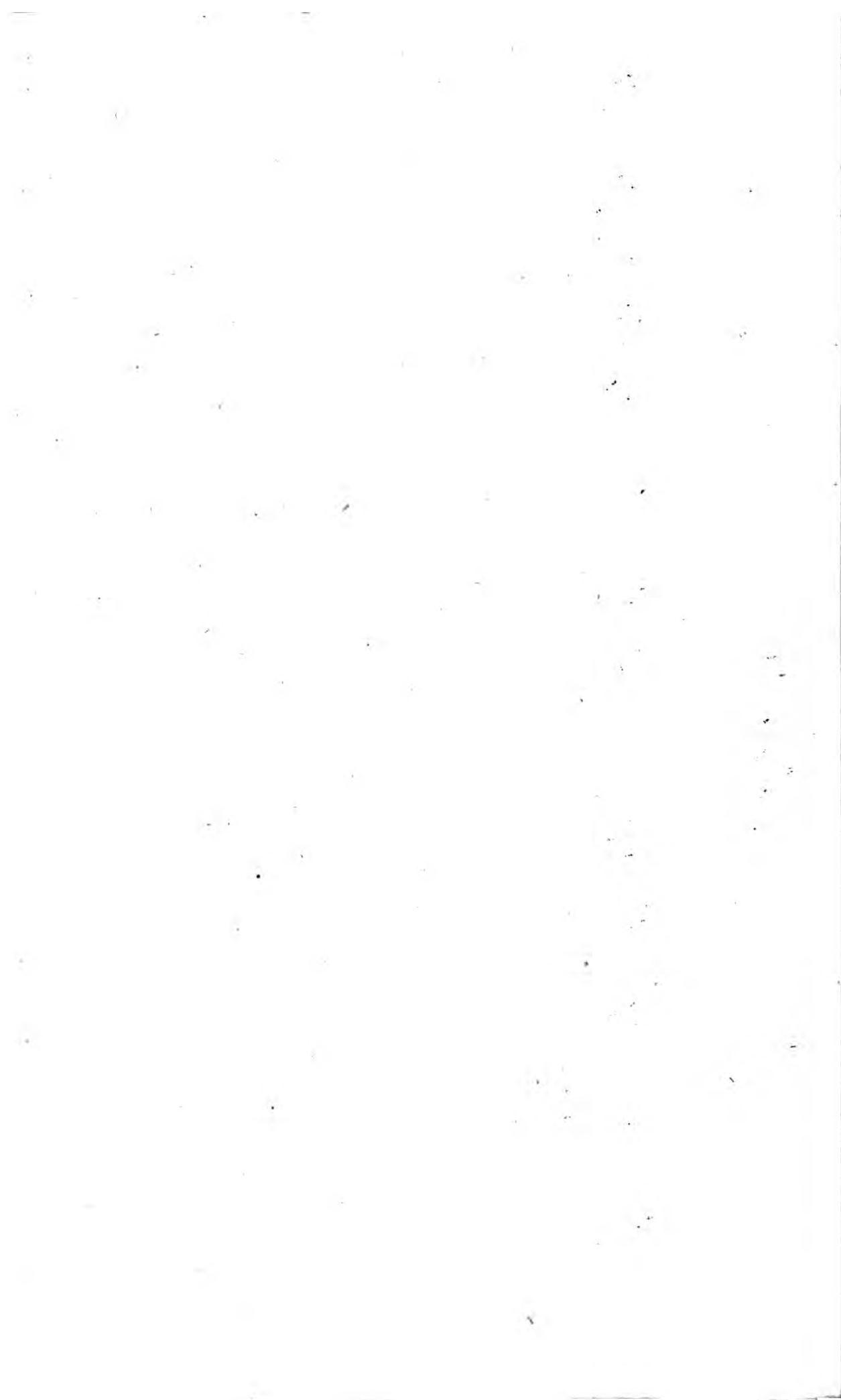
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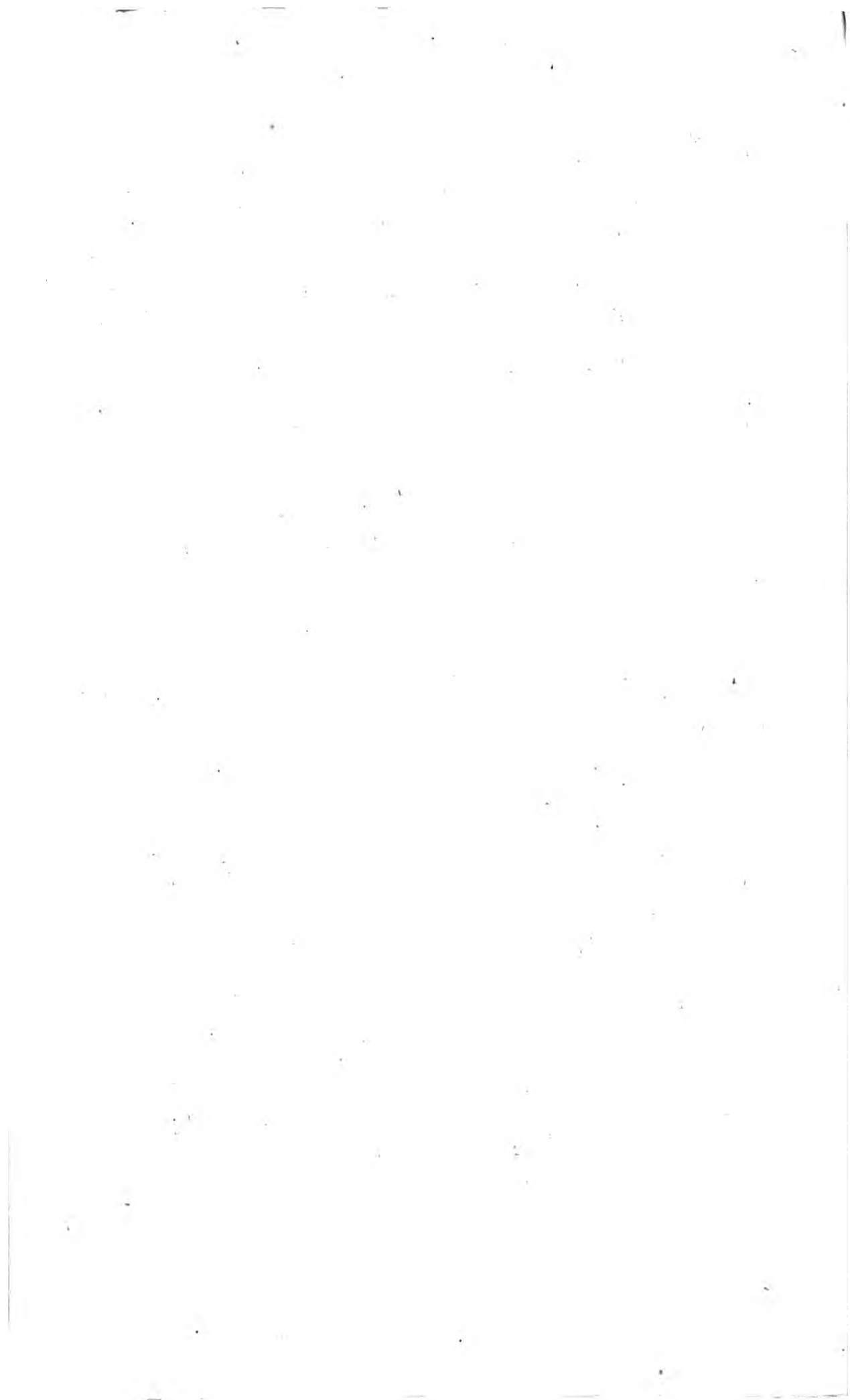
FOR THE USE OF

UNITARIAN SOCIETIES.









T H E

P R E F A C E.

**T**HE propriety and obligation of public worship in general, I must here take for granted. It is the universal practice of christians in every part of the world; and it is the most natural method of making that *public profession* of our religion, that is required of all christians. In the most hazardous circumstances, we must shew that we are not ashamed of Christ, as we expect that he will not be ashamed of us; and as we hope that he will acknowledge us for his true disciples and followers, before his heavenly father, the holy angels, and the assembled world at the last day.

One great end of this public profession of christianity is to make it conspicuous to the world ; that it may engage the attention of mankind, and afford them an opportunity of examining it ; in order to their embracing it, and deriving from it that advantage which it is designed, and calculated, to impart to all the human race. And for the same reason that we ought to make a public profession of christianity in general, we ought to exhibit it in its greatest purity, and what we apprehend to be its most advantageous form ; such as will best recommend it to the acceptance of the serious and rational part of mankind ; and we ought not by stated attendance to countenance any mode of public worship, that we think exhibits our religion in a light that is really injurious and disgraceful to it ; such as we must think

is

is more likely to procure it enemies than friends.

Besides, it is contrary to the plainest rules of morality, directly or virtually to affirm what we do not believe to be true, and especially to do this repeatedly and habitually. No Protestant, for instance, can think himself justifiable in receiving the consecrated wafer at the hands of a Popish priest; because by that action he must be understood to consider the eucharistical elements of bread and wine as the real body and blood of Christ, and proper objects of worship. It is, in fact, to profess himself a member of the church of Rome, and to hold all her distinguishing tenets. Every person, therefore, who is convinced of the absurdity of considering bread and wine as the body and blood of Christ, and proper objects of wor-

b 2

ship,

ship, is bound in conscience to abstain from the Popish mass, and profess himself a Protestant.

For the very same obvious reason, therefore, every member of any christian church, in which Christ is considered as an object of worship, though not in the form of bread and wine, and in the daily service of which he is addressed as our maker, and a being capable of hearing and answering our prayers, ought, in conscience, to cease to be a member of such a church, and renounce her communion, upon being convinced that Christ is not an object of worship, that he is not our maker, or capable of hearing and answering our prayers.

If there ever was, or can be, any such thing as *idolatry*, it is paying religious  
worship

worship to any other than the one only living and true God ; and if it be of any consequence to preserve inviolate the first article of all revealed religion, viz. the unity of God, and the exclusive worship of him (which was the one great object of the Jewish religion, and continues to be so in the christian) it must be incumbent upon us to frequent no society of christians, however pious and sincere they may be, if we be convinced that they err in so essential an article of faith as this. It is innocent in them, who are ignorant, and act agreeably to their consciences ; but it is criminal in us, who know better. There are, no doubt, differences in lesser matters which may be borne with, in members of the same society ; but if any difference in opinion or practice will justify a separation, it must be this.



That such a corrupt mode of religion is enjoined by the civil powers under which we live, will no more authorise, or excuse, our conformity to it, than the same consideration would have justified the primitive christians in conforming to the rites of the pagan worship, which were enjoined by the laws of the Roman empire. The answer of the apostles Peter and John to the Jewish high-priests should be adopted by all christians: We ought to obey God, rather than man.

If we make profession of any religion at all, we ought to be serious and consistent in that profession; and, as the nature of it necessarily demands, make all other things subservient to it, not it to them. For if we really believe that there is another and an endless life, to  
which

which the present life is only preparatory, all the things of the latter bear no sensible proportion to those of the former; so that it must be the extreme of folly and inconsistency to hesitate a moment which to prefer, or to make a primary object. The advantages, or the authority of this world will not even be attended to, by one whose mind is duly impressed with a sense of the infinite superiority of things eternal to those that are temporal. But for a full and judicious account of the reasons why unitarians should dissent from trinitarian worship, I refer my readers to an excellent tract lately published, intituled, *A free and serious Address to the Christian Laity, especially such as embracing Unitarian Sentiments conform to Trinitarian Worship. To which is prefixed, An Introduction; wherein the Worship of the Holy Scriptures is contrasted with the*

b 4 *Worship*

*Worship of the Church of England, and of Dissenters.*

These considerations will abundantly justify me, in the opinion of serious persons, in this attempt to excite all christians, who are unitarians, to a just sense of the importance of their principles, to distinguish themselves in the eye of the world by their profession of them, and to remove as far as I can every obstacle to this public profession of pure christianity; by making it easy to all unitarians to form separate societies, and to enable them to conduct their public worship, though there should be no persons of learning among them; and though, by reason of their small numbers, or low circumstances, they should be unable to engage the services of any person liberally educated.

Such

Such christian societies as I wish to see established, need give no alarm to politicians. They will never create any disturbance in a state, and will only add to the number of intelligent and conscientious members of the community, which must ever be an advantage to any country. No reformation can ever proceed with more quietness and tranquility than this; and these unitarians, disclaiming all aid from civil power, will thereby give the greatest security against any attempt to supplant christians of other denominations, in the exclusive favours of the civil magistrate; though they cannot help wishing, that the time may come, when the body of the people of this, and of every other country, shall be so far enlightened, as to see that civil and religious matters have little or no necessary

con-

connexion; and that, in reality, the civil magistrate has no more occasion to embarrass himself with any thing relating to religion, than he has with medicine, or philosophy.

From the nature of the things, individuals are much better qualified to provide for themselves in all these respects, than the united wisdom of the whole community; as I have shewn at large in my *Essay on civil government*. And the time will certainly come, when mankind in general will not only see things in this light, but when they will view with astonishment what their ancestors have suffered by their ignorance in these matters; and feel how dearly they have paid for something bearing the name of *assistance in matters of religion*, when it has only contributed to keep them in the most deplorable

plorable darkness, and the most disgraceful servitude.

However, though this be a subject which I cannot help wishing that all men of enlightened minds may ever keep in view, in order that no opportunity may be lost of bringing forward so great a reformation in the state of the world; my present views are much more limited, and terminate in what we are, in this country, abundantly ripe for; and which every serious and rational christian must rejoice to see carried into immediate execution. For it is certainly desirable that those who, from a principle of conscience, cannot at present join in any mode of public worship, within a convenient distance from them, may have that advantage; and this with the least trouble and expence possible to themselves, and  
none

none at all to the state, or to any other persons whatever.

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A few things more I would observe in this Preface with respect to the *prayers* and *offices* themselves.

1. The first is, that the reader must not be offended at a few repetitions of the same sentiments or expressions, that may occur in different services of a similar nature. When there was an equal propriety for them in their respective places, I did not always think it necessary, merely for the sake of *variety*, to introduce others that would have been less proper for the purpose.

2. I could not conveniently provide forms for all particular situations of  
*public*

*public affairs*, in the intercessory part of the devotions for the Lord's day; and have therefore contented myself with some general expressions, which will hardly ever be wholly improper, but which may be omitted whenever they are perceived to be so. Thus the part that relates to *harvest*, page 69, may be omitted, except during the time of harvest, or a month or two preceding it; and, in like manner, other expressions, not distinguished as this clause is, by the Italic character, may be omitted, and others inserted in the same part of the prayer. As for the cases of *individuals*, there will perhaps be found a sufficient number of forms for the purpose, and a proper place is marked for the introduction of them.

3. I have provided more forms than were absolutely necessary for the Lord's supper,



supper, not only for the sake of variety, but also to make this work of some use in a practical respect to individuals, independently of the proper use of it in religious societies. Those addresses to the communicants, and also that which is inserted in the *office for adult baptism*, contain such views of things as christians cannot too carefully impress their minds with. And though the societies which I wish to see established are to be formed upon an important *speculative principle*, we should ever bear in mind, that matters of speculation (though they may recommend our religion to others) are of no use to ourselves; but as they are subservient to *practice*; tending to inspire good dispositions of mind, and leading to a right conduct in life.

C O N-

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## E R R A T A.

- Page 101, line 19, *for* life, *read* light.  
 — 143, — 4, *dele* the.  
 — 169, — 4, *for* awake, *read* wake.  
 — 176, — 13, *for* mostly, *read* most nearly.  
 — 220, — 5, *for* remotest, *read* remote.

THE

T H E  
I N T R O D U C T I O N .

S E C T I O N I .

REASONS FOR FORMING UNITARIAN  
SOCIETIES FOR PUBLIC WORSHIP,  
WITHOUT A LEARNED MINISTRY.

**I**T is the duty of every person who is apprized of an evil, freely to propose whatever shall appear to him to be a proper remedy for it. I shall, therefore, without any farther preamble, mention what I think to be wanting with respect to RATIONAL CHRISTIANITY, the cause of which I hope I have at heart; and I shall then make a proposal of what I flatter myself may contribute to the greater extension, and the more permanent establishment of it in this country.

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Now,

Now, though it cannot be denied that, in consequence of freedom of inquiry, and the force of truth, numbers are continually brought over from the rigid doctrines of Calvinism, and become Unitarians; there are few societies openly professing those sentiments, with whom they can conscientiously join in public worship, so as to make their opinions as conspicuous, as, for the honour of pure christianity, it is desirable they should be.

The established churches of England, Scotland, and Ireland are avowedly Trinitarian. In the liturgy of the church of England divine worship is perpetually paid to Jesus Christ, so that no serious consistent Unitarian can join in it; and as to the Dissenters, there are few of their societies that are clearly and professedly Unitarian; nor, indeed, could it be expected that they should be so, when the change from rigid Calvinism has been a gradual thing, and they were not originally formed upon that principle. Besides,

fides, it is too evident to be denied, that the societies of those who are called *rational Dissenters*, whether they be properly *Unitarian* or not, do generally decline; many of them having become actually extinct, and others being in such a condition that they cannot be supported much longer. This is more especially the case in London, and in the South of England; but, from the same causes, it may in time extend to the North.

On the other hand, though the Calvinistic Dissenters are frequently losing the younger, the more thoughtful, and inquisitive part of their congregations, numbers of the more illiterate people are continually joining them, and societies of Calvinistic Baptists are readily formed, and easily extend themselves; so that of late years their numbers are very considerably increased. This is, in some measure, owing to the zeal of those who hold such tenets; a zeal which is easily accounted for, from the stress which

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they

they have been led to lay upon them; imagining that men's future happiness depends upon their holding the right faith: whereas the rational Dissenters do not think that the future state of any man will depend upon his opinions, but only on his disposition of mind, and his conduct in life. They have, therefore, naturally less zeal for all matters of opinion than the Calvinists have, and for the same reason they are less solicitous about making converts.

Another reason why the Calvinistic societies are more easily kept up is, that, consisting for the most part of persons of little reading, or knowledge, they do not make so much account of the articles of learning or knowledge in their ministers; and often keep together in societies without any regularly educated ministers at all, or with persons whose education has been so superficial, that it cannot raise them much above the level of their ordinary hearers in that respect; and if they

they be entirely destitute of ministers, they still meet together for mutual edification, by prayer, reading the scriptures, and other religious exercises. Now in this it is my earnest wish that the rational Dissenters, and especially the Unitarians, would imitate them.

It is rather unfortunate, that the principal members of most Unitarian societies, being persons of some reading, education, and taste, cannot bear with any thing mean or low in the performances of their ministers. They must, therefore, have such as have had an expensive education, and these have generally no resource for a maintenance but from their salaries as ministers, which, I may say, are no where adequate to their support, except while they continue single \*. Consequently, whenever the

\* It is supposed that the proper salaries of Dissenting ministers do not much more than half support them. Consequently the ministers do, from other resources,



the funds of such societies are too small to enable them to keep such a minister, they are broken up and dispersed.

For the same reason, no *new* societies of rational Dissenters can be formed except in large towns, where a sufficient number (and among them some persons of opulence) adopt the same sentiments, and likewise agree in seeing sufficient reason for separating from the societies with which they have been connected. And many of these persons, considering all matters of speculation as only of secondary importance, and influenced too much by the force of habit, and the influence of former connexions, will bear a great deal before they can bring

either their private fortunes, or their industry in some other way, nearly half support the cause in its present state. I do not know any place that will enable a minister even to maintain a family, in a manner in which his congregation expects him to live; much less will it enable him to make any decent provision for a family.

themselves

themselves to do this. Also, men of some figure, and filling conspicuous stations in life, are peculiarly sensible of the *ridicule* that they may draw upon themselves by any singularity in their conduct, while persons of no education, and of no conspicuous rank in life, feel less restraint in following their real inclination in matters of religion, as well as in things of less moment; which is one of the happy privileges attending mediocrity of fortune. A little reflection, however, may, I hope, be sufficient to induce many persons to think and act differently from what they have hitherto done in this respect.

Much of the difficulty in the way of such an undertaking as I would recommend, viz. the forming of Unitarian societies, consisting of laymen only, will arise from the habit of attending upon ministers regularly educated, though a great deal of the notion of their importance is nothing more than the remains of that

superstition, with which the clerical character was so long respected in the dark ages. On this account, however, even many liberal minded persons would feel some reluctance to receiving the Lord's supper at the hands of a layman, or having a child baptized by such a person; though there is nothing more sacred in those offices than in any other christian duty. But men of understanding should endeavour to get above such weak prejudices as these, and, as we continually do in other things, learn to sacrifice small things to great.

