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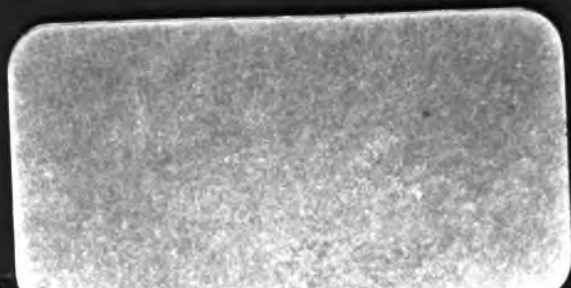
THE LORD'S SUPPER



BISHOP WILSON



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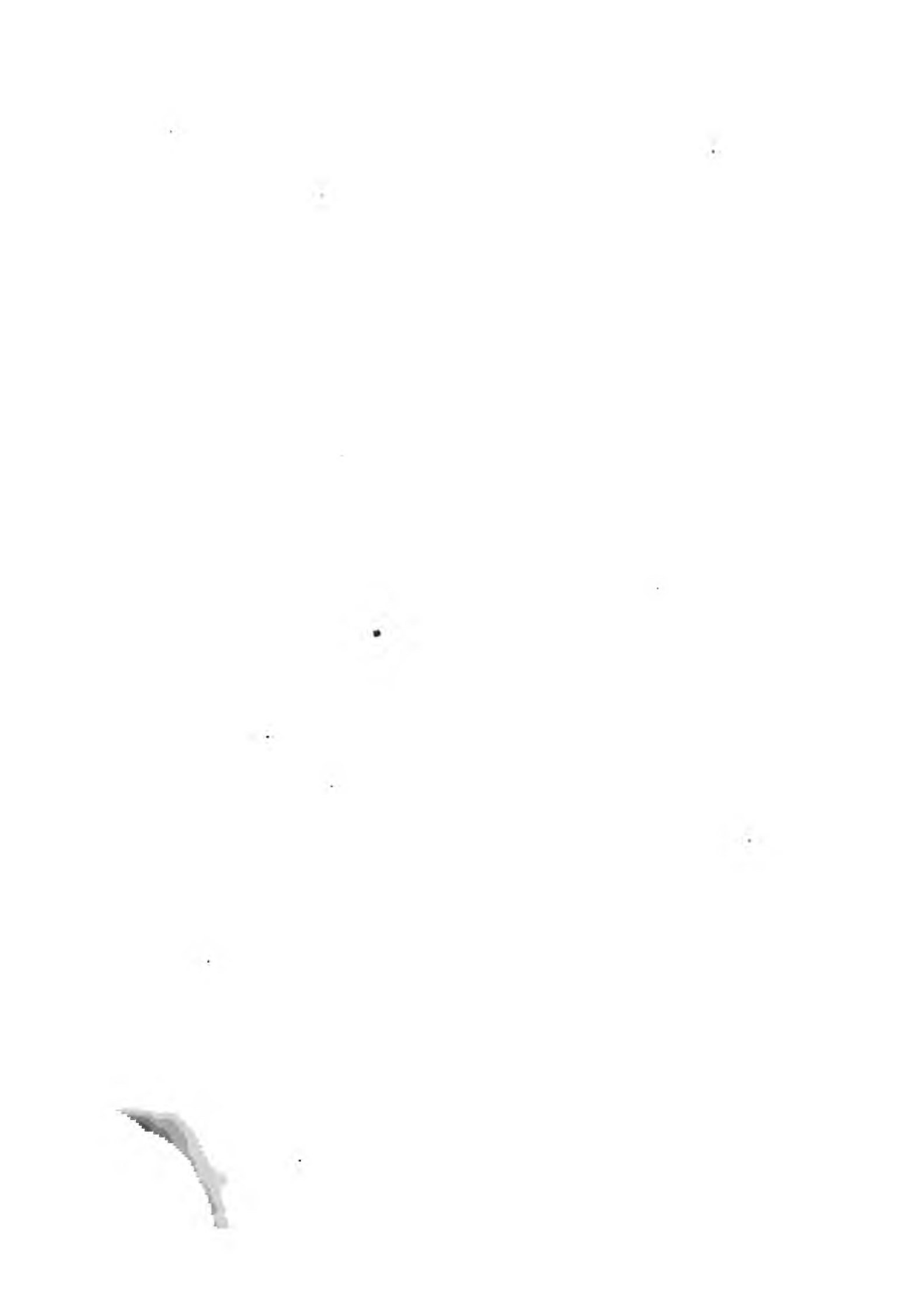


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BISHOP WILSON

ON

The Lord's Supper

RIVINGTONS

LONDON	<i>Waterloo Place</i>
OXFORD	<i>High Street</i>
CAMBRIDGE	<i>Trinity Street</i>



A SHORT AND PLAIN INSTRUCTION

FOR THE BETTER UNDERSTANDING OF

The Lord's Supper

WITH THE NECESSARY PREPARATION REQUIRED

FOR THE BENEFIT OF YOUNG COMMUNICANTS
AND OF SUCH AS HAVE NOT WELL CONSIDERED THIS
HOLY ORDINANCE

TO WHICH IS ANNEXED

The Office of the Holy Communion

WITH PROPER HELPS AND DIRECTIONS FOR JOINING IN EVERY
PART THEREOF WITH UNDERSTANDING AND BENEFIT

BY THE RIGHT REV. FATHER IN GOD

THOMAS WILSON, D. D.

SOMETIME LORD BISHOP OF SODOR AND MAN

New and Unabridged Edition

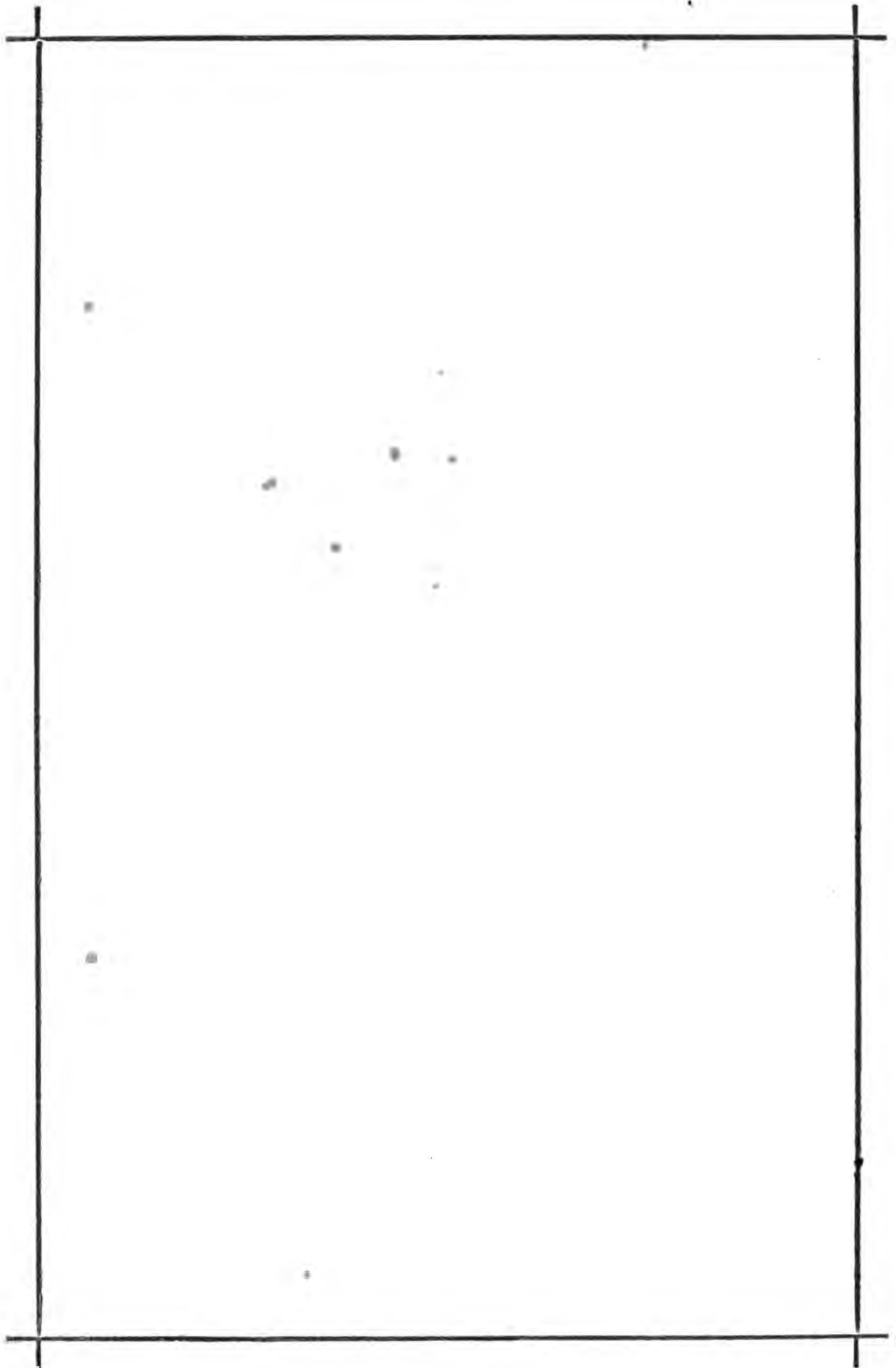


RIVINGTONS

London, Oxford, and Cambridge

1869

138.g.353



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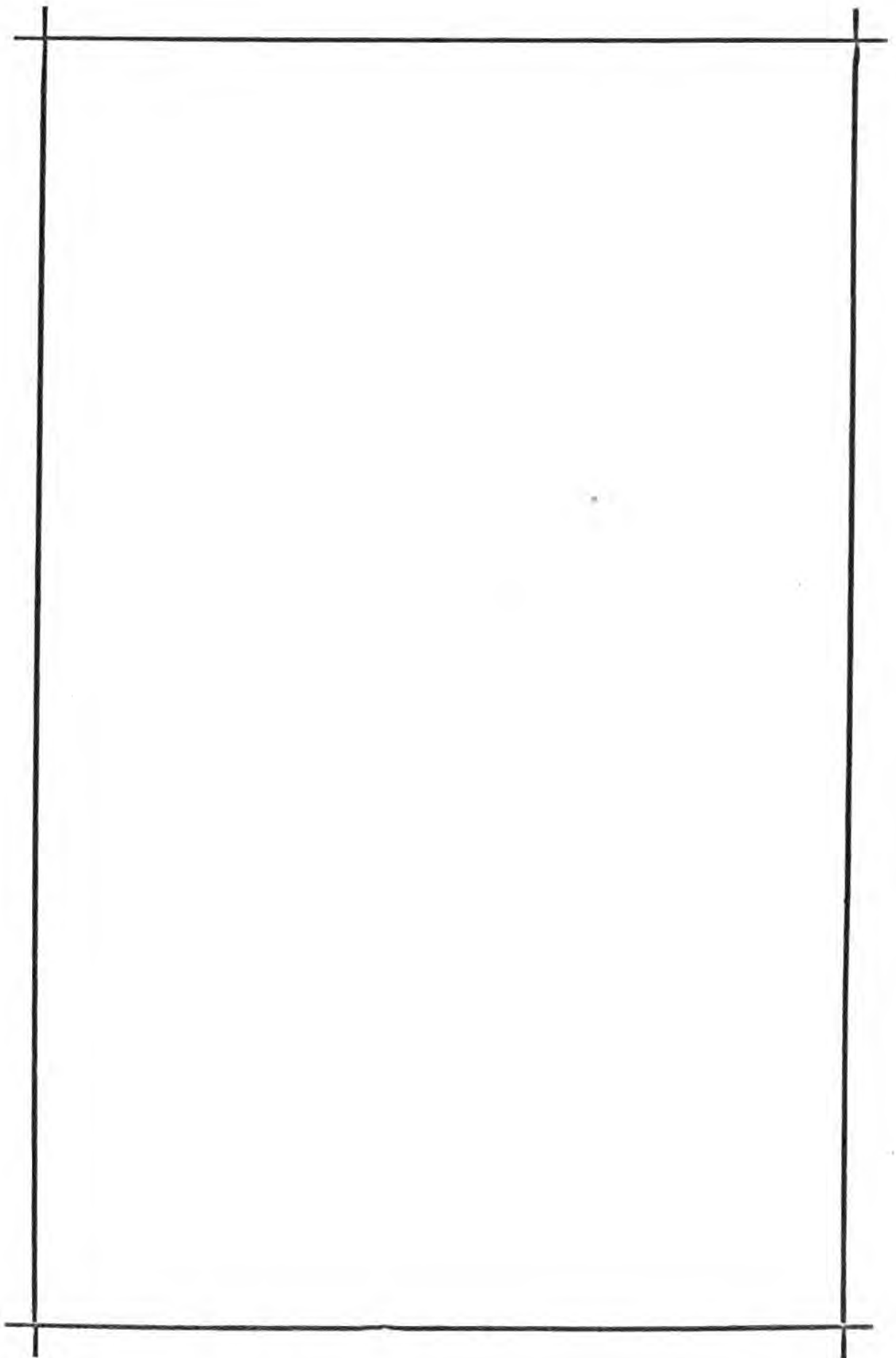
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A Short Introduction
TO THE TRUE UNDERSTANDING OF
The Lord's Supper

SECTION I

*On the End and Institution of Baptism and the
Lord's Supper*

THERE are two holy ordinances or *Sacraments*, appointed by Jesus Christ as most especial means of obtaining grace and salvation; which no Christian, who hopes to be saved, must wilfully neglect— These are, BAPTISM and the LORD'S SUPPER.

It must be supposed that you have already

been made partaker of one of these Sacraments; namely, That of BAPTISM, by which you were admitted into the congregation of Christ's flock, were restored to the favour of God, and had the *Holy Spirit* communicated to you, for a principle of a new and spiritual life; in order to awaken you, and to direct and assist that

natural reason, with which God has endued all mankind.

But forasmuch as you have done many things contrary to the promise made in your name, when you were baptized, and will stand in need of greater degrees of *grace* and *assistance*, to enable you to resist the temptations of the world, the flesh, and the devil, and to do your duty in that state of life unto which the providence of God shall call you; you are therefore now called upon to be partaker of the other Sacrament, that of the LORD'S SUPPER: by which, upon your sincere repentance, you may obtain the pardon of all your past sins, and such other graces as you stand in need of, to bring you to eternal life and happiness.

Take care, therefore, that you understand what you are called to as well as you are able; and God expects no more. For if you go to the *Lord's Supper* without consider-

ing the reason of that ordinance, and the very great concern you have in it, without seeing the necessity and blessing of a *Redeemer*, you will go with indifference, and return without such benefit, as you might otherwise hope for.

To prevent this, you should seriously consider what account the Holy Scriptures have given us of the condition we are in, both with respect to this life, and the life which is to come. That is, we are by nature sinners; and that as such, God cannot take pleasure in us: and that if we die before we are restored to His favour we shall be separated from Him, and miserable for ever.

This will lead you to inquire, how the nature of man came to be thus disordered and prone to evil; for you must not imagine, that God, who is infinitely good, created man in such a state of corruption, as you now *see and feel him* to be;

but that he must have fallen into this wretched condition, since he came out of the hands of his Creator.

And so Scripture informs us. In the third *chapter of Genesis*, we have this following account of the state of man, before, and after, the Fall: That *Adam and Eve*, from whom sprang all mankind, *were created in the image of God*; that is, holy and innocent; having a *perfect knowledge of their duty, a command of their will and affections, and a power, through the grace of God, to do what they saw fit to be done.*

In this condition they were placed in *Paradise in a state of trial*, with a promise of immortal life and happiness, if they should continue to *fear, to love, to honour, and obey* their Creator; as also with an express warning of the dreadful consequence of their disobedience. Notwithstanding which warning, they, through the temptation

of the devil, transgressed the commands of God; and, by doing so, they did not only forfeit all right to the promise of eternal life and happiness, but also contracted such a *blindness in the understanding, such a disorder in their will and affections*, as all their posterity feel to their sorrow; and became subject to sin, and the punishment of sin, which is misery and death.

Concerning the *nature and greatness* of this sin, we are to judge of it by the greatness of the punishment inflicted upon them and their posterity: *For God, being infinitely just and holy, could not inflict a punishment greater than their sin deserved.*

Now this was the occasion of that *universal corruption and wickedness* which you see and hear of in the world, and which you cannot but in some measure feel in your own nature. For, as the Scriptures inform us,¹ *Adam*

¹ Gen. v. 3.

begat a son in his own likeness; that is, with such a depraved nature as his was then become.

And now consider into what a sad condition these unhappy offenders had brought themselves; and remember *that this is your own condition, and the condition of all their posterity.*

The law of nature and reason was in full force, and could not possibly be dispensed with.—At the same time they found, by sad experience, that, as St. Paul describes the fallen state of man, *there was a law in their members warring against the law of their mind; so that the good which they would, they did not; but the evil that they would not, that they did.*²

There could not surely be a condition more deplorable than this:—To live only to contract evil habits; and, by doing so, to increase their guilt—to displease their Creator;—and to leave an

² Rom. vii. 23. 15.

offspring as miserable as themselves.

This, therefore, gave occasion to God to manifest another of His most glorious perfections, that is, His infinite *goodness* and *mercy*.

For God foreseeing this lamentable condition into which they had fallen by departing from their obedience, His *goodness* had provided such a remedy, as that neither they nor any of their posterity should, on account of *their* fall, be eternally miserable, except through their own fault.

He, therefore, in consideration of a *Redeemer*, one of the seed of the woman, who should make full satisfaction to the divine justice for their transgression, and who should *bruise the head*, or break the *power*, of that *serpent* (the devil) which tempted them to sin: in consideration of this promised seed, God entered into a *new covenant* with them, by way of remedy for what was past, and could not be undone.

We have reason to believe that this *new covenant* was more fully explained to *Adam* than is set down in this short account given us by *Moses*, and as it is more fully explained in the Gospel: and which was to this purpose; *That on condition of their sincere repentance and sincere obedience afterwards, they should be restored to the favour of God; and after death, to that life and happiness, which in their state of innocence was promised to them without tasting of death;* which favour they had forfeited by their disobedience.

And when we consider that our *first parents*, now become sinners, stood in need of an *atonement*, without which, while under the displeasure of God, their very lives must be a burden! and it being decreed by God, as it afterwards appeared, *that without shedding of blood there was to be no remission of sin*, that is, without the death of the sinner;

or some one in his stead; we do therefore conclude, that, at this time, God did appoint *sacrifices*, or sin-offerings, to make an atonement for the soul, and to foreshow the *sacrifice* of Jesus Christ (which we now commemorate) until He should be offered in behalf of them and all their posterity.

