



# Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

MANUAL  
OF  
PRIVATE DEVOTION.

14010 f. 335



600101702H

50

14010







600101702H

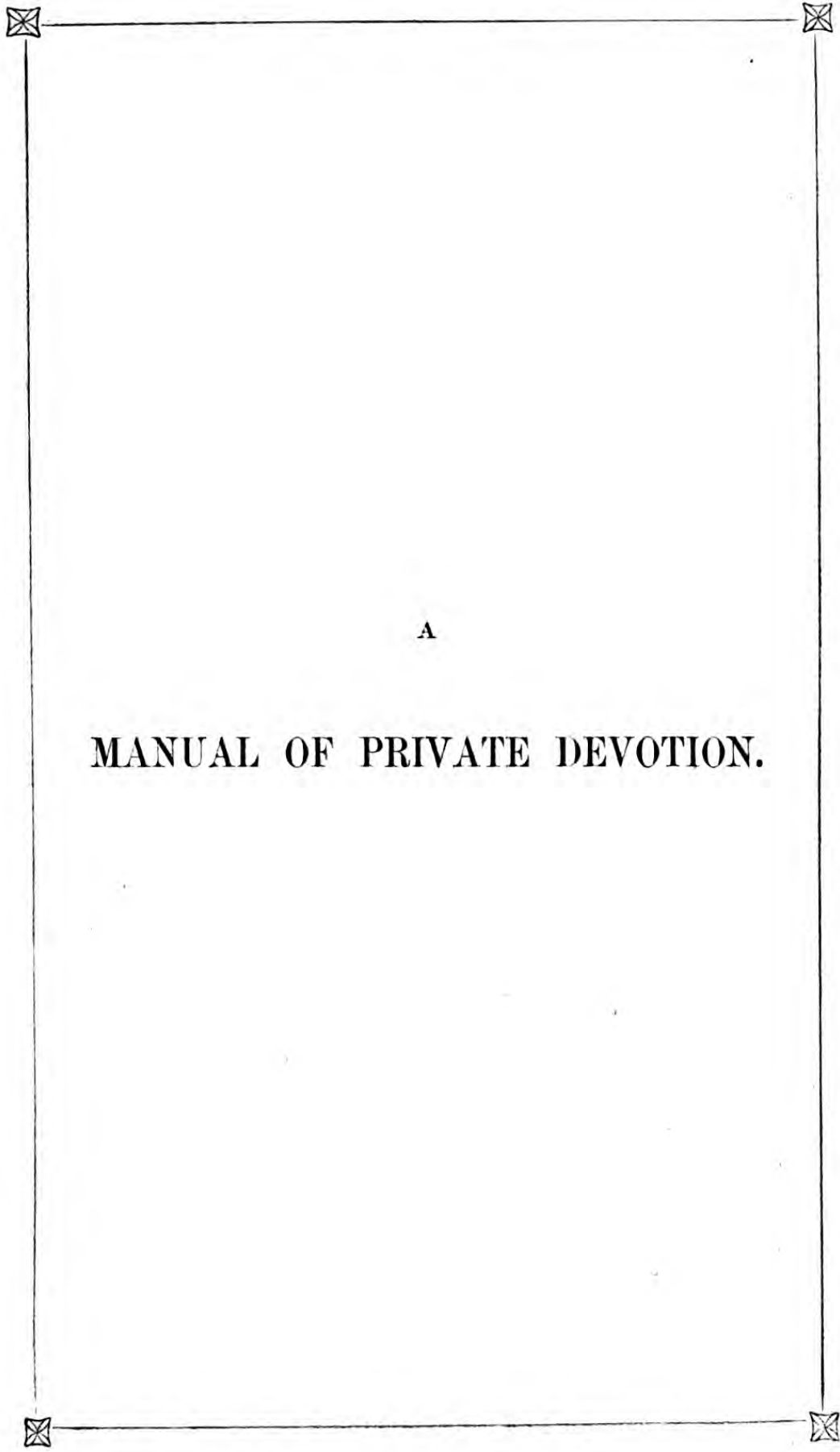
~~50.628~~

14010 f. 335





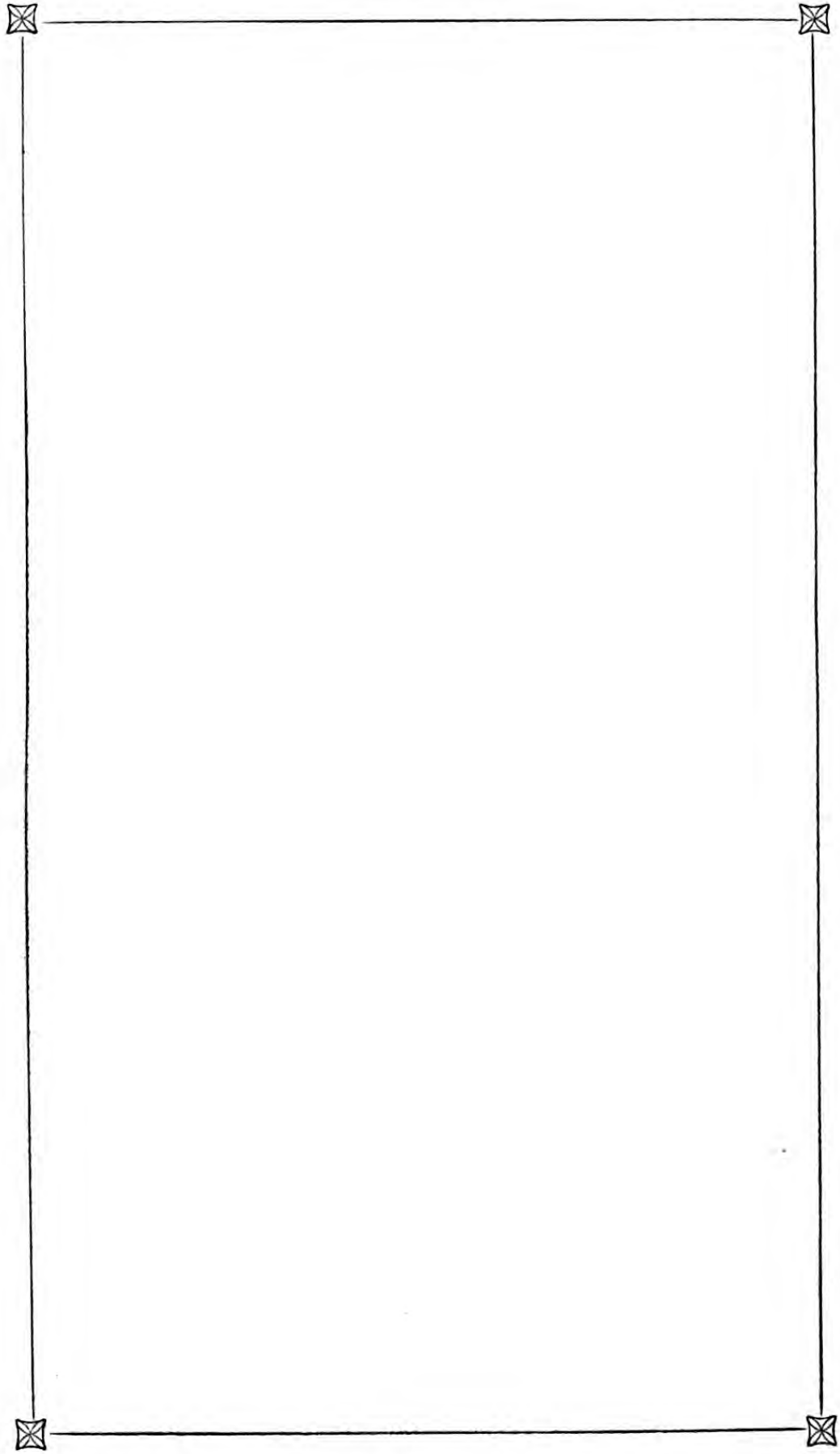