What were those persons whom we now call the *Clergy*, originally, but the more reputable members of christian societies (all of whom we should now call *laymen*) to whom the government of the christian church was delegated. They had no particular *character* but what the votes of their fellow christians invested them with, and what they could at pleasure deprive them of. All the  
rest

rest of what is now called a *spiritual character* has been the addition of men, in times of gross ignorance and superstition.

If we consider the occasions of the christian church at large, learned men are certainly of very great use. It is from men of learning, leisure, and enquiry, that we must expect an accurate investigation of the doctrines of the gospel, after the gross corruption of it in the dark ages, and a just stating of its evidence in answer to unbelievers. It cannot be denied, also, but that such men would be of great use in every place; but they are by no means necessary in every particular congregation; especially since there have been so many valuable publications on all the subjects that can interest the members of christian societies. For it will hardly be denied, that by means of a proper choice of printed compositions, a christian congregation, consisting of laymen only, might

might make a better provision for their instruction, than they could do by engaging the services of the generality of persons educated for the ministry as a profession, provided they were confined, (as indeed it is generally expected) to give only their own compositions. Let a christian society of laymen have the assistance of ministers, and other learned christians, in pointing out to them the best illustrations of the scriptures, the best printed sermons, and also the best forms of devotion for all their occasions, and whether they can bring themselves to think so, or not, they will certainly have a better fund of rational instruction, and also of useful devotion, than is to had in most christian societies.

Another and principal use of christian societies is, that the members of them may *watch over one another*, to see that the principles of christianity have their proper effect in reforming the lives and manners of men; that others seeing their  
conver-

conversation may be led to think well of christianity. This, in my opinion, is too little attended to in all christian societies. But in this respect learned ministers are of very little use, and indeed it requires talents that cannot well be expected in men of a studious and retired life, because it requires some knowledge of the world, and also an influence, and an authority, which mere learning not only cannot give, but which it often unqualifies men for. The business of discipline, therefore, or of good order in christian societies, does not require learned ministers. Indeed, we no where see more attention to discipline, and the decent conduct of the members of christian societies, than among the Quakers, who have not only no learned ministry, but who have very often no sermons, or speaking at all; and who frequently meet without any public devotional exercises.

I would therefore, earnestly exhort all serious Unitarians, who cannot with  
satisfaction,

satisfaction, or indeed with a good conscience, join in worship with Trinitarians to form themselves into separate societies, though their numbers in any place should be ever so small, or even though there should be no more than a single family in a place, and to observe the Lord's day for the purpose of public worship ; always letting it be known that there is such worship, and admitting and encouraging any persons who may chuse it to join with them.

If there be many persons nearly equally qualified in any one place, let a proper number of them be chosen to conduct the affairs of the society, with the title of *Elders*, or any name of a similar import ; and let these persons either themselves read the several offices, or appoint other persons to read them. For the qualifications of a public reader, and those of a proper governor of a society, are very different. It will be desirable, however, for some of these

these elders to go through several of the offices themselves, especially that of public prayer, in order to give more solemnity and dignity to them.

As there is nothing peculiarly sacred in the offices of *baptism*, and the *Lord's supper*, let the elders of such societies by all means perform those services, whenever there shall be occasion for them, without having recourse to ministers of neighbouring places; and let those of the elders who have most leisure and ability catechize the children, and instruct young persons belonging to the society.

By this means every thing will be done that the real occasions of a christian church require. I should also think it adviseable, if there should be no great objection to it, that all the members of such a society should have their names regularly entered in a *register*; engaging at the same time to have their children brought into the same system of catechetical instruction; and  
to



to take in good part such admonitions, with respect to their conduct, as any member of the society may think proper to give them. If any cause of more public censure should occur, let the proceedings be according to the direction of our Saviour; and if any offending member should, notwithstanding, prove refractory, let his name be struck out of the register, and let him be declared to be no member of the society.

Such discipline as this would preserve the reputation of the society, and would deter no person whose connexion would be desirable; and as wealth is not wanted in such societies as these, there would be little temptation to bear with the rich more than the poor; a circumstance which has principally contributed to the ruin of church discipline, and has been a disgrace to christianity. I should greatly rejoice to hear of such regular societies of serious Unitarians being formed in different places, and should think it to  
be

be the commencement of a new and important æra in the christian world.

However, as the prejudices against every thing that can be called *church discipline* (arising from the gross abuse of it in past ages) are so very great with many rational and well-disposed persons, I would be far from making this a necessary article to the formation of Unitarian churches. Let them only unite upon that single great principle of christian faith, viz. that there is one God, and that Christ is the creature, the servant, and messenger of God; and let them afterwards add others, relating to church government, &c. as they shall find them to be expedient.

It is only from persons in the middle, and rather the lower classes of life, that any important reformation, such as I have now proposed, can be expected. These have the most leisure for reading and reflection, and consequently their  
minds

minds are, in general, the best informed ; and what is of particular consequence, they have the fewest obstacles to prevent their doing what they really think to be the best. Persons of wealth and fashion cannot be expected to come into such a scheme as this till it shall begin to be fashionable ; and the government of a country cannot be expected to countenance any mode of religion, till a considerable majority of the subjects shall shew a disposition to conform to it. But it is to be hoped that the civil powers will never do more for such a religion as this, than merely let it be unmolested ; and there can be no reason why they should concern themselves at all about it. It will never want any thing from government besides protection from insult ; and it will repay this obligation by a greater attachment than can be secured by any unreasonable preference or partiality ; because such societies will consist of persons governed by better principles than that of worldly interest.

While

While the principles on which these societies are formed are the same, and so great and important as that of holding up to the world the great doctrine of *the unity of God*, it may be hoped that all matters of mere *form*, and every thing of less moment, will be easily accommodated. For my own part, I would recommend to such societies as these to conduct their public devotions with the help of a *liturgy* and *responses*; that all of them (especially as they would be nearly upon a level) may bear their parts jointly in the same service. This will tend to make it more animated and interesting; and either the litany used by Mr. Lindsey in his unitarian chapel in London, or that which was used in the octagon chapel at Liverpool, may answer the purpose very well.

But lest those persons who have been used to the mode of worship among the Dissenters, should not be able to reconcile themselves to the use of a liturgy,

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I here present them with a *set of forms* for all the parts of public worship, and also for all the other occasions of a christian society, such as are commonly used by Dissenters; that no persons may be prevented from forming such societies by the want of such helps as may be most agreeable to themselves. I think, however, that it might have a good effect, if both a liturgy, and also these forms, were sometimes used in the same society.

The greatest difficulty in the way of the scheme which I would now recommend, will arise from the modesty and diffidence of temper of many persons, producing an aversion to making themselves so *conspicuous* as it must do to take the lead in any thing that is new and singular; and others will even be ashamed of societies so inconsiderable as these must be in their infancy. We naturally like to see ourselves surrounded by numbers in whatever we do, and then we can proceed with more cheerfulness and confidence.

To this I can only reply, that the greater the *effort*, the greater will be the *merit*; and that where *duty* is concerned, all other considerations, be their weight greater or less, ought to be postponed to it. As to the figure that these societies may make, it should be considered, that great things have often very unpromising beginnings; and if reputation be an object, poor as it is, and improper in a case of this nature, it may however be suggested to those who make it one, that no man ever distinguished himself much, and acquired great fame, who had not the courage to be *singular*, and to bear opposition even for a considerable length of time.

We christians ought to be thankful that we have nothing more difficult to encounter. What would we have done in the day of adversity, if we cannot bear prosperity? And it ought not to be forgotten, that none will be distinguished by our Saviour as his worthy disciples and followers, but those who shall be

ready to risk, and to abandon every thing in the world, and even to *take up their cross* for the sake of his gospel. Every situation and circumstance of things has its peculiar difficulties, which wise and conscientious men will lay their account with meeting, and be prepared to bear. This, in fact, must be done by every man who does not adopt the principle of universal *conformity to the world*, and who will not make his religion subservient to it. But what will such religion do for a man, when the world, and all the follies and vanities of it shall be no more?

Let every man of sense but have an opportunity of seeing what is commonly called *the world*, or *the great world*, and of considering what are the pursuits, the enjoyments, and the turn of thinking, that are most prevalent in the fashionable and splendid circles of it; and let him compare them with the pursuits, the enjoyments, and the turn of thinking in  
those

those men who are governed by a principle of perfect and fearless integrity, who habitually respect not *the world*, but the great *maker of the world* and of themselves, and who dread nothing so much as his displeasure, and the disapprobation of their own consciences : let any person, I say, attentively consider these two classes of men, and he cannot long hesitate which to follow. In the latter, that is, among true christians, who are not moved by the censures of this world, or ashamed to be singular in a good cause, he will find a real and inestimable *superiority of mind*, and an inexhaustible source of the truest enjoyment, even in this life. I need not say how little there is to balance this on the side of the *men of the world*; and with respect to distant prospects, especially the great distant prospect of *a future life*, the object of the christian's firmest faith and hope, the latter hath every thing, and the former nothing to look to. A little reflection of this kind, of which any person



of understanding is capable, if he will give himself time for it, will enable him not only not to fear, but even to despise the censures of the world, when they would deter him from the practice of his duty, or from doing any thing in which he apprehends the honour of religion, and the great, though distant interests of mankind are concerned.

I am sensible, however, that it is one thing to write these things in one's closet, and another to act upon them in real life. I am far from saying what I myself should have been able to do in the case proposed, and I am truly thankful that my situation hath never laid me under any temptation to act otherwise than I think my duty required, I mean in any great and conspicuous transaction. Still, however, I doubt not but that this difficulty, like most others, will be found not quite so great in reality as it may appear in prospect. At most, every difficulty that can arise from mere *novelty* and *singularity* is,  
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of course, the greatest at first, and afterwards entirely vanishes; and I am willing to hope that this in a short time will disappear by the forming of Unitarian societies, consisting of laymen only, in several places; and then it will be enquired who was the first to establish them. A society of this kind has been formed by Mr. William Christie, jun. of Montrose, in Scotland.

Were this scheme to be adopted by all who, being Unitarians, cannot but think it right, such societies of Unitarian laymen would soon be very numerous, so as to hold all ridicule in contempt. For it is notorious, and lamented by the Trinitarians themselves, that men of learning and enquiry in theological matters are now generally Unitarians, and that learned Trinitarians are comparatively few. But the cause of truth has suffered greatly by the pains that Unitarians seem to have taken to reconcile

to themselves the modes of Trinitarian worship.

It is particularly to be lamented that the excellent Mr. Firmin, and other acknowledged Unitarians, about the time of the revolution, when it appears that they were sufficiently numerous, were not aware of the great impropriety, to say nothing worse, of such conduct. Had they gone upon a different plan, openly avowing their opinions, and acting upon them, separating themselves from all public worship that was not strictly Unitarian, and forming societies, whether they could have been served by men of learning or not, the state of christianity in general would by this time, I have no doubt, have worn a very different aspect, and would not have been so open as it now is to the objections of unbelievers; who, in this age of good sense, will never be reconciled to such doctrines as the Trinity, original sin, atonement, &c. &c.

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Unbelievers, being then better informed than they now are concerning what christianity truly is, would have found that their former supposed triumphs had no consequences, and that they had another, and a much more difficult combat to sustain. It is not even impossible, but that Jews and Mahométans might before this time have been brought to entertain a more favourable opinion of christianity than they now do, and consequently the time of their conversion, to which all christians look with the most earnest desire, and the firmest faith, would have been nearer than it now is.

If this, or any of my publications, should, in the smallest degree, promote so great and desirable an end, as the better understanding; and the more general spread of christianity, which is destined to be the greatest blessing to all the world, I shall think myself happy. But with whatever success I have laboured,

boured, I shall have the satisfaction to reflect that it has been my *object*, and my *wish*; and considering myself as a fellow labourer with Mr. Lindsey, and other Unitarians, I may certainly add that our *joint labours* have not been wholly in vain.

SECTION

SECTION II.

OBSERVATIONS ON THE SEVERAL PARTS  
OF CHRISTIAN WORSHIP, AND THE  
DIFFERENT OFFICES FOR CHRISTIAN  
SOCIETIES, CONTAINED IN THIS  
WORK.

*I. Of the public worship of the Lord's day.*

**T**HE proper object of public worship on the Lord's day is to preserve in our minds the knowledge and influence of the great principles of christianity, to join in acts of devotion to the common parent of the universe, the God and father of our Lord Jesus Christ, and withal to bear a public testimony to the truth and importance of the christian religion, in what we deem to be its purest state.

The knowledge of religion is best taught by the frequent reading of the  
books

books of scripture, which are the original records of it, and especially by making the historical parts of scripture, and more particularly still, the history of our Saviour in the gospels familiar to us. This, therefore, I consider as a most valuable part of the business of public assemblies of christians. It is of less consequence to those who have sufficient leisure and inclination to read the scriptures every day in the week; but many of those who compose our assemblies have little leisure for reading; some are not able to read; and many, being men of the world, and having no more knowledge of religion, or regard for it, than is barely necessary to bring them to attend christian worship, will really *want* the instruction which they may derive from this part of the service. It may also serve to excite their attention, and induce them to read and study the scriptures at their own houses afterwards.

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This end I conceive would be still more effectually answered, if the public reading of the scriptures was accompanied with a short *explanation* of such passages as must be difficult to be understood by the unlearned of the present age. Such explanations will be found in the notes to my *Harmony of the Gospels*, a section of which, together with the principal of the notes, I would therefore take the liberty to recommend for this purpose. In future time I may perhaps enlarge those notes, and prepare others for the more useful parts of scripture, such as are most proper to be read in the public assemblies of christians. A principal advantage which attends this *expounding* of the scriptures is, that it gives the minister an easy opportunity of informing his audience of many things, which it may be very useful and proper for them to know, but which he could not easily find an opportunity of  
intro-



introducing into his sermons, or which might give offence if they were so purposely introduced.

I used to have much objection to the recitation of the apostles creed, or any creed, in public worship. But when I consider that the object of christian assemblies is not merely *devotion*, but likewise *general instruction*, and that the great principles of christianity, and especially the outlines of the gospel history, cannot be too firmly impressed on the minds of all, I now think that the short time that is taken up in the recital of that creed, as corrected by Mr. Lindsey, is very well employed. The recitation of the *ten commandments*, as a compendium of the most important moral duties, may also have a similar good effect; and some select passages from our Saviour's sermon on the Mount, and other parts of the New Testament, of a comprehensive nature,

nature, and practical tendency, might with much advantage be joined to them, and be recited about once a month.

I also think that the recitation of some particular psalms in which the verses have the least connexion, by the minister and the people jointly, or even alternately, may be of use, though it has an awkward effect when it is applied to all the psalms indiscriminately. But of this practice different persons will judge differently, according to their education and habits, and we should endeavour to accommodate to one another in every thing of this nature.

On the use of *Sermons*, or regular discourses, either in illustration of particular passages of scripture, or of separate articles of christian faith, or practice, I have no occasion to enlarge. I shall therefore only mention a few sets of those that may be most proper for the use of Unitarian societies. But of these there will

will be few that it may not be advisable for some of the more intelligent members of those societies previously to look over, in order to omit what may be reprehensible in them, and perhaps to make some alterations. In sermons, however, it is by no means necessary that every thing should be what the audience will approve, as they may edify by what is unexceptionable, and should learn not to be offended with the rest. Whereas in *Prayer*, every word should be such as all persons may, without scruple, make use of, because they are supposed to adopt it, and thereby make it their own; and to be employed in selecting what they can use, and what they can not, would be to interrupt and spoil the effect of their devotion.

Among the sermons or discourses which Unitarian societies may in general make use of are *Tillotson's*, *Clark's*, *Balguy's*, *Pyle's*, *Fortin's*, *Foster's*, *Duchal's*, *Lardner's*, *Bourn's* (father and son) *Holland's*,  
and

and Dr. *Enfield's*. I would also recommend his collection of sermons, called *The English Preacher*, and some of *Bishop Wilson's*, which are excellent for their plainness and energy, in enforcing moral duties; but in the best of them it will be necessary to leave out what relates to church power, and to alter expressions favouring of Calvinism.

SINGING, I consider as a most useful part of public worship, and indeed of private; but different persons will be very differently affected with respect to it, according to their different sensibility as to music in general. For my own part, I am by no means of opinion that psalms, or hymns, should be confined to the celebration of the praises of God, or the purpose of thanksgiving, though singing is peculiarly useful when so applied. For music, being an aid to express any emotion of mind, may be of use in sorrow, as well as in joy.

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The psalms of David are of a very mixed nature, a great number of them expressing the deepest humility and contrition (the language of some of them even bordering upon despair) while others are expressive of the most pleasing emotions of mind, indicating the firmest confidence in the divine favour and blessing, and a joyful persuasion of the divine power, wisdom, and goodness, as displayed through all his works. Others again are of a moral nature, inculcating useful moral precepts, and expressing proper resolutions agreeable to them; and several of them are historical. Exclusive of religion, we see that poetry and music have, in all ages, been applied to the purpose of morality and history, as well as for the expression of all the affections of the mind. I appeal to the experience of those who judge by their *real feelings*, whether they do not sing psalms and hymns of all the kinds above-mentioned with advantage.

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There are several collections of psalms and hymns sufficiently correct for the purpose of Unitarian worship, as those for the use of the octagon chapel at Liverpool, Mr. Lindfey's, and that which Mr. Christie has compiled for the use of his society at Montrose.

PRAYER has always been considered as an essential part of the business of christian assemblies; and in this it is desirable that all who attend should visibly, if not audibly, bear their part. I, therefore, very much approve of all the audience joining in such parts as are more particularly interesting to all, as the general confession of sin (which however, for this reason, ought to be very general) and in the petition for mercy; and if proper responses cannot be introduced into the service, without too much interrupting it, and spoiling its effect, I should approve of proper pauses, as at the end of each of the paragraphs in the following prayers, to give the audience

an opportunity of saying *Amen*, which might serve to keep up their attention, and interest them the more in what the minister was reciting. For want of something of this kind, there is too visible an indifference and inattention during prayer in most of the congregations of Dissenters. To make this most important business in less danger of becoming languid, I do not think it adviseable that any prayer should take up more than ten minutes, or a quarter of an hour, though I do not admire the very short *colleets* in the service of the church of England. The *general confession*, the *general thanksgiving*, and the *prayer for all conditions of men*, are excellent models, and the *litany* with its responses, as corrected by Mr. Lindsey, I much admire.

In praying for particular persons, I would advise the omission of all proper names, even that of the king; and complimentary epithets should be avoided with more care than names, as peculiarly  
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improper in the presence of that great being before whom all kings and princes are, like all other men, as *dust and ashes*. The terms *thy servant our sovereign, the queen, the heir apparent of the crown, &c.* are sufficiently characteristic.

Besides my own compositions, I have here printed the excellent large form of prayer in *bishop Hoadley's plain account of the Lord's supper*, with some little alteration, and a new arrangement of the several parts of it. As it seems intended to contain every article that can with propriety be introduced into a prayer, it is much too long to be used at any one time; but it will be very easy to select from all the different heads as many paragraphs as will suffice for the time mentioned above; and by using some of the paragraphs at one time, and others at another, this prayer alone will furnish matter for a very great variety. For still greater variety recourse may be had to *Mr. Holland's prayers for public worship*



ship which accompany his *Sermons*, in two volumes ; and also to Dr. Foster's in his *Discourses*.

I have added prayers for such *particular cases* as are most frequently brought before christian societies, of which several are taken from those which are inserted in the *Forms for families*, annexed to my *Address to masters of families*. There is a great propriety in bringing such cases before christian assemblies, as they tend to make the situation of the several members of them known to each other, and to interest them one for another.

As these forms are intended for the use of *Unitarian societies* only, I think it may not be amiss once in every year to make use of a prayer peculiarly adapted to their views of christianity, and expressive of their wishes with respect to the general prevalence of it in the world. I have therefore inserted for this purpose that which I subjoined to the *Illustration*  
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*of particular texts of scripture, which is a sequel to my short Appeal to the serious professors of christianity.*

I cannot say that I would recommend the observance of any other time for public worship, except that of Sunday, or the Lord's day. If any other be thought proper, I should have the least objection to *Easter*, for the purpose of leading the meditation of christians to the subject of the resurrection of Christ, and the blessings of christianity. On this account, however, it might not, I think, be amiss to make use of the prayer above mentioned on the morning of that day. Every serious Unitarian must approve of the sentiments of this prayer, and the occasional use of it may be the means of reviving a just zeal for the purity of our religion, and may excite us to use our most active endeavours for the propagation of what we apprehend to be truths of such importance as those of the unity of God, the placability of his nature, and the equity of his

moral government, together with that of the proper humanity of Christ, and his subordination to God, as his creature, servant, and messenger.