And this appears from what follows in the next chapter of Genesis, where we find *Abel* by faith (that is, believing and depending upon this ordinance of God, for the remission of sins, until the promised Redeemer should come; we find him) offering a *sacrifice* which was acceptable to God, that is, a *sin offering*, which his brother not doing was rejected.

But here take notice, and remember, that these *sacrifices* could not take away sin; but only through obedience to the ordinance of God, and through faith in the promised seed.

They were, indeed, very instructive and proper to

lead sinners to repentance and amendment of life, when they saw that their sins could not be forgiven, *but by the death of an innocent creature*, bleeding and dying before their eyes, to make an atonement for sin.

And *as all good men*, before the coming of Christ, did most religiously keep up the remembrance of the promised Seed, and obtained the pardon of their sins, and acceptance with God, *upon offering sacrifices through faith in a Redeemer, which was to come*;—so *all Christians*, since the coming of that Redeemer, are obliged, as they hope for pardon and favour from God, to keep up the remembrance of God's great mercy, in sending us a Redeemer, and of what that Redeemer has done to save us; and this in the manner which He himself hath ordained.

Now, that you may be more sensible of, and thankful to God for this

His infinite loving-kindness, and that you may be fully convinced of the necessity and blessing of a Redeemer, you ought to know and consider, that our *Saviour and Redeemer* came not *until man had been tried in all conditions*,—In a STATE OF INNOCENCE—UNDER THE GOVERNMENT OF HIS OWN REASON—and UNDER THE LAW GIVEN BY MOSES. All which methods of Providence, through the perverse will of man, had been rendered ineffectual for the amendment of the world.—Notwithstanding which, such was the goodness of God, that He sent, after all, *His own beloved Son*, to take our nature upon Him, and to assure mankind of the tender love which He had for His poor creatures, which were ruining themselves, without perceiving the danger they were in.

This was the *promised Seed!* promised to Adam, as He that should break the serpent's head, or

power of the devil:—promised to Abraham, as He *in whom all the nations of the earth should be blessed*;—promised to the people of Israel as *that Prophet* whom they should hear and obey at their peril:—Lastly, promised to David *as one whose kingdom should have no end*. And indeed it was with *this promise*, that God supported the spirits of all who feared Him, and were in fear for themselves, until the fulness of the time for His appearance should come.

And now this *promised Redeemer* being come, He first showed by His own example, recorded in the Gospel, how men must live so as to please God. And the law of nature, as well as the law of *Moses*, having through sin been much obscured and perverted, He explained them, and gave us such other laws and rules as were absolutely necessary to mend our nature—to restore us to the Image of God—to keep us from

backsliding, and to fit us for heaven and happiness.

And because in the decrees of God, as was before observed, *without shedding of blood there could be no remission of sin*; and it being impossible that the *blood* or *life* of any other creature, or of any mortal man, could take away the guilt and punishment due to sin; our gracious God, both to give to mankind the greatest token of His love, and at the same time to show how great His hatred to sin is, by the greatness of the punishments it required, *He sent his own Son to be the propitiation for our sins*; that is, to make satisfaction to His justice, and to take off the just displeasure which He had declared against sinners.

And His Son (blessed for ever be His goodness!) knowing how dreadfully sad the condition would be of all such as should live and die under the displeasure of God, and

what inconceivable happiness they would deprive themselves of; He therefore, moved with compassion for so great a calamity, undertook to obtain their pardon.

In order to this, He clothed Himself with our flesh, that, as *man*, He might suffer what our sins had deserved; and, as He was the *Son of God*, He might make a full and suitable satisfaction to the divine justice, offering Himself a *sacrifice* for the sins of the whole world: and for the joy of delivering so many millions of souls from misery, He endured *the death of the cross*, and all the afflictions leading to it, which we find recorded in the Gospel.

And, by this worthy *sacrifice*, all mankind are restored to the favour of God, and put into a way and state of salvation; God having, for His Son's sake, promised to pardon all such as shall repent and forsake their sins, and *bring forth fruits*

meet for repentance; as also to give his Holy Spirit to all such as shall sincerely desire Him: and, lastly, to make them eternally happy after death, if during this short state of trial, which is designed to mend our corrupt and disordered nature, they endeavoured to observe the rules which He has given them, and which are absolutely necessary to make them capable of heaven and happiness.

Stop here awhile, and adore the infinite goodness of God, who did not overlook lost mankind, but sent His Son to redeem us.

He might in strict justice have required men to have lived up to the law of *nature* and *reason* given in the state of innocence, on pain of being for ever separated from His presence; but instead of that, He has been graciously pleased to accept of our sincere though imperfect obedience, and of our sincere repentance, when we

have done amiss, and return to our duty.

Consider this seriously : and you cannot but express your thankfulness after some such manner as this :

The Prayer.

Blessed be God for ever for this instance of His love to fallen mankind, in committing the miserable case of His unhappy creatures to no less a person than His own Son ! We are not worthy of all the mercies which thou hast showed thy servants.

Grant, O God, that this wonderful love may not be lost upon me ; but that, knowing my sad condition by nature, I may be truly convinced of the necessity and blessing of a Redeemer ; and that I may, with a heart full of gratitude, join with Thy Church in giving our devoutest thanks to Thee, and in keeping up the remembrance of what Thy blessed Son has done and suffered for us ; to whom, with Thee and the Holy Ghost, be all honour, praise, and thanksgiving, for ever and ever. *Amen.*

SECTION II

The End and Institution of the LORD'S SUPPER

ST. PAUL concludes his first Epistle to the *Corinthians* with this remarkable direction ; "*If any man love not the Lord Jesus, let him be Anathema Maran-atha :*" that is, Let him be separated from your communion, as one

under the displeasure of God, and without a timely repentance, in no possibility of being saved : nothing being more grievous in the sight of God, than for a sinner to slight the greatest instance of His mercy that was ever

offered to man, as well as the only means of his salvation.

To prevent this, and to hinder sinners from forgetting (which they are but too apt to do) this token of God's infinite love, and to fix the love of Jesus Christ more surely in our hearts and memory, He himself hath taken care, that His love and mercy should throughout all generations be remembered; He did therefore ordain this Sacrament as a memorial of our redemption, and of His love for us, as a pledge to assure us of it: and as an outward means and sign of testifying, as well as increasing our love to Him.

The holy Apostles of Christ, who were present when He first administered this Sacrament, give us the following account of its end and institution:

They signify to us, in the first place, that *this Sacrament* was ordained by Christ the same night in which He was be-

trayed; and after they had observed the *Passover*, which had been ordained to preserve the memory of their great deliverance from the bondage of *Egypt*, and which did prefigure, and was a prophecy of a much greater deliverance which Jesus Christ was to be the Author of, not only for them, but for all mankind: and which *prophecy* was surprisingly fulfilled by that people, without knowing what they were doing, when they crucified Jesus Christ *the true Paschal Lamb*, the very same month, the very same day of the month, and the very same hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed.

Now, after the *Paschal Supper*, as the Apostles relate it: Jesus Christ took bread, and blessed it, and brake it, and gave it to his disciples, saying, Take, eat: this is My Body, which is given for you: This do in remembrance of Me. He took

also the cup, and gave thanks, and gave it to them, saying, Drink ye all of this ; for this is My Blood of the new covenant, which is shed for you, and for many, for the remission of sins : This do, as oft as ye shall drink it, in remembrance of Me : for as oft as ye shall eat this bread, and drink this cup, ye do shew the Lord's death till He come.

In obedience therefore to this command of Jesus Christ, who has delivered us from a much greater bondage than that of Egypt,—the Christian Church keeps up the memory of *His Love, His sacrifice, and His sufferings and death*, after this solemn manner.

First, as an acknowledgment, that our lives, and all that we eat or drink to preserve them, are owing to the bounty of God, we present upon *His Table*, by the *hands* of His own Minister, a portion of His creatures, the best we have for the support and comfort of

our natural life, namely, *bread and wine*.—After this the *bread and wine* are consecrated, the *bread* is broken, and the *wine* poured out, to represent the death of Christ, whose Body was broken, and whose Blood was shed for us.

Then the *Minister of God*, as the *steward* of Christ's household, applies these blessings to every person who receives this Sacrament, in this devout prayer:—*The Body and Blood of Christ, which were given and shed for thee, preserve thy body and soul unto everlasting life.*

And we may be assured of it, that this *Sacrament* will be to every worthy communicant, what the *tree of life* would have been unto *Adam and Eve* in Paradise;—and that *as they*, had they continued obedient, would have been in no danger of temporal death; even so *we*, while we feed on this Bread, now endued with a life-giving spirit, and live as

we ought to do, are in no danger of death eternal.

These being *pledges* to assure us, that as certainly as bread and wine do nourish our bodies, so do these seal to us all the benefits which Jesus Christ hath purchased for us, by His sacrifice and death.

And when any *Christian* does wilfully, and for want of faith, deprive himself of this spiritual food, he falls, as our *first parents* did, into a state purely natural, and destitute of the means of grace and salvation.

For the happiness of the world, and of every soul in it, depends upon the sacrifice of Christ; of which we are bound to keep up the remembrance after this solemn manner. That, whenever we pray for any favour or blessing, we may remember to do it *in His Name*: That, whenever we are so unhappy as to have done any thing which may displease God, we may remember to pray to

be forgiven *for Christ's sake*.

For God grants whatever we ask, and which He sees to be for our good, when we ask *in faith*, that is, *in His Son's Name*; and therefore the Church concludes all her prayers in these most prevailing words, *for Jesus Christ's sake*.

In one word, we do by this Sacrament keep up a continual correspondence with our Lord in heaven, and hold communion with Him, and with all the members of His body, which receive nourishment and growth from Him, as the branches from the tree in which they are grafted, and from which, when they are separated, they can bear no fruit, and are only fit to be burned.

As every Christian is obliged, at the peril of his soul, to observe it, so the duty must be such, as every one, even the most unlearned, may understand, if it is not his own fault. And so indeed it

is; for as an Israelite,¹ under the law, being obliged to lay his *hand* upon the *head* of his sacrifice, confessing his sins, and laying them, as it were, *upon that creature*—as he did easily understand, that this was to shew him, that death was the due reward of sin: that this ought to humble him before God, and to give him the greatest abhorrence of sin, which could not be pardoned but by the loss of the life of an innocent creature.

As this was plain, to the meanest Israelite, even so the most unlearned Christian, when he considers that our Lord Jesus Christ became a sacrifice for us, and that on Him all our sins were laid,—on Him who knew no sin;—he will easily understand how sad our condition was, which required such a sacrifice: that this therefore ought to humble us, to lead us to repentance, to make us fearful of offending God, and

¹ Lev. i. 4.

to abhor those sins which cost *Jesus Christ* His life, before God could be prevailed with to pardon them.

He will also easily understand, that the love of Christ, and the remembrance of His death ought to be very dear to us; and that the oftener we remember it in the manner He ordained, the more graces we shall receive from God; the firmer will be our *faith*, the surer our *pardon*, and the more comfortable our *hopes* of meeting Him, not as an *enemy*, but as a *friend*, at whose Table we have been so often entertained.

And now, if you have considered what you have read with any degree of attention, you will pause awhile, until you have expressed your gratitude for this mercy, after some such manner as this following:

The Prayer.

O Jesus, who hast loved us, and washed us from

our sins, and purchased us by Thine own blood, and didst ordain this Sacrament in order to secure us to Thyself, by a grateful remembrance of what Thou hast done and suffered for us, make me truly sensible of Thy love, and of our sad condition, which did require such a sacrifice.

May I always receive this pledge of Thy love, the offers of mercy, pardon, and grace, tendered to us in this holy Ordinance, with a thankful heart, and in remembrance of Thee, our great and best Benefactor; in

remembrance of Thy holy example, of Thy heavenly doctrine, of Thy laborious life, of Thy bitter passion and death, of Thy glorious resurrection, of Thy ascension into Heaven, and of Thy coming again to judge the world.

And may I never forget the obligation Thou hast laid upon us, to live as becomes Thy disciples; and to forsake every course of life contrary to thy Gospel: Cease not, O Lord, to love us; and by the grace vouchsafed in this Ordinance, cause us to love Thee with all our hearts. *Amen.*

SECTION III

How a Christian ought to prepare himself for this Sacrament

AS the above account of this holy Ordinance is easy to be understood, even by the most unlearned Christian; so the preparation required

is such as will neither puzzle the understanding, nor burden the memory, nor take up too much of the time of those that are engaged in the most ne-

cessary employments of life.

The Church had regard to all her members, when she gave this short and plain direction to such as prepare to go to the Lord's Supper:

That they examine themselves,

Whether they repent them truly of their former sins?

Whether they stedfastly purpose to lead a new life?

Whether they have a lively faith in God's mercy through Christ?

Whether they have a thankful remembrance of His death? And,

Whether they be in charity with all men?

Now, forasmuch as all Christians who are capable of examining themselves and their own consciences are bound, as they hope for salvation through Christ, to go to this Sacrament; and because young people are often at a loss how to examine themselves upon these several heads; here

follow a few plain directions, which they that can read should read with care; and they that cannot, if they have a true concern for themselves, will find some good Christian, who will be glad to read it to them, and do thereby a work which must be well pleasing to God.

The FIRST HEAD on which you are to examine yourself, is, concerning your Repentance.

By what you have already heard concerning *the Fall of Man*, you understand how all men became subject and prone to sin; and you cannot but feel it to be so by sad experience. We are assured also, and this by the Spirit of God, that without a sincere repentance no man must hope to be saved.

Now by repentance you are to understand a man's condemning himself for having done any thing displeasing to God: either

such things as God has forbidden, to keep us from ruining ourselves; or by omitting such duties as He has commanded, in order to fit us for happiness when we die.

So that if either the *fear* of God's displeasure, or a *love* of Him who has been so good to you, will weigh with you, you will most heartily condemn yourself for every thing you have done contrary to His will and command.

You will also beg Him most earnestly to forgive you what is past; and you will promise and resolve, through His grace and help, not wilfully to offend Him again.

And, lastly, you will not forget to pray for His *grace* every day of your life; without which your best resolutions will come to nothing.

That is *that repentance* concerning which you are required to *examine* yourself, before you go to the *Lord's Supper*.

Most people, it is true, are ready to own that they

are sinners, and cry, *Lord, forgive us*; and this too often without any great concern or purposes of amendment. But this you will not think sufficient, when you seriously consider that the *end* and *punishment* of sin are not to be seen in this life.

If, therefore, you stand in any fear of the judgment of God, set yourself seriously to consider your past life; see whether you have not lived, or do not now live, in any known *sin*, or *evil habit*; for example, of *lying*: or *swearing*: or *drinking*: or *filthy talking*: of *uncleanness*: of *keeping loose and profane company*: of *following unwarrantable pleasures and diversions*; or of *leading an idle, useless, sinful life*.

If this has been your case, resolve to break off all these, and all such-like evil ways, which are displeasing to God; condemn yourself for having so desperately broken the commands of One *who can destroy both body and*

soul in hell: consider the vows that are upon you, and despise not the goodness and forbearance of God, which is designed to lead you to repentance.

If you ask when you are to begin this necessary work (if it is not already begun) the answer is short: the very moment you ask the question;—and this, because if you find an unwillingness in yourself to set about it now—that unwillingness will every day increase: very probably you will never repent, unless God by His judgments, or by the sight of death, shows you your sad error, when it may be too late to be of any real use to you.

Now, if these considerations affect your heart, as sure they will if you have any regard for your salvation, represent your desires to God in some such words as these following:

The Prayer.

Blessed be God, who by His grace, and by the voice of His Church, hath called me to repentance! Discover to me, O Thou Searcher of hearts, the charge that is against me, that I may know, and confess, and forsake the sins I have fallen into. Give me that true repentance, to which Thou hast promised mercy and pardon, that I may amend where I have done amiss, and that iniquity may not be my ruin. And, O blessed Advocate, who ever livest to make intercession for us, I put my cause into Thy hands; let Thy blood and merits plead for me, and by Thy mighty intercession procure for me the pardon of my past offences: that thou mayest say unto me, as Thou didst unto the penitent in the Gospel, *Thy sins are forgiven*; so that I may go with a quiet conscience to Thy holy Table. *Amen.*

SECTION IV

*Concerning the Purposes you are to make of leading
a NEW, that is, a CHRISTIAN LIFE*

IN the first place, take especial notice, that God accepts of our *repentance on this condition only*, that we may afterwards glorify Him by an holy Christian life.

And as He delivered the people of Israel from bondage, not that they might do what was right in their own eyes, but that, becoming an *holy nation*, they might be an honour to their deliverer:¹ even so Christ has redeemed us from the bondage of sin and Satan, that He might redeem us from this present evil world, and purify unto Himself *a people zealous of good works*.

And as the former perished, that is, all such as did not answer the end of their deliverance, so most surely shall we do,

¹ Deut. xiv. 2.

if we do not obey our Redeemer.

Your duty to *God*, your *neighbour*, and *yourself*, you have known from a child: be assured of it, you will meet with temptations from the *devil*, the *world*, and your own *corrupt heart*, both to neglect and transgress the commands of God.

It will be absolutely necessary, therefore, that you arm yourself betimes, both with *holy resolutions*, and with this *holy Ordinance*, which you are preparing to go to, that you may be able, through the grace of God, to go on in the way of salvation.

Now YOUR DUTY TO GOD is,—*To believe in him, to fear and to love him, with all your heart and soul*; forasmuch as you stand indebted to Him for all you have, or

value, or hope for in this or the *next life*.

Do but consider how you would behave yourself, if you were but half so much obliged to any man on earth ; How dearly would you *love* him ! How often would you *think* on him ! How would you strive to *please* him ! How would you be grieved if you should be so unhappy as to offend him ! How soon and earnestly would you beg his pardon, to be restored to his favour !

Now, if you thus love God, it will appear in such instances as these : you will have a very great regard *for everything* that belongs to Him : you will not use His *Name* to any idle or wicked purpose : you will religiously observe the *day* consecrated to His honour and service ; you will carefully attend the *house* and *worship* of God ;—and behave yourself with reverence and devotion, while you are in His presence : you will hear His *word* with

attention, and have a great regard for His *ordinances*, and for the *persons* whom He hath appointed to administer them.

If you truly *fear* God, you will part with any thing as dear as a *right hand*, or a *right eye*, rather than provoke *Him who can destroy both body and soul in hell*.