A

**MANUAL OF PRIVATE DEVOTION.**





A

MANUAL

OF PRIVATE DEVOTION,

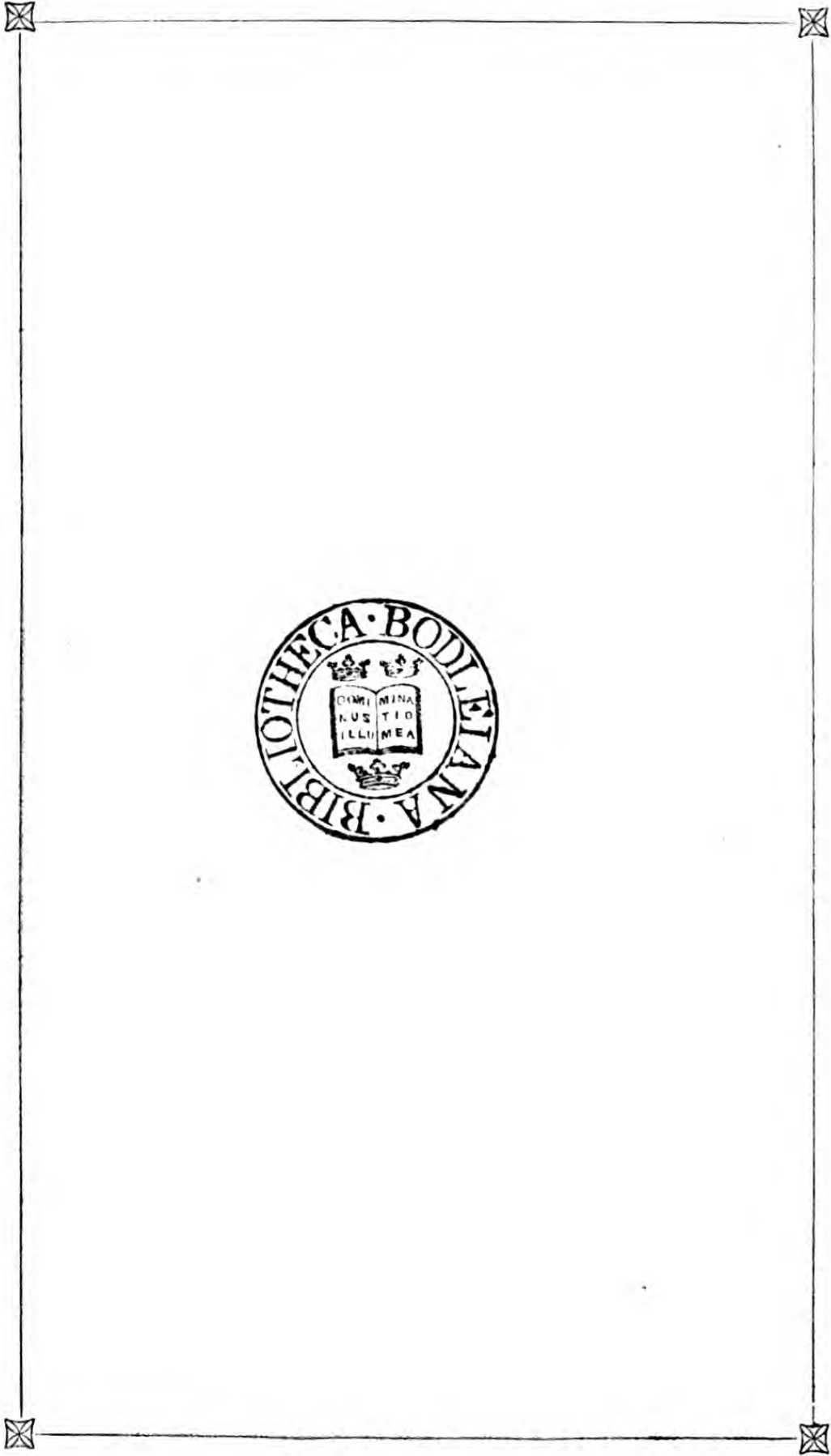
CHIEFLY FROM

BISHOP ANDREWES.

---

NEWCASTLE-UPON-TYNE :  
ROBERT ROBINSON, 116 PILGRIM STREET.

MDCCCL.