One service in the year will hardly be thought too much to appropriate to such a purpose as this, in societies professedly Unitarian, and the morning of Easter Sunday may be as proper for it as any other. In general, I think it right that the whole service of the usual assemblies of christians should be adapted to promote the ultimate end of them, in explaining the general principles, and inculcating the moral duties of christianity, from a respect to that future state of retribution with which it brings us acquainted.

It has always been the custom to dismiss christian assemblies with a solemn *benediction*, recommending the congregation to the divine blessing, with an implied prayer, that they may derive the  
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proper benefit from the services they have been attending. This is certainly very decent and proper. The only difficulty respects the choice of a proper form. There are several in the scriptures, of which the minister may take which he shall think the best; and though there is no reason why he should be confined to them, yet they will generally be preferred because they are scriptural, and have been long used for the purpose.

The most usual form of benediction is *May the grace of our Lord Jesus Christ, the love of God, and the communion of the holy spirit, be with us all ever more*; and this I have used among others, though I own I have some objection to it, as the *communion of the holy spirit* appears to me to allude to the miraculous gifts, of which it is probable that all christians partook in the age of the apostles. However, as the words are not now understood in that sense, some will not be moved with this objection, nobody being misled  
or

or deceived by it. Those who think it universally wrong to use any scripture phrase, except in its original and proper sense, may avoid this, and take any other.

## II. O F B A P T I S M.

I DO not see any reason why Unitarian christians may not assemble together for the purpose of public worship, though some of them should think proper to baptize their children, and others should omit it; leaving it to their children to apply for it themselves, when they shall be of adult age; also why they should not form one society, and receive the Lord's supper together, though some of them should think the rite of baptism not obligatory on the descendants of professing christians; or lastly, why they should not worship together, and form one society, though some of them should think both baptism and the Lord's supper not to have been intended as stand-  
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ing ordinances in the church. For my own part, I much approve of both those ordinances, and think them very valuable, for the reasons which may be found in my *History of the Corruptions of Christianity*, and, I have accordingly drawn up forms for the administration of them.

In the form for baptism it will be perceived that I consider it not as any thing done *in the name of the child*, that can lay him under any obligation, or properly entitle him to any privileges afterwards; but simply as what belongs to the profession of christianity in the parent; as Abraham's circumcising his slaves was a thing simply incumbent upon *himself*, and in which *they* were not at all interested. But when by doing any thing that is peculiar to christians, a man declares himself to be one, he necessarily lays himself under an obligation to act as becomes a christian, and consequently to educate his children in that faith. I therefore make this the principal object in the form for the administration

nistration of baptism; and the exhortation to the parents is simply to discharge their duty to their children in that respect.

It may be thought singular, that in the administration of baptism, I have not directed the child to be baptized *in the Name of the Father, and of the Son, and of the Holy Ghost*. But I do not understand that our Lord, when he gave his commission to the apostles to proselyte and baptize all nations, meant to prescribe any particular *form of words*, so as that they should be absolutely confined to the use of them; and we find no example in the book of Acts of any person being baptized with that form, but several instances of baptism *in the name of Christ* only. I also dislike it on account of the abuse that has been made of it, it having been used as a charm, and been thought to have some peculiar virtue in it; on which account it has been introduced into all the seven sacraments

ments of the church of Rome, and has been used on various other occasions in a superstitious manner. However, it may not be amiss to say the same thing in other words, or a kind of paraphrase, which I have therefore set down, to be used by the person who officiates, if he should think proper; that if there be any propriety in that form, it may at least be expressed in such a manner as that its meaning may be understood, which certainly cannot hinder any good effect that it may have.

I think it would be very proper for baptism to be administered, sometimes at least, in public; that the whole congregation may be reminded of their obligation to educate their children as becomes christians. But if this should be inconvenient, it is still adviseable that a number of the person's friends be present, to give it more of the appearance and use of a public religious ordinance, and that there may be, as it were, witnesses



nesses of the engagement which the parents lay themselves under for the christian education of their children.

### III. O F T H E L O R D ' S S U P P E R .

T H I S ordinance being particularly appointed by Christ as a memorial of himself, and especially of his death, it is natural to consider it as the most proper and public declaration of our being christians, and as an opportunity of impressing our minds with a sense of the great objects and value of Christianity. These ideas I have therefore kept in view in the forms that I have drawn up for its administration. I have a still greater variety, but these appear to me to be quite sufficient for the purpose.

Most persons chuse to read the scripture account of this institution, especially that very full and distinct one which is given by Paul in his epistle to the Corinthians, as an *authority* for the practice ;  
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but this being admitted by all the communicants, I do not think it necessary. There cannot, however, be any thing amiss in it, and it may be introduced after the first address, and immediately before the first prayer.

Several psalms, or hymns, may be proper for this occasion, but I have printed one which I generally make use of myself, as peculiarly suited to the purpose; being expressive of the proper and great views of christians, with respect to the present life of trial and discipline, and to a future happy state to which it leads. With such sentiments as these the minds of christians cannot be too strongly impressed. In a time of outward peace and rest we mix with the world, and are apt to conform too much to it. It is of more consequence, therefore, frequently to recollect that we are christians, and what are our great duties and expectations as such.

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I cannot help taking this opportunity of expressing my earnest wish, that the celebration of the Lord's supper may begin at an earlier period of life than has been usual in this country. With foreign Protestants it commences in early youth; and I see no reason why children may not be brought to this, as soon as to any other part of christian worship. They are equally incapable of understanding what is said and done in all of them; but their attention is excited, a general idea of reverence and respect for religious ordinances is impressed, and in due time they will enter into them with understanding. Whereas, when communion is omitted till the age of discretion, we have sufficient proof in the conduct of the rational dissenters, that persons easily fall into a habit of neglecting the service entirely. Had there been any fixed period, and especially an early one, for receiving the Lord's supper, so that it would have been thought singular, and have been particularly

cularly noticed, if any person had not then communicated, the attendance upon this ordinance would, no doubt, have been as general as it is upon any other part of public worship. But when the habit of non-attendance is formed, persons have the aversion to any thing which is *new* or *singular* to overcome, before they can bring themselves to it.

It may be sufficient to administer the Lord's supper once in every month, or two months; and then let part of the preceding service be omitted, so as to bring the whole within the compass of an hour and a half, or at most, of two hours.

#### IV. OF THE FUNERAL SERVICE.

OF this office no particular account is necessary. I have endeavoured, in the whole of it, to impress the minds of christians with such sentiments as it becomes them to cherish on the removal of their friends by death; reminding them of

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the necessary condition on which we hold this life, and all its enjoyments, of the certainty of death, the uncertainty that there is with respect to the *time* and the *manner* of it, and of that resurrection and future state to which we should be habitually looking.

I have no office for *marriage*, because, by the laws of this country, no Dissenters, except Quakers, are permitted to solemnize it. If the legislature should hereafter think proper to remove this incroachment on our christian liberty, a form may be drawn up for the purpose; or that which is in Mr. Lindsey's prayer-book may suffice. In the mean time it is to be wished that this office in the book of common prayer (which is but ill constructed, and in some respects rather indelicate) might be revised and improved.

V. OF SERVICES FOR DAYS OF PUBLIC  
FASTING AND THANKSGIVING.

IT may be thought difficult to provide proper services for days of *public fasting* or *thanksgiving*, because they are only appointed on particular occasions, and respect particular conjunctures of public affairs. But notwithstanding this, there is no occasion for the services being very particular. On the contrary, I think it is, on the whole, more proper that the language of devotion on such occasions be general, capable of being mentally applied to any particular occurrences or events.

Also, whether the occasion be a joyful one, requiring thanksgiving, or a mournful one, requiring humiliation, general thanksgiving for national blessings, and general confession of national sins are equally proper; so that, in fact, there is no reason for much difference in the ser-

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vices. However, as forms of devotion are always prepared and published for the use of the established church on these occasions, it will be easy for the members of Unitarian societies to take whatever may be thought proper from them, and to introduce it into the prayers that I shall insert for those occasions in this work.

It will also be easy to chuse *sermons* relating to national calamities, national mercies, or national duties in general; so that, upon the whole, societies consisting of laymen only, may with great advantage assemble for the purpose of public worship, and mutual edification, on days of public fasting and thanksgiving, as a part of the whole community, feeling and expressing themselves accordingly, as well as on the Lord's day.

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F O R M S

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SERVICE OF THE LORD'S DAY.

Let the service begin with singing the hundredth psalm, by Dr. Watts, or any other that may be thought more proper; in order to give the congregation an opportunity of assembling, and of seating themselves with the least disturbance to each other.

THE INTRODUCTORY PRAYER.

**A**LMIGHTY and ever blessed God: We thank thee that we, who are now assembled in thy presence, have, by the care of thy providence, been preserved through the various employments of the week past, that we now rest from our labours, and can unite,

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in these favourable circumstances, in acts of public worship; celebrating thy perfections, as the only proper object of religious homage, gratefully acknowledging thy manifold goodness, as the author of all our powers, both of action and of enjoyment, humbling ourselves before thee for our ingratitude and transgressions of thy law, and devoting ourselves to thy service, in the faithful discharge of our duty in life.

May our regular and due attendance upon the ordinances of thy worship on these days be a means of impressing our minds with these just and important sentiments, and thereby equally prepare us for the chearful and proper discharge of the duties of life, and also for that *rest* which remains for thy people when the labours of life shall be over.

That our waiting upon thee in acts of public worship may answer these valuable ends, we would now exert all  
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the force of our faculties to call off our attention from every foreign and improper object, and to realize to our minds things unseen; that we may contemplate with pleasure and constancy the things that relate to our everlasting peace and welfare, before they shall be for ever hid from our eyes. We would above all things dread to draw nigh to thee with our lips, and worship thee with our mouths only, when our hearts are far from thee.

Bless all the assemblies of thy worshipping people on this day. May thy word have its free course, and be glorified, and may it not be the complaint of thy ministering servants, Who hath believed our report, and to whom hath the arm of the Lord been revealed. When on this day we join with our fellow creatures, and our fellow christians, in one common address to thee, the Father of our spirits, expressing our joint sentiments, desires, and expectations, do thou

hear in heaven, and grant us an answer of peace. And when we thus unite in presenting our supplications to thee, grant to us we beseech thee those things which thou knowest to be truly good for us, though we, through our ignorance, should neglect to pray for them; and avert from us those which thou knowest to be hurtful to us, though we, through like ignorance, should earnestly desire them as blessings.

Do thou, we entreat thee, in all respects, more and better for us than we are able to ask or think, according to thy infinite goodness, manifested to us in the gospel of thy son Jesus Christ our Lord. This we ask in his name, and as his disciples, and through him we ascribe unto thee, the only living and true God, everlasting praises, Amen.

*A lesson*

*A lesson out of the Old Testament, and another out of the New; with illustrations, if they can be conveniently procured.*

A P S A L M O R H Y M N.

THE PRAYER BEFORE SERMON.

**A**LMIGHTY and ever-blessed God: We adore thee as a being self-existent, independent, and absolutely perfect, the source of life and of happiness to all that enjoy them. We reverence and adore thee as the maker, and constant preserver of all things. Thou spakest and it was done, thou commandedst and this goodly frame of nature stood fast; and all things still continue according to thy original appointment, for all things serve thee. Thine, O Lord, is the greatness, and the glory, and the majesty.

majesty. All things in heaven and earth are thine, and thou art exalted as King over all.

We adore thee as a being who art present through the whole extent of thy works. The heavens, yea the heaven of heavens, cannot contain thee; but thou art every where, keeping in vigour the laws which thou hast established in nature, and likewise controuling them at thy sovereign pleasure, for thou doest whatever thou pleatest in the armies of heaven above, and among the inhabitants of the earth. None can stay thine hand, or say unto thee, what doest thou.

We rejoice in the consideration of our being the objects of thy care, and the subjects of thy government; for thou art good and doest good continually. From thy bounty we receive all the bleffings of this life, and all our hopes with respect to another and a better. From thee it is that we receive the bread that we  
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eat, the raiment with which we are clothed, the habitations in which we dwell, the manifold advantages which we derive from domestic and from civil society, and whatever tends to make our abode here below in any measure comfortable and happy.

But above all are we indebted to thee for blessings of a moral and spiritual nature, which extend beyond this present transitory life; for the communication of thy will to us, respecting our conduct here and our expectations hereafter; more especially, that in this land of darkness, this region of the shadow of death, where we see that the grave is the house appointed for all living, life and immortality are fully brought to light to us in the gospel; and that in the resurrection of our Lord Jesus Christ from the dead, we have not only a proof, but also a pattern exhibited to us of a future universal resurrection, when all that are in the grave shall hear the voice of the  
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son of man. Hereby we are also abundantly confirmed in our faith in his gospel, which assures us, that whosoever believes in him, and obeys his gospel, shall not finally perish, but shall have everlasting life. We rejoice that by his resurrection we are begotten again to the hope of an inheritance, incorruptible, undefiled, and that fadeth not away, surely reserved in heaven for us.

What shall we render to thee, O God; for this thy distinguishing goodness to us. Bless the Lord, O our souls, and all that is within us, bless his holy name. But, alas! when we look back upon our past lives, we must charge ourselves with much ingratitude and disobedience. Of thee, our God, in whose hands our breath is, and whose are all our ways, have we been unmindful. Though thou hast nourished, and brought us up as children, we have rebelled against thee. Too often, alas! have we followed the devices and desires of our own depraved hearts,  
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till we have been betrayed into sinful excesses. We have done many things that we ought not to have done, and have left undone things that we ought to have done; so that shouldst thou be strict to mark iniquity, no flesh living could be justified, and our future prospects would be most alarming.

All our hope is founded on the consideration of that mercy which is essential to thy nature, as a being infinitely good, and which thou hast published to all the world, in the most satisfactory manner, by thy servants the prophets, and by thy son Christ Jesus; by means of whose gospel thou art reconciling a sinful world to thyself, not imputing to them those trespasses of which they repent, and which they sincerely forsake. Thou hast said, Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him turn to thee, his God, and thou will have mercy upon him, yea, thou will abundantly pardon.

It



It is upon these merciful terms that we solicit thy favour, repenting of our sins, and endeavouring to bring forth fruits meet for repentance. In whatever respects we are now convinced we have in our past lives done amiss, we will resolve for the future to do so no more, but make it our sincere and our constant endeavour to walk in all thy holy commandments blameless.

Having hitherto lived too much the slaves of sin, we would for the future become the servants of righteousness, that our fruit may be holiness, and our end everlasting life. We would henceforth exercise ourselves unto godliness, in order to preserve a conscience void of offence, towards thee our God, and towards all our fellow creatures.

In the performance of all the great duties of life, may we derive instruction and assistance from the principles of the gospel which we profess. By its pre-  
cepts

cepts and motives may we be enabled to deny all ungodliness and worldly lusts, and to live righteously, soberly, and piously here below; ever looking towards the blessed hope, which is set before us in the gospel, even the glorious appearance of our Lord and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and that he might purify to himself a peculiar people zealous of good works; and who, at his second coming, shall change these bodies of ours, that they may be fashioned like unto his glorified body, even in that day when this corruption shall put on incorruption, and this mortal shall put on immortality. While, therefore, we name the name of Christ, by calling ourselves christians, and assembling ourselves together as such, may we be careful to be christians not in name and profession only, but also in deed and in truth; approving ourselves to be the friends and followers of  
Christ,

Christ, by doing whatsoever he hath commanded us.

While we thus endeavour to act in all respects as becomes the disciples of Christ, and to approve our hearts before thee by well doing, may we be enabled to cast all our anxious care upon thee who carest for us; not distressing ourselves about what we shall eat, or what we shall drink, or wherewithal we shall be clothed; knowing that thou our heavenly father art acquainted with all our wants, and that thou will provide for them as far as will be truly fit and proper for us; being well assured that, if we in the first place secure an interest in thy favour, by the conscientious discharge of our duty in life, every thing that is truly good and needful for us will certainly be added to us; that we shall be fed with food convenient for us, and when we have done thy will, and have seen thy goodness here below, an abundant entrance will at length be  
adminif-

administered unto us into thine everlasting kingdom in glory.

Having this great prospect continually before us, we would endeavour to perfect holiness in thy fear, even that holiness of heart and of life, without which no man can see the Lord.

Hear us, Almighty God, we humbly entreat thee in these our requests. We ask it as the disciples of thy son Christ Jesus, in whose words we farther call upon thee, as Our Father who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven. Give us day by day our daily bread. Forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power, and the glory, for ever and ever, Amen.

## A P S A L M O R H Y M N .

## T H E S E R M O N .

A P S A L M O R H Y M N S U I T E D T O  
T H E S U B J E C T O F T H E S E R M O N .

## T H E C O N C L U D I N G P R A Y E R .

**A**LMIGHTY God and most merciful father: We thank thee for all thy gifts, and for all our privileges. We thank thee for the valuable gift of reason, whereby we are naturally capable of religion, of knowing our dependence upon thee, our maker, with the various duties arising from our situation, and have the power of fulfilling them. More especially would we thank thee at this time for the advantages which we derive from the christian religion, and the privilege of christian worship, which we have now enjoyed.

May we return from our meditations upon thy word, and from these exercises of devotion, into the various busy scenes of life, with hearts better able to withstand the temptations to which we shall be exposed, and better prepared for the discharge of every duty; that it may appear to have been good for us thus to draw nigh unto thee; that good impressions having been made upon our minds, we may with greater alacrity run the christian race that is set before us; and, acquiring daily more of a christian temper and of a divine likeness, we may in due time be ripe for glory and a happy immortality.

Do thou, who art the father of all the families of the earth, extend thy compassion to all our brethren of mankind: May the great blessings of thy son's gospel be universally diffused. Purify christian churches from every thing that debases true religion, and obstructs its efficacy on the minds of men; and may it

finally prevail to the extirpation of idolatry, Mahommedan delusion, and Popish superstition. May thine antient people the Jews be at length brought within the pale of the church of Christ, together with the fulness of the gentiles; that, in thy due time, all thy rational offspring may be worshippers of thee, the only living and true God, by Jesus Christ whom thou hast sent.

Shew thy favour to this land of our nativity. Pardon our many sins, which might justly bring down upon us thy heavy judgments. Promote the great work of reformation among all ranks and degrees of men among us; and upon the solid foundation of public virtue may the public happiness and tranquility be established. Bless thy servant, our sovereign, establish his throne in righteousness, and may the present reigning family be the instruments in thy hands of continuing to us, our invaluable liberties, civil and religious. Bless the queen and every  
branch

branch of the royal family; and make them as eminent for their princely virtues and accomplishments, as they are for their high stations in life.

Give peace in our times, O Lord, or grant success to our arms, in every just and necessary war. May our manufactures and commerce flourish. *May we have proper weather for bringing to perfection, and for gathering in the fruits of the earth.* Thus may our poor be satisfied with bread; and while we live in the enjoyment of every temporal blessing, may we not abuse thy goodness, by indulging to luxury and excess, but may we express our gratitude to thee, the giver of all good, by the temperate and generous use of all our blessings.

Bless, O Lord, we entreat thee, the great council of the nation whenever they are assembled, and make all their consultations to issue in the public good.



May those who are intrusted with the conduct of national affairs be endued with wisdom and integrity proper for their important stations. Prosper their just and good designs, and over-rule all their measures for the real good of this people.

Bless all ranks and degrees of men among us, from the highest to the lowest. May those who are great, be the more conspicuously, and the more exemplarily, good, patterns of virtue, and of proper behaviour, to their inferiors.

More especially, bless thy servants the ministers of thine everlasting gospel, of every denomination throughout the land. Succeed their faithful labours in thy son's vineyard, and make them mighty, by thy power, in converting sinners from the evil of their ways, and establishing thy people in the ways of truth and of righteousness.

Bless

Bless this congregation now assembled before thee. May they be equally distinguished by maintaining, and holding up to the view of the world, the genuine doctrines of the gospel, and by a life and conversation agreeable to it. May their light so shine before men, that others, seeing their good works, may glorify thee, their father in heaven; that, at length, they may make part of that church which shall be gathered from all nations, kindreds, tongues, and people, complete in Christ their head.