If you believe *Him* to be the *Fountain of all good*, you will pray to Him daily. And if you *put your whole trust in God*, as it is your duty to do, you will endeavour to be pleased with all his dealings with you, you will never *murmur* at the ways of His providence, nor suffer your heart to *fret against the Lord*. And especially, you will never attempt to better or secure your condition by any evil ways : believing assuredly, that God can and will make you full amends in the next life, for what you want or suffer in this, in submission to His will.

Lastly, your duty *is to*

be thankful to God. The way to be so is, to look upon every *mercy* you receive, as the gift of God; every *danger* you escape, as owing to His *care* and *providence*; every *good thought*, every *good purpose*, every *occasion of doing good*, as the effect of His *good Spirit*.

Think, and *act*, and *purpose*, thus: and it will be as natural to thank God for all the dispensations of His providence, as it is for you to beg any blessing from Him, which you stand in most need of.

Stop awhile, until you have considered these things, and until you have expressed your sense of them in this following prayer:

The Prayer.

This is indeed the first and great command, *to love Thee, O God, with all our heart*: for on this depends our salvation. But even this must be the gift of Thy grace; for this grace I now apply to

Thee, to make my love and fear of Thee the governing principle of my whole life:—that I may always do what I believe will please Thee;—that I may carefully avoid what I know will offend Thee: and that I may live as having Thee the constant witness of my thoughts, words, and actions.

Give me a stedfast faith in Thy word and promises; a firm trust in Thy power. Let the fear of Thy justice keep me from presumption, and a sense of Thy goodness from despair. Defend me from all those bewitching snares which destroy our love of Thee: from worldly cares; from sensual and sinful pleasures; from evil company; from foolish diversions; and from every thing that may make me forget that Thou alone art worthy to be feared and loved. Grant me these mercies for Thy Son Jesus Christ His sake, whose love and death we are going to commemorate. *Amen.*

SECTION V

Your Duty to your Neighbour and Yourself

THIS is the *second great command*, and will require the most solemn resolutions you can make, before you go to the *Lord's Supper*.

Consider therefore whether you can sincerely resolve as follows :

I dare not, I will not be indifferent *how* I lead my life. I know what God has commanded me, and I purpose sincerely to do it.

I will, in the first place, be obedient to the lawful commands of my *superiors*, and especially to *those who watch for my soul*. I do sincerely purpose in all my dealings to remember the command given me by my Saviour, THOU SHALT LOVE THY NEIGHBOUR AS THYSELF, and therefore I will make a conscience of doing the *least wrong* to any man ; of using any *deceit*, or

fraud, or *oppression* ; or of taking advantage of the *ignorance*, *mistakes*, or *necessity*, of my neighbour ; knowing assuredly, that he who wrongs his neighbour does the greatest injury to himself. And if at any time I am convinced that I have done him any wrong, I will make him satisfaction as far as I am able, without being forced by law to *do unto others what I would they should do unto me*.

To this end, I will endeavour to live *peaceably* and *charitably* with all people ; avoiding all *malice*, and *revenge*, and *evil-speaking*, and *contention*, as much as possibly I can. And I will speak truth at all times, and especially when I am called to my *oath*, whether it be *for* or *against* my worldly interest.

AS TO THE DUTY I OWE TO MYSELF—I am convinced that my first and great concern ought to be, *to take care of my own soul.*

I do therefore stedfastly purpose to lead a serious life, as one *under the sentence of death* ought to do; to be *sober, temperate, and chaste*; that when I die, I may be admitted into the paradise of God, where *no unclean* thing must enter.

To this end, I resolve to keep a watch over myself, that I may avoid all such *company, such pleasures, and diversions*, as may make me lose the remembrance of death, and the account I must give. I will endeavour to be content with my condition, not coveting what is another man's, neither envying the *prosperity*, nor taking pleasure in the *calamities*, of my neighbour.

And forasmuch as a life of *idleness* and *luxury* is hateful to God, I will strive to do my duty in

the state of life in which His providence has placed me; not flattering myself that *I do no evil*, when *I do no good* in my generation, lest the sentence upon the unfruitful tree be passed upon me, *Cut it down, why cumbereth it the ground?*

These duties I will endeavour to perform, as a proof of the love and reverence I bear to God, who is so gracious as to accept of my repentance, and a *sincere* though *imperfect* obedience. And if through *weakness, temptation, or sudden surprise*, I shall be so unhappy as to forget any of these resolutions, and fall into sin, I will, as soon as I perceive it, beg God's pardon, and be more careful for the time to come.

Now if your conscience can witness for you that you piously purpose to live after this manner, you may safely go to the Lord's Table, and the blessing of God will go along with you.

Go no further till you have considered those purposes again ; for they are to be the purposes of your whole life, and of every day of your life. And then address yourself to God,—that through His gracious assistance, they may make the more lasting impression upon your mind :

The Prayer.

Gracious God, who hast given us precepts and an example to walk by, let the remembrance of them be always seasonably present with me. Give me grace to practise them conscientiously, to reverence my betters, and all that are in authority, and especially such as are ordained to pray for and to bless us in Thy Name. Let my love for Thee and for my neighbour keep me

from all acts of injustice, or injury, to his body or good name ; let me never wilfully vex or trouble him ; never covet what is his, or envy his prosperity. May I ever be ready to help and comfort all such as are in distress. Give me grace to be faithful in all things committed to my trust ; that I may never pervert truth and justice ; never propagate slander, or raise evil reports, nor ever tempt others to sin. Give me the spirit of temperance and chastity, and grant that I may never provoke thee by any instance of uncleanness ; to shut me out of heaven, where no unclean thing can enter. Give me grace so to order my conversation, that I may encourage others to live as becomes the Gospel of Jesus Christ ; for whose sake I beg to be heard. *Amen.*

SECTION VI

The next Thing you are to inquire into is, Whether you have A LIVELY FAITH in GOD'S MERCY THROUGH CHRIST?

NOW because so very much depends upon our having such a *faith*, the Holy Ghost has given us all the arguments, all the assurance, that our hearts can desire. *God so loved the world that he spared not his own Son* (saith the Apostle) *but gave him up for us all.*¹ Can there be a greater, a surer pledge of the love of God for his poor creatures? He made Him to be sin (that is, a sin-offering): He delivered Him to death in our stead. Can we, after this, doubt of, or distrust the mercy of God?

Observe the method St. Paul takes to confirm our faith, by giving us the strongest proofs of our acceptance with God. *God, said he, commendeth*

¹ Rom. viii. 32.

*his love to us, in that while we were enemies, we were reconciled to Him by the death of His Son, much more, being reconciled, we shall be saved by His life.*²

What may we not, after this, hope for from God.

In short, Jesus Christ has redeemed us from the curse of the law. *Through him we have peace with God.*³ This is the only foundation of our *faith*, our *hope*, and *confidence*. He is our *Sacrifice*, our *Mediator*, our *Advocate*; the knowledge of which ought to remove all occasions of *despair* and *fear*, from the displeasure of God.

Indeed, if we should attempt to go to God, without an interest in

² Rom. v. 10.

³ Rom. v. 1.

Christ, we could hope for nothing but to be rejected: but when we go to Him as *redeemed* by His own Son, and represent to Him, as we do *in this holy Sacrament*, what He has done and suffered for us, we approach Him as entirely reconciled to us.

But then you must remember, that He gave Himself for us, and hath redeemed us from the power of the devil for this end, *that He may purify unto Himself a people consecrated to His service.* —Consecrate, therefore, yourself to Jesus Christ, and, with faithful Abraham, stagger not at the promises of God; but go to this sacrament with a full assurance of faith, that God will pardon your sins, and give you all the graces you shall stand in need of. Only remember, *that this faith itself* is the gift of God, and must be prayed for, for Christ's sake; which you may do after this manner.

The Prayer.

I beseech thee, O God, by that love which moved thee to give thine own Son for lost mankind, give me a faith in Thy promises for His sake, as firm as Thy word, on which my faith is grounded: and let me never presume upon Thy gracious promises, without sincerely endeavouring to perform the conditions on which they were made, and without being zealous of good works, for which we were redeemed. May the remembrance of our Saviour's love, and of Thy great mercy, be ever seasonably present with me, to keep me from despair! And may my faith in Thy promises support me in the hour of death! May my Redeemer be my refuge, His blood and merits plead for me, that I may have my lot and portion with those whom He hath purchased with His most precious blood! *Amen.*

SECTION VII

Whether you have a thankful Remembrance of Christ's Death :—This is the next thing you are to inquire into

NOW this will always bear some proportion to the sense you have of the *evil* He has delivered you from, and the *blessing* He has by His death procured for you.

Consider, therefore, yourself as a *poor, sinful, lost, undone* creature, without a *Redeemer*. Consider, what that Redeemer has done for you : what He did and what He suffered, when He took upon Himself to answer for the sins of men.

Consider that He was the Son of God ; that *He had done no wrong, neither was guile found in His mouth* ; notwithstanding this, being to answer for sinners, He was treated and punished as a sinner deserves to be : He was *despised ! set*

at nought ! persecuted and *rejected* by His own people, whom He came to redeem !

He was *betrayed* by His own disciple ; falsely *accused !* unrighteously *condemned !* unmercifully *scourged !*—had a murderer preferred before Him !—Was crucified as a *malefactor* : and, in the very midst of His torments, was most inhumanly reviled !

Consider the reason of all this ; it was not only to satisfy the justice of God for the sins of men, and procure their pardon upon their repentance and future obedience : but also to show mankind what treatment *sin* and *sinner*s, who have rebelled against their Maker, do deserve ; and to teach us, when

God orders or permits us sinners to undergo such indignities and afflictions in this our state of trial, that *we* ought to take our cross patiently as our Redeemer did ; and be content, and even pleased, to fulfil the will of God, in following His example *in His sufferings* in this life, that we may be partakers of His glory in the next.

In the next place, consider the blessing which Jesus Christ hath by His death obtained for us. He hath delivered us from the great power which the devil had over mankind, by procuring us grace to resist and overcome him. He hath prevailed with God to overlook the untowardness of our nature, to pardon our greatest offences upon our true repentance ; and being by His death *reconciled* to God, we have, for His sake, free liberty to apply to Him, as *children* to a *Father*, for what we stand in need of.

He has also obtained for us the assistance of an Almighty Spirit, to enable us to know and to do what is necessary to fit us for heaven and happiness : and He has prevailed with God that these shall be our certain portion, if we are not wanting to ourselves. In one word, Jesus Christ has entirely freed us, from all fears of what may come hereafter, if it is not purely our own fault. The most unlearned Christian may know what is required of him. The greatest sinner may depend upon pardon on his repentance. The weakest Christian may rely upon all necessary assistance : and the meanest Christian is sure not to be overlooked.

By all which you may perceive what *thanks* you owe to God for your great and good *Redeemer*, and for what He has done and suffered for you ; which you will do well to express in some such manner as this.

The Prayer.

Give me leave, O God, to mention before Thee the death of Thy Son, and the infinite blessings I have received thereby; add this to all Thy favours, I beseech Thee, that I may never forget these mercies; never forget to be thankful for them; but that I may preserve the remembrance of them in the manner in which He hath ordained. I thank thee, O God, for that word in which Thou hast caused these Thy mercies and

His example to be recorded. Make me truly sensible of that love which brought Him down from heaven, and how sad our condition was, which required such a sacrifice. May I learn by His patience, humility, self-denial, and resignation, what virtues are most acceptable to Thy Divine Majesty!— And may I take Him for my Lord and Master, and Teacher, and Example; and dedicate myself to Thee, and to Thy service, for His sake! *Amen.*

SECTION VIII

The last inquiry you are to make is, Whether you are in Charity with all the World?

C O N C E R N I N G which, take especial notice, that the two great ends of this ordinance mentioned in Scripture are:—*The first*, To keep up the remembrance of

Christ's death till His coming again. *The second*, To be a solemn *token* of our *communion* with Jesus Christ, and of our *union* and *charity* with all His family.

To this end He has ordained, that as all Christians, *high and low, rich and poor*, shall make up one body, of which He is the Head; and one family, of which He is the Master: so they should all eat at one Table of one Bread, as a sign of that *love, and peace, and friendship, and readiness* to help one another, as occasion shall require, and as members of the same body will naturally do.

And, indeed, your acceptance with God will very much depend upon your hearty good-will for every Christian, and for all mankind.

Therefore you must take especial care, lest there be any person with whom you are not at peace; whom you cannot forgive, and pray for, and do him all the good that can in reason be expected from you: that you be disposed to make satisfaction to any person that has been injured by you, or who may have taken just

offence at your words or actions, this being a duty which Jesus Christ Himself has commanded.¹ And that you be ready to *forgive* every person who may have injured you, as you expect *forgiveness* of God, remembering the dreadful sentence mentioned in Matt. xviii.: "Thou wicked servant, I forgave thee all thy debt: shouldest not thou have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors."

And lastly, you are to take care that you love, *not in word only, but in deed, and in truth*; that is, that you do good, as well as give good words, and relieve Jesus Christ in His poor members.

And believe it for a certain truth, that a charitable and forgiving temper is not near so beneficial to anybody as to him that hath it, *it being more blessed to give than to receive*,

¹ Matt. v. 23.

and to forgive than to insist upon satisfaction for injuries and wrongs done to us.²

This being so necessary a grace, you will not fail to beg of God most earnestly to vouchsafe it to you.

The Prayer.

This is My commandment, that ye love one another as I have loved you. Hear, O my soul, what thy Saviour has commanded thee; He who loved us, and gave Himself an Offering and a Sacrifice to God for us.

May this Thy love, O Jesus, be the motive and pattern of my love and charity for all mankind! Where this hath not been my practice, I implore

² Acts xx. 35.

Thy gracious pardon; and beseech Thee to fortify my soul against all suggestions of *Satan*, or my corrupt nature and blind passions; that I may always be prepared to go to Thine altar, with the same charitable dispositions with which I desire and hope to die.

Thou, O Jesus, madest Thine enemies Thy friends, by laying down Thy life for them. Be Thou my Advocate with God for grace to follow Thy heavenly charity and example, that *I may overcome evil with good*; that I, and all the members of Thy family, *may love as brethren*; that we may always meet at Thy Table as sincere friends, and part with true love and affection, as becomes Thy disciples. *Amen.*

SECTION IX

General observations pertinent to the subject of the foregoing sections

BY this time you see the reason of this institution ; the *necessity*, as well as the invaluable *blessing*, of observing it religiously ; and the manner of preparing yourself for it, as often as you have an opportunity.

And remember, that the oftener you look into the state of your soul, in order to go to this ordinance, the less trouble you will have to make your peace with God, when you come to die ; and the less danger you will be in of falling into a state of sin and security, which has been the ruin of an infinite number of souls.

Besides this, you will have the greatest comfort in life when you perceive that you are still growing in grace, and tending to that perfection which must fit you for heaven.

On the other hand, if you turn your back upon this Ordinance, it must be because you will not be at the pains to understand your *duty*, your *interest*, and your *danger*.

You have not considered that there is no *pardon*, no *grace*, no *salvation* to be hoped for, but by pleading with God what His Son hath done, and suffered, and merited for us, and in the manner He has ordained.

And if you will consult your own conscience, it will tell you, that some of these following are the true though most wretched causes of your contempt of this command of your Saviour.

Either you live in some known sin, or ungodly way of life, which you cannot resolve to forsake :—or, you are not

willing to renew your vows made in baptism:—or, which is generally the case, you have no real concern for your soul; only you delude yourself with some faint purposes and hopes, that some time or other you will become a new man.

In the meantime you are guilty of a *sin* too like the *denying the Lord that bought you*: you bring an evil report upon an Ordinance of Christ, as if it were not worth observing; you harden wicked people in their infidelity, and neglect of their salvation, by calling yourself a Christian, and living like an heathen, in the contempt of one of the greatest means of salvation. You live in a state in which all your prayers, whether public or private, whether for yourself or for others, will be rejected.

In short, you provoke God every day more and more to withdraw His grace, to leave you to your own corrupt way of living, till you have filled up the

measure of your sins, and prepared for yourself a sentence not to be heard without trembling, *I tell you that none of these men that were bidden shall taste of My supper*—the marriage supper of the Lamb in Heaven.

How great, then, must the sin of *those* be, who *neglect to administer*, and of *those who turn their backs* upon this ordinance, upon which our salvation depends! *It being the blood of Christ which must cleanse us from all sin.*¹

Observations on receiving the Holy Sacrament worthily or unworthily.

After all, this is not to encourage any person to go to the Lord's Supper without a *wedding garment*, without a due regard to the duty. For a man may go so unworthily, as to receive *judgment* instead of a *blessing*.

For example, *such* as live in any known sin un-

¹ 1 John i. 7.

repented of ; *such* as are not sincerely resolved to live and be governed by the known laws of the Gospel ; *such* as live at variance with their neighbours, without being willing to be reconciled ; *such* as have done wrong, and will not make satisfaction, as they are able ; lastly, *such* as *go out of mere custom*, without considering the *end* or *benefit* of the ordinance, and return to their usual sinful liberties as soon as the service is over.

All such ought to know, that they went unworthily ; and if they have any true concern for their souls, they will consider better, and lay themselves under stricter obligations, before they go again to the Lord's Supper.

But, then, let them not, at the peril of their souls, deal deceitfully, and make this a pretence of neglecting to go to this Ordinance for the future, lest they provoke God *to leave them to themselves*, which is one of the greatest

judgments that can befall them.

On the other hand, let not any well-meaning Christians be *discouraged* with *fears* of having gone unworthily to the Lord's Supper ; and so forbear, because they do not find all the *benefit* and *change* wrought in them which they hoped for ; but let them consider that a state of *holiness* and *perfection* is not to be expected at once, but by degrees, and as we make good use of the graces which the Holy Spirit from time to time vouchsafes to us.

A good Christian not being *one* who has no inclination to sin, but *one* who, through the grace of God, immediately checks and suffers not such inclination to grow into evil habits.

God, who knows our infirmities, will accept our *sincere endeavours*, though attended with *imperfections* and *backslidings*, provided we condemn ourselves for them and strive to amend.

And let us remember, for our comfort, that Jesus Christ Himself pronounced all His disciples (*the traitor excepted*) to be *clean*, that is, *qualified* to receive this Sacrament which He was going to administer to them, although He knew them to be subject to very great *failings* and *infirmities*; which soon appeared, when then they all forsook Him, contrary to their solemn promises; but this they repented of, and were forgiven by their compassionate Redeemer.

If, therefore, you *love* God and your neighbour, *though not so fervently* as you could wish; if you have a real desire of being better than at present you find yourself to be; if the fruits of the Holy Spirit, though in a very low degree, do appear in your life; lastly, if you do daily *pray* for God's grace that you may, in His good time, be what He would have you to be, and do not live in any known sin, by no means forbear to

go to this Ordinance as often as you have an opportunity; and depend upon God's blessing and an increase of His graces.