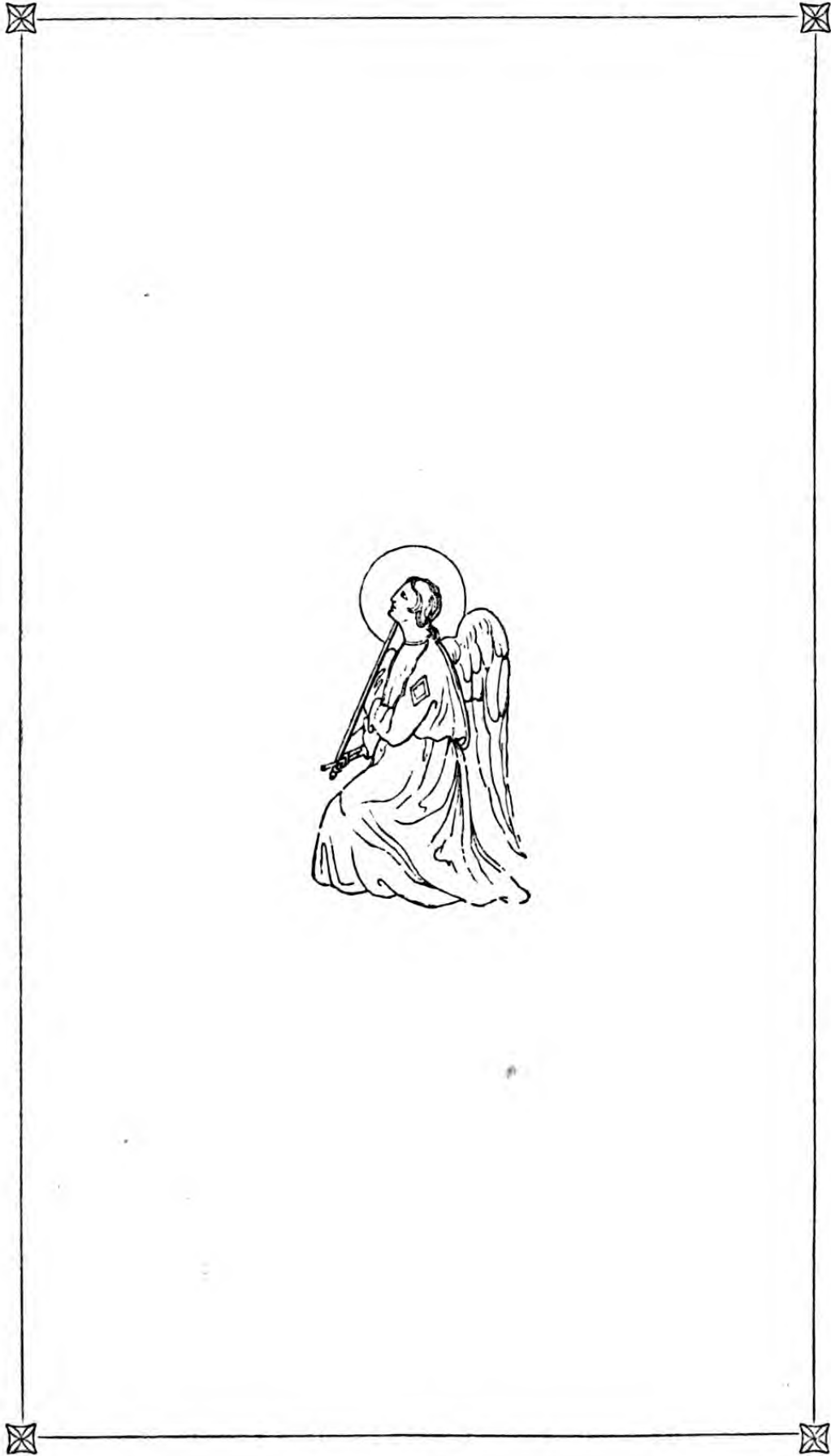
TO THE HUMBLE  
AND EARNEST MEMBERS OF CHRIST'S BODY,  
THIS SHORT MANUAL,  
TO GUIDE THEM IN THEIR PRIVATE DEVOTIONS,  
AND  
TO ASSIST THEM  
IN MAINTAINING LIVING UNION WITH CHRIST  
THEIR DIVINE HEAD,  
IS AFFECTIONATELY OFFERED,  
BY ONE  
WHO ASKS THEIR PRAYERS.



## CONTENTS.

---

	Page
INTRODUCTION . . . . .	ix
MENTAL PRAYER . . . . .	11
ORDER OF MORNING PRAYER . . . . .	24
HINTS FOR SELF-EXAMINATION . . . . .	29
ORDER OF EVENING PRAYER . . . . .	31
MEDITATIONS FOR EACH DAY OF THE WEEK	34
AN ACT OF CONFESSION . . . . .	40
A PRAYER FOR GRACE	To be used . 43
AN ACT OF FAITH	at . 45
AN ACT OF INTERCESSION	any time . 46
AN ACT OF PRAISE . . . . .	49
THE THREE HOURS OF PRAYER . . . . .	52, 54, 56
AN ACT FOR THE HOLY COMMUNION . . . . .	58



## INTRODUCTION.

---

THIS short Manual has been prepared chiefly with a view, to those who have not leisure for long prayers, and who might be at a loss how best to choose for themselves; it contains, therefore, one form of Prayer for the Morning, and one for the Evening, to be used daily—also a Short Meditation on the Work of Creation and Redemption, for each day of the week.

It also contains one form of Confession, Faith, &c., to be used at any time, as opportunity may allow; also a Short Hymn and Prayer for each of the three principal Hours of Prayer, and a form of Devotion for the Holy Communion.



The duty of self-examination is most important; and although the practice of it requires special advice, particularly in any difficult case, as the Church points out in the office of the Holy Communion, still a few general hints may be given to help those, who perhaps have never been taught to practise this duty, and to point out to them how they may begin.

The paper on Mental Prayer, which has been supplied by a valued friend, has been added to the contents, and will, I trust, be found very useful.

J. G.

*Houghton-le-Spring,*

*Lent, 1850.*



## Mental Prayer.

---

MENTAL Prayer is different from the sort of Prayers which this book contains, but is quite as necessary. It means not going through a number of petitions quickly, as we do when we say the Lord's Prayer in Church, but thinking over some holy thing in your mind, till your heart feels it and wishes for some gift, and then, perhaps, only in one or two words of your own, asking GOD to give you the gift you wish. For this reason I cannot give you Mental Prayers in writing, as I can other prayers, because your Mental Prayers will be different at different times, as they come from your thinking of dif-

ferent subjects. The reason why it is necessary is this, we do not see GOD nor the LORD JESUS CHRIST, nor Heaven, nor Hell, nor the Day of Judgment, nor our own death-bed. Out of sight out of mind. So it will be if we do not take great care. And the way to take care, is to see that we do every day carefully think of some one of these things, and turn our thoughts about them into good resolutions and prayers to God. If we do not do this, we shall forget them or cease to feel them, and then all our other prayers will be dead and useless. So *Mental Prayer by ourselves, is the life of all other Prayers, whether at Church or at home.*

But though I cannot give you Mental Prayers here, because you must make them for yourselves, yet I can give you rules how to make them, and here they are.

## RULES FOR MENTAL PRAYER.

I. THE PREPARATION. In this you must

1. Place yourself solemnly in the presence of GOD, and say something of this kind :

“Lord, I know that Thou art here, and I adore Thee now, as I shall soon see Thee face to face in Judgment.”

2. Humble yourself beforehand, thus :

“Lord, I have deserved by my sins to be in hell before this. Oh, that I had never offended Thee, pardon me for Jesus Christ’s sake.”

3. Ask the light and direction of the Holy Spirit, thus :

“Almighty Father, give me the light of Thy Holy Spirit in this meditation, that I may profit by it.”

N. B.—You should not spend your time on this preparation, attend to what you say, but say few words, and then pass to the second part, which is,

II. THE MEDITATION. If you can you may take a book—say one of the Gospels, or a Psalm, or any really good book—or if you have no book near, then repeat some text or some hymn which you know by heart, and think of each word by itself. Think what each word means. For example, take the shortest verse in the Bible, “Jesus wept.” Think of the place; by the grave of Lazarus. Then of the reason, because He saw Mary, and Martha, and the Jews weeping; and think how it must have looked if you had seen it all just as it went on. Fancy yourself standing by, and seeing and hearing all that He did; then think who He is who wept, the Eternal Son of GOD who made the world. How could GOD weep, for He has no body, and He is always Almighty, blessed, and happy? Yes, but Jesus had taken the nature of man into His Godhead, so that GOD really wept when He wept. You see I might fill many pages with

the thoughts that come out of these two words. Then think how full of love He is, if He could not see the sorrow of these people without weeping with them. We see the great love of GOD in the tears of the Lord Jesus. Thus you think over the text. But observe this is all to be done for the sake of the next thing, and that is, that as soon as you feel or understand any thing that the words mean, turn it into an act of prayer, an act of praise, or an act of humility, or an act of love and contrition (which means, sorrow for having offended GOD, because He so much deserves our love). The way to practise these "*acts*" is by speaking to GOD through Christ about each thought. For instance, when you think of His weeping because they wept, say, "Blessed be Thou, O Lord Jesus, for the abundance of Thy love and pity;" or again, "Lord, pity me too in all my sorrows;" or, "Lord, how little have I remembered all Thy love

and pity ; teach me to remember them in future ;” or thus, “ My Lord, I adore Thee and love Thee above all things. Here I am, do with me and mine as it seems good to Thee.”