Attend, we humbly entreat thee, to the devout thanksgivings and the reasonable requests of the individuals that compose this society.

\* \* \* \* \*

Sanctify to us, we entreat thee, all the dispensations of thy wise and just pro-

\* \* *Here introduce the forms for particular occasions.*

vidence respecting us, that we may grow wiser and better by all that we enjoy, and by all that we suffer here below, being trained up in thy love and in thy fear for a glorious and happy immortality. Now to the king eternal, immortal, and invisible, the only wise, living, and true God, be glory for ever, Amen.

#### T H E B L E S S I N G .

The grace of our Lord Jesus Christ, the love of God, and the communion of his holy spirit, be with us all evermore, Amen.

Or,

Grace, mercy, and peace, from God the Father, and from Jesus Christ our Lord, be with us all evermore.

Or,

Blessed are all they who hear the word of God, and keep it.

Or,

Or,

May the God of all grace, who has called us to his eternal glory by Christ Jesus, make us perfect, establish, strengthen, and settle us. To him be glory and dominion, for ever and ever, Amen,

FORMS FOR PARTICULAR OCCASIONS.

To be introduced in the last prayer.

I. *For a woman near her time of delivery.*

**M**AY thy favour and blessing attend thy hand-maid who is expecting the painful hour of child birth. Bring her to her proper time, and make joy and gladness succeed to anxiety and pain.

II. *A thanksgiving after a safe delivery.*

WE join with thine hand-maid in returning thee thanks for delivering her in the perilous hour of child-bearing, and making her the living mother of a living  
and

and perfect child. May a sense of this thy goodness to her deeply impress her heart, and influence her future conduct; and may both thy servants join to educate their child in the nurture and admonition of the Lord. May it live to be the joy of its parents, and a blessing to society.

III. *Another form to be used when the child is dead.*

WE join with thine hand-maid in returning thee thanks for delivering her in the hour of child-bed, though it has seemed good to thy wise providence not to spare the life of the child. Sanctify the affliction. Perfect the recovery of thy servant, and may a sense of this thy goodness to her deeply impress her mind, and influence her future conduct.

IV. *For a person under inoculation for the small pox.*

BLESS the means that are made use of to lessen the malignity of an infectious  
and

and dangerous disorder. Carry thy servant in safety through all the stages of it, and may the life which thou preservest be devoted to thy service.

*V. For a person who is dangerously sick.*

DO thou, our most merciful God and father, who art a present help in time of trouble, and who hast in thy word particularly encouraged those who are afflicted to pray, have compassion on thy servant, on whom thou hast laid thy afflictive hand. Thou sayest to diseases, Go, and they go; Come, and they come, to answer the wise and gracious purposes of thy providence. If it be thy pleasure, restore thy servant to his health, and a capacity of usefulness in life. But above all do thou fit him, and all of us, who are concerned for him, for thy holy will; and whatever be the issue, may all these afflictions, which are but for a moment, be a means of working out for us a far more exceeding and an eternal weight of glory, by  
making

making us look not so much at the things which are seen and temporary, as at those things which are unseen and eternal.

*VI. A thanksgiving for recovery from sickness.*

WE join with thy servant in returning thee thanks for the great mercy thou hast shewn to him in his recovery from a dangerous disorder. May a grateful sense of this thy goodness deeply impress his mind, and all our minds; and may his life, which thou hast spared, and may our lives which thou preservest, by the watchful care of thy providence over us, be devoted to thy service.

*VII. For a person undertaking a journey.*

Do thou, who preservest man and beast, protect thy servant who is undertaking a journey, from all the dangers to which he may be exposed in the course of it. Teach him to acknowledge thee in all his ways, do thou direct his  
paths,

paths, and cause him to return in health and safety to his family and friends.

VIII. *A thanksgiving after a return from a journey.*

We join with thy servant in returning thee thanks for preserving him from all the dangers to which he has been exposed in a journey, and for restoring him to his family and friends in health and safety. While we rejoice in thy goodness on this account, may we be careful to express the sense we have of our obligation to thee by a suitable life and conversation.

IX. *To be used before a voyage.*

Do thou who sayest to the sea, Be calm, and its waves obey thy commandment, preserve thy servant, who is undertaking a voyage, from the dangers to which he will be exposed on that unstable element; and give his friends an opportunity of rejoicing with him,  
and



and praising thy name, on his safe return.

*X. To be used after a voyage.*

We thank thee, Lord of heaven and earth, who raisest and stillest the waves of the sea, that thou hast graciously preserved thy servant from the dangers to which he has been exposed in his voyage. May he be duly sensible of his obligation to thee the author of all good, and live to thy praise.

*XI. For persons newly married.*

Bless thy servants who have entered upon a new and endearing relation in life. May they seriously attend to the important duties, that they may enjoy the proper satisfactions of it. May they walk before their house in a perfect way, and live together as heirs of the grace of life, being helpers of each others joy, and promoting each others temporal, but more especially their everlasting interest.

May

May they live together in love and peace,  
that thou, the God of love and of peace,  
mayest be with them.

FOR THE AFTERNOON SERVICE.

*The order the same, in all respects, as in  
the morning*

THE INTRODUCTORY PRAYER.

**A**LMIGHTY and ever-blessed Lord  
our God: We adore thee as the  
king eternal, immortal, and invifible,  
the only living and true God. Thou  
dwellest in light which no man can  
approach unto, whom no man hath seen  
or can fee. Yet, great as thou art,  
infinitely exalted above all adoration,  
bleffing, or praise, and standing in no  
need of the fervices of the moft exalted  
of thy creatures, thou art pleased to  
extend thy goodnefs to the loweft of  
them; and with refpect to us, thine  
offspring of the human race, thou haft  
conde-

condescended to stile thyself a God hearing prayer, forgiving iniquity, transgression and sin ; and thou hast appointed one day in seven on which we should worship thee in a more public and solemn manner.

Do thou, whose presence fills heaven and earth, but who art more peculiarly present in the assemblies of thy worshipping people, correct whatever may be amiss in our present dispositions, that we may worship thee, who art a spirit, in spirit and in truth, with reverence and with godly fear ; that we may enter with a proper frame of mind into every part of the solemn work before us ; confessing our sins with truly humble, penitent, and contrite hearts ; singing thy praises with devotion and understanding ; asking favours of thee with a disposition of mind proper for the receiving of them, and offering up our thanksgivings to thee for favours already received with hearts duly sensible of the value of them, and  
sincerely

fincerely disposed to make the most proper returns.

We profess thus to assemble ourselves together to render that homage which is due from thy depending creatures, to thee who art our creator, preserver, and constant benefactor ; to impress our minds with a just sense of the purity of thy nature, and the equity of thy moral government, and to acquaint ourselves with thy will and our duty ; in order to acquire a habit of obeying thy laws through the whole course of our lives. Grant that our present assembling together may answer these important moral purposes ; and to this end may that portion of thy word, which shall be recommended to our more particular consideration at this time, be thoroughly understood, be duly meditated upon, and especially be reduced into practice by us.

Grant that by thus waiting upon thee,  
according to thy wise and gracious ap-  
pointment,

G

pointment, we may improve in every thing amiable, excellent, and praiseworthy, so as to be qualified for the proper discharge of our duty in this life, and to be better prepared for spending an everlasting sabbath of rest and joy with thee in the world above. This we ask in the name, and as the disciples, of thy son Jesus Christ our Lord, through whom to thee, O Father, the only living and true God, be glory for ever, Amen.

*The large form of prayer by Bishop Hoadley, with the parts transposed, to be used before the sermon.*

#### I. ADORATION AND THANKSGIVING.

**O** GOD, thou maker and governor of the world, who art perfect in all that is truly great and lovely: We, thy unworthy servants, appear before thee under the deepest sense of thy glorious perfections, and of our own great and many failings and imperfections.

We

We know, O God, that thy perfections are far exalted above all that can be conceived or expressed by us ; that thy mercies are above all our thanks, and that thy unalterable attributes stand not in need of any homage that we can pay : but it becomes us to acknowledge, and celebrate them.

The glories of thy nature are the glories of perfect power and perfect holiness, adorned with perfect goodness, and guided by unerring wisdom and knowledge ; such glories as are in themselves worthy of our highest admiration and praises, as well as the foundation of all the happiness that we ourselves can possibly enjoy or hope for.

And as it becomes us to celebrate the lovely perfections of thy nature, as it is in itself ; so are we indispensably obliged to pay thee our most grateful acknowledgments for the display of those per-

fections in all thy dispensations towards thy creatures, and for every instance of thy tender regard to us. Accept, therefore, O gracious Lord, and merciful father, the poor tribute of our unfeigned thanks for the manifold experience which we have had of thy loving kindness, and the many marks we have received of thine undeserved favour. To thee we owe our existence, and together with it all the faculties and powers that distinguish our nature from that of the lower animal world. And as it is impossible to conceive any end in creating us, and placing us in that rank of creatures to which we belong, but the glory of communicating thy own happiness in all fitting proportion: so when we consider what it is to be made capable of knowing thee, the fountain of all good, of imitating thee, the great original of all perfection, and of enjoying thy favour, the foundation of all lasting and substantial happiness; we must acknowledge thy undeserved  
goodness,

goodness, and for ever praise thee for making us capable of such inestimable blessings.

We must remember, likewise, with the highest gratitude before thee, that, in order to secure and carry forward this gracious end of our creation the more effectually, it hath pleased thy goodness to send thy beloved son into the world, to teach, and live, and die, in order to save us from our sins, and to conduct us effectually to our true and everlasting happiness. We bless thee for the divine instructions he hath given his followers concerning the certain method of obtaining eternal life; for the blameless and perfect example of holiness and patience, he hath set before us; for his humbling himself, even to the death upon the cross, and shedding his blood in obedience to thy will; and for his plain declarations of thy gracious acceptance of all such as sincerely receive him as their master, and heartily endeavour to



know and comply with his terms. We blefs thee for the mighty evidences he gave that he was truly fent by thee on fo gracious an errand, by the purity of his doctrine, by the integrity of his life, by the nature and number of his miracles, by the glory of his refurrection after an ignominious death, by his afcenfion into heaven, and by his pouring down from thence the wonderful gifts of the holy fpirit, in order to the propagation of his religion, and the fettlement of his church: by all thefe arguments eftablifhing our confciences in peace and truth.

We blefs thee that the joyful found of thy gospel hath arrived to this part of the world; that it hath here, by the peculiar favour of thy good providence, been reformed from many grofs abufes under which it long laboured; and now lies open to the ftudy and view of all men: that by thy merciful appointment we have been called to the knowledge of it, as it is in itfelf, and fo are  
the



others. To thee we owe whatever opportunities we have enjoyed of improving ourselves in what is truly praise worthy; whatever peculiar advantages there are in that condition in which it hath pleased thee to place us with respect to this world, towards the attaining the greatest good and happiness of reasonable creatures. To thee, the great creator and governor of the world, we owe all these blessings; and to thee we offer up our sincere acknowledgments for them.

We bless thee for that daily care of thy government over this world, by which we have been preserved ever since we were born, from a variety of dangers, many more than we can number, and many more than we know of. A mercy which we ought thankfully to acknowledge, not merely with respect to this life, but to a better; as by these means we have still greater opportunities of advancing yet farther in the paths of  
virtue,

virtue, and adding an increase of our happiness in the world to come.

We desire, likewise, to offer up our unfeigned thanks for all those temporal blessings and conveniences by which thou hast made our passage through this world much more tolerable and easy than it could otherwise have been; for the use of our reason and understanding preserved to us, without which all other blessings are vain; for that measure of health and strength, that ease and freedom from pain which we have enjoyed; for the support of friendship and society; for the comforts of food, raiment, and habitation, and for all the good things with which thou hast in mercy surrounded us, and those in whose good estate we are nearly concerned; whilst so many others pass their lives under the heavy pressure of the contrary evils.

What can we render unto thee, O  
Lord, worthy of all the numberless in-  
stances

stances of thy favour which we have experienced. We praise and magnify thy great and glorious name; and acknowledge ourselves under the strictest and most indispensable obligations to live and act, in all respects as becomes those who have tasted so largely of thy loving kindness. We profess, O Lord, our hearty resolution of endeavouring to do so; and offer up our sincere desires, that, by the consideration of what we have now remembered before thee, we may be led to make returns in some degree suitable to so many, and so great instances of thy goodness.

Let the serious contemplation of thy glories and perfections, excite us to endeavour constantly to adorn our own natures with those moral perfections which we acknowledge to be so worthy of praise, and engage us to imitate what appears so truly lovely and glorious. Let the consideration of thy merciful design in making us capable of knowing thee,

thee, and being eternally happy in thy favour, powerfully move us to make such an use of those faculties with which thou hast endowed us, that they may lead us to a sense of this happiness, and conduct us safe to the possession of those pleasures which are at thy right hand. Let thy unspeakable mercy in sending thy son into the world, for the securing and promoting our happiness, effectually influence us to embrace his offers, to fulfil his commands, to imitate his example, and to live in all respects as becomes his disciples. Let the sense of those peculiar advantages which we have by thy special favour enjoyed, lead us to such a careful use and improvement of them, that they may be the happy occasion of more than ordinary degrees of perfection and glory hereafter.

Let the consideration of thy gracious designs in affording us so many temporal good things, and so many comforts in this imperfect state, influence us to use  
them

them all to thy glory, as perishing uncertain goods, to be enjoyed with temperance, and to be employed for the use and support of others as well as ourselves. And let the serious remembrance of all thy great and undeserved goodness to us open and enlarge our hearts towards others, lead us to imitate what we praise and celebrate so much in thee, and teach us to be ready to do good to all, to pity the follies and miseries of mankind, and as far as we are able to promote the happiness of all around us; that by such a return to all the instances of goodness and mercy, we may shew ourselves truly sensible of them, and sincerely thankful for them.

## II. C O N F E S S I O N .

But, alas! we must acknowledge, and we trust we do it with truly humble, penitent, and contrite hearts, that we have not been sufficiently sensible of our manifold obligations to thee, and have made an ungrateful return for all thy favours.

favours. Under the sense of our ingratitude, unworthiness, and disobedience to thy laws, the only support and satisfaction to our minds, is that thou art too just and too good not to accept of the sincere endeavours of thy creatures to reform whatever has been amiss in their past conduct; and that thou hast sent thy son Jesus Christ into the world to save us from our sins, and to declare to us plainly the terms of thy forgiveness and favour. In his name, therefore, we present ourselves before thee: and as his disciples, we entreat of thee the pardon of whatsoever thou hast seen amiss in us from the beginning of our rational lives unto this day. Forgive, O Lord, every wilful thought of our minds which has been disagreeable to thy nature and precepts, every word of our mouths unworthy of men or of christians, every instance of our behaviour which has been displeasing to thee, or our own consciences, every offence of whatever sort or degree against thee, our neighbour,



bour, or ourselves. Forgive us all the sins which we ourselves can now call to our remembrance, and forgive us, likewise, all our transgressions of thy holy will, which may now be out of the reach of our memory, but which have been open to thy all-seeing eye, and are known to thee, with all their circumstances and aggravations. Pardon us, O Lord, according to the abundant goodness of thy nature, and the declarations made by thy son Jesus Christ, and grant us that forgiveness which we neither ask nor expect, but upon those terms and conditions which thy holiness and mercy have laid down in his gospel. Behold, O Lord, we entirely and willingly forgive all who have, in any instance, or in any degree, offended or injured us, without which we ought to entertain no hopes of our own forgiveness. And if we have ourselves injured any person, we are as truly disposed and ready to make all possible reparation, as we are to entreat thy favour to ourselves. And as we are  
sensible

fenfible that no forgivenefs can be expected, according to thy gospel, without amendment of life, we ferioufly renounce all communication with whatfoever is difpleafing to thee, and fincerely refolve to make it our great endeavour to correct every thing that is amifs in our temper and behaviour, and to bring ourfelves ftill nearer to thy holinefs and happinefs. Forgive us, therefore, as thou haft promifed by thy fon. Accept us to thy mercy, and give fuccefs, we earneftly befecch thee, by thy gracious favour and providence to thefe purpofes and defigns of our fouls.

### III. P E T I T I O N.

And now, O Lord, according to the fame goodnefs to thy creatures, gracioufly receive the earneft petitions which we offer to thee for every good that is fit for us to pray for. We acknowledge thee to be the great author of all our beings, and the original of all our happinefs,  
the

the giver of all good gifts, and the disposer of all events ; and therefore, we profess our dependence upon thee alone for every thing we ought to wish for or desire. We are sensible, O Lord, that to thee entirely we must owe every degree of happiness we can ever enjoy, or hope for. We are sensible, O Lord, that thou art the tenderest father, and the best friend to thy creatures, disposed to lead them to their greatest good, and ready to promote and assist their sincere endeavours after it. And, therefore, before thee, and in thy presence, we willingly lay open the desires and wishes of our souls, which we think are agreeable to reason and thy holy will. We esteem it the glory of our nature that we are made capable of such an exalted and rational happiness as results from the knowledge of thee, and the imitation of thy moral perfections. And as thou hast more fully assured us of this in the christian religion, let the serious consideration of that grace and mercy which  
hath

hath appeared in that dispensation effectually lead us to the good end proposed in it. Let the holy precepts of that perfect institution, by which we profess to be guided, and the unspotted example of that great master, whose followers we desire to be accounted, engage us to live in all respects as becomes the gospel, and disciples of Jesus Christ. Particularly, O Lord, let the consideration of the peculiar genius of that gospel, and of those virtues which the great author of it accounted the glory of his own life, influence us to endeavour to excel in them, and engage us to love the whole race of mankind with an universal charity and beneficent disposition; to rejoice at all opportunities of doing good either to the souls or bodies of men, and of adding to the satisfaction and happiness of all about us; to stoop even to the lowest offices of kindness to others; to be ready to forgive the sharpest and most undeserved injuries, and to return pity and benevolence for them; and to be ever

H willing

willing to condescend and yield for the good of others ; that so the purest humility, and the most extensive charity, may adorn every action and circumstance of our lives ; and all pride and passion and uncharitableness may be checked and subdued by the power of religion, and the loveliness of the contrary virtues.

Let the sense of our own many failings, and the imperfections of our nature, dispose us to be willing to put a candid and favourable interpretation upon all those actions of others, which can justly and reasonably demand it, or admit of it, as well as to be ever ready to forgive the offences of others towards ourselves ; and let the sense of thy goodness in allowing still time and opportunity for perfecting our souls in all that is praise-worthy, induce us to study more constantly and uniformly to please and imitate thee.

Our outward condition, with respect to the good things of this world, it  
is

is our happiness, as well as duty, to refer wholly to thy will and pleasure. But as thou hast ordained us to belong to this world, as well as to expect another, and hast framed us so that we cannot but be sensibly affected with our good and bad state here below; of thee, therefore, it becomes us to beg, with submission to thy providence, the security and continuance of the good things which we already enjoy, and the increase of them, if that be truly good and needful. And as by thy appointment, we have already experienced in this world many evils and afflictions, and have been witnesses to many more around us, suffer us to implore thy gracious regard, and thy fatherly affection towards us, and to pray to thee with respect to them, according to the pattern of thy Son Jesus Christ, Father, if it be possible, if it be consistent with, and agreeable to thy wise and gracious purposes, secure us, and all in whose happiness we are most nearly concerned, from

all sad accidents and calamitous events, from all tormenting pains and grievous diseases, and from every thing inconsistent with such an happiness as may lawfully be desired in this transitory world. Nevertheless, not as we will, but as thou wilt. And, therefore, O Lord, if thine unerring wisdom shall otherwise determine, let the serious meditation on the example of Christ himself, and that innumerable company of the best of men who have gone before us in this conflict, inspire us with zeal to imitate their patience; and let the contemplation of thy fatherly goodness engage us to an hearty and rational submission to all thy dispensations; remembering what an happiness it is to be under the government of a being who knows what is, in all respects, best, and who cannot afflict his creatures but for wise and good ends. And let the sense of thy gracious designs in all our afflictions lead us to the true and right use of them, to disengage our  
affections

affections more and more from this world, and to seek for happiness in a better and never changing state.

Let the consideration of the certainty of death, the last of all temporal evils, influence us to endeavour to make it happy, by such a virtuous life, as may give us a well grounded hope in thy mercy. Let the review of those uncertainties and troubles, which we have met with in this world, render us the more ready and contented, at thy appointed time, to leave it; and let the prospect of glory and happiness hereafter exalt our minds above any fond regard to this state of sin and misery, and enable us to act as becomes those who truly believe that life and immortality are brought to life through the gospel.