The Prayer.

Grant, O God, that I may never draw down Thy judgments upon myself, either by turning my back upon this Ordinance, or by going to it without thought, and unworthily. May Thy mercy pardon what is past, and give me grace for the time to come to consecrate my life to Thee, and to embrace every occasion of remembering my Redeemer's love, and thereby securing Thy favour and my own salvation! And if it be Thy will, grant that I may always find such comfort and benefit in this Ordinance, as may encourage me to observe it with joy unto my life's end.

Give me leave to commend to Thine infinite mercy the miserable condition of all such as

neglect so great means of grace and salvation. Awaken all Christian people into a sense of this duty; open their eyes, and correct their mistakes, that they may be convinced that this is the

only means of making their peace with Thee, and of rendering their persons and their prayers acceptable to Thy Divine Majesty, through Jesus Christ our Lord. *Amen.*

SECTION X

Meditations on several texts of Scripture, proper to be used a little before receiving

EVERY well-disposed Christian, after he has thus far prepared himself for this Sacrament, will endeavour to keep the thoughts of his duty, and the blessing he hopes for, warm in his heart until the time of receiving.

Such of the *following Scriptures*, and meditations upon them, may, through God's grace, answer that end; nor will they take up too much time, because some or more of them, as occasion offers, may be devoutly

used in the midst of business.

And this method of devotion is here proposed, to lead Christians to make proper reflections upon other parts of Scripture which they read or hear.

Rev. iii. 17. *Thou sayest, I am rich, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*

This is the sad condition to which, as sinners, we are subject, and it is

of Thy mercy, O God, that any of us are sensible of it. Preserve me, I beseech Thee, from that blindness which would hinder me from seeing my own misery; and from that *pride* which would keep me from acknowledging it before Thee, who alone canst help me. O give me a true sense of the maladies I labour under, and keep me for Thy mercies' sake, and for the sake of Jesus my Redeemer.

Psalm li. 17. *The sacrifice of God is a broken spirit; a broken and contrite heart God will not despise.*

But most unfit is *mine* to be presented to God, until I have obtained His pardon for the many sins by which it has been defiled.

Jer. iii. 12, 13. *I am merciful, saith the Lord: and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed*

against the Lord thy God.

I do acknowledge my sin unto Thee, O God, and mine iniquities will I not hide; I do, therefore, implore Thy pardon, and plead Thy gracious promise, with full purpose of heart never again to return to folly.

Jer. xvii. 9. *The heart is deceitful and desperately wicked: who can know it?*

I cannot, indeed, answer for my own heart; but there is nothing, O Lord, impossible with Thee; in Thee do I put my trust: let me never be put to confusion;—keep it ever in my heart, what an *evil thing*, and *bitter*, it will be *to forsake the Lord*.

1 John iii. 8. *He that committeth sin* (who abandons himself to live in known sin) *is of the devil: is under his power and government.*

Preserve me, gracious God, from so fatal a blind-

ness, to choose *Satan* for my *lord* and *governor*, instead of Thy *blessed Son*, who laid down His life to redeem us from the dreadful tyranny of the devil.

I John ii. 25. *This is the promise that He hath promised us, even eternal life.*

How infinitely good is God, to give us so great encouragement to save ourselves from ruin! Give me, I beseech Thee, a firm faith in this promise, that no *fears* may terrify me, no *pleasures* may corrupt my heart, no *difficulties* may discourage me from serving Thee.

Matt. xvi. 24. *If any man will come after Me, let him deny himself and take up his cross and follow Me.*

O my Saviour! who pleadedst not Thyself, but tookest upon Thee the form of a servant; let me not profess to follow Thee without endeavouring to follow the blessed steps of

Thy most holy life: Thy *patience*, *meeekness*, and *humility*: Thy *great disregard* for the world, its *pleasures*, *profits*, and all its *idols*: Thy sensible concern for the miseries of men: Thy unweariedness in doing good: Thy constancy in prayer, and resignation to the will of Thy Father. Let me part with anything as dear as a *right hand*, or a *right eye*, rather than not follow Thee.

Matt. vi. 24. *No man can serve two masters: ye cannot serve God and mammon.*

May I never set up any *rival*, O God, with Thee, in the possession of my heart! May I never attempt to reconcile Thy service with that world *which is enmity with Thee!* Give me, I beseech Thee, *the eyes of faith*, that I may see the world, what in truth it is; the danger of its *riches*, the folly of its *pleasures*, the multitude of its *snares*, the power of its *tempta-*

tions, its deadly poison, and certain danger of drawing my heart from the love of Thee.

Matt. xxii. 37. 39. *Thou shalt love the Lord thy God, with all thy heart,—and thy neighbour as thyself.*

O that the love of God may be the commanding principle of my soul: and that I may have this comfortable proof of His love abiding in me, that I study to please Him, and to keep His commandments; that my love to my neighbour may be such as God has commanded; that I may give, and forgive, and love, as becomes a disciple of Jesus Christ!

I John iii. 14. *We know that we have passed from death unto life, because we love the brethren.*

What it is to love my neighbour as myself, Thou, O Lord, hast taught me in Thy holy Word; never to wrong or deceive him; never to grieve him, or

without a cause to create him trouble; never to treat him with contempt and scorn; never to be pleased with his misfortunes and faults; but to rejoice in his happiness, and help him in his wants. Give me, O Lord, this proof of my having passed from death unto life.

Gal. iii. 13. *Christ hath redeemed us from the curse of the law, being made a curse for us: that is, He was treated as one under the curse of the law.*¹

Blessed God, how great was our misery! How great was thy mercy! When nothing could save us from ruin, but the death of Thy Son! I see by this, how hateful sin is to Thee. Make it so to me, I beseech Thee. May I never flatter myself that Thy mercy will spare me, if I continue in sin, when thou sparedst not Thine own Son, when He put Himself in the place of sinners! May I never

¹ Deut. xxi. 23.

provoke Thy justice! May I never forget Thy mercies, and what Thy Son has done for me!

Tit. ii. 14. *He gave Himself for us, that He might redeem us from all iniquity; and purify unto Himself a peculiar people, zealous of good works.*

Blessed be God, that I am united to this people by *Baptism!* Grant that I may never disgrace Thee, or my Christian profession, by an ungodly life.—O thou who hast redeemed us from sin and death, cause me to understand, to value, and ever remember Thy great love; and to show that I do so, by a life *consecrated* to Thy service.

2 Tim. ii. 12. *If we deny Him, He will also deny us.*

How many deny Thee, O Jesus, without *thought* and without *dread!* Do they know what they do, who *lightly* turn their backs upon this Ordi-

nance? Who make a mock of sin, which cost Thee Thy life? Who are ashamed of Thee, and of Thy Gospel, out of regard to men? Who by their *unchristian* lives do renounce Thy service? Do they consider what it is *to be denied by Thee?* That it is to have *no interest* in Thy *death*, Thy *merits*, and *mediation?* Gracious God, deliver me from this dreadful *sin and judgment!*

Matt. xxvi. 35. Peter said, *Though I shall die with Thee, yet will I not deny Thee.*

Preserve me, gracious Lord, from a presumptuous opinion, and dependence on my own *strength*, without the aids of Thy *grace.* Let me see, in this sad instance, my weakness without Thy assistance, and my ruin without Thy help.

Luke xxii. 61, 62. *And the Lord turned, and looked upon Peter; and Peter remembered the words of*

Christ; and went out, and wept bitterly.

O Jesus, look upon me with the same eye of compassion, whenever I shall do amiss, that I may see my fault, and forthwith return to my duty: let this instance of Thy mercy be our comfort, since so great and repeated a crime did not exclude *this penitent* from Thy mercy: but let not this make us fearless of offending Thee, lest we never repent.

Luke xxii. 3—5. *Then entered Satan into Judas, and he communed with the chief priests, how he might betray Him unto them: And they covenanted to give him money, &c.*

If I should provoke Thee, O God, by resisting Thy Holy Spirit, to leave me to my own *natural corruption*, and to the power of Satan, I see in this wretched man that wickedness I am capable of. Lord God, *abandon me not to my own choices. Shut my heart against*

that *covetousness* which was the root of so great a sin. *Keep me from presumptuous sins, lest they get the dominion over me:* and secure me under the conduct of Thy Holy Spirit, for Jesus Christ's sake.

Deut. xvi. 16, 17. *They shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee.*

Shall I appear before Thee, O God, worse than a *Jew*?—Can I give any thing to *Thy poor*, but what I have received *from Thee*? How can I say that I love Thee much, if I give sparingly to them whom Thou hast appointed *in Thy place* to receive *our alms*? Give me an heart, O God, to give according to Thy blessing upon myself and substance.

1 Pet. iv. 10. *As every man hath received the gift, even so minister the same*

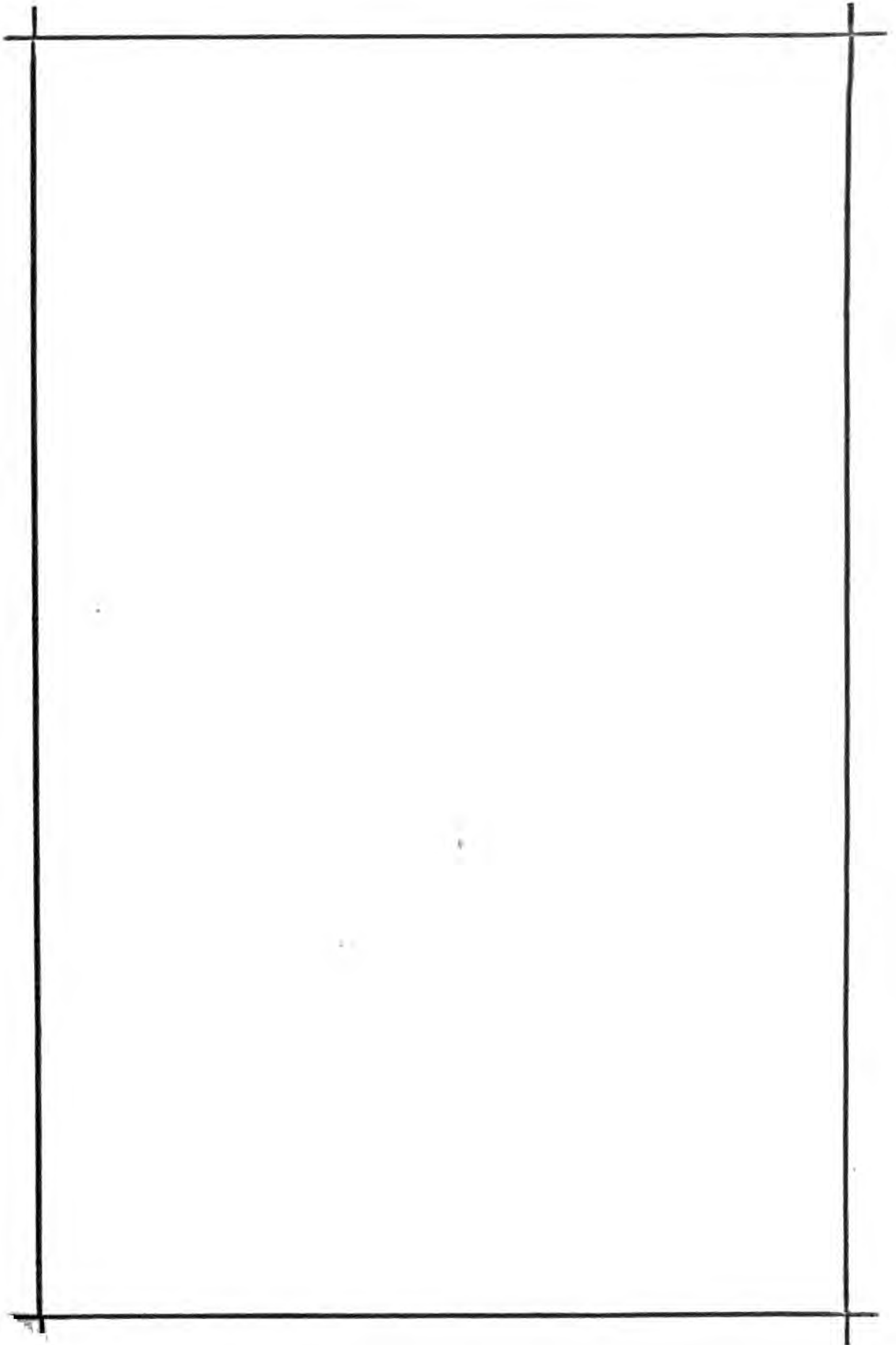
one to another, as good stewards.

O God, Thou hast taught us that we are all but Thy *stewards*: keep me, I beseech Thee, from that great injustice of defrauding *Thy poor* of their right: give me grace to *moderate* all my vain *desires* and *expenses*, that I may have to give to them that need: and that the *measure* of Thy blessings to me may be the *measure* of my charity to others.

1 Cor. xi. 28. *Let a man examine himself,*

and so let him eat of that bread, and drink of that cup.

Enable me, O Lord, so to examine and to judge myself, before I go to this Holy Sacrament, that I may not be condemned by Thee when Thou comest to judge the world in righteousness. And pardon, O Lord, the many times in my life past that I have gone to this ordinance without that care and devotion required of all worthy communicants, for Thy mercy's sake. *Amen.*

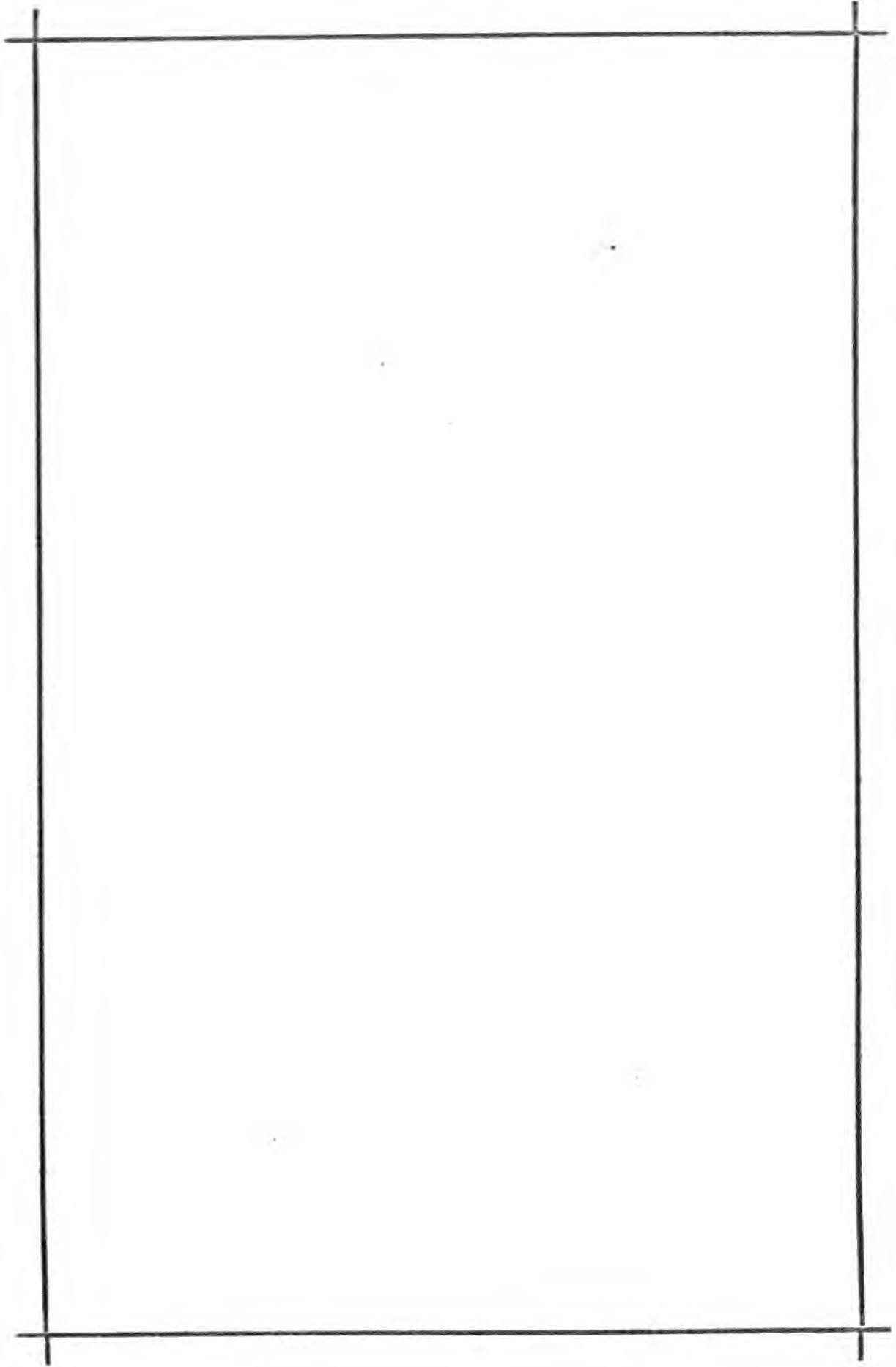


THE ORDER FOR THE ADMINISTRATION

OF THE

Lord's Supper or Holy Communion

WITH SUITABLE OBSERVATIONS, DIRECTIONS,
AND DEVOTIONS



Introduction

TO THE ORDER FOR ADMINISTRATION OF

The Lord's Supper

THAT you may profit by the following assistance, be advised to read the *Communion Service* with the *Directions* and *Meditations*, some time before you go to the Sacrament, that you may attend to every part of the Public Service without distraction.

Whenever you have time for your private devotions, let them be so *secret* that nobody may be disturbed by you.

And learn what parts of the Service are to be said by yourself as well as by the Minister, that you may say them all, and especially the AMEN, at the end of every petition. You will find this the very best way to keep your

mind intent upon your devotions.

If any person, who is ordained to administer this Sacrament, shall think fit to cast his eye upon this Book, I would beseech him to consider seriously, how many Communicants there are, who have no ordinary way of coming to the knowledge of this great duty, or other help to their devotion, besides what the Church has provided for them in this Office: that, therefore, in compassion to such, this Service ought to be performed with the greatest *deliberation* as well as *devotion*, that the *unlearned*, who are generally the greatest number, may be *edified*, as well as *instructed*.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER
OR
Holy Communion

- ¶ SO many as intend to be partakers of the holy Communion shall signify their names to the Curate, at least some time the day before.
- ¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended ; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended ; and that he hath recompensed the parties, to whom he hath done wrong ; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.
- ¶ The same order shall the Curate use with those

Observations.