You will see that there is no end to the number of these short prayers, which will come out of each thought. You may ask for pardon of sin, for faith, hope, and charity, for a good death, for eternal life, or for love to GOD. Love to GOD is the best of all gifts, for he who has this will have all things.

When you have done this, you ought to think of something that you may do to practise love to God. For instance, if any body you live with happens to have a bad and provoking temper, resolve to bear it kindly and cheerfully for Christ’s sake. Or to avoid some temptation which has often led you into sin ; or to be obedient for GOD’S sake, to your father, or your mother, or your master, or mistress. If you do not know what your own temptations are, and what you ought chiefly to

try against, then I advise you to do what the Church directs, in the exhortation for the Holy Communion, namely, to go to your Parish Priest and open all your mind to him, that you may "receive the benefit of absolution, together with ghostly counsel and advice."

You will see that I have given you one example of a meditation taken from a text of Scripture. You may take any other text, especially those which tell us the actions, and words, and sufferings, of our Lord Jesus Christ; and always first try to think how it must have looked and sounded if you had been there. Fancy you are standing by and hearing what He said, and seeing what He did; and then go on to think of the particular things, and turn them into prayer.

But you need not have a book. Sometimes a verse of a hymn which you know by heart will do as well. Try, and you will find the first verse of the Evening Hymn, "Glory to Thee, my God, this night," will do very well to turn into Mental Prayer.



Or again, you may take a subject to meditate on, and turn into Mental Prayer—for instance, any of the “four last things,” that is, Death, Judgment, Heaven, and Hell. These things, which the world tries not to remember, because it is afraid of them, you must learn to meditate upon, and turn them into Mental Prayers. When you have got the habit, you will want no book; only when people begin, they find it very hard to keep their thoughts to the subject they are thinking of, and then a book is a great help. But above all, the great subject of meditation and Mental Prayer is the truth, and life, and sufferings, and death of our LORD JESUS CHRIST, GOD and MAN; or (especially before Holy Communion) on the great mercy of our LORD in giving HIMSELF to us in HIS Blessed Sacrament. Many people have become saints by giving themselves to meditate upon these, either with a book or without it; and so may you, by GOD’S help, if you will persevere, and not get tired of trying. Whatever

your subject is, try to fancy you see all that is done, and the people, and hear what they say, and think over it, and turn it into prayers, and then into good resolutions, as I showed you before.

About all these meditations you must remember this rule, that as what you want is to feel unseen things as if you did see them, and to turn them into prayers and good resolutions, if it please GOD to give you the sort of thoughts you want, by His grace, without your reading or setting yourself to think about a subject at all: then go on with the thoughts HE has given you, and get your prayers and resolutions from them, and do not think you need read what you were going to read. If a great shower of rain should fall as a gardener was going to water his garden, he is content to use what GOD has given instead of drawing. Be like the bees, which go from one flower to another till they find one full of honey, and then stop there, and go no farther while it lasts. So go on with any one

subject as long as you feel it, and are able to draw benefit from it. After the meditation, comes—

### III. THE CONCLUSION. In this,

1. You thank GOD for all the light He has given you in your meditation, thus :

“Glory to Thee, O LORD, for all that Thou hast taught me by Thy Spirit in this exercise : all good thoughts are Thy gift.”

2. You promise to keep your resolutions, thus :

“LORD, I purpose to keep this resolution for Thy sake, and to please Thee, through JESUS CHRIST.”

3. As you cannot do this by yourself, you ask of GOD to make you able, thus :

“LORD, I can do nothing without Thee, make me able to keep it.”

And now your Mental Prayer is over, it ought to leave a blessing behind it, like the dew of Heaven. It will be well to

keep for a time from talk about things of this world, that you may keep in your remembrance the good thoughts and desires and resolutions which GOD has given you in it. Also, think what one or two thoughts have come most home to your mind in your Mental Prayer, and resolve to think of them often, over and over again, in the course of the day ; just as if you had been walking in a garden of flowers in the morning, and took one or two sweet flowers in your hand, to refresh you with their sweetness now and then in the day.

Reader, try whether you would not wonderfully enrich your soul if you were to practice Mental Prayer in the way I have now explained. Try it every day for a month, and I hope, by GOD'S grace, you will not willingly give it up. True, all Christians have times when their hearts and feelings are dead and cold ; they cannot feel good things then, as they did at other times. Then you will be tempted to say, " What is the use of my Mental

Prayer? I can hardly attend, and cannot feel." But you must resist this thought, it is a temptation. Go on, then, trying to do just the same as at other times. Go on, not because you have pleasure in it, but because you want to please GOD. And then one prayer made with difficulty, because it is HIS will, when you do not find pleasure in it, will please HIM more than many offered with great pleasure and feeling. If you love GOD only for the comfort you feel, then you love the comfort, which is HIS gift, more than you love GOD, who is the giver. But he who is resolved to love GOD for HIMSELF, must go on speaking to HIM and seeking after HIM even when he does not feel HIS presence.

A soul, really desirous of Mental Prayer, will find a place and time for it. It is a great evil that in our crowded cities there are many people who never have the opportunity of being alone, and it is a great blessing when the Church is open for people to go in and kneel down for pri-

vate prayers. Where you can, the Church is the best place, and the morning the best time. The next best is, perhaps, the evening, or the middle of the day, or when you can find time. If you begin by resolving to give to this exercise a quarter of an hour, or half an hour heartily every day, it will be enough. The time must depend on your opportunities, and other things of that sort. Many people who have no time to do it in Church, make their Mental Prayer when they are at work—holding a plough, or digging, or walking along the road. Their heart is with GOD while their body is serving HIM by labour. The man who seeks after GOD will find that HE is present in every place and at every time.

And now, farewell, dear reader; try and profit by the rules I have given you here: they are not mine, but I have gathered them together for you out of the writings of great Saints who lived by these rules themselves, and taught them to others. Do you profit by them for your-

self, and though you do not know me, pray for me too, that GOD may give me the spirit of prayer, and answer and satisfy my best desires.

---

### **Order of Morning Prayer.**

GLORY be to Thee, O LORD, glory to Thee ;  
Glory to Thee who givest me sleep  
to recruit my weakness,  
and to recruit the toils  
of this fretful flesh.

To this day and all days,  
A perfect, holy, peaceful, healthy, sinless  
course,

Vouchsafe, O LORD.

The angel of peace, a faithful guide,  
guardian of souls and bodies,  
to encamp around me,  
and ever to prompt what is salutary,

Vouchsafe, O LORD.