Finally, O Lord, our great and chief request is, that by the dispositions of thy good providence, we may attain everlasting happiness hereafter, and that the state



of this world, with respect to us, may be so ordered, and the trials to be appointed for us in it may be so proportioned to our condition and powers, as most effectually to promote and secure our eternal and greatest good, after the few days of this life are past away. Deny to us, therefore, out of thy great goodness, whatsoever is truly bad, or unfit for us, though we should be so weak as to desire and wish for it; and grant to us every thing that is truly good for us, though we should be so blind, and so void of wisdom, as not to see or ask it. As far as our petitions are reasonable, and agreeable to the eternal laws of wisdom, and the purposes of thy governing providence, and thy holy gospel, so far only we intreat thy favourable consent to them. As far as they are not, so far we utterly renounce them, and submit our own wills entirely to thine; and in a sense of our own imperfections, we beg of thee to accept the sincerity of our hearts, and out of the abundant  
goodness

goodness of thy nature, to overlook and supply all the defects of our services.

#### IV. INTERCESSION.

*Part of which may be used for the concluding Prayer.*

With our prayers and praises, we beseech thee, O God, to accept the sincere expressions of our charity and good will towards thy whole rational creation, which we now offer to thee, the Father of all, as members of the whole society of mankind, and more particularly as members of the church of Christ, founded in love and charity. As such, we sincerely rejoice before thee in every degree of happiness enjoyed by any of our fellow creatures here below; and we heartily beseech thee to dispense more and larger communications of it to this lower world; to increase it in all those who enjoy it in any measure, and to impart some portion of it to all who are in any kind of misery or distress.

Look in great mercy upon the sad estate of that part of mankind who know not thy nature, nor worship thee as becomes thy perfections. Put an end to their idolatry and superstition, by shewing them the light and evidence of thy gospel in its simplicity; and by bringing them to the knowledge of thy truth, lead them to a capacity of a greater degree of happiness than they could otherwise arrive at. Have pity, likewise, on the remains of thy ancient people the Jews, and all others who are better instructed in the belief and worship of thee than the Pagan world, and guide them to a yet greater degree of true knowledge, by directing their way to the knowledge of thy son, and the practice of his laws; and bring them by this means to the privileges and happiness of christians.

Visit with a more especial grace and favour the whole christian world, all who are called by the name of thy son, and profess his holy religion. Behold,  
O Lord,

O Lord, a large scene of spiritual evil, worthy of thy great and merciful interposition—in many places the faith once delivered to the saints in purity and simplicity, enervated by vain and groundless traditions, or darkened by the inventions of men—the worship of thee, O father, expressly established by thy son Jesus Christ in spirit and in truth, clouded by numberless superstitions, and even destroyed by idolatry itself—the moral laws which thy son came to rescue from the corruptions of men, and to enforce upon his followers, rendered ineffectual by many human devices, and false notions of religion set up instead of them—and the progress of thy holy gospel stopped and hindered by the wicked lives and scandalous behaviour of those who profess it.

Interpose, we beseech thee, and put an effectual stop to these great and anti-christian evils. Confound the devices of all such as uphold or encourage any de-  
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gree of superstition for base and secular ends. Give a powerful check to all sorts and all degrees of persecution and oppression, so scandalous and destructive to thy holy religion, which mistaken or wicked men pretend to promote by such impious methods. Put a stop to all spiritual tyranny, and to all usurpation over the consciences of men; and dissipate those clouds of ignorance which dispose people to a base and ignominious slavery to the dictates of men, rather than to a rational enquiry into thy holy will, which lies open to them. And, above all, exert thine almighty arm in vindication of the cause of virtue, leading all professed christians to such a sense of the importance of it, as that they may study to adorn their lives with a behaviour suitable to their holy profession; and recommend it to the approbation of the unbelieving world by the integrity and unblameableness of their whole conversation.

Particu-

Particularly grant that all christians, who have departed from the gross corruptions of popery, may depart entirely from the spirit of it; that, as they profess to make the scripture the rule of faith, so they may, without reserve, leave it as such to all their neighbours; that as they have nobly contended for their own religious liberties, and christian rights, so they may not lose the glory of this by contradicting it in their behaviour to others, but that they may by their exemplary deportment, and their steady adherence to the principles of righteousness, peace, and mutual forbearance, manifest to all the world the sincerity of their reformation, and reap the fruit of it, by studying to excel in all that is praise-worthy.

Nor ought we to forget, O thou great governor of the universe, the civil estate of the kingdoms of the earth. Put an end, O Lord, at length, to the disorders and confusions occasioned by  
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the weak and ambitious lords of this world, and shew thyself indeed the King of kings and Lord of lords. Permit no longer the happiness of human society to be, in any part of thy creation, ruined and laid waste by the inferior government of men, which was instituted solely for the support and comfort of it. Bring public disgrace and confusion upon all tyrants and oppressors; and honour with particular marks of thy favour, all those princes, whose sincere study is to answer the end of their institution; that so the triumph of insatiable ambition may at length cease from the earth, and the blessings of good government be felt throughout the world.

Among all the kingdoms of the earth, look, we beseech thee, with a particular favour upon this to which, by the disposal of thy providence, we belong; and for which therefore we are obliged in an especial manner to shew our concern. Pardon our many and crying sins; and  
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in order to avert thy judgments, lead every sinner amongst us to such a sense of his sins, as may engage him heartily to renounce and forsake them. Continue and confirm to us that peculiar form of government so wonderfully hitherto preserved to us, by which we are secured against the extremes of confusion and arbitrary power, and of which we enjoy the happy fruits every moment of our lives.

Preserve and establish us in the free enjoyment of the light of thy holy gospel, and the secure profession of our religion. What errors still remain among protestants, do thou effectually remove by the methods of thy wise providence; and especially such as may have a bad influence on the conduct of mens lives; and do thou strengthen their common interests against their common enemy. To this end give a check to the mutual violences, and hatred, and uncharitable  
behaviour



behaviour of men of evil dispositions on every side. Kindle once again the fire of love and charity among us ; and permit not our differences in religious matters to extinguish this fire, or to blow up another to our entire destruction.

Pour down the choicest of thy blessings upon thy servant the king. Defend him, by the peculiar care of thy providence, from all attempts of violent and unreasonable men, against his person or crown, and prosper all his good designs and endeavours to preserve his people in peace, liberty, and happiness. Together with him, bless all those who have any part in the administration of our government. Assist him and them in the great and important business of their stations. Guide them into the best and wisest measures, and give success to all their counsels and labours for the advantage of this nation, or for the relief and support of any of our injured neighbours.

Permit

Permit not the disposal of the lives and properties of thy people ever to come into the hands of ignorant or partial men; but manifest thy great concern for justice here below, in such a manner, as that the guilty may ever meet with their due punishment, and the injured and oppressed find a sure redress in our courts of judicature. Direct all the magistrates among us to a deep sense of their duty, to give all encouragement to virtue, and all possible discouragement to vice, both by their example, and the due execution of their offices.

Lead all those, to whom the great concerns of religion are more peculiarly committed, to such a knowledge of all necessary truth, such an exemplary and christian conversation, such a prudent and constant discharge of their holy office, as may effectually promote the happiness of themselves, and of those committed to their care. Encourage and promote among us the means and methods

thods of such a virtuous and laudable education, as may tend to promote sound learning and religion, to the reformation of this, and the better estate of future generations.

We desire, likewise, to express before thee the real sense we have of the miseries and calamities of the distressed part of mankind, and the sincere desire that we have of contributing to their ease and relief. O thou father of mercies, and God of all consolation, what can we do for that multitude of deplorable objects of compassion, who are out of the reach of our knowledge, or of our ability to relieve, but offer up our earnest wishes to thee, the great disposer of prosperity and adversity, in their behalf. We would sympathize, O Lord, with all the unhappy, and bear a part in all the miseries that are experienced in this world; and we would beg of thee for all the miserable, of what kind or degree soever, whatever we could reasonably beg

beg for ourselves, were we in their condition. Assist them all in their several trials and conflicts; and guide them to such a degree of contentment, resignation, and patience, as may render their present affliction the happy occasion of their greater future glory; and, as far as is consistent with the purposes of thy wisdom, put an end to their present calamities and troubles.

Restore light and comfort to the dark, melancholy, and distracted minds of those who have lost the use of their reason in any instance, or any degree. Pity the destitute condition of those who are in want of any the necessary supports of life; particularly those who are fallen from the comforts of a prosperous condition to the miseries of adversity; and raise them up friends and patrons in their low estate. Relieve, by thy good providence, the wants of the poor and needy. Be a father to the fatherless, plead the cause of the helpless widow, and regard the  
 I unhappy

unhappy estate of all who mourn the loss of those in whom any part of their happiness was placed.

Strengthen and assist, in an especial manner, all who suffer any where for the love of truth, or the testimony of a good conscience; and do thou so proportion to their strength the measure and duration of their sufferings, that they may work out for them a more exceeding weight of glory. Hear the groans of all who are oppressed, and barbarously treated by the tyrants of this world, and grant a redress of all their miseries. Attend to the sighs and tears of such as are in captivity and slavery, and open a way to their future liberty and security.

Visit with thy light and comfort all who are afflicted with bodily pain, or any sort of sickness; and bring to their minds all such considerations and assistances as are necessary and proper to support them in their unhappy condition; or to  
dispose

dispose and fit them for their passage into another state. Remove in much compassion all those unreasonable doubts and despondencies with which many innocent and honest minds are, in this world, disturbed and overclouded; and direct them to such notions of thee, and of thy holy gospel, as may establish them in a course of chearful and sincere obedience to the laws of it.

Succeed the endeavours of all who honestly and industriously labour after a convenient livelihood in this world, and are useful members of the commonwealth; and bring to nought the designs of those who either privately or openly, live upon the spoil of their neighbours, and are the plague and terror of human society.

Requite, in the course of thy good providence, the kindness of all who have at any time, or in any degree, endeavoured to contribute to the advantage of our

minds, bodies, or outward estates. Upon all who have either done or designed us good of any sort, shower down thy rewards and favour. And, if there be any who have either designed, or done us real mischief, in return to their evil, we beg and entreat for thy pardon and thy blessings. Correct the evil disposition of all such minds, and plant in them, instead of it, a temper worthy of men and of christians. Let the consideration of their own eternal interest lead them all to charity and love; and engage them to put on those dispositions which only can fit them for the blessed society above.

Bless all in whom we are more nearly concerned, or in whose happiness we take a particular part, with such a measure of health, success, and prosperity as may best carry forward the designs of thy goodness towards them; and most effectually promote their happiness here and hereafter. But whatever be thy dispensations towards them with respect

to this life, lead them all, we beseech thee, into those paths which will infallibly convey them to thine heavenly kingdom in the world to come.

Finally, O Lord, we wish and pray for all good things to the whole race of mankind. We rejoice in every degree of virtue and happiness to be seen here below. We mourn for every degree and every instance of vice and misery. Let thy kingdom come, we beseech thee; and shew thine almighty power, by establishing true religion amongst men, and putting a stop to all the calamities of this lower world.

#### THE CONCLUSION.

Accept, O Lord, we most earnestly beseech thee, the sentiments and desires of our hearts, which we have now poured out before thee, under an actual sense of thy presence, and of thy providence, over-ruling and directing all



things. Favourably receive the acknowledgments we have made of our sins and moral imperfections, and grant us pardon and peace upon the terms of thy gospel. Hear and answer the petitions we have offered up for obtaining all things truly good, and averting all things evil. Let the praises and thanksgivings which our hearts have sent up, as the homage due to thy perfections and goodness, be acceptable to thee; and reject not the intercessions we have made for the temporal and eternal happiness of all our fellow creatures.

And now, O Lord, take us, we intreat thee, into thy powerful and wise protection, and guide us by the dispositions of thy providence to the perfect knowledge and performance of thy will here, and to the enjoyment of that eternal and unalterable happiness hereafter, which thou hast reserved for thy faithful servants, and promised by thy well-beloved son Jesus Christ. In his name, and as  
his

his disciples, we trust for the acceptance of ourselves, and of all our sincere, though imperfect services; and in his words we continue to entreat thy mercy towards ourselves, and all for whom we are obliged to pray.

Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

## A P R A Y E R,

*Respecting the present State of Christianity,  
to be used on the morning of Easter Sunday.*

**A**LMIGHTY God, the giver of all good, and especially the *Father of lights*, and the fountain of all wisdom and knowledge. We thank thee that *thou hast put a spirit in man, and that thine inspiration has given us understanding*; that, being formed after thine own image, we find ourselves possessed of a nature superior to that of brute creatures; and being endowed with the faculty of reason, are capable of investigating important truths, and of governing our conduct, so as to attain to very distinguished degrees of excellence and happiness.

We thank thee that, in aid of this *light of nature*, thou hast superadded the gift of *revelation*; having, from time to time, communicated to mankind, by  
thy

thy servants the prophets, the most useful information, concerning thy nature, perfections, and government; concerning our duty here, and our expectations hereafter. And we particularly rejoice that, upon every occasion of thy gracious intercourse with mankind, thou hast represented thyself to us as the proper object of our reverence, love, and confidence; as a being of boundless goodness, and the greatest compassion to those frailties and infirmities, to which it has seemed good to thy infinite wisdom to subject us; who expectest no more of us than thou hast enabled us to perform; and who, upon our sincere return to our duty, art ever ready to extend the freest mercy and forgiveness towards us, even after our most aggravated and repeated offences.

We thank thee, more especially, for the last and most perfect revelation of thy will to mankind, in the gospel of Jesus Christ; in whom it has pleased thee,

thee, that *all fullness should dwell*; who has established, upon the surest foundations, the great and important doctrines of the proper *unity* and *mercifulness* of thy nature, and thy unrivalled *supremacy* with respect to himself, as well as to all other beings, and all other things; and who has likewise given us the most satisfactory assurance of a resurrection from the dead, confirmed to us by his own death and resurrection; whereby we are encouraged to expect, that, because *he lives, we shall live also*.

It has seemed good to thy unsearchable wisdom (which permits the rise and continuance of evil, in order, we doubt not, to bring about the greatest good) that this most excellent religion, so honourable to thee, and so beneficial to mankind, should, by means of the *artifices* of some, and the general *ignorance*, which overspread the world, become grossly corrupted; whereby such opinions have prevailed among the professors

feffors of christianity, as greatly dishonour thy nature, imply the most unjust reflections on thy righteous moral government, and are highly injurious to the virtue and happiness of men. *How has the gold become dim, how is the most fine gold changed!*

The great and important doctrine of thy divine *unity* has been generally abandoned, and objects of supreme worship multiplied. Thy messenger and servant, the meek and humble Jesus, who, upon all occasions, referred his wisdom and mighty works to thee, his God and Father, speaking and acting by him, has been advanced to a proper equality with thyself; and even his mother, the virgin Mary, and innumerable saints and angels, have, likewise, been addressed, as if they were omnipresent beings. Having thus divided thy being, robbed thee of thy essential attributes and perfections, and distributed them among a multiplicity of inferior objects, depraved and  
unworthy

unworthy notions of thy moral character have consequently prevailed, and many of the evils of *idolatry* have been introduced, among the professors of that religion, which acknowledges but *one living and true God*, even thee, our Father in heaven, and one mediator, the man Christ Jesus.

Having divested thee, in their imaginations, of the most amiable of all thy attributes, even the essential *placability* of thy nature, they have represented thy free mercy to penitent sinners as purchased by the blood of thy innocent son. Forgetting that thou art good to all, and that thy tender mercies are over all thy works, and also that thou, the righteous Lord, lovest righteousness, they have ascribed to thee an arbitrary and unreasonable partiality, in favour of some of the human race, and a most cruel and unjust severity towards others; as condemning them to everlasting torments, for crimes of which they could not be  
guilty

guilty, and expecting of them that which thou hadst not enabled them to do. And, having lost the idea of the *purity* of thy nature, and thy regard to moral righteousness, as the only just ground of acceptance and favour with thee, they have had recourse to unmeaning and even base and mischievous superstitions, as compensations for their non-observance of thy holy commandments.

To confirm all these, and innumerable other corruptions of thy holy religion, supreme authority has been openly usurped by men, over that church, in which thou hast given all power to our only Lord and Master Jesus Christ; and those of thy faithful servants who have justly refused to submit to their usurpations, have by them been subjected to the greatest hardships, and even persecuted unto death; so that these anti-christian powers are drunk with the blood of thy holy martyrs.

We



We deeply lament this almost universal departure from the true faith of thy son's gospel ; the stop that has by this means, been so long put to the propagation of christianity among Jews, Mahometans, and Heathens ; and the prevalence which it has occasioned of infidelity and profaneness in christian countries.

But we thank thee, who, in thine own due time, wilt, we doubt not, bring light out of all darkness, and order out of all confusion, that, in several christian countries, many of these corruptions and abuses have been reformed, and that anti-christian tyranny is every where giving place to the power of truth, and the just liberties of mankind, in thinking and acting for themselves in all matters of religion.

For these great and invaluable blessings we are, under thee, indebted to the strenuous labours of thy faithful servants,  
who

who have not accounted even their lives dear unto them ; but, for the love of thy truth, have renounced all worldly advantages, boldly asserting their christian liberty, and holding themselves accountable to none but thee, the sole and immediate lord of conscience, and to the great shepherd and bishop of souls, acting by commission from thee, Jesus Christ.

We adore the wisdom of thy providence in bringing about the restoration of useful *learning*, and making it subservient to the reformation of thy church ; so that thy servants, having recovered the genuine, but long forgotten sense of the scriptures, were able to discover the false grounds of the reigning superstition, and of the ecclesiastical tyranny of their times. Grant that, by a continued and diligent study of the same word of thy truth, we may, in due time, be led to the full discovery of every remaining corruption of our holy religion, and be brought to  
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receive the whole truth in the love thereof.

Hasten, we intreat thee, the approach of that glorious time when, according to the faithful and true writings of thy servants the prophets, our holy religion shall recover its primitive purity and efficacy; when thyself alone, as the only true God, a being of perfect rectitude, spotless purity, and essential goodness and mercy, shalt be the object of worship; when thy creatures of mankind shall have recourse to no method of rendering themselves acceptable to thee, but unfeigned repentance for their transgressions of thy laws, and a sincere endeavour to conform to them for the future, in a course of upright intentions and worthy actions through the whole of their lives; and when no apprehension of arbitrary decrees shall alarm the fears of the humble, or encourage the presumption of the confident.

Dispose

Dispose all who profess the christian religion, to study the scriptures of truth with unprejudiced minds; and inspire all those who attain to the truth with a just *zeal* for the propagation of it, as far as thy providence shall give them ability and opportunity to do it. May neither the love of popular applause, of filthy lucre, or any worldly advantage; may neither the fear of man, of reproach, or of death, be a snare to them, and hinder them in this *work and labour of love*; and may they daily rejoice in the testimony of their consciences, and in the happy fruits of their pious and assiduous endeavours.

May all those powers of this world, which have usurped any authority belonging to our only rightful lord and king in his church, become disposed to relinquish their unjust claims; and may those kings and princes, who will not acknowledge the sovereignty of Jesus in his church, and especially those who ob-

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stinately

stinately oppose the reformation of it, be utterly confounded, and, by his power, be broken in pieces like a potter's vessel. Take to thyself, O Lord God almighty, thy great power, and reign; and may the gospel of Jesus Christ go forth conquering and to conquer. May the everlasting gospel, in its primitive purity, be preached to all that dwell on the earth, to every nation, and kindred, and tongue, and people. By the brightness of our Lord's appearance, may the *man of sin* be utterly consumed, that all the kingdoms of this world may become the kingdoms of our Lord and of his Christ, and he may reign for ever and ever.

In the mean time, may we thy faithful servants, in the patient waiting for this coming of our Lord Jesus Christ, be fearless and unwearied in asserting thy truth; be ready to lay hold of every favourable opportunity to promote it; and, more especially, be careful to re-  
commend

commend it by a suitable life and conversation. May we distinguish ourselves by having the same mind that was also in Christ Jesus, by genuine humility, meekness, forbearance, brotherly-love, heavenly-mindedness, and habitual cheerful devotion; that when our Lord shall return, and take account of his servants, we may be found without spot and blameless, and not be ashamed before him at his coming.

Now to thee, who art eternal, immortal, and invisible, the only wise, living, and true God, be glory, through Jesus Christ, for ever and ever. Amen.