It is with great reason that the Church has given this order ; wherefore do not neglect it. You will have the comfort of knowing, either that your *Pastor* hath nothing to say

If you are conscious to yourself (though your *Pastor* should not know it) that your life has been such as hath given *offence* or *scandal* to your Christian profession, do not go to the Sacrament until you have given some plain proof of your repentance

against you ; or, if he has, you will have the benefit of his advice : and a good blessing will attend your obedience to the Church's orders.

and purpose of leading a new life. But then, as you hope for God's grace and mercy, do not put off the doing of this one moment, lest you provoke God *to leave you to yourself*; for then you never will repent.

betwixt whom he perceiveth malice and hatred to reign ; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath transgressed against him, and to make amends for that he himself hath offended ; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice : the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

- ¶ The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

Observations.

reconciliation and friendship with God and man, such as will not forgive the injuries they have received, nor make satisfaction for the injuries they have done to others, must not presume to go to the Lord's Table, lest they receive a *curse* instead of a *blessing*.

But then *such* would do well to consider, that while they are under these bad dispositions they are at enmity with God as well as with their neighbour; and, therefore, are not qualified even to *ask*,

much less to *hope* for, any favour from Him: there being *no mercy for him* who will not *show mercy* to his neighbour:—this being an express condition of our peace with God. *Matt. vi. 14.*

And we should always remember, that *he that loveth not his brother abideth in death.* 1 John iii. 14.

It is God who saith this: and dare we delay to be at peace with our neighbour, even one day, if we can help it?

It may so happen, that you did not know that the Sacrament was to be administered until you saw the Communion Table covered: However, if you have been a constant communicant before, do not

turn your back upon the holy Ordinance; but say in your heart, *I will most gladly close with this blessed occasion of remembering the death of my Redeemer.*

OUR Father, which 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. Amen.

THE COLLECT.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.¹

Minister.

GOD spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.²

Observations.

When the Minister begins, lay aside all other Books, and attend to the Service of the Church,

than which there never was provided a better Help to Devotion.

Because the love of God will make all His commands easy, and to be obeyed with cheerfulness : we, therefore, beg of Him to purify our hearts

by faith, that we may love and fear Him, and keep His commandments, upon which all happiness depends.

We see with what great judgment these *commandments* were appointed to be read in this service, since by the law is the knowledge of sin : and when we are convinced in our own conscience, that we have not kept a

law which is *holy, just, and good*, we shall then see the NEED *and the BLESSING of a REDEEMER*; and how earnestly we ought to beg God, for His sake, *to have mercy upon us; and to incline our hearts to keep these laws.*

When you consider how apt every man is to have his idol—something which he admires or loves, or fears, or trusts in, or adores, more than the God who made and redeemed him,—you will see the reason

and the necessity of this command ; and will most heartily beg of God to keep you from such idolatry, and that you may love Him with all your heart, and above all things.

¹ When it is considered how many people there are who have no other way of coming to the knowledge of their duty ; it will appear with what great reason the Priest is required to read these *commands of God distinctly*; and how religiously this Rubric ought to be observed.

Observations.

That you may obey the following commands of God with cheerfulness, you ought to be firmly persuaded,—That God, who standeth in no need of our obedience and service, hath given us these laws merely for our own good, to restrain the disorders we are subject to, and to hinder us from ruining ourselves.

Consider these commands in this view, and as they are the effect of the great love of God for His poor creatures; or else you will look upon

them as a burden, and obey them with an unwilling mind.

Prepare, therefore, to hear them with an attention and reverence suitable to Him whose commands they are; and then you will be more sensible what a blessing it is, that Jesus Christ hath by His death delivered us from the curse and punishment due to those that break them; having prevailed with God to accept of our repentance, and to enable us, by His grace, to observe them better for the time to come.

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Vertical text on the right margin, continuing the list or index.

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but that he must have fallen into this wretched condition, since he came out of the hands of his Creator.

And so Scripture informs us. In the third chapter of *Genesis*, we have this following account of the state of man, before, and after, the Fall: That Adam and Eve, from whom sprang all mankind, were created in the image of God; that is, holy and innocent; having a perfect knowledge of their duty, a command of their will and affections, and a power, through the grace of God, to do what they saw fit to be done.

In this condition they were placed in *Paradise* in a state of trial, with a promise of immortal life and happiness, if they should continue to fear, to love, to honour, and obey their Creator; as also with an express warning of the dreadful consequence of their disobedience. Notwithstanding which warning, they, through the temptation

of the devil, transgressed the commands of God; and, by doing so, they did not only forfeit all right to the promise of eternal life and happiness, but also contracted such a blindness in the understanding, such a disorder in their will and affections, as all their powers fell to their sorrow; and became subject to sin, and the punishment of sin, which is misery and death.

Concerning the nature and greatness of this sin, we are to judge of it by the greatness of the punishment inflicted upon them and their posterity: For God, being infinitely just and holy, could not inflict a punishment greater than their sin deserved.

Now this was the occasion of that universal corruption and wickedness which you see and hear of in the world, and which you cannot but in some measure feel in your own nature. For, as the Scriptures inform us,¹ Adam

¹ Gen. 1. 3.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Observations.

The proneness of all nations to the vile idolatry of making and worshipping images, and the creatures they represent, shows the absolute necessity of the authority of God, to prevent so great a sin and contempt of the Divine Majesty; and the judgments that would follow.

At the same time, God has given us the greatest encouragement to obey this, and all His commands; assuring us, that both we and our children's children shall reap the blessing of our obedience.

Happy it is for the world that men are restrained (as far as a command, and the fear of God, and His judgments will restrain them) from profaning His name to idle and wicked purposes. Were it not for this, all reverence for oaths, and for God Himself, would be lost among men.

Minister.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother ; that thy days may be long in the land, which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murder.

Observations.

When we consider how backward we are to learn our duty, how apt to forget it, and unwilling to put it in practice, we cannot but acknowledge the necessity and kindness of this command; which obliges every man, who loves and fears God, to keep one day in seven holy to the Lord; in order to preserve the knowledge of the true God, and His glorious perfections, and of our creation and redemption, that we may fear, and love, and adore

Him as we ought to do. The neglect of this duty commanded from the beginning, having, in all probability, been the occasion of that deplorable state of ignorance and idolatry in the heathen world; as it has been of very remarkable judgments upon many of those among Christians, that have profaned this day.

And, indeed, to profane the Lord's day, is, in a manner, to deny the God that made us and the world.

The infinite mischiefs occasioned by undutiful children, by rebellious subjects, by unfaithful servants, and by the little regard had to those that watch for our souls, show

the great goodness of God, who, in order to prevent those evils, hath given this command, with a promise of an especial blessing to such as obey it.

Men must be abandoned | to all inhumanity, who do

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Observations.

not acknowledge the great mercy of God, in forbidding us, upon pain of His displeasure, to shorten *our own* or other men's

lives, by *violence, intemperance*, or by such *evil usage* as may make their lives miserable and a burden to them.

If the sins of *whoredom, impurity, and uncleanness*, and that *luxury, drunkenness, and sloth* which lead to them, had not been forbidden by God Himself,

the world would have set light by them; and, as bad as it was, would have been much more wicked.

Every one, whose *rights and properties* have been invaded by *violence, or raud, or injustice, or thievery*, does easily see the *reason, and goodness,*

and *necessity* of this law of God, and therefore ought to pray most earnestly that it may be religiously observed by themselves and others.

Evil-disposed people being capable of doing the greatest mischief to the *estates, reputations, and lives* of their neighbours, by false *oaths* and lying *stories*, God hath

most mercifully consulted the good of mankind, by a law forbidding them, at their peril, to ruin themselves and others by such wicked ways.

but that he must have fallen into this wretched condition, since he came out of the hands of his Creator.

And so Scripture informs us. In the first chapter of *Genesis*, we have this following account of the state of man before, and after, the Fall: That *Adam and Eve*, from whom sprang all mankind, were created in the image of God; that is, they were innocent; having a perfect knowledge of their duty, a command of their will and affection; and a power, through the grace of God, to do what they saw fit to be done.

In this condition they were placed in *Paradise* in a state of trial, with a promise of immortality and happiness, if they should continue to fear, to honor, and obey their Creator; as also with an expressing of the dreadful consequence of their disobedience. Notwithstanding which warning, they, through the temptation

of the devil, transgressed the command of God, and by doing so, they incurred the curse of God, and were driven out of Paradise, and became mortal, and their souls were liable to sin, and their bodies were subject to decay and death.

Consequently, they were no longer in the image of God, but were fallen into a state of sin and misery, and were liable to all the pains of hell, if they did not repent, and turn to God for mercy.

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Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of Thy chosen servant *VICTORIA*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

¶ Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of

Observations.

The *wisdom* of God, and His *goodness* to us, appears in this command:—Laying a restraint upon the very evil *desires* of our hearts, because this is the *source* and *spring* of

all manner of wickedness.

By this law He shows us, that all our *thoughts* are known to, and will be judged by Him at the Great Day.

Whoever considers the sad effect of men's disobedience to these laws, in the lives of idolaters, common swearers, profaners of the Lord's day, undutiful children, rebellious subjects, murderers of men's lives and reputations, whoremongers,

thieves, perjured witnesses, and covetous persons, and the judgments that attend them, will have reason to bless God, who has given us rules to live by; and will most earnestly beg Him to write and keep them in his own and all men's hearts.

So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for kings, and for all that are in authority; for *them* first, that remembering they are in the place of God, they may endeavour to promote *His* glory

whom they represent, defend the persons and rights of men, and punish evil doers according to the tenor of these laws: and secondly, for ourselves, that we may obey our governors out of a principle of conscience, and in obedience to God.

kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *VICTORIA* thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, *The Epistle* [or, *The portion of Scripture appointed for the Epistle*] *is written in the — Chapter of — beginning at the — Verse.* And the Epistle ended, he shall say, *Here endeth the Epistle.* Then shall he read the Gospel (the people all standing up) saying, *The holy Gospel is written in the — Chapter of — beginning at the — Verse.* And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father, before all worlds, God of God, Light of Light, Very God of

We are all required to *stand up* at the reading of the Gospel, to show that we have a very particular respect for, and with reverence attend to, everything that was said or done by, or recorded of, our most blessed Lord and Master.

very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister; nor by

Observations.

*Now you will have time
to say secretly :*

Lord, increase my faith :
Grant that I may die in
this faith, and in the

communion of Thy holy
Church ; and be united to
Thee and to all Thy mem-
bers, by a faith and charity
that shall never end.

The Church having
taken care that her Clergy
shall do their duty, in giv-
ing notice of such holy-
days, &c. as are to be
observed ; every good
Christian will endeavour
to observe them, not as
is the manner of thought-

less people, in idleness
and intemperance ; but
in going to church, and
praising God for His mer-
cies vouchsafed us in Jesus
Christ, and for His holy
Apostles, by whose labours
we were brought from the
power of *Satan* unto God.

him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

- ¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.
- ¶ Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.²

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matt. vi. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matt. vii. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he

Observations.

If you hear the Sermon with a religious attention, you will be much better disposed to receive the Sacrament worthily.

Now say secretly: I will give as I am able, according to the blessing of the Lord my God, which He has given me. And when you give your *alms*,

say, Lord, pardon all my vain expenses; and accept of this testimony of my gratitude for what I have received from Thee.

O heavenly Father, give us all grace that we may honour Thee, both in our *lives* and by our *alms*, and that Thou mayest be glorified by those that receive them.

Magnify the power of Thy grace, O God, upon us, in freeing our souls from the *love of riches*. That we may have the greatest part of *our treasure in heaven*; and that *our hearts may be there also*.

May this rule of eternal justice be ever present with us, that neither *self-love* nor interest may lead us to transgress it.

Grant, O God, that we may never build our hopes

² *The following Prayer was used by the pious Author before receiving and administering the Sacrament:—*

Give me grace, O merciful God, now I am going to Thine Altar, that I may in some measure answer the work appointed me, in offering a

that doeth the will of my Father which is in heaven.
St. Matt. vii. 21.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. 7.*

If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things? *1 Cor. ix. 11.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix. 13, 14.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Observations.

of salvation upon an *outward* profession only, with- | out a life of *holiness*, and
good works.

If Thou, O God, givest | est say unto me as Thou
 me ability, give me an | didst unto this *publican*,
 heart to be both just and | *Salvation is come to thy*
 charitable, that Thou may- | *house*.

Shall the *soldier*, the | God forbid. Vouchsafe
husbandmen, and the *shep-* | unto me and to all Chris-
herd, all have their wages, | tians, a better mind, I
 and Thy *Ministers* only, | beseech thee.
 O Jesus, begrudged theirs?

May the good Spirit of | ters, that both *they* and
 God bless the heavenly | *we* may reap the fruit of
seed sown by His Minis- | their labour.

Since Thou, O *Jesus*, | *deprive* Thy servants of
 hast ordained this, far be | the right which Thou hast
 it from me to *envy*, or to | given them.

It will be our own fault, if | we provoke God to pro-
 we reap not a plentiful crop. | portion His blessings to
 "Let us proportion our | our alms."—*Bishop Beve-*
 alms to our ability, lest | *ridge*.

sacrifice unto Thee, in order to communicate the Bread of Life to Thy people.

O that I may never obstruct Thy grace by any unworthiness, for Thy Son Jesus Christ His sake.

Keep from my heart and mind, O God, all vain and worldly thoughts. Bless my devotions, increase my faith, pardon my infirmities, and make me an acceptable guest at Thine Altar.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi. 6, 7.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17—19.*

God is not unrighteous that He will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii. 16.*

Observations.

There is nothing, O God, which we can give to Thy ministers, equal to the blessings which we receive from them, who *minister unto us the means of grace and salvation.*

Blessed be God that I have yet time! Lord, give me an heart to do good, *before the night cometh, when no man can work.*

Give me, O God, a *pious* and a *contented* mind: and for the rest, *Thy will be done.*

Bless God, ye that have riches, if He has given you *grace* and *power* to give them with a liberal hand, and cheerful heart, without which they will be the occasion of certain ruin.

My God, we have nothing but what is Thine: and yet Thou makest Thyself a *debtor* to us for what we give to *Thy poor*, and to Thy ministers. How great is this goodness!

May our prayers and our alms go up before Thee, O God! And graciously accept them for Jesus Christ's sake.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tob.* iv. 8, 9.

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms* xli. 1.

¶ Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish

Observations and Directions.

Thou, O God, canst support all Thy *poor* without our assistance ; but it is by *them* that Thou triest our faith, and our love for Thee.

Give me, O Lord, a true compassion for the misery of others, that Thou mayest have compassion on me, *at the great Day.*

I thank Thee, O God, that Thou judgest not by the greatness of the *gift*, but by the *heart*, and the ability of the giver : and wilt reward accordingly.

To Thy account, O God, I place my charity to the poor Thou sendest unto me ; and I know that I shall be no loser.

Keep me, O God, from all idle and vain expenses, that I may *always* have to give to him that needeth. At the *hour of death*, and in the *day of judgment*, good Lord, deliver me.

You will now have the comfort of seeing your *alms* presented unto God by His Minister, in order to bring down His blessings upon yourself, and upon the rest of your substance and labours, according as you have been a *niggardly* or a *cheerful* giver.

for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion,⁸ the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ;

* If there be no alms or oblations, then shall the words [*of accepting our alms and oblations*] be left out unsaid.

We humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors ; and specially thy Servant *VICTORIA* our Queen ; that under her we may be godly and quietly governed : And grant unto her whole Council, and to all that are put in authority under

Observations and Directions.

The Priest now, and not till this time, placeth the *bread* and *wine* upon the Lord's Table in the sight of the communicants, as a *public acknowledgment*, that our *lives*, and whatever is necessary for their preservation, are owing to the gift of God.

We are now going to exercise another and most extensive branch of Christian charity towards the whole Church of Christ: which you should seriously attend to, that you may add (secretly) *Amen* to every petition.

³ If this Rubric is not strictly observed, as in many places it is not, the intent of the Church is defeated, and a very instructive circumstance is omitted.

her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.

Observations and Directions.

If you seriously attend to the following exhortations or warnings, you will learn what you ought to do, in order to be a worthy communicant.

And you would do well

to read them over again when you return home, that you may fix them in your memory, and that they may be a *standing rule* to go by through your whole life.

DEARLY⁴ beloved, on ——— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, To examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness,

Observations and Directions.

Believe it for a certain truth, that such as are not religiously disposed to go to this Ordinance, are unqualified to *ask* or *receive* any *blessing* or *favour* from God.

That, therefore, you may lay hold of every occasion offered you, consider seriously what you are called to.

First, To *obey* an express command of Jesus Christ, by whom alone you can hope for salvation.

Secondly, To testify to the world, that you *belong to Him*; and to join with His *family*, in order to recount and acknowledge the most inestimable blessing, which He hath purchased for His Church.

And *thirdly*, To devote yourself to Him, and to His service, who is continually interceding for

all such as go unto God by Him.

And very many will be the benefits of embracing every occasion that is offered you.

You will not easily fall into a state of *sin* and *security*, being so often put in mind of the danger of going carelessly and unprepared.

You hear in what a good preparation consists,—in confessing your sins to Almighty God, with full purpose of amendment of life; in exercising the duties of *charity*; in *giving* and *forgiving*, &c.

All which being done in obedience to the command of Christ, must needs be acceptable to the Divine Majesty, and in time gain you all those graces which you can

⁴ When it is considered how many poor Christians there are, who have little or no other means of coming to the knowledge of this Ordinance, and the manner of preparing themselves for it, but by what they learn from hearing these Exhortations; every pastor will think himself obliged in conscience, and as he values the edification of his flock, to read these Exhortations with the greatest deliberation, and with an affection that shall even force the attention of his hearers.

and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and ad-

Observations and Pious Reflections.

desire or stand in need of.

And, for your comfort, remember that if you are *prepared*, as you ought to be, for this Sacrament, you are prepared for *death*, and for a *blessed eternity*.

Consider how many there are, who, to their sorrow, are deprived of this means of grace and salvation: and how many, through a most stupid ignorance and negligence, *deprive themselves* of it. And you cannot but give God thanks, both for the opportunities which He affords you, and for the graces He gives you, by your resolving to close with them.

But still take care, that you go not with an evil conscience, as Judas did, with any bad design of malice in your heart; or while you live and resolve to die in any known sin unrepented of.—*Or,*

Lastly, Without fully purposing, through the

grace of God, to lead a life becoming a Christian.

Consider, therefore, the great hazard you run of going to the Sacrament, while you live in any known sin: you will provoke God to leave you to yourself, and to that evil spirit, who is continually seeking whom he may be permitted to devour.