Pardon and remission  
of all sins, and all offences,  
Vouchsafe, O LORD.  
To our souls what is good and convenient,  
and peace to the world,  
Vouchsafe, O LORD.  
Repentance and strictness  
for the residue of our life,  
and health and peace to the end,  
Vouchsafe, O LORD.  
I set Thee, LORD, before my face,  
and I lift up my soul unto Thee.  
I worship Thee on my knees,  
and humble myself under Thy mighty hand.  
I stretch forth my hands unto Thee,  
My soul gaspeth unto Thee as a thirsty land.  
I smite on my breast  
and say with the Publican,  
GOD, be merciful to me a sinner,  
the chief of sinners ;  
to the sinner above the Publican,  
be merciful as to the Publican.  
Father of mercies,  
I beseech Thy Fatherly affection ;  
despise me not ;



despise not Thou the work of Thine own  
hands,  
despise not thine own image,  
though branded by sin.

LORD, if Thou wilt, Thou canst make me  
clean,

LORD, only say the word, and I shall be  
cleansed.

And Thou, my Saviour, Christ ;  
Christ my Saviour,

Saviour of sinners, of whom I am chief,  
despise me not ; despise me not, O LORD,  
despise not the cost of Thy blood,  
who am called by Thy name ;  
but look on me with those eyes  
with which Thou didst look upon  
Magdalen at the feast,  
Peter in the hall,  
the thief on the wood ;

that with the thief I may call on Thee  
humbly.

Remember me, Lord, in Thy Kingdom ;  
that with Peter I may bitterly weep and say,  
O that mine eyes were a fountain of tears,  
that I might weep day and night ;

that with Magdalen I may hear Thee say,  
Thy sins be forgiven Thee;  
and with her to love much,  
for many sins, yea, manifold,  
have been forgiven me.

And Thou, All-holy, Good, and Life-  
giving Spirit,  
despise me not, Thy breath,  
despise not Thine own holy things ;  
but turn Thee again, O LORD, at the last,  
and be gracious unto Thy servant.

O let me hear Thy loving-kindness be-  
times in the morning,  
for in Thee is my trust ;

Show Thou me the way that I should  
walk in,

for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies,  
for I flee unto Thee.

Teach me to do the thing that pleaseth  
Thee,

for Thou art my God ;

let Thy loving spirit lead me forth  
into the land of righteousness.

Into Thy hands I commend

8. Have I thought on the sacrifice offered by our blessed Saviour on the cross for my sins ?
9. Has all my work been duly performed ?
10. Has any time been wasted ?
11. Have I been moderate in eating and drinking ?
12. Have I been strictly honest ? Not making unfair gains, or trying to drive a hard bargain ?
13. Have I been angry without a cause, or beyond the cause ?
14. Have I been careful not to speak of another as I would not have been spoken of ?
15. Do I lie down filled with love and thankfulness to God, and am I at peace with all mankind ?

Then kneel down and confess to Almighty God those faults which you find you have committed, and implore His pardon, in which you may be assisted by the form of confession at page 40.

**Order of Evening Prayer.**

DAY is fled and gone ;  
life, too, is going,  
this lifeless life.

Night cometh,  
and cometh death,  
the deathless death.

Near as is the end of day,  
so, too, the end of life.

We then, also remembering it,  
beseech of Thee,  
for the close of our life,  
that Thou wouldst direct it in peace,  
Christian, acceptable,  
sinless, shameless,  
and, if it please Thee, painless,  
LORD, O LORD,  
gathering us together  
under the feet of Thine Elect,  
when Thou wilt, and as Thou wilt,  
only without shame and sins.

Near is judgment ;  
a good and acceptable answer  
at the dreadful and fearful judgment seat  
of Jesus Christ,  
Vouchsafe to us, O LORD.

LORD,  
as we add day to day,  
so sin to sin.

The just falleth seven times a day ;  
and I, an exceeding sinner,  
seventy times seven,  
a wonderful, a horrible thing, O LORD.

But I turn with groans  
from my evil ways,  
and I return into my heart,  
and with all my heart I turn to Thee,  
O God of penitents, and Saviour of sinners.  
And evening by evening I will return,  
in the innermost marrow of my soul ;  
and my soul out of the deep  
crieth unto Thee.

I have sinned, O LORD, against Thee,  
heavily against Thee.

I repent, O LORD,  
help Thou my impenitence.

Whatever I have done amiss, pardon mercifully ;  
deal not with us after our sins,  
Neither reward us after our iniquities.  
Look mercifully upon our infirmities ;  
and for the glory of Thy All-holy Name,  
turn from us all those ills and miseries,  
which by our sins, and by us through them,  
are most righteously and worthily deserved.

---

To my weariness, O LORD,  
vouchsafe Thou rest,  
to my exhaustion  
renew Thou strength.  
Lighten mine eyes that I sleep not in death.  
LORD, Thou knowest  
how sleepless are mine unseen foes,  
and how feeble my wretched flesh,  
who madest me ;  
shelter me with the wing of Thy pity ;  
awaken me at the fitting time,  
the time of prayer ;  
and give me to seek Thee early,  
for Thy glory, and for Thy service.

Into Thy hands, O LORD, I commend  
myself,  
my spirit, soul, and body :  
Thou didst make, and didst redeem them ;  
and together with me, all my friends,  
and all that belongs to me.  
Thou hast vouchsafed them to me, LORD,  
in Thy goodness.  
Guard my lying down and my rising up,  
from henceforth and for ever.  
Let me remember Thee on my bed,  
and search out my spirit ;  
let me wake up and be present with Thee ;  
let me lay me down in peace, and take  
my rest ;  
for it is Thou, LORD, only  
that makest me dwell in safety.

---

### **Meditations for Each Day of the Week.**

FIRST DAY. (*Sunday.*)

THROUGH the tender mercies of our GOD  
the day-spring from on high hath visited us.  
Glory be to Thee, O LORD, glory to Thee,

Creator of the light  
and Enlightener of the world;  
of the visible light,  
the sun's ray,  
evening and morning.  
of the light invisible,  
the revelation of GOD,  
light which never sets.

GOD is the LORD who hath showed us light;  
bind the sacrifice with cords,  
yea, even unto the horns of the altar.

---

O, by Thy resurrection raise us up  
unto newness of life,  
supplying to us frames of repentance.

The GOD of peace,  
who did bring again from the dead  
the great Shepherd of the sheep,  
through the blood of the everlasting cove-  
nant,

Our LORD JESUS CHRIST,  
perfect us in every good work,  
to do His will,  
working in us what is acceptable before Him,



through JESUS CHRIST,  
to whom be glory for ever.  
Thou, who didst send down on Thy disciples,  
on this day,  
Thy Thrice-Holy Spirit,  
withdraw not Thou the gift, O LORD, from  
us ;  
but renew it in us, day by day,  
who ask Thee for it.

---

SECOND DAY. (*Monday.*)

My voice shalt Thou hear betimes, O LORD,  
early in the morning will I direct my  
prayer unto Thee,  
and will look up.