## AN OFFICE FOR INFANT BAPTISM.

*The person who officiates, and the parents of the child (if convenient) standing up, in the presence of as many of their friends as they may think proper to assemble, let him address them as follows :*

My christian friends,

**A**S you are now presenting this your child to be baptized into the christian religion, I shall take this opportunity of explaining, in a few words, the nature and end of this ordinance.

When our Lord Jesus Christ gave his commission to his apostles about the propagation of his religion in the world, he had them *teach* and *baptize* all nations; and he himself, that he might fulfil all righteousness, submitted to be baptized by John in the river Jordan. Now this baptism, or washing with water, properly expresses that purity of heart and of  
3 life

life which is required of all that profess the gospel of Christ; and when applied to infants, must be considered as a declaration of the parents that they are christians, and a solemn promise before God, and witnesses, that they will educate their child in the principles of the christian religion, as contained in the books of the New Testament,

There we learn that God sent his son Jesus Christ to reclaim the world lying in wickedness, and to reconcile sinful men to God; by assuring them of the divine favour and acceptance on their sincere repentance, and that he himself is appointed by God to judge the world at the last day; when all mankind shall rise again from the dead; when the wicked shall go to a place of punishment, and the righteous into life eternal. There we also learn that after performing many unquestionable miracles, such as no man could have done if God had not been with him, in confirmation of his doctrine, he submitted to death,



was publicly crucified, and laid in the grave; but that God raised him to life again, after which he was seen and known by many of his former disciples, and in their presence ascended up into heaven.

Now this act of bringing your child to christian baptism is a declaration that, as christians, you believe these things to be true, and that you are ready solemnly to promise before God, and us who are here present, that you will educate your child in this faith. Do you make this promise?

*Then let the parents (or any other persons who will undertake for the christian education of the child) signify their assent by saying I do, or in any other manner that shall be sufficiently expressive of it.*

*After this, let the person who officiates take the child in his arms, and asking its name, say (as he sprinkles it with water, or immerses it, at the pleasure of the parents)*

*This*

*This child, whose name is N. M. I baptize in the name of Jesus Christ; adding, if he thinks proper, in order to his being instructed in the principles of that religion which was the gift of God by Jesus Christ, and which was confirmed by the holy spirit.*

*This being done, let him address the parents in the following manner:*

My christian friends,

As you have now devoted this your child to God by the ordinance of baptism, engaging to educate it in the principles of the christian religion, of which you make profession, I shall endeavour to suggest to you a few motives to the religious and christian education of your child.

A religious and christian education is the greatest benefit you can confer upon a child, and all the riches and honours

of this world are not worthy to be named with the solid advantages that may be derived from it. It is to teach him so to live here, as to be happy for ever hereafter.

The virtuous education of your children is likewise a debt which you owe to society, and to the civil constitution under which you live; to the good laws, and wise administration of which, you owe the peace and security of your lives. Now a virtuous and proper education will make your children an advantage, and an honour to their country; but except they be well principled, they may prove the pests of society; so that it might have been better for the world, if they, or their parents, had never been born.

The religious education of your children is, moreover, a duty which you owe to God and to religion. Your children, Parents, are not your own, so  
as

as that you are not accountable for the care and conduct of them to another. You, and your children, are equally God's. He is their father in the most important of all senses, and he only puts them into your hands for their improvement. Their infant minds are to be formed by you to virtue and immortality. Be sensible, then, of the important trust. Bring up your children as for God; that when he requires them at your hands, you may deliver them up to him well instructed, and trained up in the best principles and habits; perfect in those lessons which they were put under your care to learn; their tempers corrected, and formed to the love of goodness, to the love and fear of God, fit to live with him, and enjoy his favour for ever; and for this you will receive a glorious reward. Your pious labour, whatever be the result of it to your children, will not, with respect to yourselves, be in vain in the Lord.

Lastly,

Lastly, the virtuous and religious education of your children is the best provision you can make for the peace and comfort of your own future lives; one of the most important of all religious duties being the love and respect of children to their parents.

You, Parents, have peculiar advantages for watching over the morals of your children, as they are ever under your eye, and you have a natural and uncontrouled authority over them, at a time when their minds are exceedingly pliable; so that it is almost in your power to make them what you please. By all means, then, improve this advantage, which nature, and the God of nature, give you, to the best of purposes. And you have this encouragement, that if you train up your children in the way in which they should go, when they are old they will not depart from it; but if you neglect their education in their early years, the task will be peculiarly difficult, and the effect,

effect uncertain, afterwards ; as you will then have bad principles and bad habits to root out ; and divine providence is often awfully just, in permitting wicked children to be a curse to their criminally indulgent parents.

Indeed, no pains you can take can absolutely insure success ; but by the divine blessing it generally does ; and there will be a wide difference, with respect to the peace of your minds, between seeing your children turn out corrupt and vicious notwithstanding your best endeavours, or in consequence of your neglect. In the former case you are disappointed, indeed, and greatly so ; but still you have the satisfaction to reflect that you have done your duty, and that you could do no more ; whereas, in the latter case, nothing can alleviate your distress.

That the best of consequences, to yourselves, and to your child, may  
follow

follow your endeavours to do your duty in this respect, Let us now call upon God.

A P R A Y E R.

**A**LMIGHTY and ever-blessed God, we acknowledge and rejoice in the consideration of our near relation to thee, as our creator, preserver, and benefactor ; our moral governor also, and our final judge. Thou hast of one blood made all the generations of men to dwell upon the face of this thine earth ; and we adore the wisdom of thy providence, that as one generation of our race passes off the face of the earth, another still succeeds ; to behold thy glorious works, to learn thy will, and to attain to supreme happiness in thy favour here and hereafter,

We thank thee for the rational nature which thou hast given us, whereby we are capable of this excellence and happiness ;

ness; but more especially we thank thee, that when mankind had debased and corrupted their nature, by an addictedness to vice and folly; when they had lost the knowledge of thee the only living and true God, thou wast pleased to make the most gracious manifestations of thyself and of thy will to us, in part by thy former servants the prophets, but more clearly and fully by thy son Christ Jesus.

We thank thee that, in consequence of these revelations of thy will to us, we are now perfectly acquainted with what it is that thou the Lord our God requirest of us, in order to live and to die in thy favour; even to do justice, to love mercy, and to walk humbly with thee our God. More especially do we rejoice that life and immortality are brought to light in the gospel of thy son.

We thank thee for his excellent instructions for the conduct of our lives,  
and



and his perfect example of obedience to thy will, in the course of a most useful life, and in the painful suffering of death. We thank thee also for the positive institutions of our holy religion, *baptism*, and the *Lord's supper*, so well calculated to impress our minds with a sense of thy great love in sending thy son to live and die for us.

Bless, we entreat thee, the present administration of baptism. May thy servants, who, by joining in this rite, declare themselves to be christians, be careful to live as becomes such; and as they hereby lay themselves under a solemn obligation to educate this their child in the principles of the christian religion, may they be enabled to fulfil their resolution. May they spare neither correction nor instruction for the real good of their child; and may they enjoy the happy fruits of their pious labours, in seeing him grow up in wisdom and in virtue, in favour with God and with  
man.

man. May he live to be the joy of his parents, and a blessing to society.

Bless thy servants at the head of their family. May they walk together as the heirs of the grace of life, mutually careful to promote each others temporal, but more especially their everlasting interests; and may they so live together here below in thy fear, and in the discharge of their proper duty in life; that when they are removed hence by death, they may have a joyful meeting in the regions of bliss above; where they shall be happy in the enjoyment of thee their God, of each other, and of their children and near friends, to all eternity. This we ask in the name, and as the disciples, of thy son Christ Jesus; through whom, to thee, O Father, the only living and true God, be glory for ever. Amen.

## THE BLESSING.

May the grace of our Lord Jesus Christ, the love of God, and the fellowship of his holy spirit, be with us all evermore. Amen.

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## AN OFFICE FOR ADULT BAPTISM.

*Let the minister address the person to be baptized, and the audience, in the same manner as in the office for infant baptism, omitting what relates to infants, and beginning in the following manner :*

My christian brother (or sister)

As you have expressed your desire of being baptized into the christian religion, I shall take this opportunity of explaining, in a few words, the nature and end of this ordinance.

*Then let him conclude as follows :*

By this rite of baptism you declare yourself to be a christian, and express your resolution to live as becomes that  
profession

profession. Do you make this declaration; and is this your resolution?

*After the administration, by sprinkling water on the head of the person to be baptized (or by immersion, if he should chuse it) let the minister address him, and all who are present, on the supposition that they also are christians, as follows:*

My christian brethren,

By this rite of baptism we make a public profession of our being christians. Let us, then, endeavour, on this occasion, to impress our minds with a just sense of the proper nature and value of the christian profession; that we may now, and in future life, think, feel, and act, as becomes christians.

As christians, my brethren, our tenets, or doctrines, as you have just heard, are few, but their influence is very great, and extensive; leading to a disposition and conduct intirely different from those of the men of the world, because they direct our views beyond the world.

L

Though

Though, therefore, our *tenets* are few, our *professions* are very large ; no less than to conduct ourselves, in all respects, in this transitory life, in such a manner as shall secure to us a happy immortality after death ; to pass through an ensnaring world without being ensnared by it ; to see vice, with all its allurements, but to abhor it, and to practice virtue ; to see others engaged in the eager pursuit of riches, honours, and sensual pleasure, as if they were the chief good of man, but not to join in that pursuit ; to give, indeed, some degree of attention to these things, but to set strict bounds to our attachment to them ; considering them as things of secondary, and not of primary importance ; and keeping all our appetites and passions within the just restraints of reason and conscience.

It must be our care, as christians, to be affected by the good and evil of this life much less than other persons are ; to rejoice as though we rejoiced not, and to weep as though we wept not, because the  
fashion

fashion of this world passeth away. We must use the world as not abusing it, being influenced by higher and nobler principles, by a supreme regard to God and his authority; wholly devoted to his will in doing and in suffering; and affectionately concerned for others as for ourselves, more especially to guard them from vice, as the greatest of all evils; that they, together with ourselves, may become partakers of a divine nature, and be heirs of an inheritance incorruptible, undefiled, and that fadeth not away.

By this christian rite we take upon ourselves the name of christians. But calling ourselves by that name only will avail us nothing, in reality, less than nothing. We must be christians *in deed and in truth*. We must have in us the same temper of mind that was also in Christ Jesus; that having the same principles and dispositions, we may walk as he also walked, not being conformed to this world, but being transformed by the re-

newing of our minds. Like him, we must be continually going about doing good, neither seduced by pleasure, nor deterred by the fear of shame or of pain. We must not even hold our lives dear unto us, but freely give them up in the day of persecution, rather than make shipwreck of faith and of a good conscience; remembering the solemn declaration of our Lord, If any man be ashamed of me in this generation, of him will the son of man be ashamed, when he comes in his glory, and the glory of his father.

Our master's kingdom is not of this world. If, therefore, we be the proper subjects of it, we also must consider ourselves as not of this world, but as citizens of heaven, and only strangers and sojourners here below. We must pass through this life in such a manner as to learn wisdom and instruction by the various scenes and events of it, but we must not *rest* in it, and always direct  
our

our views beyond it; looking for that awful period when, this world and all things that are therein shall be dissolved, and when there will be a new heaven and a new earth, wherein will dwell righteousness; when Christ, who is the resurrection and the life, shall return in power and great glory; when all that are in the graves shall hear his voice, and come forth, some to the resurrection of life, and others to the resurrection of condemnation.

Forming our hearts and lives according to the gospel of Christ, may we, my brethren, so behave, that when he shall return, and take an account of his servants, we may be found of him without spot and blameless, and not be ashamed before him at his coming.

LET US PRAY.

Almighty and ever-blessed God: We,  
thine offspring of the human race, re-

L 3

joice



joice in the rank which thou hast allotted us among thy creatures. We thank thee for our prerogatives as men, but still more for our privileges as christians. We thank thee for the valuable instruction which our Lord Jesus Christ has given us for the proper regulation of our conduct in this life, and especially for the assurance that he has given us of a resurrection to immortal life after death. May we ever bear in mind a just sense of the value of these advantages, and be careful to make a right use of them.

May thy servant, who, by this rite of christian baptism, has made an open profession of his christian faith, be careful to adorn his profession by a suitable life and conversation. May his light so shine before men, that others seeing his good works, may glorify thee our father in heaven.

May he, and all of us who are here present, making the same profession of  
chris-

christianity, be enabled, by the principles and motives of it, to discharge with fidelity the duties of our respective stations in life, and be thereby prepared to meet our Saviour, when he shall come to raise the dead, to judge the world, and to give to every man according to his works.

May our lives, and our deaths also, bear testimony to the power and the purity of our religious principles; and having added to our faith patience, godliness, and universal charity, with every other christian virtue, may we die in sure and certain hope of a glorious resurrection to that immortal life with which our religion brings us acquainted. Having fought the good fight of faith, and finished our christian course with joy, at length may an abundant entrance be administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ. Through him, to thee, O Fa-

L 4

ther,

ther, the only living and true God, be  
glory for ever. Amen.

The BLESSING.

Grace, mercy, and peace, from God  
the Father, and from our Lord Jesus  
Christ, be with us all evermore. Amen,

A FORM

A FORM FOR THE CELEBRATION OF  
THE LORD'S SUPPER.

*The bread being broken into small pieces,  
and the wine poured into proper cups;  
let the person who officiates stand up,  
and address the communicants as follows:*

My christian brethren,

**B**Y joining in the celebration of this rite, we exhibit ourselves in a peculiar character, and therefore shall do well to take this opportunity of considering what this peculiar character and profession is; that we may impress our minds with sentiments and affections proper to it, and thereby prepare ourselves for a suitable conduct in the course of our lives.

By the celebration of this rite we distinguish ourselves from the world, as *christians*: We recognize our relation to Christ, as his professed disciples and followers;

lowers; and we do it in the manner in which he has expressly appointed that it should be done to the end of the world. *Do this*, said our Lord, *in remembrance of me*. And by this, says the apostle Paul, we shew forth, or commemorate, his death till he comes, even till his second coming.

Now in what does the peculiarity of the christian profession consist? What is it that, as christians, or in the character of christians, we believe and profess to *do*, or to *expect*? The great articles of our christian faith undoubtedly are, that we firmly believe that our Lord Jesus Christ was authorized by God to instruct mankind in the true way to eternal life, and that, though he is now removed from us, being ascended to the Father, and is now sat down on the right hand of God, he will assuredly come again, to raise the dead, to judge the world, and to give to every man according to his works.

As

As christians, we believe that the time is most assuredly coming, when all that are in the graves shall hear the voice of the son of man, and shall come forth; some to the resurrection of life, and others to the resurrection of condemnation; that he will then, though not before, take all his faithful disciples to himself, that where he is, there they may be also; seeing, and partaking of the glory which he receives from the father of all; who is equally his Father and our Father, his God and our God; when we shall be one with them, even as they are one.

This, my brethren, is the glorious consummation, to which, as christians, we ought continually to look. This is that which the apostle Paul calls the *blessed hope*, even the glorious appearance of the great God, and of our Lord and Saviour Jesus Christ, that is, of Christ coming, as he himself says, in *the glory of his Father*. Looking forward to this great end of our  
faith,

faith, we have even now, but shall then more completely, have fellowship with the Father, and with his son Jesus Christ.

It is to this society, this communion, or fellowship, that we, my christian brethren, now give our names; professing to have no interest, no views, or expectations, but such as we are authorized to entertain as christians. Renouncing this world, and all the frivolous enjoyments and pursuits of it, we give up ourselves wholly to God and to Christ, in order to be separate from the world, and a peculiar people, zealous of all good works; having the same temper of mind that was also in Christ Jesus, and walking as he also walked; not being conformed to this world, but transformed by the renewing of the mind; that our light may truly shine before men, and others, seeing our good works, may glorify our father who is in heaven.

We do not, my brethren, as christians, make profession of any peculiar *secret*, or *mystery*;

*mystery*; we profess no *art*, but that of a holy and good life. We do not hold ourselves obliged to retire from the world. We engage in all its useful and laudable pursuits, and partake of its innocent enjoyments; using the world, as the apostle says, but not abusing it; remembering that our conversation, or citizenship, is in heaven. We wear no outward badge, but that ornament of a meek, quiet, and benevolent spirit, which is in the sight of God of great price.

We must love the brotherhood, as such, with a peculiar affection; but we are by no means to hate the rest of the world. Nay, we are to love all men, and to shew our love by endeavouring to bring all men into the same society and fellowship with ourselves; that *walking by the same rule, and minding the same things*, they may partake of our glorious privileges; and that being more in number, we may with more advantage, and with less obstruction and difficulty, work out our  
common



common salvation, and provoke to love and good works; that when our Lord shall return, we may be found to have made a right use of the talents entrusted to us, and go into the joy of our Lord.

L E T U S P R A Y .

Almighty and ever-blessed God: We adore thee as a being self-existent, independent, and absolutely perfect, the source of life and of happiness to all that enjoy them. Thou art our maker, preserver, and daily benefactor, and we thank thee for all thy gifts, and for all our privileges. We rejoice in the rank which thou hast been pleased that we should hold among thy creatures; that by means of the rational faculties with which thou hast endued us, we are capable of resembling thee our maker, of being proper subjects of thy moral government, and fit heirs of immortality.

More

More especially would we, on this occasion, thank thee, that when mankind had neglected to make a right use of the reason which thou hadst given them, when they had debased their excellent natures by an addictedness to vice and folly, when they were become vain in their imaginations, and their foolish hearts were darkened, so that the world by its own wisdom knew not God, thou wast pleased to make the most important and the most seasonable communications of thy will to us ; giving us the most valuable information concerning our duty here, and our expectations hereafter.

We rejoice, above all, that, in this land of darkness, in this region of the shadow of death, where we see that the grave is the house appointed for all living ; yet, notwithstanding these appearances, life and immortality are brought to light to us in the gospel ; that by the resurrection of our Lord Jesus Christ  
from

from the dead, we are begotten again to a new and most animating hope, even the hope of an inheritance, incorruptible, and undefiled, and that fadeth not away; not indeed the object of fight, or of sense, but of the firmest faith, as what is surely reserved for us in heaven.

We rejoice that, in our Lord's resurrection, we have not only the most satisfactory *proof*, but likewise a *pattern* exhibited to us of a future universal resurrection; an assurance that as by man came death, so by man shall also come the resurrection of the dead; and that as in Adam all die, so in Christ shall all be made alive; that at the last day all that are in the graves shall hear the voice of the son of man, and shall come forth; some to the resurrection of life, and others to condemnation; that then this corruption shall put on incorruption, this mortal shall put on immortality, and death shall be finally swallowed up of victory.

We

We thank thee for the excellent instructions which have been given us by our Lord Jesus Christ for the regulation of our lives, for his perfect example of obedience to thy will, and especially his submission to a painful and ignominious death; that for the joy that was set before him he endured the cross, despising the shame, and is now sat down at thy right hand; angels, principalities, and powers, being made subject unto him. We rejoice in the encouragement which he has given us to walk in his steps; being assured that if we obey and suffer with him, we shall also reign with him, and be glorified together.

We thank thee for the positive institutions of his holy religion, so well calculated to bring to our recollection, and to impress our minds with a lively sense of, thy infinite love and goodness in giving thy son to live and die for us.

Bless the present administration of the Lord's supper. May we attend upon it

**M**

with

with right views of its nature and use, as a memorial of the death and sufferings of our Lord and master; that being hereby reminded of our obligation to him, and of the nature and value of our christian profession, we may be prepared in future life to think, to feel, and to act as becomes christians; that hereby our christian faith, hope, and joy may be increased; and, in consequence of it, we may become possessed of that peace of mind, which the world can neither give nor take away.

Hear us, Almighty God, we entreat thee in these our requests; accept of us, and bless us in the discharge of this, and every part of our duty as christians. We ask it in the name, and as the disciples, of thy son Jesus Christ our Lord, through whom, to thee, O Father, the only living and true God, be glory for ever. Amen.

*Then*

*Then let the person who officiates take the bread, and say as follows :*

In obedience to the command of Christ, as a memorial of his death, and more especially of his body being broken for us, we break this bread ; and professing my own faith in Christ, and my resolution to live as becomes a christian, I take and eat of this bread. With the same views, and the same resolution, let us all take and eat of it.

*Let him then, after eating of the bread himself, deliver it to those who distribute it to the communicants, saying, Take and eat in remembrance of Christ.*

*During the distribution of the bread, the person who officiates may either sit down in silence, till that part of the service be over, or he may occasionally repeat such passages of scripture as the following :*

M 2.

