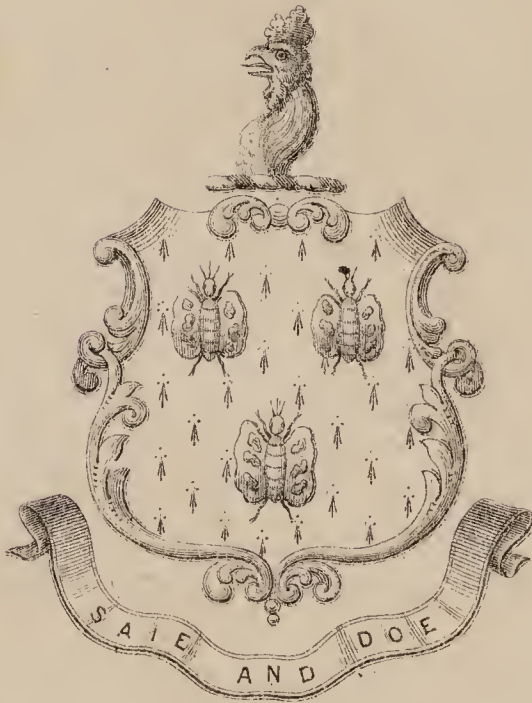



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LIFE AND WRITINGS

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M E M M O I R S

O F T H E

L I F E and W R I T I N G S

O F

Mr. William Whiston.

L E C T U R E I. *March 6.*

The Signals of terrible Judgments foretold to come before the Restoration of the Jews, produced and explained.

M A T T. xvi. 1, 2, 3, 4.

I.



H E Pharisees with the Sadducees, came, and tempting Jesus, desired he would give them a Sign from Heaven.

2. He answered, and said unto them, When it is Evening ye say, it will be fair Weather, for the Sky is red :

3. And in the Morning, it will be foul Weather To-day ; for the Sky is red and lowring. O ye

B

Hypocrites!

2 MEMOIRS of the LIFE of
Hypocrites! Ye can discern the Face of the Sky,
but can ye not discern the SIGNS OF THE TIMES?

4. A wicked and adulterous Generation seeketh
after a Sign; and there shall no Sign be given to it,
but the Sign of the Prophet *Jonas*. *Jonah* i. 17.

LUKE xii. 54, 55, 56.

54. And he said also to the People, When ye see
a Cloud rise out of the *West*, straightway ye say,
there cometh a Shower, and so it is:

55. And when ye see the *South* Wind blow, ye
say, there will be Heat, and it cometh to pass:

56. Ye Hypocrites! ye can discern the Face of
the Sky, and of the Earth: But how is it that ye
do not discern this Time?

N. B. Although these Words of our Saviour be-
longed only to his *first Coming*, and to *Jonas* the
Prophet, as having been three Days in the Fish's
Belly, for a divine Signal, that the Son of Man
should be so long in *Hades*, or the *Heart of the Earth*,
between his Death and Resurrection; yet may they
be very fitly applied to any other divine Signals, or
Signs of the Times; especially to those relating to
his *second Coming* to restore the *Jews*, and set up
the *Millennium*, which has been already fully proved
to be very soon approaching. See before, Page
602—610. I come now to the Predictions of these
Signals themselves.

Isa. xxiv. xxv. xxvi. and xxvii. being the most
remarkable Chapters as to these Signals, but dif-
fering

fering more than ordinary in our three several Copies; the present *Hebrew*, in our *English* Version, the *Septuagint*, and the Old Vulgar *Latin* Versions, I sometime since desired my Son-in-law, Mr. *Barker*, one very skilful and accurate in such Matters; to assist me in comparing the Copies, and thence shall give the several Chapters (with a few parallel Texts) as exactly as I can, from that Comparison.

I S A I A H xxiv.

1. Behold the Lord will make the Earth empty, and will make it waste, and will deface it; and will scatter Abroad the Inhabitants thereof.

2. And it shall be as with the People, so with the Priest; as with the Servant, so with his Master; as with the Maid, so with her Mistress; as with the Buyer, so with the Seller; as with the Lender, so with the Borrower; as with the Taker of Usury, so with the Giver of Usury to him.

3. The Earth shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this Word:

4. The Earth shall mourn and fade away; the World shall languish and fade away; the haughty People of the Earth shall languish.

5. The Earth also is polluted by the Inhabitants thereof; because they have transgressed the Laws, changed the Ordinances, broken the everlasting Covenant:

6. Therefore a Curse shall devour the Earth, because its Inhabitants have sinned; therefore the In-

habitants of the Earth shall be impoverished, and few Men shall be left.

7. The new Wine shall mourn; the Vine shall languish; all the merry-hearted shall sigh:

8. The Mirth of Drums shall cease; the Sound of those that rejoice shall cease; the Noise of the Harp shall cease:

9. They shall be put to Shame; they shall not drink Wine; strong Drink shall be bitter to them that drink it.

10. Every City of Vanity shall be made desolate, every House shall be shut up, that no one may come in.

11. There shall be a Lamentation for Wine in the Streets; all Joy shall cease; the Mirth of the Earth shall be gone.

12. The Cities also shall be left desolate, and the Houses shall be relinquished, and shall perish.

13. All these Things shall be in the Earth, in the Midst of the People. As if one glean an Olive-Tree, so shall they glean them.

14. As when the Gleanings are over, so shall they cry aloud with their Voice: Those that are left shall rejoice with the Glory of the Lord; they shall cry aloud from the Sea.