Blessed art Thou, O LORD,  
who didst create the firmament of heaven,  
the heavens, and the heaven of heavens,  
the heavenly powers,  
Angels, Archangels,  
Cherubim, Seraphim.

THIRD DAY. (*Tuesday.*)

O GOD, Thou art my GOD,  
early will I seek Thee.

Blessed art Thou, O LORD,  
who gatheredst the water into the sea,  
and broughtest to sight the earth.

---

FOURTH DAY. (*Wednesday.*)

I HAVE thought upon Thee, O LORD,  
when I was waking,  
for Thou hast been my helper.

Blessed art Thou, O LORD,  
who madest the two lights, sun and moon,  
greater and lesser,  
and the stars,  
for light, for signs, for seasons,  
spring, summer, autumn, winter,  
days, weeks, months, years,  
to rule over day and night.

FIFTH DAY. (*Thursday.*)

WE are satisfied with Thy mercy, O LORD,  
in the morning.

Blessed art Thou, O LORD,  
who broughtest forth from the water  
creeping things of life,  
and whales,  
and winged fowl.

---

Be Thou exalted, O GOD, above the  
heavens,  
and Thy glory above all the earth.  
By Thy ascension, O LORD,  
draw us, too, after Thee,  
that we savour of what is above,  
not of things on the earth.

---

By the marvellous mystery  
of the Holy Body and precious Blood  
on the evening of this day,  
LORD, have mercy.

SIXTH DAY. (*Friday.*)

EARLY shall my prayer come before Thee.

Blessed art Thou, O LORD,  
who broughtest forth of the earth wild  
beasts, cattle,  
and all the reptiles,  
for food, clothing, help ;  
and madest man after Thine image to rule  
the earth,  
and blessedst him.

---

Blessed art Thou, O LORD,  
for Thy great and precious promise on  
this day,  
concerning the Life-giving Seed,  
and for its fulfilment in the fulness of the  
times  
at this day.

---

Blessed art Thou, O LORD,  
for the Holy Passion  
of this day.  
O, by Thy salutary sufferings  
on this day,  
save us, O LORD.

SEVENTH DAY. (*Saturday.*)

O LORD, be gracious unto us,  
we have waited for Thee ;  
be Thou our arm every morning,  
our salvation also in the time of trouble.

Blessed art Thou, O LORD,  
who restedst on the seventh day  
from all Thy works,  
and blessedst and sanctifiedst it.

---

**Act of Confession.**

MERCIFUL and pitiful LORD,  
long-suffering and full of pity,  
I have sinned, LORD, I have sinned against  
Thee ;

O, me, wretched that I am,  
I have sinned, LORD, against Thee,  
much and grievously,  
in attending on vanities and lies.

I conceal nothing ;

I make no excuses.

Truly, I have sinned before the LORD.

And thus . . . . . have I done ;

I have sinned and perverted

that which was right,  
and it profited me not.

And what shall I now say ?  
or with what shall I open my mouth ?  
What shall I answer, seeing I have done  
it ?

And now, LORD, what is my hope ?  
Truly, my hope is even in Thee.  
Look upon the face of Thine anointed,  
and in the Blood of Thy covenant,  
the propitiation for the sins of the whole  
world,

LORD, be propitious unto me, a sinner ;  
even unto me, O LORD, of sinners  
chief, chiefest, and greatest.  
For Thy Name's sake be merciful unto  
my sin,

for it is great : it exceeds . . . .

LORD, I repent,  
help Thou mine impenitence ;  
and more, and still more,  
pierce Thou, rend, crush my heart ;  
and remit, forgive, pardon  
what things are grief to me,  
and offence of heart.

Cleanse Thou me from secret faults,  
and keep Thy servant also from presumptuous sins.

Magnify Thy mercies towards the wretched sinner ;

and in season, LORD, say to me,  
Be of good cheer, thy sins are forgiven thee,

My grace is sufficient for thee.

Say unto my soul, I am thy salvation.

Why art thou so heavy, O my soul,  
and why art thou so disquieted within thee ?

Return unto thy rest, O my soul,  
for the LORD hath rewarded thee.

Thou shalt arise and have mercy on me,  
O LORD,

for it is time that Thou have mercy upon me ;

yea, the time is come.

If Thou, O LORD, shouldest mark iniquities,  
O, LORD, who shall stand ?

Enter not into judgment with Thy servant, O LORD,

for in Thy sight shall no man living be justified.

## Prayer for Grace.

REMEMBER me, O LORD,  
with the favour that Thou bearest unto  
Thy people.

O visit me with Thy salvation;  
that I may see the felicity of thy chosen,  
and rejoice in the gladness of Thy people,  
and give thanks with Thine inheritance.

There is glory which shall be revealed;  
for when the Judge cometh,  
some shall see Thy face cheerful,  
and shall be placed on the right,  
and shall hear those most welcome words,  
“Come, ye blessed.”

They shall be caught up in the clouds  
to meet the LORD;

They shall enter into gladness;  
they shall enjoy the sight of Him,  
they shall be ever with Him.

These alone, only these, are blessed  
among the sons of men.

Let me find grace in Thy sight  
to have grace,



so as to serve Thee acceptably,  
with reverence and godly fear.  
Let me find that second grace,  
not to receive in vain  
the first grace,  
not to come short of it ;  
yea, not to neglect it,  
so as to fall from it,  
but to stir it up,  
so as to increase in it,  
yea, to abide in it  
till the end of my life.

Shed abroad Thy love in my heart,  
so that I may love Thee ;  
my friend in Thee, my enemy for Thee.  
O, Thou who givest grace to the humble-  
minded,  
also give me grace to be humble-minded.  
O, thou who never failest those who fear  
Thee,  
my fear and my Hope,  
let me fear one thing only :  
the fearing aught more than Thee.

**Act of Faith.**

I BELIEVE, O LORD,  
in Thee, Father, Son, Spirit, one GOD ;  
that by Thy fatherly love and power  
all things were created ;  
that by Thy goodness and love to man  
all things have been begun anew  
in Thy Son ;  
who, for us men and for our salvation,  
was made flesh,  
was conceived and born,  
suffered and was crucified,  
died and was buried,  
descended and rose again,  
ascended and sat down,  
will return and will repay ;  
that by the shining forth and working  
of Thy Holy Spirit,  
hath been called out of the whole world  
a peculiar people into a fellowship  
in belief of the truth  
and sanctity of living ;

that in it we are partakers  
of the communion of saints,  
and forgiveness of sins  
in this world ;  
that in it we are waiting  
for resurrection of the flesh,  
and life everlasting  
in the world to come.

This most holy faith,  
which was once delivered to the Saints,  
I believe, O LORD ;  
help Thou mine unbelief.

---

### **Act of Intercession.**

HAVE pity upon all, O Sovereign LORD ;  
be reconciled with us all.  
Give peace to the multitude of Thy people.  
Remember to crown the year  
with Thy goodness ;  
for the eyes of all wait upon Thee,  
and Thou givest them their meat in due  
season.

Thou openest Thy hand  
and fillest all things living with plenteous-  
ness.