Do not despise so kind an *offer* as the *minister* of God now makes you, if you have any doubt upon your spirits, the advantage being greater than you can at present imagine.

You will give him an opportunity of convincing you of sins, which, perhaps, you were not before aware of, and which may arise in judgment against you: or clearing up *some doubts*, which might proceed from a *disordered mind*, or *state of health*, rather than from an *evil conscience*.

vice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.

DEARLY beloved brethren, on _____ I intend, by God's grace, to celebrate the Lord's Supper : unto which, in God's behalf, I bid you all that are here present ; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down ; and yet they who are called (without any cause) most-unthankfully refuse to come. Which of you in such a case would not be moved ? Who would not think a great injury and wrong done unto him ? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come : wherefore then do ye not re-

Observations and Pious Reflections.

And do not entertain a thought so injurious to the merciful promise of your Saviour to the pastors of His Church,⁵ or imagine, that the *Absolution* given by His Minister after he hath inquired

into the *motives* and *manner* of your repentance, according to the rules of the Gospel,—do not imagine that this will be of no avail to the health of your soul, and to the comfort of your mind.

No minister of God must say, that he cannot get such a convenient number as the Rubric requires to communicate with him as often as he himself is disposed, until he can truly say, that he has applied to his people more than once, in the words of this Exhortation following.—And until he has begged of God to touch their hearts with a sense of their duty and danger as He promises, and will not fail to do, considering how very much depends upon so sacred and saving an ordinance.

When the *tender love of God* will not prevail with Christians to consider their ways, they will learn

from this *Exhortation* what they must expect from the *despised offers* of mercy.

Say, therefore, to yourself, Why am I so earnestly, so lovingly invited? Why is my Pastor, why is the Church, so much concerned for my going to the Lord's Supper?—Is it not because she knows that this is the most acceptable way of serving God, of securing His favour, and my own salvation?

Is it not because they would have me look into the state of my soul, as I must do before I go to this Sacrament, that I may not live in the way to ruin, till I am surprised by

⁵ S. John xx. 23.

pent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to my Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

Observations and Pious Reflections.

death, and utterly unprepared for the account I must give?

Shall my *Saviour's* and His Minister's *love and care* be lost upon me? Is this the way to show my thankfulness for the mercies I hope for on account of His death?

Is *He* the *better* for my services? Or do I not indeed serve myself most when I obey His commands, and accept of His invitation?

They that be whole, indeed, need not a physician; but dare I say this is my case, when I so sensibly feel the corruption of my nature, and how much I stand in need of help?

Must I be *invited, entreated, compelled,* to give God thanks for the greatest blessing He ever bestowed on men? and to lay hold on the only means of making my peace with Him?

Doth it repent me that I was dedicated to God in Baptism?

How shall I tremble, if I should be required to *renounce* my Saviour, and all my hopes in His death.

What can be more like it than frequently *turning my back* upon this Ordinance, when I am invited?

How many tears did it cost St. *Peter*, for saying that he was not Christ's disciple? Will it be accounted a *less* crime in me to deny Him *in deed*, by refusing to join myself with His disciples?

What if this should be the *last* opportunity that God will vouchsafe me? This having been the case of many before.

Can I expect to be received, after *so many wilful neglects*, when I am compelled by death to flee to Jesus Christ for help and comfort, when I shall most stand in need of it?

Let me consider what I am invited to; to thank my *Saviour* for my *redemption*: To engage Him to be my *Advocate* with

Observations and Pious Reflections.

God for my pardon : To declare my *love* and *charity* for all mankind, whom He has been so good as to redeem : And to declare my resolutions of living as becomes a Christian.

It is true, I am *unworthy*, (and who is not of himself unworthy of God's mercy?) and so am afraid of going

unprepared. But then I will consider that these very *fears* of offending God are *some degree* of preparation, and to refuse when I am invited will but increase my guilt.

I will, therefore, go that I may obtain grace to be better prepared, every time I have an opportunity of going to this Sacrament.

DEVOTIONS

After Notice given of the Lord's Supper to be administered

I adore Thine infinite mercy and goodness, blessed God, for that Thou hast given Thy Son, our Saviour Jesus Christ, not only to die for us, but to be our food and sustenance in this holy Sacrament : Give me, I most humbly beseech Thee, grace to understand and

to consider the dignity of that holy mystery ; that I may go holy and clean to that heavenly feast, in the marriage-garment required by Thy Son, and be by Him received as a worthy guest at His Table. Grant this for His sake, O blessed God. *Amen.*

BAPTISMAL VOW

By Thee, O God and Father, I was *created!* By Thee, O Jesus, I was *redeemed!* By Thee, O Holy Ghost, I was *sanctified!* O holy, blessed, and glorious Trinity, three Persons and one God, to whom I was dedicated in *Baptism*, and to whom I devoted myself at *Confirmation*, I do now renew the vows I then made of *becoming thy faithful servant unto my life's end.*

I renounce the *devil* and all his works; the *world*, and all that is evil in it; *the lust of the flesh, the lust of the eye, and the pride of life*; resolving by Thy grace, neither to follow, nor be led by them. *I believe all the Articles of the Christian Faith: and I will, by the grace of God, keep His holy Will and commandments all the days of my life.* Amen.

¶ At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world

Directions and Devotions.

If you seriously attend to this <i>Exhortation</i> , you will be better able to judge how well you are prepared: you will see the <i>benefits</i> you may depend on by a	worthy preparation, and the evils you expose yourself to, by going rashly, or out of mere custom, to this holy Sacrament.
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Here say secretly, May it be accordiug to this	word to me and to every soul here present.
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Suffer us not, O God, to draw these judgments upon ourselves, by going	presumptuously to Thy holy Table.
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I am indeed, a miserable sinner! God be merciful to me!	I believe: Lord, increase my faith.
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Blessed be the glorious | Trinity for our redemption.

by the death and passion of our Saviour Christ, both God and man ; who did humble himself, even to the death upon the Cross, for us, miserable sinners ; who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious bloodshedding he hath obtained to us ; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort.

To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your com-

Directions and Devotions.

In these Thy sufferings,
O Jesus, I see the punishment
due to sinners.

Blessed be Thy holy
Name for this instance of

Thy love and concern for
sinners, lest they should
forget themselves and
Thee!

• May I never forget this
valuable blessing! May
I never neglect this way

of preserving the remem-
brance of it!

I do sincerely repent,
and I am sorry for my
sins.

I forgive, as I hope to
be forgiven.

This I purpose by the
grace of God to do.

May it be to mine, and
to the comfort of every
soul here present.

fort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.

Directions and Devotions.

This most excellent *Form of Confession* may be made use of in private, | by every one who is preparing himself for the Sacrament.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest say,

Hear ⁶ what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what St. Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Devotions.

May this pardon, O God, | seal the forgiveness of
rest upon my soul, and | all my sins !

Make me, O Jesus, truly | *dition*, that I may more
sensible of my *sad con-* | gladly go to Thee for help.

I believe : Lord, in- | Thee, who hadst such
crease my faith, that I | love and concern for me
may ever *love* and *obey* | to save me from perishing.

I receive this truth, O | me, which moved Thee to
Lord, with a thankful | come into the world *to*
heart.—O let not that | *save sinners.*
compassion be lost upon |

⁶ These most comfortable words should always be read with great deliberation, that the people may have time to reflect upon them : and apply them every one to the comfort of his own soul ; and to prevent all unreasonable fears and doubts of God's gracious pardon and acceptance.

and powerful
thou mayest
rdon.

o join
e, and
e angels

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *I St. John ii. 1.*

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, *Holy Father, Almighty, Everlasting God.

* These words [*Holy Father*] must be omitted on *Trinity Sunday*.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore

Devotions and Directions.

I have sinned, O *bles-
sed Advocate*, and do, there-
fore, put my cause into Thy
hands, that by Thy *blood*

and *merits*, and powerful
intercession, Thou mayest
procure my pardon.

If this *form of prais-
ing* the Most High God
were oftener in Christian
mouths than it is, it would
most certainly render them

more worthy both to join
in this service here, and
in heaven, with the angels
of God, hereafter.

praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most high.
Amen.

PROPER PREFACES.

¶ Upon *Christmas-day*, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us ; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother ; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon *Easter-day*, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord : for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with angels, &c.

¶ Upon *Ascension-day*, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord ; who after his most glorious Resurrection manifestly appeared to all

Directions and Devotions.

These short Prayers following may be made use of in your Private Devotions, either in Church or at Home.

Form in me, O God, by the power of the same

Spirit, all the graces and virtues which Thy Holy Son came to teach us, when He clothed Himself in our flesh in order to restore us to Thy favour, and to fit us for heaven.

May that all-powerful Spirit, which raised up Jesus our Lord from the dead, raise me from the death of sin unto the life

of righteousness; that living in Thy favour, I may die in peace, and rest in hope of a blessed resurrection!

St. John xii. 26.

Where I am, there also shall My servant be.

Give me, O God, such

a lively faith in this promise, as may influence my will, my heart, and life, that, devoting myself entirely to Thy service,

his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon *Whit-Sunday*, and six days after.

THROUGH Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of *Trinity* only.

WHO art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces shall immediately be sung or said,

Devotions.

and following the holy | and mediation, be made
example of Thy Son, I | eternally happy.
may, through His merits |

I adore Thy goodness | her members from the
and mercy, O God, for the | spirit of error and delu-
invaluable blessing of the | sion! Guard her faith
Gospel, established in | against the restless at-
these nations by the power | tempts of Satan and his
of the Holy Ghost. May | agents; and lead all in
the same *good Spirit sanc-* | the way of life eternal,
tify, govern, and preserve | through Jesus Christ our
this Church!—Keep all | Lord. *Amen.*

O eternal God, who | redeem us; for Thy com-
hast manifested Thyself | passion, O Jesus, in lay-
to us Christians, by Thy | ing down Thy life for us.
mighty love to lost man- | And for Thy grace, O
kind; accept of my de- | Holy Ghost, to make us
voutest thanks, O Father, | fit objects of the Divine
for sending Thy Son to | Mercy.

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

¶ Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

Directions and Devotions.

When the Priest acknowledges, in the following humble form, his own and the communicants' *unworthiness* and God's unmerited *kindness*, in

admitting them to His Table; make this act of humility *your own* by attending to it most devoutly.

Here there will be a decent pause, when you will have time privately to offer this short prayer for yourself and for all present.

The good Lord pardon

me, and every one here present, who hath prepared his heart to seek the Lord, though he be not cleansed *according to the purification of the Sanctuary!* 2 Chron. xxx. 18, 19.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, *took bread; and when he had given thanks, †he brake it, and gave it to his disciples, saying, Take, eat,‡ this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he *took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

* Here the Priest is to take the Paten into his hands:

† And here to break the Bread:

‡ And here to lay his hand upon all the Bread.

* Here he is to take the Cup into his hand:

† And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Directions and Devotions.

Say secretly,— Send down Thy Spirit and blessing upon this means of grace and salvation, which Thou Thyself, O Jesus, hast ordained.

Most merciful God, the Father of our Lord Jesus Christ, look graciously upon the gifts now lying before Thee; and send down Thy Holy Spirit on this sacrifice, that He may make this Bread and this Wine the Body and Blood of Thy Christ, that all they who partake of them may be confirmed in godliness, may receive remission of their sins, may be delivered from the devil

and his wiles, may be filled with the Holy Ghost, may be worthy of Thy Christ, and obtain everlasting life; Thou, O Lord Almighty, being reconciled unto them, through the same Jesus Christ our Lord. *Amen.*

Grant, O Lord, that I may so eat the Flesh of Thy Son Jesus Christ, and drink His Blood, that my sinful body may be sanctified by His most holy Body, and my soul washed in His most holy Blood, that I may evermore dwell in Him and He in me. *Amen.*

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [*Our Saviour Christ in the same night, &c.*] for the blessing of the Bread; and at [*Likewise after Supper, &c.*] for the blessing of the Cup.

¶ When all have communicated, the Minister shall

Directions and Devotions.

While the Minister and others are receiving the Communion, you may employ the time you have to spare in reading some of the *Scriptures* following, and the *meditations* upon them. [See p. 113.]

Remember that no posture can be too humble, when we are to receive a pardon, and a pardon which must deliver us from death eternal.

Amen.—May it be unto me according to Thy word, a seal of my par-

don, and a pledge of my salvation.

Before the Cup.—I WILL RECEIVE THE CUP OF SALVATION, AND CALL UPON THE NAME OF THE LORD. Drink this in remembrance that Christ died for thee, and be thankful. I thank the Lord with all

my heart and soul for this instance of His wonderful mercy to me. May Thy death, O Jesus, be the life of my soul! *Glory be to the Father, and to the Son, and to the Holy Ghost, &c.*

Amen.—May the Blood of Christ cleanse me from all sin! And may the remembrance of His death be ever seasonably present with me.

giving, and power, be unto God, and unto the Lamb, for ever and ever? *Amen.*

Blessing, and honour, and glory, and thanks-

After the Cup.—Vouchsafe me, O God, all the graces necessary for leading a Christian life to the

Devotions.

end of my days, for Thy dear Son's sake. O God, increase in us all Thy manifold gifts of grace,—the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge in divine truths, and the spirit to practise them, and preserve in our minds the remembrance of our vows when we were made Christians, and which we have renewed

at Thy holy Altar. Grant that I may glorify Thee, O God, by an obedience answerable to the vows that are upon me. Make me, Lord, conformable to Thy death, by dying unto sin and rising again unto righteousness. Let me tremble to hold the truth in unrighteousness by pretending to be a disciple of Jesus Christ, and leading an ungodly life. *Amen.*

Now return to your seat, that you may not hinder others from coming to the Altar. In the following page you will find proper

meditations wherewith to entertain yourself, until all have received the communion.

DEVOTIONS

St. Luke xv. 2. The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.

I thank Thee, O *Jesus*, for this instance of Thy charity for sinners: I do indeed confess that I am one of that wretched number, and do beseech Thee to receive me, though a very unworthy *guest*, that I may eat at Thy Table, and be partaker of Thy favours.

St. Matt. xx. 32, 33. Jesus said, What will ye that I should do unto you? The blind men said, Lord, that our eyes maybe opened.

O Lord, Thou knowest the *desires* of my heart; for it is Thy grace that has wrought them in me, and besides Thee there is none else that can help me; I pray Thee, therefore, that Thou wouldst have compassion *on me*,

as Thou hadst *on these blind men*: that the eyes of my mind may be opened: that I may recover *the light* which sin has deprived me of: that I may see the *great goodness* of God, in sending Thee to redeem us: that I may see the due *reward* of sin in Thy *sufferings* and *death*: and that I may follow Thy *holy example* all the days of my life.

St. Mark ii. 17. I came not to call the righteous, but sinners to repentance.

O Lord, who hast called me to repentance *by Thy word*, and *by this ordinance*, call me also by Thy *grace*: but call me so powerfully, that I may not turn a *deaf ear*, and that I may not resist Thy call. I am forced, indeed, to bring my sins along with me; but it is to *crucify* them with Thee,

and with a full purpose, through Thy grace, never to return to those sins I have repented of.

St. John vi. 58. He that eateth of this Bread shall live for ever.

O Jesus, who hast made the life of our souls to depend upon this Bread, grant that I never render myself unworthily to receive so great a blessing, or deprive myself of it by my own negligence. Make it a *principle* of immortal life to me, by uniting me to *Thee*, and to Thy *Body*, that I may be made partaker of a divine nature.

Exod. xii. 23. When He seeth the blood (of the Paschal Lamb) on the door, He will not suffer the destroyer to come in to smite you.

O Jesus, the true *Paschal Lamb*, who by Thy precious Blood hast paid the *debt* due to the Divine Justice, and hast delivered us from the *power* of the

destroyer! Let me never want this *token* of my redemption, this saving *mark* of Thy Almighty protection, against the power of the devil, who is continually seeking whom he may devour.

1 Cor. xi. 28. Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.

That I am invited to Thy Table is not because *I am worthy*, but because Thou, O God, art infinitely *good* and *kind*. Pity my *infirmities*, which are *known* to Thee, and accept of my *imperfect obedience* to this command. I acknowledge my *unworthiness*; I place all my hopes in Thy *mercy* and *promises* in Jesus Christ: I sincerely purpose to lead a Christian life, and to use all diligence *to make my calling and election sure*. With these purposes I go to Thine altar, trusting in Thy goodness for the pardon of my *de-*

fects, and for an increase of all those graces that are necessary to make me more worthy to eat of that Bread, and drink of that Cup.

St. John vi. 54. He that eateth My Flesh and drinketh My Blood, hath Eternal Life: and I will raise him up at the last day.

‘Let it be unto Thy servant, O Lord, according to Thy word.’ Fix in my heart, O God, a firm purpose and habit of leading a Christian life. May it be my constant care to do everything that I know will please Thee, and to avoid whatever I know will displease Thee.

return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which 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.

¶ After shall be said as followeth.

O LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy

Devotions.

Now being made *one* | to hope for all the bless-
with Christ and Christ | ings which a *tender Father*
with us, we have full | knows to be necessary for
liberty to apply to God, as | us.
our heavenly *Father*, and |

Now join with the | to His service, with the
Church, and dedicate your | greatest *sincerity* and *de-*
whole self, your *spirit, soul,* | *votion.*
and *body*, unto God, and |

grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ Then shall be said or sung,

GLORY be to God on high, and in earth
peace, good will towards men. We praise
thee, we bless thee, we worship thee, we glorify
thee, we give thanks to thee for thy great glory,
O Lord God, heavenly King, God the Father
Almighty.

O Lord, the only-begotten Son Jesu Christ ; O
Lord God, Lamb of God, Son of the Father, that
takest away the sins of the world, have mercy upon
us. Thou that takest away the sins of the world,
have mercy upon us. Thou that takest away the
sins of the world, receive our prayer. Thou that
sittest at the right hand of God the Father, have
mercy upon us.

For thou only art holy ; thou only art the Lord ;
thou only, O Christ, with the Holy Ghost, art
most high in the glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop if he be present) shall
let them depart with this blessing.⁷

THE peace of God, which passeth all under-
standing, keep your hearts and minds in
the knowledge and love of God, and of His Son
Jesus Christ our Lord : and the blessing of God
Almighty, the Father, the Son, and the Holy
Ghost, be amongst you and remain with you
always. *Amen.*

Observations.

After the example of our *blessed Lord*, who, when He had instituted and ordained this Sacrament, sung an hymn ; so do we

praise God the Father, Son, and Holy Ghost, for our redemption, in this most excellent hymn.