God

God so loved the world, that he gave his only begotten son; that whosoever believeth in him should not perish, but have everlasting life. John iii. 16.

God commendeth his love towards us, in that while we were yet sinners Christ died for us. Rom. v. 8.

If God so loved us, we ought also to love one another. 1 John iv. 11.

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatever I command you. John xv. 12, 13.

Christ also suffered for us, leaving us an example that we should follow his steps. 1 Peter ii. 21.

He died for all; that they who live should not henceforth live unto themselves,

selfes, but unto him who died for them, and rose again. 2 Cor. v. 15.

*After the distribution of the bread, let the person who officiates pour the wine into the vessels out of which it is to be drank, and say as follows :*

In obedience to the command of Christ, as another memorial of his death, and especially of his blood being shed for us, we pour this wine; and repeating my profession of faith in Christ, and my resolution to live as becomes a christian, I take and drink of this wine.

*When he has taken of the wine, let him deliver the cups to those who are to carry them to the communicants; saying, Take and drink of this in remembrance of Christ.*

*During this part of the service the minister may either repeat some of the preceding passages of scripture, or remain in silence till the distribution be finished; and then let him address the congregation as follows :*

M 3

My



My christian brethren,

We have now made a public profession of our christian faith, in the proper manner of doing it, prescribed by our Lord himself. There cannot be any occasion, I am persuaded, to admonish any of us who are here present, that the celebration of this rite will avail nothing instead of a life and conversation becoming the gospel; or that the obligation to live as becomes christians does not depend in any peculiar manner upon it; when it ought to be considered as only a circumstance belonging to our profession, and of itself implying no peculiar obligation at all. But it is universally understood, that every man ought to act agreeably to his profession, whatever it be. Every man, therefore, who calls himself a christian, is under an indispensable obligation to live as becomes a christian; and this obligation (in whatever particular manner we may signify our profession of christianity) is of the strongest nature.

Much

Much better would it be for us, at the day of judgment, to be able to plead that we had never known Christ, than that we had known him, and professed his religion, unless, in consequence of it, we depart from iniquity, and be unto him a peculiar people, zealous of good works. Without this we acknowledge that light is come into the world, but that we love darkness rather than light, because our deeds are evil.

Let it appear, then, that we are the disciples of Christ, by doing whatsoever he has commanded us; by adding to our christian faith fortitude, patience, temperance, godliness, brotherly kindness, and charity; that these things being in us, and abounding, we may not be barren or unfruitful in the knowledge of the gospel; that when our Lord shall return, to raise the dead and to judge the world, he may say unto us, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

*Here sing the following psalm, or any other, expressive of the proper temper, views, and expectations of christians.*

PSALM XVII. by Dr. WATTS.

I.

**L**ORD I am thine; but thou wilt prove  
My faith, my patience, and my love,  
When men of spite against me join,  
They are the sword, the hand is thine,

II.

Their hope and portion lie below :  
'Tis all the happiness they know.  
'Tis all they seek : they take their shares,  
And leave the rest among their heirs.

III.

What sinners value, I resign,  
Lord, 'tis enough that thou art mine.  
I shall behold thy blissful face,  
And stand complete in righteousness.

IV. This

## IV.

This life's a dream, an empty show.  
 But the bright world to which I go  
 Hath joys substantial and sincere.  
 When shall I awake and find me there.

## V.

O glorious hour ! O blest abode !  
 I shall be near, and like my God ;  
 And flesh and sin no more controul  
 The sacred pleasures of the soul.

## VI.

My flesh shall slumber in the ground,  
 Till the last trumpet's joyful sound ;  
 Then burst the chains with sweet surprise,  
 And in my Saviour's image rise.

*After singing, let the minister conclude with  
 the following prayer.*

Almighty God, and most merciful Fa-  
 ther : We address ourselves unto thee as  
 the God and father of our Lord Jesus  
 Christ, and as manifesting thyself by him  
 the

the God of love and of all consolation. We rejoice in the great privileges and blessings of his gospel, and that to us, in this remote corner of the world, so great a light has shined ; that to us life and immortality are brought to light.

Grant that we, having this light, may walk as becomes the children of light and of the day, and not be guilty of the works of the night or of darkness. Naming the name of Christ, may we be careful to be christians not in name and profession only, but in deed and in truth ; approving ourselves to be the true friends and disciples of Christ, by doing whatsoever he has commanded us.

As his disciples, we would be careful to copy after his example, to have the same temper of mind in us that was also in him, holy, harmless, and undefiled, that being actuated by the same principles, and having the same great views, we may walk as he also walked, not  
being

being conformed to this world, but being transformed by the renewing of our minds.

Thus may it be our constant study and endeavour to act with his meekness and humility, in the whole of our deportment, and with his steadiness and resolution in the cause of religion and truth. Like him would we be unwearied in going about doing good, fulfilling thy will, and finishing the work which thou hast given us to do. Thus would we confess our Lord before men, by a life and conversation becoming and adorning his gospel, shewing that we are not ashamed to act upon the principles of his holy religion, how contrary soever they may be to the prevailing maxims of a corrupt world; that our Lord may not be ashamed of us, but may confess us to be his true disciples, and worthy followers, before his heavenly father, the holy angels, and the assembled world, at the last great day.

Ever

Ever bearing in mind that we are the subjects of a prince, whose kingdom is not of this world, may we ever consider ourselves as not of this world, but as citizens of heaven, and only strangers and sojourners here below. As such, we would abstain from all fleshly lusts which war against the soul, and cultivate a superiority of mind to this world, and all the pursuits and enjoyments of it; having our treasures, our hearts, and our conversation in heaven; from whence also we look for the return of our Lord and Saviour; who shall change these mortal bodies of ours, and fashion them like unto his own glorified body, even in that day when corruption shall put on incorruption, and when this mortal shall put on immortality.

While we thus endeavour to act upon christian principles, and to acquire a truly christian character, we would avail ourselves of the consolations of our religion  
under

under all the difficulties and troubles of this transitory life ; knowing that they are but for a time, and that by patience and continuance in well doing, under all these trials, we shall, at length, attain to glory, honour, and immortality. We would rejoice, more especially, if we be counted worthy to suffer shame, reproach, or even death, in the cause of Christ and of a good conscience ; knowing that blessed are they who are persecuted for righteousness sake, for theirs is the kingdom of heaven ; and that if we suffer with Christ, we shall also reign with him, and be glorified together.

Hear us, Almighty God, in these our requests ; accept of us, and bless us, as the disciples of thy son Christ Jesus, through whom, to thee, O Father ! the only living and true God, be glory for ever, Amen.



## THE BLESSING.

New may the God of peace, who brought again from the dead our Lord Jesus, that great shepherd of the sheep, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

ADDRESSES

ADDRESSES TO THE COMMUNICANTS  
FOR A SECOND SERVICE.

*Before administration.*

My christian brethren,

**T**HE excellence of our religion is very conspicuous in this institution, which is peculiar to it. It is a cheerful and a social rite, becoming that religion which brings peace upon earth and good will towards men; that religion the object of which is to extirpate all envy, hatred, malice, and revenge, with every thing else which tends to disturb the happiness of society, and to promote mutual love and good will among all the human race, as a pledge of their mutual happiness.

Eating and drinking have, in all ages, and among all nations been considered as an expression of joy; and eating and drinking at the same table as a mark of friendship, good understanding, and harmony.

mony. And what, my brethren, should hinder our celebrating this rite with joy? Great, indeed, are the blessings we now commemorate. They are the blessings of the gospel of Christ, or the advantages we receive by means of divine revelation; and these consist of such information concerning our duty in this life, and our expectations in another, as we could never have received without divine communications, and which, as rational, and at the same time imperfect creatures, we were mostly interested in.

As rational creatures, capable of improving in knowledge, and of forming the most intimate and lasting connexions with each other, we cannot help wishing for an opportunity of enlarging our knowledge, and of continuing and extending our connexions among our fellow creatures. But nature alone gives us little or no hope of surviving the grave, the house appointed for all living; whereas life and immortality are brought  
to

to light in the gospel of Jesus Christ. He is the resurrection and the life ; and by the appointment and gift of God, he has the keys of death and of the grave. If any man believe in him, and obey his gospel, death shall not finally triumph over him. Though he shall die, he shall not perish, but shall have everlasting life ; for Christ will raise him up at the last day.

Are not these, my brethren, glad tidings of great joy indeed ? Here is an immortal existence, and what is more, an immortality of happiness, promised to all the disciples and followers of our Lord ; and this glorious promise is confirmed to us by a series of such miracles, and mighty deeds, as no man could have done if God had not been with him, and especially by the resurrection of our Lord himself from the dead ; so that nothing can be wanting to the full assurance of our faith in an article of so much importance. How does this glorious pro-

N spect

spect of immortality raise our hearts above the world, and all the pleasures and pursuits of it. With this hope set before us, we are able to purify ourselves from all the pollutions of the world, and to perfect holiness in the fear of God.

With this hope we are able to bear all the trials of this life, and make them work out for us a far more exceeding and eternal weight of glory. With this hope we are able to rejoice, if we be called to it, that we are accounted worthy to suffer shame, and even death, for the sake of our religion, and a good conscience; and finally, when heart and flesh, and all the powers of nature shall fail us, with this hope set before us, God will be the strength of our hearts and our portion for ever. Bidding adieu to all mortal things, we may sing the christian triumphant song; O death, where is thy sting, O grave, where is thy victory. The sting of death is sin, and the strength of sin is the law; but  
thanks

thanks be to God who giveth us the victory through our Lord Jesus Christ.

This is the Jesus Christ whom we now commemorate, whom having not seen we have abundant reason to love; and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory.

*After administration.*

Having made this public confession of our faith in Christ, let us for a moment consider what it is to be a christian, and more especially what particular christian virtues this institution is calculated to improve us in; and, as I have already observed, they are the virtues of christian charity, mutual love, and good will. This amiable spirit breathes in every part of the gospel of Christ. If ye love me, says our Lord, keep my commandments; and this is my commandment,

N 2 that

that ye love one another. As I have loved you, do ye also love one another.

As partakers of the same human nature, we cannot want motives for mutual love and affection. For hath not one God created us, and doth not the same kind providence watch over us all, supplying our common wants, and guarding us from the dangers to which we are in common exposed? Are we not all placed in the same state of trial, probation, and discipline? Is not the great business of all our lives the same; and is not our interest in a thousand ways connected with that of others; so that we cannot live, much less comfortably without the assistance of each other? Shall we not then love one another, and study to promote the happiness and comfort of all that we are connected with, and to whom our influence can extend?

But, my brethren, the gospel of Christ brings us still nearer together. As christians

tians we have the same faith, and the same great hopes and expectations. We are, as it were, travelling the same road to glory, honour, and immortality. As christians we alike profess to be not of this world, but to be citizens of heaven, and to be strangers and pilgrims here below. Let us, then, cherish that mutual love, affection, and confidence, which fellow citizens and countrymen are always known to have for each other, when they are travelling through distant countries.

We may, in a thousand respects, assist and comfort one another. We have the same enemies to guard against, which are the temptations to vice and excess that the world abounds with. As brethren, then, let us watch over one another with brotherly love, and not suffer sin in each other; but be continually provoking, that is exciting, to love and to good works; animating one



another in our christian course, by the prospect of the glorious rewards which await our patient continuance in well doing.

Our Lord always laid particular stress on the mutual love and friendship of his followers. If any man, says he, shall offend one of these little ones that believes in me, it were better for him that a mill-stone were hanged about his neck, and he was cast into the midst of the sea; but whosoever giveth so much as a cup of cold water to a disciple, in the name of a disciple, he shall in no wise lose his reward. And at the great day of judgment, it should seem that this will be the particular subject of inquiry, viz. whether we have behaved in a kind and benevolent manner towards our brethren of mankind, and especially to our fellow christians; and at that time our Lord represents every kind office that is done to a disciple, as done to himself; and

and every affront offered to a disciple, as offered to himself.

Offences, alas, will arise, while we are all subject to various infirmities and passions; but let it be our business to repress all the irregular workings of our passions. For what else was our reason, for what else was christianity given us?

Let us mutually forgive, as we ourselves hope to be forgiven; and since we expect to arrive at the same place at last, let us see that we do not fall out by the way.

Let us, therefore, strengthen one another's hands, and edify one another with these words; continuing stedfast, immoveable, always abounding in the work of the Lord, knowing that our labour shall not be in vain in the Lord.

ADDRESSES TO THE COMMUNICANTS  
FOR A THIRD SERVICE.*Address before the administration.*

**I**T becomes us, my christian brethren, whenever we engage in any service peculiar to christians, and belonging to our profession as such, to impress our minds with a just sense of the nature and value of that profession. We are now assembled as *Christians*, for the celebration of that religious, but chearful rite, which our Lord enjoined upon all his disciples. Let us then endeavour to turn our eyes from the world, the civil, the mercantile, the political, and the scientific world; a world of bustle, distraction, and danger, in which we are only *strangers*, and where we are only placed as in a school of discipline, to train us up for a better state. Let us, I say, turn our eyes from this world, towards that world and state for which we are training; and that is a world of rest,  
and

and enjoyment; though, no doubt, a scene of sufficient activity, of mutual benevolence, and usefulness.

In this life our ranks, situations, and conditions, are very different; and no doubt they will be so hereafter: but all distinctions will then be regulated on a different plan. Here, by the wise appointment of a superintending providence, some are poor, and others rich; some occupy a lower, others a more exalted station, without the least respect to their moral worth, but only as occasions and opportunities of improving their moral character. Whereas in a future state, our rank will be adjusted according to this improvement only; and then that God who, at his sovereign pleasure, maketh rich or maketh poor, and who regardeth the rich no more than the poor, will render to every man according to his works. Then those who in this life were as poor and destitute as Lazarus, shall, if they be pious and virtuous,

virtuous, be raised to the highest honour, such as that which is figured to us by reclining on Abraham's bosom; whilst those who, like the rich man, at whose door he lay, shall not have made a right use of the bounty of providence, will lift up their eyes in torment.

With respect to the most valuable enjoyments of this life, those which depend on the cultivation of the mind, the poor, if they are virtuous, industrious, and make the most of their advantages, are but little inferior to the rich. They, as well as the rich, have the gospel preached to them; and, my brethren, they are the views which the gospel exhibits to us, the views of the nature and true end of this life, and of our destination for another; the views of the great scenes of providence recorded in the scriptures (leading to an habitual regard to the maker and governor of the world, the greatest and best of all beings, and  
our

our equal relation to him, as our parent) that contribute most of all to give that elevation to our sentiments, and those generous feelings to the heart, which make one man truly superior to another.

Natural science, or a knowledge and contemplation of the works of God, and of the laws of nature, have, no doubt, an effect of the same kind; and therefore ought to be cultivated by all those who have leisure and opportunity for doing it, as highly becoming and improving our rational nature; but with respect to *degree*, all natural science contributes but little to the real improvement of the mind, or even true refinement of sentiment (the most essential ingredient in which is humanity and sympathy) compared with that knowledge which the poorest of human beings, who can only read the scriptures, may derive from that source. And other kinds of knowledge have, like riches and  
power,

power, together with their advantages for virtue and happiness, their peculiar snares and hazards.

We see, in fact, that natural knowledge, instead of elevating, too often debases the mind, and supplies food for the lowest and most malignant passions. Men of science, and also elegant artists, may be, and too often are, envious, malicious, avaricious, and indeed sometimes the grossest sensualists; so as, with respect to real mental excellence, to be little better than brutes. But a christian, even an unlearned christian, if he makes his religion his study, and the precepts and promises of it the subject of his habitual contemplation, may, from this alone, be the greatest, and I may almost add, the most polished of all human characters.

The true christian *lives as seeing God who is invisible.* In all the works of nature he rejoices in the God of nature. In every human being he sees  
a child

a child of the same parent as himself, an object of the same paternal care and bounty, a scholar in the same school of discipline, and, as he may hope, an heir of the same *immortal life*, revealed to him in the gospel. He therefore will love all as his brethren, that is, as himself; at the same time that he loves God above all, and is wholly devoted to his will in doing and suffering.

Even the necessary labour of the christian who is poor, that labour which is necessary to his subsistence, will, if accompanied with sobriety, give him that health and cheerfulness which the rich much more generally want; and will tend to make him think of, and rejoice in, that future and happy world, which the rich too often forget. And that is a world in which he knows he shall rest from all his labours, and all his sufferings.

Let us then, my christian brethren, while we are celebrating this christian  
rite,



rite, impress our minds with these sentiments becoming christians, and peculiar to them; and may they contribute to inspire our minds with that brotherly love, which levels all ranks and conditions of men, and which is likewise a distinguishing badge of our relation to Christ, with respect to its influence on the mind, as this ordinance is a badge of our profession externally. Hereby, says our Lord, shall all men know that ye are my disciples, if ye love one another. Thus, after joining in christian worship and christian rites here below, we may join in one general assembly, in company with our Saviour himself, the great head of the church, in the praises of God hereafter; in the praises of that great and only adorable being, who is his Father and our Father, his God and our God.

*After*

*After the Administration.*

Does our religion, my christian brethren, afford us such excellent means for elevating the mind, superior to any thing that even philosophy can boast? Let it appear by our conduct, that we are possessed of truly elevated sentiments, and that our minds are divested of every affection that is mean, low, and unworthy of us. If we consider this world, as merely a passage to a better, let us habitually regard it as a *means*, and be careful not to rest in it as an *end*. Let us not set our affections upon any thing here below; but let our conversation be in heaven, and let us mind chiefly the things that are above, where Christ sitteth at the right hand of God.

If we consider ourselves as children of God, and heirs of immortality, such as the apostle styles heirs of God, and joint heirs with Christ Jesus, let us be careful to act a part that shall be truly God-like,

like, that is, disinterestedly benevolent, in imitation of him who is good to all, even the unthankful and unworthy; and let those who are ever so poor, do nothing that shall be unworthy of those who are truly rich; rich in the sure reversion of an inheritance that is incorruptible, undefiled, and that fadeth not away. Let not, then, the rich christians despise the poor ones, nor the poor envy the rich, as there can be no good reason for either.

If these great views and expectations really fill the mind, they will exclude all sentiments that are base and groveling; and the rich, the great, the powerful, and the wise, with respect to this world only, will appear to be truly abject and contemptible, when compared with the meanest christians. Their enjoyments even here below, especially those that have their seat in the *mind*, and in the *heart* (which are of far the greatest importance, and almost alone worth

worth considering, in estimating the happiness of rational beings) are infinitely inferior to his. And we must ever bear in mind, that all our enjoyments here below, even those which arise from a consciousness of integrity, and from the sense of our relation to God, will still be far short of that happiness which is not yet revealed to us, of that joy which is said to be unspeakable and full of glory. For as we are informed, eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath laid up for them that love him.

## A F U N E R A L   S E R V I C E .

*Supposing the burying ground to be near the place of public worship, let the people first assemble there, and the minister begin with reading all or part of the following passages of scripture.*

Job xiv. 1. &c.

**M**AN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.—His days are determined, the number of his months are with thee. Thou hast appointed his bounds, that he cannot pass—All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee. Thou wilt have a desire for the works of thine hands.

Pfalm xxxix. 4, &c.

Lord make me to know mine end, and the measure of my days, what it is; that  
I may

I may know how frail I am. Behold thou hast made my days as an hand breadth, and mine age is as nothing before thee. Verily every man, at his best estate, is altogether vanity. Surely every man walketh in a vain shew. Surely they are disquieted in vain. He heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions, make me not the reproach of the foolish. I was dumb, I opened not my mouth, because thou didst it.— Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears; for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence and be no more.

Pfalm xc. 1, &c.

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst

O 2

formed

formed the earth, or the world; even from everlasting to everlasting, thou art God. Thou turnest man to destruction, and sayest Return ye children of men. For a thousand years in thy sight are but as yesterday, when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep. In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.—The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away—So teach us to number our days, that we may apply our hearts unto wisdom.

I Theff. iv. 13. &c.

I would not have you ignorant, my brethren, concerning those who are asleep, that ye sorrow not as others who have no hope. For if we believe that Jesus died, and rose again, even so them also who sleep  
in

in Jesus will God bring with him. For this we say unto you, by the word of the Lord, that we who are alive, and remain, shall have no advantage of them who are asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words,

1 Corinth. xv. 12. &c.

Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain— Then they also who are fallen asleep in



Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. When he shall have put down all rule, and all authority, and power, for he must reign till he has put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the son also

also himself be subject unto him that put all things under him, that God may be all in all.