Remember Thy Holy Church,  
from one end of the earth to the other ;  
and give her peace,  
whom Thou hast redeemed with Thy  
precious blood ;  
and establish her  
unto the end of the world.

Remember those who bear fruit and act  
nobly  
in Thy holy Churches,  
and who remember the poor and needy ;  
recompense to them  
Thy rich and heavenly gifts.  
Vouchsafe to them  
for things earthly, heavenly,  
for corruptible, incorruptible,  
for temporal, eternal.

Remember religious and faithful kings,  
whom Thou hast given to rule upon earth ;  
and especially remember, LORD,  
our divinely guarded Queen ;  
strengthen her kingdom,

subdue to her all adversaries,  
speak good things to her heart,  
for Thy Church and all Thy people.  
Moreover, LORD, remember graciously  
Thy servants, the Bishops,  
and all the Clergy ;  
rightly dividing the Word of Truth,  
and rightly walking in it.  
Lead forward our youth ;  
sustain our aged ;  
comfort the weak-hearted ;  
gather together the scattered ;  
restore the wanderers,  
and knit them to Thy Holy Catholic  
Apostolic Church.  
Those who are in any necessity,  
remember, O GOD ;  
and all who need Thy great mercy,  
and upon all pour out Thy rich pity.  
The brightness of the LORD our GOD be  
upon us ;  
prosper Thou the work of our hands upon  
us ;  
O, prosper Thou our handywork.  
Be, LORD,

within me, to strengthen me ;  
without me, to guard me ;  
over me, to shelter me ;  
beneath me, to establish me ;  
before me, to guide me ;  
after me, to forward me ;  
round about me, to secure me.

---

### Act of Praise.

THOU, O LORD, art praised in Sion,  
and unto Thee shall the vow be performed  
in Jerusalem.

Thou art worthy, O LORD our GOD,  
the Holy One,  
to receive glory, and honour, and power.

Thou that hearest the prayer,  
unto Thee shall all flesh come,  
my flesh shall come.

My misdeeds prevail against me,  
O be Thou merciful unto our sins,  
that I may come and give thanks,  
with all Thy works,

and bless Thee with Thy holy ones.  
O LORD, open Thou my lips,  
and my mouth shall show forth Thy praise.  
My soul doth praise the Lord,  
for the goodness He hath done  
to the whole creation,  
and to the whole race of man ;  
for Thy mercies towards myself,  
soul, body, and estate ;  
rescuing me from perils, sicknesses ;  
keeping me from perishing in my sins ;  
storing me with good hope  
of their remission,  
through repentance and its works,  
in the power of the thrice holy keys,  
and the mysteries of Thy Church.  
Wherefore day by day,  
for these Thy benefits towards me,  
which I remember ;  
wherefore, also for others, very many  
which I have let slip,  
from their number, from my forgetfulness ;  
for those which I wished, knew, and asked ;  
and those I asked not, knew not, wished  
not,

I confess and give thanks to Thee.  
I bless and praise Thee, as is fit, and every  
day  
I pray with my whole soul,  
and with my whole mind I pray.  
Glory be to Thee, O LORD, glory to Thee ;  
with the voices and concert of voices  
of Angels and of men,  
of all Thy saints in heaven,  
and all Thy creatures in heaven and  
earth,  
and of me beneath their feet,  
unworthy and wretched sinner,  
Thy abject creature,  
now in this day and hour,  
and every day till my last breath,  
and till the end of the world,  
and for ages upon ages.



### The Third Hour.

AT this hour particular remembrance may be made of children and godchildren.

It includes the time from nine o'clock till noon, and the prayers may well be used after breakfast, and before entering on the general employments and business of the day.

---

#### HYMN.

Come, Holy Ghost, who ever one  
Art with the Father and the Son ;  
Come, Holy Ghost, our souls possess  
With Thy full flood of holiness.

Let mouth, and heart, and flesh combine  
To herald forth our creed divine ;  
And love so wrap our mortal frame,  
Others may catch the living flame.

This grace on Thy redeem'd confer,  
Father, co-equal Son,  
And Holy Ghost the Comforter,  
Eternal Three in One.

## TEXT.

GOD is love ; and whosoever dwelleth in  
love, dwelleth in GOD, and GOD in him.

---

O Thou who, at the third hour, didst  
send down the Holy Ghost upon Thine  
Apostles (*Acts*, ii. 3) ;

Take not away Thine Holy Spirit from  
us (*Ps.*, li. 11), but make Him to dwell  
in us, and abide with us for ever (*John*,  
xiv. 16) ;

And save us, good LORD.

## The Sixth Hour.

AT this hour particular remembrance may be made of the sick and afflicted members of Christ's body.

It includes the time from noon till three o'clock ; and the prayers may well be said before partaking of the mid-day meal.

---

### HYMN.

O GOD, the LORD of place and time,  
Who orderest all things prudently ;  
Brightening with beams the opening prime,  
And burning in the mid-day sky :

Quench Thou the fires of hate and strife,  
The wasting fever of the heart ;  
From perils guard our feeble life,  
And to our souls Thy peace impart.

This grace on Thy redeem'd confer,  
Father, co-equal Son,  
And Holy Ghost the Comforter,  
Eternal Three in One.

## TEXT.

Bear ye one another's burdens, and so  
fulfil the law of CHRIST.

---

O Thou who, at the sixth hour, and on  
the sixth day of the week, didst nail the  
sins of the world with Thine own body  
to the tree (*Matt.* xxvii. 35-45);

Blot out the handwriting of offences  
that is against us, and take it out of the  
way (*Col.* ii. 14);

And save us, good LORD.

## The Ninth Hour.

AT this hour particular remembrance may be made of the dying with commemoration of the faithful departed.

It includes the time from three o'clock to six ; and the prayers may well be used after the business of the day is concluded.

---

### HYMN.

O GOD, unchangeable and true,  
Of all the life and power,  
Dispensing light in silence through  
Every successive hour :

LORD, brighten our declining day,  
That it may never wane  
Till death, when all things round decay,  
Brings back the morn again.

This grace on Thy redeem'd confer,  
Father, co-equal Son,  
And Holy Ghost the Comforter,  
Eternal Three in One.

## TEXT.

Ye are bought with a price ; therefore  
glorify GOD in your body and in your  
spirit, which are GOD's.

---

O Thou who, at the ninth hour, didst  
cry with a loud voice, and after that didst  
yield up the ghost (*Matt.* xxvii. 50) ;

Hear us who remember Thy cruel death  
and passion, when we cry unto Thee at  
this solemn hour of prayer (*Acts*, iii. 1) ;  
and let Thy rod and Thy staff comfort us,  
when we shall walk through the valley  
of the shadow of death (*Ps.* xxiii. 4) ;

And save us, good LORD.

### Holy Communion.

O LORD,

I am not worthy, I am not fit,  
that Thou shouldst come under the roof  
of my soul,  
for it is all desolate and ruined ;  
nor hast Thou in me fitting place  
to lay Thy head.