⁷ Receive *this blessing*, as coming from God Himself, with all imaginable devotion. The solemn blessing with which the priest dismissed the people after the daily sacrifice, by God's especial order (*Numb. vi. 24*), was this—*The LORD bless thee, and keep thee! The LORD make His face to shine upon thee, and be gracious unto thee! The LORD lift up the light of His countenance upon thee, and give thee peace.*

And with what devotion they received this blessing, we are told, *Eccles. i. 21. The priest lifted up his hand over the congregation, to give the blessing of the Lord with his lips: and they bowed themselves down that they might receive the blessing from the Most High.*

And lest any one should think too lightly of this blessing, because pronounced by a poor mortal like himself, it is added (*Num. vi. 27*). *I (the Lord) will bless them:* showing, that the effect of the blessing does not depend upon man, but upon the Ordinance of God from the mouth of His own Minister, whom God hath chosen to bless in the name of the LORD. *Deut. xxi. 5.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant, that those things, which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of

the General Prayer [*For the whole state of Christ's Church militant here in earth*] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

- ¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.
- ¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.
- ¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- ¶ And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.
- ¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was

consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

- ¶ The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.
- ¶ And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies ; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.
- ¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

“ *WHEREAS it is ordained in this Office for*
“ *the Administration of the Lord's Supper,*
“ *that the Communicants should receive the same*
“ *kneeling; (which order is well meant, for a signifi-*

Observations.

<p>THREE TIMES A YEAR. —God forbid that any good Christian should make this an excuse for receiving no oftener, if he has an opportunity! And <i>Woe be to that Pastor</i>, who will not give the well-</p>	<p>disposed part of his flock more frequent opportunities of testifying their love to Jesus Christ; of increasing their graces, and securing their pardon and salvation.</p>
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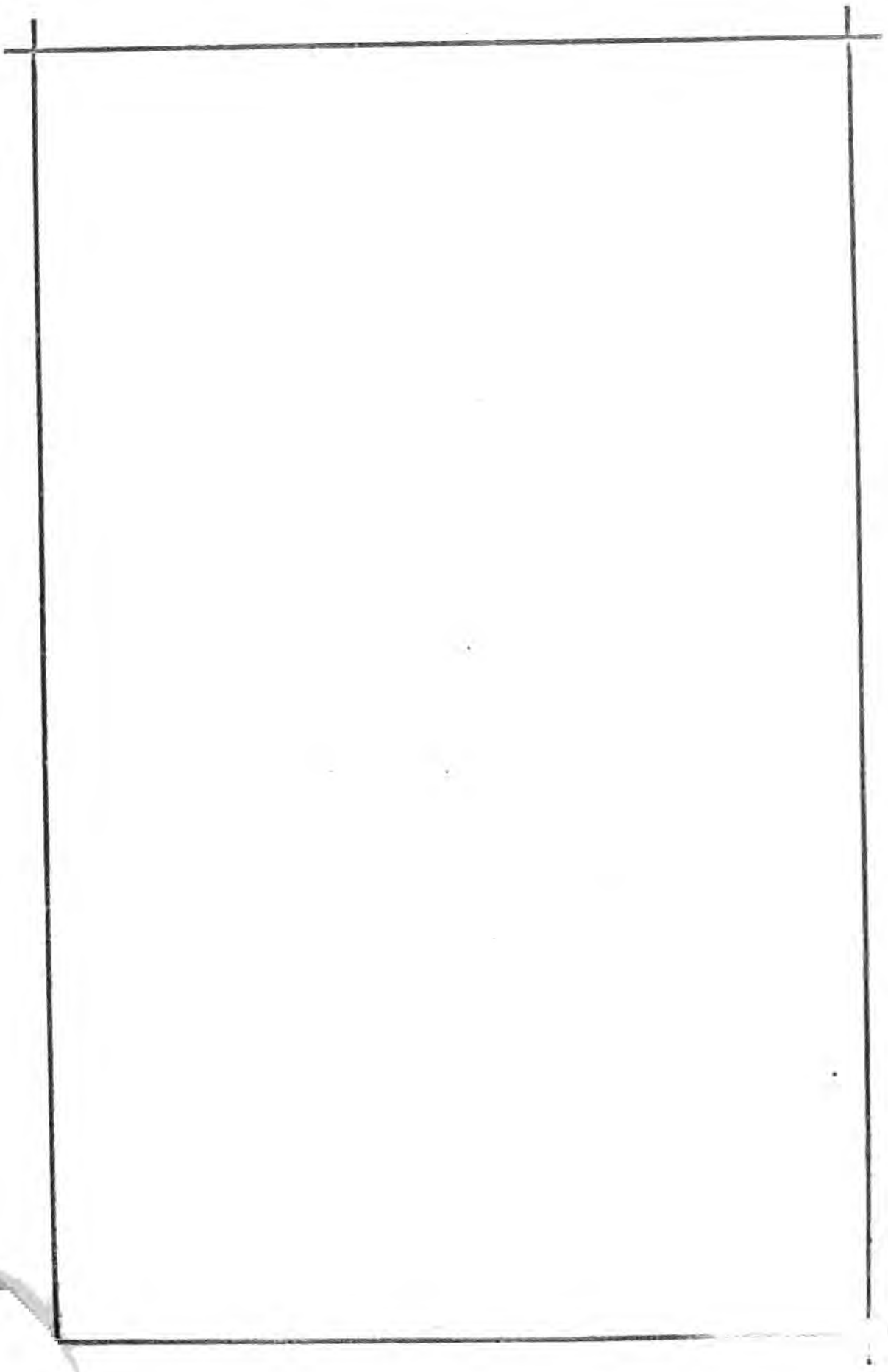
*“ cation of our humble and grateful acknowledgment
“ of the benefits of Christ therein given to all worthy
“ Receivers, and for the avoiding of such profanation
“ and disorder in the holy Communion, as might
“ otherwise ensue ;) yet, lest the same kneeling should
“ by any persons, either out of ignorance and infir-
“ mity, or out of malice and obstinacy, be misconstrued
“ and depraved ; It is hereby declared, That thereby
“ no adoration is intended, or ought to be done, either
“ unto the Sacramental Bread or Wine there bodily
“ received, or unto any Corporal Presence of Christ’s
“ natural Flesh and Blood. For the Sacramental
“ Bread and Wine remain still in their very natural
“ substances, and therefore may not be adored ; (for
“ that were Idolatry, to be abhorred of all faithful
“ Christians ;) and the natural Body and Blood of
“ our Saviour Christ are in Heaven, and not here ;
“ it being against the truth of Christ’s natural Body
“ to be at one time in more places than one.”*

Private Devotions

AFTER THE

SACRAMENT

EITHER IN THE CHURCH OR AT HOME



Private Devotions

AFTER THE

SACRAMENT

EITHER IN THE CHURCH OR AT HOME

AFTER you have received, and are returned to your seat, you may (as you have time) continue your devotions.

And remember that *now is the proper season* to beg of God the *grace* and *blessings* you most desire; whether *for yourself, for your friends, or for your enemies*, who should always have a place in your prayers.

And be not under any concern for suitable words to make known the desires of your heart; *God is our Father*, and will under-

stand His *children's* meaning, however imperfectly expressed. You know how the humble publican was heard, though he said no more than—*God be merciful to me a sinner.*

The following Scriptures and the meditations upon them, may help your devotions either now or at any other time, to obtain the graces you stand in need of; to preserve in your hearts a spirit of piety; or to keep in your mind the vows that are upon you.

A SHORT FORM OF THANKSGIVING.¹

I Thess. v. 18. *In every thing give thanks, for this is the Will of God.*

O Lord and Father, I am not worthy of the least of all the mercies which Thou hast shown Thy servant; neither can I render due thanks and praise for them; but, O God, accept of this my sacrifice of praise and thanksgiving. For this, and for all Thy known and unobserved favours of nature and of grace, I bless Thy good providence; beseeching Thee to pardon my ingratitude, and that I have passed so many occasions without *observing*, and without *acknowledging*, thy great goodness to Thy unworthy servant. For when I consider *my dependence* upon Thee, for my *life*, for my *preservation*,

for my *redemption*, and for the means of *grace* and *salvation* which Thou hast afforded me, I cannot but be very thankful. As long, therefore, as I live, I will praise Thee. GLORY be to GOD, my *Creator*,—GLORY be to JESUS, my *Redeemer*,—GLORY be to the HOLY GHOST, my *Sanctifier*, my *Guide*, my *Comforter*! All love, all praise, and *glory* be to God most high! *Amen.*

St. John xvi. 23. *Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.*

In all humility, O heavenly Father, I lay claim to this Thy Son's most faithful *promise*, confirmed by His *oath*. In His Name, and for His sake,

¹ If Christians would but accustom themselves to render to God the glory of His mercies—to take notice of, and to give Him thanks for. the many *favours*, *deliverances*, *visitations*, or *chastisements*, they every day meet with, they would most surely engage the Divine Goodness and Providence to multiply those blessings upon them, which they put a stop to by their ingratitude.

I beseech Thee to give me an heart truly sensible of His great love in paying the debt due by me to Thy divine justice ; and grant that the merits of His *death* and *sacrifice* may not be lost upon me.

Give me a saving *faith* and *knowledge* ;—a sincere love for Thee, and for Thy holy word ;—an hearty desire to please Thee ;—a fear of offending Thee ;—a zeal for Thy glory, and a great regard for every thing that belongs to Thee.

Give me such a *love* for my neighbour as Thou hast commanded ; a due regard for my betters, and an utter abhorrence of all manner of fraud, injustice, and wrong.

Give me a tender conscience, a meek and quiet spirit, a charitable, an humble, and a contented mind.

Give me a just sense of my own infirmities, a dread of sensual pleasures, a power over my appetites, and a fear of the world, and its idols.

Leave me not to my own choice ; keep me from pride and from presumptuous sins ; from wicked principles, and wicked company ; and from the vices of the age and place I live in.

Make me ever mindful of my latter end, and of the account I must one day give of my *life*, and of the *talents* with which Thou shalt intrust me. And grant that I may lead an innocent and a useful life, by doing good in my generation.

Take possession of my soul, until I am *restored* to Thy divine image, from which I am sadly fallen.

For these, and for all the graces I stand in need of, I plead Thy gracious goodness, and my Saviour's *merits*, and *promise* to all that ask in His Name : and I know Thou wilt not deny me, because the very *will* to *ask* these mercies is from Thee, and Thy good Spirit. *Amen.*

Rom. viii. 32. *He that spared not His own*

Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

This is, indeed, O God, a sure *pledge* of Thy infinite love for Thy poor creatures. Upon this I depend, *when my heart is in heaviness*. This is my *refuge*, when I remember my sins and Thy Divine justice. O make me truly sensible of this Thy great love: and give me the graces which that love sees needful for me, for Jesus Christ's sake, the Son of Thy love. *Amen.*

St. Luke xxiv. 26. Ought not Christ to have suffered these things, and to enter into His glory?

It was necessary for Thee, O Christ, to suffer, because Thou tookest upon Thee to answer for sinners; and to show us what treatment our sins deserve. O make *my sufferings* in this life, in union with Thine, acceptable to God; and enable me to

bear them, as *Thou* didst, with patience and resignation, this being the only way to glory. *Amen.*

2 Cor. v. 15. *Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them.*

From this moment, O *Christ*, I consecrate that life to Thee, which Thou hast *redeemed* from the slavery of *sin* and *Satan*, by Thy most precious blood. Fortify my soul, I beseech Thee, against all the temptations of the world, the flesh, and the devil, by the remembrance of this Thy love; that I may live to Thee, and to the glory of God. *Amen.*

2 Cor. vi. 16. *Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.*

Make me, O God, truly

sensible of this great *honour* and *blessing*, of being the *habitation of Thy good Spirit*; and the holiness required of me, and of the great *danger of profaning a temple consecrated to Thee*. Make me worthy of Thy continual abode and presence. Take possession of my heart and soul; and let me know that Thou dwellest in me, by the fruits of Thy Spirit. *Amen.*

Heb. xii. 1, 2. *Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our Faith, &c.*

Grant, O God, that I may bear all the *troubles* of this life with a *meeke* and *patient* spirit, without repining at what Thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto Thee, O Jesus, when Thou wast in the place of sinners, with what patience Thou didst bear the scorn, the indig-

nities, the unrighteous judgment, the miserable death of the cross: and this, by Thy grace, shall be my pattern. *Amen.*

St. Luke xxiii. 14. *We receive the due reward of our deeds: but this Man hath done nothing amiss.*

I confess, O God, with this *malefactor*, that whatever I suffer in this life, I suffer most justly for my sins! And therefore, with the submission of a penitent criminal, under the righteous sentence of death, I offer my life a *sacrifice of obedience* to Thy Divine justice, in union with that of my Saviour's, at what time and in what manner to Thee shall seem meet; trusting in the merits of my Redeemer at the hour of death, and in the day of judgment. *Amen.*

St. Luke xv. 6. *I have found My sheep which was lost.*

O good Shepherd, I

thank Thee for Thy tender care and concern for Thy lost sheep. I had, indeed, been for ever lost, had not Thy love sought and found me *when I was astray*. For Thy goodness' sake keep me, for the time to come, from wandering from Thee, and from Thy fold. *Amen.*

St. John v. 14. Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

Lord, the frailty of man without Thee cannot but fall; in all temptations, therefore, I beseech Thee to succour me, that no sin, no evil spirit, may ever get the dominion over me. Amen.

St. Matt. xxvi. 41. Watch and pray, that ye enter not into temptation.

Make me, O Lord, ever mindful of my infirmities and backslidings, that I may be more watchful and more earnest for grace, for the time to come; that

the adversary of my soul may never find me off my guard, or from under Thy protection.

St. Luke xi. 13. Your heavenly Father will give the Holy Spirit to them that ask Him.

O heavenly Father, let it be unto Thy servant according to this word. Abandon me not, I beseech Thee, to the opposition that I shall at any time make to Thy Holy Spirit, that I may never render myself unworthy of so great a blessing.

St. John viii. 15. If a man keep My saying, he shall never see death.

O Jesus, who hast made known to us another death besides that which separates our souls from our bodies, let Thy grace and mercy deliver me from the bitter pains of eternal death. Amen.

St. Matt. xi. 29. Learn of Me, for I am meek

*and lowly in heart;
and ye shall find rest
to your souls.*

O heavenly Master and Pattern, how am I astonished when I consider Thy humility, Thy poverty, Thy meekness, Thy resignation, in the midst of injuries, oppression, and wrongs! It must be Thy Almighty grace which must enable me to follow Thy example, and submit to this way of peace, to which our nature is so averse. For this grace I now pray through Thy merits and mediation, O Jesus. Amen.

St. Luke xxiii. 34. Jesus said, Father, forgive them; for they know not what they do.

We do not, indeed, consider what we do, when we provoke that justice which could not be appeased but by the death of the Son of God. If I have any enemies, O God, I beseech Thee for

them after this example, not for judgment and vengeance, but for *mercy*; for their pardon, and for their eternal happiness. *Amen.*

St. Luke xiii. 26, 27. Then shall ye say, We have eaten and drunk in Thy presence, &c.—But He shall say, I tell you I know you not; depart from Me all ye workers of iniquity, &c.

Let me not depart from Thy Table and presence, O Lord, without obtaining the grace to lead a godly and a Christian life; that I may escape this terrible and just judgment to be passed upon all those who enjoy the means of grace and salvation, without being bettered by them, but continue to lead unchristian lives. *Amen.*

St. John i. 12. As many as received Him, to them gave He power (and right) to become the sons of God, even to

them that believe on His Name.

I will not live in sin; knowing, O God, that I am accounted Thine. O Jesus, who hast obtained for us this mighty privilege, give me grace to live as becomes the child of so great, so good, so holy a Father; that I may never abuse this mercy, nor forfeit the right of the inheritance of the children of God, by infidelity, or disobedience to the commands of my heavenly Father. Amen.

St. John xiv. 27. My peace I leave with you;

My peace I give unto you.

It must be Thy Spirit, O Prince of Peace, that must put us into possession of this Thy last and dying legacy. *O give me this peace which the world cannot give; which passeth all understanding.* The peace and pleasure of being in the favour of God; and that I may possess my soul in peace, in the midst of the temptations, and troubles, and allurements, of this present evil world. And let this peace which Thou hast purchased with Thy precious blood, be with me and with Thy whole Church evermore. *Amen.*

CONCERNING SPIRITUAL COMMUNION.

THE *Church*,¹ for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper in the manner which she has appointed, that is, from the hands of Christ's own ministers, has given us this instruction :

*“ That if we do truly
“ repent of our sins : have
“ a lively faith in God's
“ mercy through Christ,
“ with a thankful remem-
“ brance of His death,
“ &c., we do eat and
“ drink the Body and
“ Blood of Christ, profit-
“ ably, and to our soul's
“ health, although we do
“ not receive the Sacra-
“ ment with our mouth.”*

They that composed

this Rubric, had, it is very probable, an eye to the *daily sacrifice*, which under the law of Moses was offered for the whole people of Israel ; at which all such pious persons who could not possibly be present, yet offered their daily prayers to God in union of Spirit, and in virtue of that sacrifice offered in the temple, and which, no doubt of it, were accepted of God.

Now, forasmuch as very many pious souls do labour under this sad impediment, especially in many *country Churches* where the Sacrament is but *too seldom* administered: to supply this defect, some such help as the following may be

¹ See the second Rubric after the Office of the *Communion of the Sick*.

made use of on the Lord's Day, or on any other holy-day, in order to preserve in our minds *the memorial* of our redemption; to improve our grateful affections towards our Redeemer; to keep up a continual correspondence with heaven; to preserve in us a spirit of piety, and devotion, and charity, that we may be always prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it, *in public*, as a public and solemn acknowledgment of our being in communion with Christ, and with every member of the Church of Christ; and which no good Christian will neglect, on any pretence of Spiritual Communion.²

St. Luke xxii. 19. Do this in remembrance of Me.

O Good Saviour, I will, through Thy grace, *do this in remembrance of Thee*, and in obedience to Thy command, as well as I am able.

I do, therefore, this good day *join in desire and spirit*, with every Christian congregation in the world, which truly celebrates this holy *mystery*.

With them, I *join* in giving my devoutest thanks to Thy Almighty Father, and our gracious God, who did not overlook lost mankind; but sent Thee, His only Son, to redeem us.

With them I call to remembrance what Thou hast done and suffered for us; Thine incarnation, Thy laborious life, Thy bitter passion, Thy death,

² We do not want example for recommending this SPIRITUAL COMMUNION. The learned and pious Bishop Taylor, the worthy and ingenious author of the *Unbloody Sacrifice*, the devout author of the *Spiritual Combat*, &c., have proposed some such help as this, for the use and comfort of those devout souls, who are deprived of this holy Sacrament in the Church. And to those we are indebted for this intimation, &c.

and resurrection, the great deliverance Thou hast thereby wrought for all mankind; and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our heavenly Teacher,—as our *Example* and *Pattern*; as our only *Mediator* and *Advocate* with God; and as the *Sovereign Judge* of all mankind.