But some man will say, how are the dead raised up, and with what body do they come? Thou ignorant man, that which thou sowest is not quickened except it die, and that which thou sowest thou sowest not that body which shall be, but bare grain. It may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed its own body,—So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.

Behold I shew you a mystery; We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the

trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting, O grave where is thy victory. The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

*Let*

*Let them then sing the following hymn,*

H Y M N LXIII. second book, by Dr,  
W A T T S,

I.

**H** A R K from the tombs, a doleful sound,  
My ears attend the cry ;  
Ye living men come view the ground,  
Where you must shortly lie.

II.

Princes, this clay must be your bed,  
In spite of all your tow'rs ;  
The tall, the wise, the reverend head,  
Must lie as low as ours.

III.

Great God! is this our certain doom?  
And are we still secure ;  
Still walking downward to our tomb,  
And yet prepare no more?

IV.

## IV.

Grant us the power of quick'ning grace,  
 To fit our souls to fly;  
 Then, when we drop this dying flesh,  
 We'll rise above the sky.

Or HYMN IV. Book i.

## I.

**N**AKED as from the earth we came,  
 And crept to life at first;  
 We to the earth return again,  
 And mingle with the dust.

## II.

The dear delights we here enjoy,  
 And fondly call our own,  
 Are but short favours, borrowed now,  
 To be repaid anon.

## III.

'Tis God that lifts our comforts high,  
 Or sinks them in the grave.  
 He gives and (blessed be his name)  
 He takes but what he gave,

## IV.

## IV.

Peace all our angry passions then,  
 Let each rebellious sigh  
 Be silent at his sovereign will,  
 And every murmur die.

## V.

If smiling mercy crown our lives,  
 Its praises shall be spread,  
 And we'll adore the justice too,  
 That strikes our comforts dead.

*After this, let the person who officiates  
 pray as follows:*

**A**LMIGHTY and everlasting God.  
 We adore thee as the maker, and  
 supreme disposer of all things ; believing  
 that nothing can come to pass, throughout  
 the whole extent of thy works, without  
 thy knowledge and influence. Thou dost  
 whatsoever thou pleasest in the armies of  
 heaven above, and among the inhabitants  
 of the earth here beneath. None can  
 stay

stay thine hand, or say unto thee, what doest thou.

Thou hast been pleased in great wisdom, as well as in awful justice, to appoint unto all men once to die, and after death the judgment. Thou hast said to the whole human race, Dust ye are, and to dust ye shall return. Grant that when we see this awful sentence put in execution, when we are conducting our friends, relations, and acquaintance to the silent grave; while we are committing earth to earth, ashes to ashes, and dust to dust, we may be seriously reminded of our own mortality; and be thereby excited to arise and be doing, working the work of thee our God while it is day, since the night of death comes, and may surprise us, in which no man can work. For in the grave there is no remembrance of thee O God. In that house appointed for all living, there is no work or device, no knowledge or wisdom; but

but when this period of our trial and probation shall be expired in death, he that is holy shall be holy still, and he that is unclean shall be unclean still. May we, therefore, while our characters remain unfixed, and before our irrevocable doom be passed; may we even *now*, while now is the accepted time, while now is the day of salvation, turn from all dead unprofitable works, to serve thee the living and the true God; that having by the help of these considerations been enabled, in some good measure, to live the life of the righteous, our latter end may be also like his, full of hope and joy; and whenever we are called to bid adieu to all mortal things, may we have the christian triumphant song in our mouths, O death, where is thy sting; O grave, where is thy victory?

Influenced by these just motives, may we pass the whole time of our sojourning here below in thy fear, avoiding every appearance of evil, and the  
 most



most distant approaches towards it; that when the house of this our tabernacle shall be dissolved, we may have a building of thee our God, a house not made with hands, but eternal in the heavens.

Whilst thou art pleased to continue us in this uncertain state of being, we would cultivate an habitual resignation to thy will; having an entire confidence in the wisdom and goodness of thy providence, and rejoicing that thou, the Lord God omnipotent, reignest over all. Having our hearts thus fixed, stayed upon thee, may we be prepared to meet all the events of life with devout composure. In the most afflicting dispensations of thy providence, knowing that we are in thy wise and gracious hands, may we in patience possess our own souls, exercising a steady trust and confidence in thee, the rock of ages, the sure resting place of all generations; ever disposed to say, Not our wills, but thy will, heavenly

venly father, be done. The Lord giveth, and the Lord taketh away, and blessed be the name of the Lord. Thus may we grow wiser and better by all that we suffer, as well by all that we enjoy, in this life; training up in thy love, and in thy fear, for a glorious and happy immortality.

Hear us, Almighty God, in these our requests; accept of us, and bless us, as the disciples of thy son Christ Jesus; through whom, to thee, O Father, the only living and true God, be glory for ever. Amen.

*Let the company then proceed to the grave, and when the corpse is deposited in it, and before it is filled up with the earth, let the minister speak as follows\* :*

I am the resurrection and the life, saith our Lord; he that believeth in me, though he were dead, yet shall he live.

\* Or if the weather be rainy, the whole service may be performed in the place of worship.

I know

I know that my redeemer liveth, said Job, and that he shall stand at the latter day upon the earth ; and though, after my flesh, worms destroy this body, yet in my flesh shall I see God:

Let us then, my christian brethren, with seriousness, but without dread, draw near and behold this cold and silent grave : for such is the last abode of all the living. Narrow and confined as it is, it will suffice for the richest and the greatest upon earth ; for naked we came into this world, and naked we must all return out of it. Here all worldly distinctions are at an end.

Healthy and vigorous as many of us here present may be, extensive as may be the schemes and projects that we are forming to aggrandize ourselves, or our families, to such small graves, shall we, and all that we are concerned to provide for, finally come. Here the worms shall prey upon us, or the whole body soon go to corruption.

But

But confined as this grave is, and close as the earth will soon cover the body we are now committing to it, the time is coming, when this grave, and when all graves, shall open, and when the sea also shall give up its dead. Liberty will then be given to the captives, and life will return to their decayed and perished bodies. They will even rise with renewed vigour. This corruptible body will then become incorruptible, and this mortal will put on immortality. For the trumpet shall sound, and the dead shall be raised incorruptible. When they who have done good shall have a resurrection to life; never to die any more, but shall be for ever with the Lord.

I heard a voice from heaven, says John, saying unto me, Write, Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them.

P

Let

Let us then attend to the voice of divine Providence, which, while it spares us in these events, does likewise speak to us in them, and in a very audible voice, says to us all, Be ye also ready, for in such an hour as ye think not the son of man cometh.

Let us not then grieve over our departed friends as those who have no hope; but being persuaded that this separation, though painful, is but a temporary thing; let it quicken our diligence in preparing to meet our virtuous friends once more; in a place where we shall not find them burthened with the pains, infirmities, and weakneses which often embitter our lives here below; and where, if we be equally virtuous, we shall be equally happy with them for ever.

Let us then, my sorrowing brethren, comfort one another with these words; and continue stedfast, immoveable, always  
abounding

abounding in the work of the Lord,  
knowing that our labour shall not finally  
be in vain in the Lord.

THE BLESSING.

May grace, mercy, and peace, from  
God the father, and from our Lord Jesus  
Christ, be with us all evermore. Amen.

## PRAYERS, &amp;c. FOR A FAST DAY.

## THE INTRODUCTORY PRAYER.

**A**LMIGHTY and everlasting God; We thy servants, and the subjects of thy government, would approach thy presence with the deepest humility and self abasement; thankfully accepting thy gracious encouragement, in all things, by prayer, and by supplication, with thanksgiving, to make our requests known unto thee.

Upon this occasion, when thy judgments are abroad in the earth, and we of this nation have, in thy righteous displeasure, been made to drink deep of the cup of affliction, we would humbly prostrate ourselves before thee, as the most high over all the earth. Thou art the king of kings, and the lord of lords. Thou livest and reignest for ever  
and

and ever. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. All the inhabitants of the earth are as nothing before thee. Thou doest according to thy will in the armies of heaven, and among the inhabitants of the earth. All thy works are truth, and those that walk in pride thou art able to abase.

Thou fittest on the circle of the heavens, and from thence beholdest all the inhabitants of the earth. Thou fashioonest their hearts alike; thou considerest all their works. In vain, then, should we endeavour to cloak our iniquity before thy face, to whom all things are naked and open. To us, O Lord, belong shame and confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee; but to thee, O God, belong mercy and forgiveness.

Therefore would we now return unto thee with our whole hearts, with fasting,



with weeping, and with mourning. We would rend our hearts, and not our garments, and turn unto thee the Lord our God; for thou art gracious and merciful, slow to anger, and of great kindness, and repentest thee of the evil. We, therefore, earnestly entreat, and humbly hope, that thou wilt turn from us thy fierce anger, that we perish not.

May all the people of this land prepare their hearts aright for the service of this day. May they be truly sensible that in all our distresses thou only art our refuge and our strength, a present help in time of trouble; and that if God be for us, we need not fear what man can do to us. May we all be duly sensible that it is our iniquities alone that separate between thee and us, and that cause thee to hide thy face from us.

May the services of this day be the means of leading us to acknowledge thee  
in

in all our ways, as the sovereign disposer of all affairs and of all events; that for the future thy fear may be more before our eyes, and we may be better disposed for the faithful discharge of our respective duties in life.

Be with all thy ministering servants, who exhort thy people in thy name this day. May they cry aloud and not spare. May they shew the inhabitants of this land their transgressions and their sins; and may their seasonable and earnest admonitions be effectual for the reformation of manners, among all ranks and degrees of men; that with the return of national virtue, we may regain thy favour, and secure the return of national prosperity and glory.

Hear us, Almighty God, in these our requests; accept of us, and bless us, as the disciples of thy son Christ Jesus, through whom to thee, O Father, the

only living and true God, be glory for ever. Amen.

Chapters proper to be read, Neh. ix. If. i. Jer. xviii. Hof. iv.

Psalms of Dr. Watts proper to be sung. Pf. xxxvi. xciii. cxxxv. cxxxvi. cxxxviii.

#### THE CONCLUDING PRAYER.

**O** Lord God Almighty: Thou, even thou, art God alone. Thou hast made heaven, yea the heaven of heavens, and all their hosts, the earth, and all that are therein, the sea, and all that are therein, and thou preservest them all, and the host of heaven worshipping thee. Great and marvellous are thy works, Lord God Almighty, in wisdom, and in perfect goodness, hast thou made them all. Thou art he who hast made us, and not we ourselves; we are the workmanship of thy hands, what thy fingers have framed.

We

We thank thee for the noble powers and faculties of our minds ; for the gift of reason, whereby we are raised above the brutes that perish ; and especially for our social affections, by means of which we are led, and enabled, to form the most important and useful connexions with our fellow creatures ; in consequence of which better provision is made for our defence, and for the supply of our common wants.

We acknowledge thy hand in the formation of the several societies and communities that subsist among men. Thou appointest the bounds of all our habitations, wherever we are dispersed over the face of the earth. Thou rulest among the children of men, and givest the kingdoms of them to whomsoever thou plearest ; the extent of their power, and all their advantages, being marked out for them by thy counsel, in the wonderful order of thy providence.

We

We thank thee for the favour thou hast shewn to this our native country in particular. Through thy bounty we enjoy the blessings of a fruitful soil, and of a temperate and healthful climate, equally removed from the burning heat of some countries, and the inclement cold of others. Thou hast given us the surrounding sea for our defence, and the means of our commerce, riches, and power.

We thank thee that thou hast not given us in subjection to any other people; but that we are a free and an independent nation. We thank thee, also, that we are not only a free people with respect to foreign nations, but also with respect to the princes and governors whom thou, in thy providence, hast set over us; so that our lives, our liberties, and our properties, are not at the disposal of any other than ourselves; that we can sit under our own vines, and under our  
OWN

own fig-trees, without any to make us afraid.

We thank thee for the many great and wonderful interpositions of thy providence in our favour, to deliver us from the greatest of all temporal evils that can befall a nation, arbitrary power. Truly may we say, If it had not been the Lord who was on our side, when men rose up against us; then had our enemies swallowed us up quick. But when all other help failed, thou wast a present help in time of trouble. Therefore would we magnify the Lord, and rejoice in God our Saviour. Teach us rightly to value, and diligently to improve, this great blessing of national liberty, which thy providence has, in so remarkable a manner, secured to us.

In a more especial manner, do we thank thee, the Father of lights, and the fountain of all true wisdom, for the spiritual blessings with which thou hast distinguished  
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ed this people. We thank thee that to us, who sat in darkness and in the shadow of death, the glorious light of thy son's gospel hath shined; that to us, in this remotest corner of the world, life and immortality are brought to light.

We adore thy goodness, also, that though we, together with the greatest part of the christian world, were again sunk in gross antichristian darkness, the light of the reformation has been extended to us; so that our worship of thee does not now consist of superstitious and impious rites, which reflect dishonour on thy perfections, and tend to defeat the excellent moral uses of thine everlasting gospel; and especially that we are not thinking to do thee service by the persecution and massacre of our fellow creatures. May we be careful to remove still farther from the dreadful corruptions of the church of Rome, till we shall come intirely out from her, and be separate, touching none of her unclean

clean things, but serve thee, who art a spirit, in spirit and in truth.

We lament before thee the ungrateful returns that we have made for thy manifold goodness to us, and our misimprovement and abuse of it. We lament especially that profaneness, and disregard of thine authority, which prevail so much in the lower ranks of this people, the luxury, venality, and irreligion of the higher ranks, and the carelessness and inattention of all.

We lament the prevailing lukewarmness in the cause of virtue and truth, which has greatly increased in time of peace and security; so that we have not made the progress that might have been expected from us in the reformation of our holy religion; nor has the purity of our manners corresponded to the degree of purity in doctrine to which we have attained. Justly mightest thou expostulate with us, as with thy people of old, and say,



say, What could have been done more to this my vineyard, than I have done to it, and yet when I looked that it should have brought forth grapes, it brought forth wild grapes.

We have had many warnings in the course of thy providence to return from our evil ways; but we have disregarded them. We have held fast our iniquity, and would not let it go, till it has nearly proved our ruin.

But though our iniquities have abounded, and the love of the generality has waxed cold, we trust there are many righteous among us. May the irreligious among us be reclaimed, and may those who are in any measure virtuous and good improve more and more in an unfeigned love of thee and of their fellow creatures; and may they be actuated with greater zeal and ardour in every good cause; that, though we have done iniquity, we may do so no more; that we may be again that  
happy

happy people whose God is the Lord, that thou mayest again delight over us to do us good; and that on the solid foundation of public virtue, the public happiness and tranquility may be established.

We have all too far gone astray from the paths of virtue, whereby we have rendered ourselves obnoxious to thy just displeasure. But do thou turn us again, O thou God of our salvation, and cause thy face to shine upon us, that we may be saved. May all persons exert themselves in their several stations to recover a sense of true piety, virtue, and moderation, in all their enjoyments; and may they promote a strenuous application to the duties of their respective places and professions.

May those who are at the head of our affairs have wisdom and integrity proper for their important trusts, in this difficult conjuncture of public affairs. May their views be not their own emolument, or to take any advantage of the public distress,  
but

but to promote the public good. Succeed all their wise and well-meant endeavours, and over rule all their measures, for the real good of this people; and may no arrow formed against us, at home or abroad, be permitted to prosper.

Bless thy servant, our Sovereign. Grant him long to live, and make him the happy instrument in thy hands of continuing and confirming to us our invaluable privileges, civil and religious. We thank thee for the many and great blessings which have been hitherto secured to us by the princes of this family; and so long as they pursue the same equitable and righteous maxims of government, and have the prosperity of this people in view, may they never want the hearts and the confidence of their subjects.

Bless the queen, and all the branches of the royal family. May they be so educated, as to acquire talents, virtues,  
and

and maxims, suited to their exalted stations.

Bless the nobility and gentry of the land. May they study to adorn the rank they hold in the community, by being useful in proportion to their power and influence. Instead of promoting, may they sincerely endeavour to put a stop to, that effeminacy of manners, and that addictedness to criminal pleasure, which prevail too much among us. May there be no examples among them of men whom the most affluent circumstances cannot satisfy; and who, influenced by a spirit of avarice and rapaciousness, scruple no methods, how ruinous soever to their country, in order to increase their fortunes, or to repair them when wasted by gaming, profusion, and vice.

Grant to those of the lower orders in the community the blessings of peace and plenty. May the poor have a spirit of industry and frugality. May they have

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full

full employment, and be satisfied with bread, through the increase of our manufactures and commerce. May they ever be disposed to submit to salutary laws, and to just, though strict government; but may they never want a proper sense of their natural and civil rights, or courage to assert them, whenever, and by whomsoever they are invaded.

Bless the clergy of the established church, both superior and subordinate. As ministers of the gospel of Christ, whose kingdom is not of this world, may they not be intent upon seeking their own worldly preferment, but only solicitous about the faithful discharge of their proper duty, that they may save themselves and their hearers. Give them a spirit of moderation towards those who dissent from their method of worshipping thee; and who have adopted religious sentiments, and modes of religious worship, which they think to be more agreeable to the simplicity of the gospel, and  
farther

farther removed from the errors and abuses of the church of Rome. May they themselves be led to see the imperfections which yet remain among them; and may they have the christian courage to act according to the dictates of their consciences, and unite to promote a farther reformation.

Teach us who, in obedience to the dictates of our consciences, dissent from the established church, to be thankful to thy good providence for the privileges which we enjoy; at the same time that we cherish the hope of obtaining, in thy due time, all the rights which we justly claim, in common with all our fellow citizens. Rejoicing in the liberty of the gospel, may we cultivate a spirit of meekness and moderation towards those who think and act differently from us; and may there be a holy emulation among all who profess the gospel of Jesus, to adorn the profession they make

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of

of it, by a suitable and an exemplary life and conversation.

Bless all schools and seminaries of useful learning throughout the land. May youth be so trained up in them, that they may acquire such knowledge, and form such virtuous habits, as shall prepare them for filling stations of importance and usefulness in the community; that they may be a blessing to their country, and the ornaments of their respective families.

While it is thus the study of all ranks and professions faithfully to discharge the proper duty of their place and station, and to be unto thee a peculiar people zealous of good works, may we be that happy people whose God is the Lord. Do thou rejoice over us to do us good; and having served our generation in this world, according to thy will, and having acted the part of good citizens on earth,  
may

may we be training up to be citizens of heaven, and be finally admitted into thine everlasting kingdom.

Hear us, Almighty God, in these our requests, accept of us, and bless us, as the disciples of thy son Jesus Christ; through whom, to thee, O Father, the only living and true God, be glory for ever. Amen.

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AN INTRODUCTORY PRAYER ON A DAY  
OF PUBLIC THANKSGIVING.

**A**LMIGHTY and ever-blessed God;  
We adore thee as the great and only potentate, the king of kings, and the lord of lords, the father of all the families of the earth, and the sovereign disposer of all affairs, and of all events. Thou dost whatsoever thou pleasest, in the armies of heaven, and among the inhabitants of the earth. Thou art the giver of every good and every perfect gift, respecting nations, as well as individuals of mankind. Peace, plenty, and prosperity of every kind, are the gifts of thy bounty; as war, famine, pestilence, and every species of national calamity, are thy righteous judgments.

We, who are now assembled before thee, as part of the community to which we belong, would come into thy presence  
with

with thanksgiving, and into thy courts with praise; we would be thankful unto thee and speak well of thy name, on account of the favours with which thou hast been pleased to distinguish our native country. Thou makest wars to cease from the ends of the earth, and stillest the tumult of the people, as thou raisest or stillest the waves of the sea, and sayest to them, Hitherto shall ye go and no farther. Thou hast not suffered our foes to prevail over us; but hast been a present help in time of trouble. Thou also causest the earth to bring forth its increase, and thy paths drop fatness upon us.

May our hearts be duly impressed with a sense of all thy distinguishing goodness to us; and may the joint effect of thy judgments and of thy mercies be our turning from all sin and wickedness, which are offensive in thy sight, and which expose us to thy righteous displeasure, to the love and practice of all virtue and

goodness, from which alone we can expect the continuance of thy favour and blessing.

May we, as a nation, have thy fear before our eyes, that we may not sin against thee ; but that we may serve thee in the abundance of all things, and God, even our God, may bless us.

Hear us, Almighty God, in these our requests, accept of us, and bless us, as the disciples of thy son Christ Jesus ; through whom, to thee, O Father, the only living and true God, be glory for ever. Amen.

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