But, as Thou didst vouchsafe  
to lie in the cavern and manger of brute  
cattle,  
as Thou didst not disdain  
to be entertained in the house of Simon  
the Leper ;  
as Thou didst not disdain  
that harlot who was, like me, a sinner,  
coming to Thee and touching Thee ;  
nor the thief upon the cross  
confessing Thee ;  
So me, too, the ruined, wretched,  
and excessive sinner,  
deign to receive to the touch, and partaking  
of the saving mysteries

of Thy all holy Body,  
and Thy precious Blood.  
Listen, O LORD our GOD,  
from Thy holy habitation,  
and from the glorious throne of Thy  
Kingdom,  
and come to sanctify us.  
O Thou who sittest on high with the  
Father,  
and art present with us here invisibly ;  
come Thou to sanctify the gifts which lie  
before Thee,  
and us who bring them,  
and those whom we commend unto Thee.  
And grant to us communion,  
that we may have faith without shame,  
love without dissimulation,  
fulfilment of Thy commandments,  
alacrity for every spiritual fruit,  
hindrance of all adversity,  
healing of soul and body,  
that we, too, with all saints  
who have been well-pleasing to Thee from  
the beginning,  
may become partakers



of Thy incorrupt and everlasting goods,  
which Thou hast prepared, O LORD, for  
them that love Thee,  
in whom Thou art glorified,  
for ever and ever.

Lamb of GOD,  
that takest away the sin of the world,  
take away the sin of me,  
the utter sinner.

We then remembering, too, O Sovereign  
LORD,

in the presence of Thy holy mysteries,  
the salutary passion of Thy CHRIST,  
His life-giving cross,  
most precious death,  
three days' burial,  
resurrection from the dead,  
ascent into heaven,  
sitting at the right hand of Thee, the  
Father,  
His fearful and glorious coming ;  
we beseech Thee, O LORD,  
that we, receiving in the pure testimony  
of our conscience,  
our portion of Thy sacred things,

may be made one with the holy Body and  
Blood

of Thy CHRIST,  
and receiving them not unworthily,  
we may hold CHRIST indwelling in our  
hearts,  
and may become a temple  
of Thy holy Spirit.

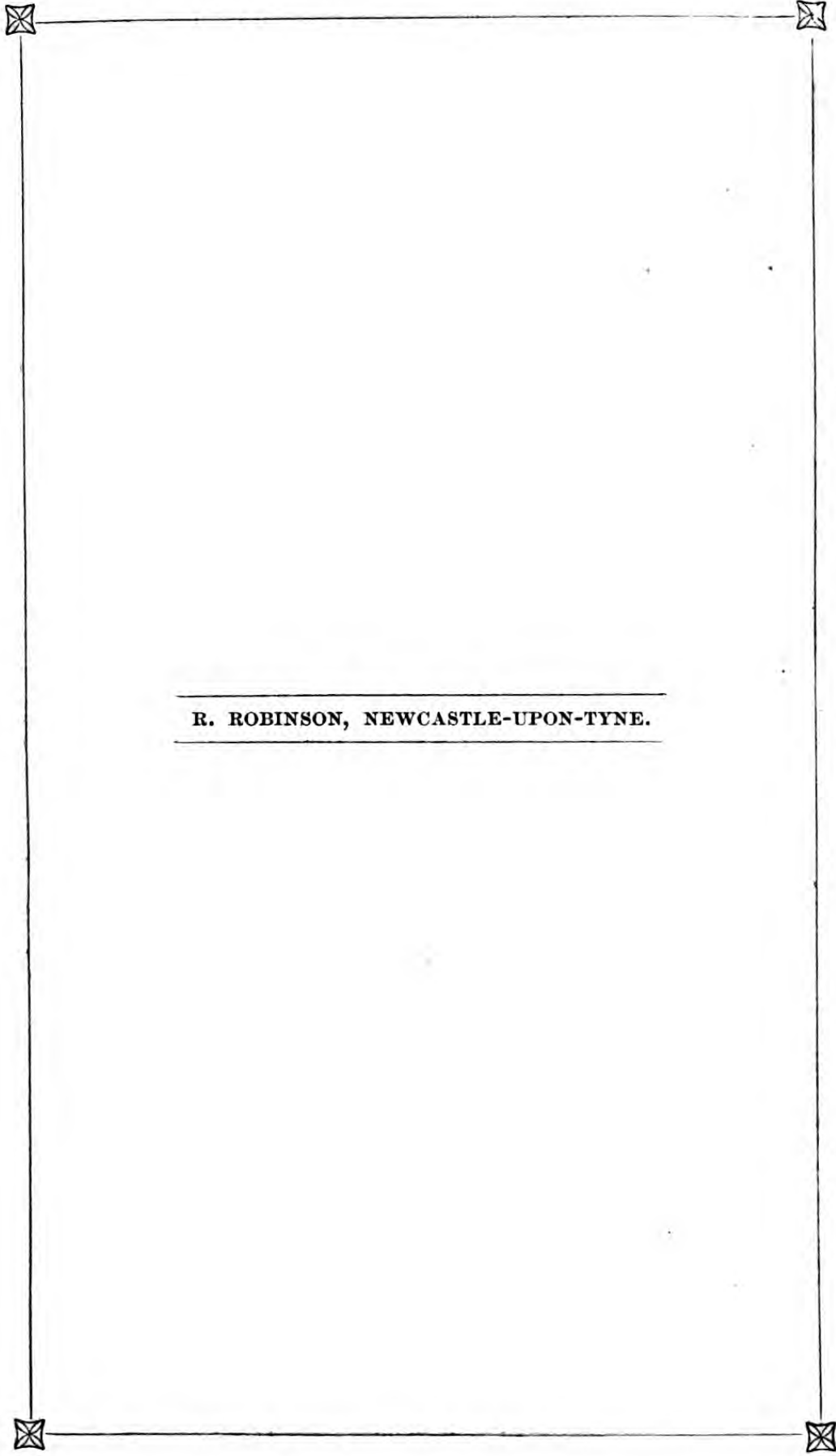
Yea, O, our GOD,  
nor make any of us guilty  
of Thy dreadful and heavenly mysteries,  
nor infirm in soul or body,  
from partaking of them unworthily.

But grant us,  
until our last and closing breath,  
worthily to receive a hope of Thy holy  
things ;  
for sanctification, enlightening, strength-  
ening,  
a relief of the weight of my many sins,  
a riddance and hindrance of my evil con-  
science,  
a mortification of my passions,  
for obedience of Thy Commandments,  
an increase of Thy divine grace,

and a securing of Thy kingdom.

\* \* \* \* \*

It is finished and done,  
so far as in our power,  
CHRIST our GOD,  
the mystery of Thy dispensation.  
For we have held remembrance of Thy  
death ;  
we have seen the figure of Thy resurrec-  
tion ;  
we have been filled with Thy endless life ;  
we have enjoyed Thy uncloying dainties,  
which graciously vouchsafe all of us  
in the world to come.  
LORD, the good GOD,  
pardon every soul  
that purifieth his heart to seek GOD,  
the LORD GOD of his fathers,  
though he be not cleansed  
according to the purification of the sanc-  
tuary.



---

**R. ROBINSON, NEWCASTLE-UPON-TYNE.**

---