With Thy Church I join in pleading the merits of Thy all-sufficient sacrifice with Thy eternal Father;—I rely upon *that sacrifice* for the pardon of all my sins; for the assistance of the divine grace; for deliverance from the corruption of my own nature, and from the malice and snares of the devil; for the fellowship of the Holy Ghost; and for a blessed resurrection; the Lord Almighty, for Thy sake, being reconciled unto me.

I devote my spirit, soul, and body to Thee, and to Thy service, beseeching

Thee to give me grace, never wilfully to depart from Thy laws.

I join with Thy Church, and plead the merits of Thy *sacrifice*, for all estates and conditions of men; that none may deprive themselves of that happiness which Thou hast purchased by Thy death; for all Christian Kings and Governors; for all Bishops and Pastors; that they may preserve the sacred rights committed to their trust; for all that strive to propagate Thy Gospel; for a primitive zeal in all that fear Thy name; for all that sit in darkness, are in error, or are destitute of necessary means of instruction; for all that sincerely seek the truth; for all sinners, that they may have grace and strength to break their bonds; for all that are in adversity; for all that suffer wrongfully, or that are deprived of their just rights; for all that are in pain of body, or anguish of mind and spirit; for all that are tempted, or

in danger of falling into despair ; for all that are in slavery, under persecution, in prison, or in poverty ; for all persons and places in distress by the sword, pestilence, and famine ;³ for all that are in their *last sickness*, that they may omit nothing that is necessary to make their peace with God ; for all widows and fatherless children ; for all that call upon God, and have none else to help them ; for this land and this Church, that the Lord may avert the judgments which we justly deserve ; for our friends, our relations, our

benefactors, and for our enemies ; for all that have desired our prayers, and for the whole mystical body of Christ ; Beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to give unto all grace and help, according to the necessities they labour under, for Thy sake, O Lord Jesus, to whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. *Amen.*

³ 1 Mac. xii. 11. *We remember you in our sacrifices and in our prayers, as reason is, and as it becomes us to think upon our brethren.*

THE
Lord's Prayer Paraphrased

WHEN we consider the time when Christians are taught to say this prayer, we shall have reason to fear, that too many continue to repeat it all their lives, with as little consideration, understanding, and devotion, as they first learned it.

This will make a short and plain paraphrase on this Prayer both useful and acceptable to such as desire to understand what they pray for.

Our Father, which art in heaven,

I beseech Thee, O heavenly Father, not for my-

self only, but for all Thy children, that we may all live worthy of the relation which we bear to Thee;—*that we may not sin, knowing that we are accounted Thine*;—nor wilfully offend so great, so good, so tender a Father: but that we may *love* Thee, and *fear* Thee, not as *slaves*, but as *children*: that we may put our whole trust in Thee, and depend upon Thine infinite power, wisdom, goodness, and promise to take care of us; that we may leave it to Thee to choose what is best for us; and bear with patience and resignation all Thy fatherly corrections: and that we may

serve Thee with comfort and pleasure all our days, in hopes of the inheritance which Thou hast promised Thy obedient children.

Hallowed be Thy Name.

Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and all Thy works praise Thee. Fill our hearts, O God, with a zeal for Thy glory, that we may do Thee honour, by leading holy lives, and by paying a great regard for everything that belongs to Thee; Thy *Name*, Thy *day*, Thy *house*, Thine *Ordinances*, and Thy *Ministers*; and that others, seeing our good works, *may glorify our Father which is in heaven.*

Thy kingdom come.

Enlarge Thy Kingdom, O God, and deliver the world from the dominion and tyranny of Satan, that the kingdoms of the earth may become the kingdoms

of Jesus Christ. Hasten the time which Thy Spirit hath foretold, *when all nations whom Thou hast made shall worship Thee and glorify Thy Name.*

Bless the good endeavours of those that strive to propagate the Gospel of Thy kingdom; and prepare the hearts of all men to receive it. May all such as own Thee for their King, become Thy faithful subjects!—Vouchsafetoreign in our hearts, and subdue our will entirely to Thine:—and prepare us by Thy good Spirit for the kingdom of glory.

*Thy will be done in earth,
As it is in heaven.*

Dispose me, and all Thy children, O Lord and Father, to submit cheerfully to whatever Thy providence shall order for us. Hearken not to the corrupt desires of our hearts; but to the voice of Thine own wisdom, goodness, and mercy. Give us a true knowledge of our duty, with an heart disposed to

close with Thy will, whenever it shall be made known to us, and to perform it with pleasure. Subdue in us whatever is contrary to Thy holy will, that through Thy grace, we may at last become perfect, as our heavenly Pattern is.

Give us this day our daily bread.

We look up unto, and depend upon Thee, O heavenly Father, for all the *necessaries* and *conveniences* of this present life. And may our bodily wants engage us to go daily to the throne of grace, for the wants of our souls! Let Thy blessing go along with our honest endeavours, and keep us from all unjust ways of bettering our condition. Give us grace to impart to such as are in want, of what Thou shalt give us more than our daily bread; and with all Thy other favours, give us, we beseech Thee, the blessing of a *thankful* and *contented* mind.

And forgive us our trespasses, As we forgive them that trespass against us.

Forgive us those sins, O heavenly Father, which separate us from Thee:—forgive us every day of our lives; for every day we stand in need of pardon: give me, and all Christians, a *forgiving temper*, that we may fulfil this condition of our pardon. Thou art good and merciful in forgiving us: grant we may be so to others; remembering our own infirmities. *And may we all live in the same charitable temper, in which we hope and desire to die.*

And lead us not into temptation; but deliver us from evil:

O God and Father, who hatest iniquity, and knowest our infirmities, leave us not to the malice and power of the evil one, the devil, to deal with us as he pleaseth: nor to ourselves, and to our own cor-

rupt heart and lusts, lest we rashly run into temptation. Keep us out of the way of temptations, and under the protection of Thy good Spirit: suffer us not to be surprised by them, nor tempted above what we are able to bear. Give us grace to resist them, and to watch and pray daily, that we enter not into temptation.

For Thine is the Kingdom, the Power, and the glory, For ever and ever. Amen.

The whole creation is Thine, and under Thy government. Thine is the *power*; Thou canst do

whatever we pray for. Thou canst cause Thy Name to be sanctified in all the earth; and set up Thy kingdom in all the world, and in our hearts: Thou canst cause *Thy will to be done in earth as it is in heaven*; and incline us all to submit to it. Thou canst give us all things needful both for our *souls* and for our *bodies*. Thou, and Thou alone, canst *forgive* us our sins, and dispose us to forgive one another. Thou canst secure us in the day of temptation, and deliver us from the power of the devil.—To Thee, to Thee alone, be glory to all eternity.

Short Morning and Evening Prayers

FOR

FAMILIES AND PERSONS IN PRIVATE

Morning Prayer for a Family

Josh. xxiv. 15. AS FOR ME AND MY HOUSE, WE WILL
SERVE THE LORD.

THIS ought to be the sincerer resolution and constant practice of every Christian master of a family. Without this, none can reasonably expect to have dutiful children or faithful servants; nor justly hope to have God's blessing in this world, or in the world to come.

Let some one of the family devoutly read or say what followeth, the rest seriously attending.

The Lord hath brought

us safe to the beginning of this day; let us give Him thanks for this and for all His mercies.

Let us pray that we may live in the fear of God, and continue in love and charity with our neighbours:

That His Holy Spirit may direct and rule our hearts, teaching us what to do and what to avoid:

That the grace of God may ever be with us, to support us in all dangers, and carry us through all temptations:

That the Lord may

bless all our honest endeavours, and make us content with what His providence shall order for us :

And that we may continue His faithful servants this day, and all the days of our life.

For all which blessings let us devoutly pray.

Then all devoutly kneeling, let one say,

O most gracious and merciful God, by whom the world is governed and preserved, we give Thee humble thanks for Thy fatherly care over us ; in preserving us from the dangers of the night past, and in bringing us safe this morning to see another day.

We gratefully acknowledge our dependence upon Thee for all the *necessaries, conveniences, and comforts* of our life ; for all the means of our well-being *here*, and of our everlasting happiness *hereafter*.

We give Thee thanks for the light of Thy Gospel, and the help of Thy Grace,

and for the promise Thou hast made us of pardon and forgiveness through Thy Son, Christ Jesus, on our sincere repentance and amendment.

Give us, we beseech Thee, such a sense of these and all Thy other mercies to us, as may make us truly thankful to Thee for them.

Give us grace that we may ever walk as in Thy sight ; make a conscience of all our ways, and, fearing to offend Thee, may never fall into the sins we have repented of.

Enable us to resist and overcome the temptations of the world, the flesh, and the devil ; to *follow* the motions of Thy good Spirit ; to be *serious* and *holy* in our lives ; true and just in our dealings ; watchful over our thoughts, our words, and our actions ; diligent in our business, and temperate in all things.

Give us grace honestly to improve all the talents which Thou hast committed to our trust : And

may no *worldly business*, no *worldly pleasures*, divert us from the concerns of the life to come!

May Thy blessing be upon our persons, upon our labours, upon our substance, and upon all that belongs to us; and and may we never undertake any work, which we dare not beg of Thee to prosper!

May Thy grace defend us in all assaults of our enemies; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by Thy governance, to do always that which is righteous in Thy sight.

Give us, gracious God, what is needful for us, and grace not to abuse Thy favours. Give us, we beseech Thee, contented minds, and make us ever mindful of the wants of others.

Give us, in this world, the knowledge of Thy truth; and in the world to come, life everlasting. *Amen.*

Hear us, O merciful God, not according to our imperfect petitions, but according to the full meaning of that form of prayer which Jesus Christ hath taught us, and for His sake:—

Our Father, which 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, And the power, and the glory, for ever and ever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

On Sunday Morning, let the following Prayer be added to your daily Prayers.

O Lord, who hast con-

secrated this day to Thy service, give us grace so to observe it that it may be the beginning of a *happy week* to us; and that none of Thy judgments may fall upon us for profaning it. Fix in our hearts this great truth, *that here we have no abiding place*, that we may seriously and timely provide for another life; and grant that this great concern may make us very desirous to learn our duty,

and to do what Thou requirest of us. And blessed be God, that we have Churches to go to; that we have such times set apart for the more public worship of our Creator: and that we have Pastors to teach us!—The Lord prosper their labours, and give us grace to profit by them, that they and we may enjoy an everlasting Sabbath with Thy saints in heaven, for Jesus Christ's sake! *Amen.*

Evening Prayer for a Family

Let one of the family read or say distinctly what followeth; the rest seriously attending.

BY the favour of God we are come to the evening of this day; and we are so much nearer our latter end.

Let us seriously consider this, and pray God to prepare us for the hour of death.

Let us with penitent hearts beseech Him to

pardon our offences, and to deliver us from the evils which they have deserved.

Let us resolve to amend whatever we have done amiss, and pray God that His grace may keep us from returning to those sins which we have repented of.

And that we may be safe under His protection, who alone can defend us from the powers of darkness.

For all which blessings let us devoutly pray.

Then all devoutly kneeling let one distinctly say,

O Lord, and heavenly Father, we acknowledge Thy great goodness to us, in sparing us when we deserve punishment;—in giving us the necessaries of this life, and in setting before us the happiness of a better.

O merciful God, pardon our offences, correct and amend what is amiss in us; that as we grow in years, we may grow in grace, and the nearer we come to our latter end, the better we may be prepared for it.

In the midst of life we are in death.

Lord, grant that these thoughts may make us careful how we live, that we may escape the bitter pains of eternal misery.

Take from us all ignorance, hardness of heart, and too much carefulness for the things of this life.

Make us a *household* fearing Thee, O God, submitting ourselves to Thy good pleasure, and putting our whole trust in Thy mercy.

Give us a true knowledge of ourselves, of the corruption of our nature, and the necessity of Thy gracious help to save us from ruin.

And may the Spirit of Christ ever live and rule in us, possessing our souls with a sincere love of Thee, O God; with an earnest desire to please Thee, and with a dread of offending Thee!

Sanctify us wholly, we beseech Thee, that our spirits, and souls, and bodies, may be preserved blameless unto the coming of our Lord Jesus Christ.

Continue to us and to all Christian Churches, the means of grace and salvation: And may the saving truths of the Gospel be published and received in all the world!

Vouchsafe unto us an interest in all the prayers

of Thy Holy Church, which have this day been offered to the Throne of Grace.

Forgive all that have injured us, and forgive us our many offences against our neighbour.

Bless, we beseech Thee, O God, all those whom Thy providence hath set over us, whether in Church or State. And give us grace to honour and obey them for conscience sake.

Defend us from all adversities which may happen to our bodies, and and from all evil thoughts which may assault and hurt our souls ;—and prepare us to receive with an humble resignation whatever Thy providence shall think best for us.

And, finally, we beseech Thee to give us grace, that we may lead and end our lives in Thy faith and fear, and to Thy glory, through Jesus Christ our Lord. *Amen.*

Hear us, O merciful God, for ourselves and for all mankind, not according to our weak under-

standings, but according to the full meaning of that holy prayer which Thy beloved Son hath taught us ;—

Our Father which 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, And the power, and the glory, For ever and ever. *Amen.*

On Sunday Evening let the following Prayer be added to your daily Prayers.

Almighty God, by whom all things were made and are preserved, give us hearts to know, and grace to consider this, that we may cheerfully commit ourselves, and all that belongs to us, to Thy merciful care ; that we

may ever look up to Thee for what we want; be thankful for Thy favours; never resist Thy dealings with us, or neglect the means of grace which Thy providence affords us.—Blessed be God, who giveth us what is ever best for us; who keepeth us from dangers, and hath

provided for us better than all our works can deserve. The good Lord make us mindful of our duty, that as we often hear how we ought to walk, and to please God, we may continue to do so unto our lives' end, through Jesus Christ our Lord. *Amen.*

The Duty and Benefit of Morning Prayer for any Person in Private

Very many are the evil consequences of going without God into a world full of temptations and dangers, which of ourselves we can neither foresee nor escape. Whoever con-

siders this, and the infinite mischiefs which may follow, will never venture abroad without praying for God's guidance, protection and blessing, every Morning of his life.

Morning Prayer for a Person in Private

“What shall I render unto the Lord, for His mercies renewed unto me every morning?”

“I will offer the sacrifice of thanksgiving, and pay my vows unto the Most High.”

And may God accept of my most hearty thanks for my preservation and

refreshment, and for all the blessings of the night past, and of my life past!

Possess my soul, gracious God, with such a sense of this Thy goodness, and of my dependence upon Thee for *life*, and *health*, and *prosperity*, and *comfort*, that it may be my delight, as it is my

duty and interest, to serve and obey Thee.

And that I may do this with a quiet mind, forgive me the sins of which my conscience is afraid, and avert the judgments which I have justly deserved.

Give me grace that I may continue in Thy fear all the day long; and that I may live and act as having Thee, O God, the constant witness of my conduct; and that it may be the purpose of my soul never to offend Thee wilfully.

May Thy restraining grace preserve me from the temptations of an evil world, from the frailty and corruption of my own nature, and from the evil principles and practices of the age we live in.

Possess my heart with a sincere love for Thee, and for all mankind; and grant that I may have this comfortable and sure proof of Thy love abiding in me, that I study to please Thee, and to keep Thy commandments.

Give me a tender com-

passion for the wants and miseries of my neighbour, that Thou mayest have compassion upon me, O God.

In all my ways I do acknowledge Thee.

Do Thou, O Lord, direct my paths, and teach me to guide my affairs, my designs, my words and actions, with charity, discretion, justice and piety.

Shew me the way that I should walk in, and give me grace to follow the conduct of Thy good Spirit, that I may do my duty in that state of life in which Thy providence has placed me.

Let me ever remember *that the night cometh when no man can work*; and that now is the time in which to provide for eternity.

Grant, gracious God, that no worldly pleasures, no worldly business, may ever make me lose the sight of death, or forget the dangers that surround me.

Fill my heart with the dread of the punishment prepared for impenitent sinners, and my soul with a sense of the blessings which will be the sure reward of all them that love Thee, and obey Thy laws.

Hear me, O heavenly Father, not according to my imperfect petitions, but according to the full meaning of that holy prayer which Thy beloved Son hath taught us :

Our Father, which 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, And the power, and the glory, For ever and ever. *Amen.*

The grace of our Lord Jesus Christ, &c.

The Duty and Benefit of Evening Prayer

Sleep, said a great man, is so like death, that I dare not trust it without saying my prayers : and indeed, for fear of the worst, a thoughtful Christian will take care to

make his peace with God before he goes to sleep ; and put himself under God's protection every evening of his life, that he may be safe from fear of evil.

Evening Prayer for a Person in Private

That it hath pleased Thee, O God, to add another day to the years of my life, and to keep me from the dangers of an evil world :—For these, and for all Thy mercies from day to day bestowed

upon me, I bless Thy good and gracious providence, most earnestly beseeching Thee to pardon my offences of the day past, and to grant that they may never rise up in judgment against me.

Lord, the frailty of man, without Thee, cannot but fall: in all temptations, therefore, I beseech Thee to succour me, that no sin may ever get the dominion over me.

Give me a salutary dread of the corruption of my own heart:—Make me truly sensible of the end of sin, and mindful of my own infirmities and backslidings.

Vouchsafe unto all sinners a true sense of their unhappy state, a fear of Thy judgments, and grace and strength to break their bonds.

Enlighten my soul with saving truth. Correct me in mercy, and reduce me when I go astray. Make me ever mindful of my latter end, and fix in my heart a lively sense of the happiness and misery of the world to come.

May the thoughts of death mortify in me all pride and covetousness, and a love for this world; and may my firm belief of a judgment to come make me ever careful to please

Thee, my Lord and Judge, that I may find mercy at that day!

Grant that I may lie down to sleep with the same charitable and forgiving temper in which I desire and hope to die!

And may the Almighty God take me, and all that belong to me, under His gracious and powerful protection! May He give His angels charge concerning us, and keep us in perpetual peace and safety, through Jesus Christ our Lord!

St. John xvi. 23. Verily I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you.

In Thy name, O Jesus' and in the full meaning of the words which Thou hast taught us, I pray God, for Thy sake, to hear me, and to give me what is most convenient for me:—

Our Father, which art in heaven: &c.

The grace of our Lord Jesus Christ, &c.

The End.

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