15. Wherefore the Glory of the Lord shall be in the Isles of the Sea: The Name of the Lord shall be glorious.

16. O Lord God of *Israel*, we have heard Signs, (or Songs): Hope to the righteous. And he shall say, * *My Mystery is to myself, my Mystery is to my-*

* Cited thus by Christ himself in *Ckm. Alex.* See *Sac. Hist. of the N. T.* p. 132.

self and to mine: Woe unto the Disobedient that disobey the Law.

17. Fear, and the Pit, and the Snare are upon thee, O Inhabitant of the Earth.

18. And it shall come to pass, that he who fleeth from the Noise of the Fear, shall fall into the Pit: And he that cometh out of the Midst of the Pit, shall be taken in the Snare: For the Windows from Heaven shall be open, and the Foundation of the Earth shall be shaken.

19. The Earth shall be greatly disturbed, and the Earth shall be in great Distress, and the Earth shall be moved exceedingly.

20. The Earth shall reel to and fro, like a Drunkard. (*See a Parallel in Isaiah ii*)

If. ii. 19, 21. 19. They shall go into the Holes of the Rocks, and into the Caves of the Earth; for fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth.

21. To go into the Clefts of the Rocks, and into the Tops of the ragged Rocks; for Fear of the Lord, and for the Glory of his Majesty, when he ariseth to shake terribly the Earth.

If. xxiv. 20. For Transgression has been heavy upon it, and it shall fall, and not be able to rise again.

21. And it shall come to pass in that Day, that the Lord shall visit the Host of Heaven, and the Kings of the Earth upon the Earth. (*See a Parallel at large.*)

Isa. ii. 10—17. Enter into the Rock, and hide thee in the Dust, for fear of the Lord, and for the Glory of his Majesty.

11. The lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day.

12. For the Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.

13. And upon all the Cedars of *Lebanon*, that are high and lifted up, and upon all the Oaks of *Bashan*:

14. And upon all the high Mountains, and upon all the Hills that are lifted up:

15. And upon every high Tower, and upon every fenced Wall.

16. And upon all the Ships of *Tarshish*, and upon all pleasant Pictures:

17. And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low, and the Lord alone shall be exalted in that Day.

Is. xxiv. 22. And they shall be gathered together, and they shall be shut up in Prison; and after many Days shall they be visited.

23. Then the Moon shall be confounded, and the Sun ashamed, because the Lord of Hosts shall reign in *Mount Sion*, and in *Jerusalem*, and shall be glorified before the Elders. (*See a Parallel in Isa.*)

Is. xxx. 26. Moreover the Light of the Moon shall be as the Light of the Sun; and the Light of the Sun

Sun shall be sevenfold, as the Light of seven Days ; in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound.

If. xxv. 1. [An Ode.] O Lord, thou art my God ; I will exalt thee, I will praise thy Name ; for thou hast done wonderful Things ; thy Counsels of old are faithful and true. *Amen.*

2. For thou hast made of Cities an Heap ; of fenced Cities a Ruin ; that their Foundation may fall. The City of the Wicked shall not be built for ever.

3. Therefore the poor People shall bless thee ; and the Cities of Men injured shall bless thee.

4. For thou hast been an Helper to every City that was humbled, and a Covering to those that were distressed through Want : Thou wilt deliver them from the Wicked, and be a Covering of the Thirsty ; and the Spirit of those that have been injured shall bless thee.

5. As Men dispirited, who thirst in a dry Place ; from wicked Men, to whom thou hadst delivered us. He will bring down the Heat, with the Shadow of a Cloud ; thou wilt bring down the Branch of the strong Ones.

6. And the Lord of Hosts shall make a Feast to all the Heathens, [Profelytes.] Upon this Mountain they shall drink Gladness, they shall drink Wine :

7. They shall anoint themselves with the Ointment of the Vine-Branched, well refined, in this Mountain. Deliver all these Things to the Hea-

then; for this Counsel is upon all the Heathen.
[lxxii.]

7. He will destroy in this Mountain the Face of the Covering cast over all People, and the Veil that is spread over all Nations. [*Heb.*]

7. And he will suddenly, in this Mountain, bring on the Face of the Bond that is gathered over all People; and the Covering he hath begun upon all Nations. [*Vulg.*] [I prefer the *Hebrew.*]

8. He will suddenly swallow up Death in Victory. And again the Lord will take away all Tears from all Faces: The Reproach of his People will he take away from the whole Earth: For the Lord hath spoken it.

9. And they shall say in that Day, This is our God, in whom we have hoped, and he will save us: This is the Lord, we have waited for him; we have been glad, and rejoiced in his Salvation.

10. For God will give rest upon this Mountain; and *Moab* [some great Enemy of God's People the *Jews*] shall be trodden down in her Place, as they tread down the Floor with a Cart.

11. And he will spread his Hands in the same Manner as he hath brought it down to destroy it: And he will bring down his Pride upon that which he laid his Hands upon.

12. And he shall bring down the Height of the Retreat of thy Wall; and it shall come down even to the Dust.

Is. xxvi. 1. [An Ode.] In that Day they shall sing this Song in the Land of *Judah*, Saying, We have a strong City. [*the New Jerusalem, Apoc.*

xxi. 10.] He will set for us a Wall of Salvation, and a Bulwark.

2. Open ye the Gates, that the People who keep Righteousness, and keep the Truth, may enter in.

3. Who takes hold on Truth, and keeps Peace.

4. For upon thee, O God, have they hoped, O Lord, for ever, O Great and Eternal God.

5. Who hast humbled and brought down those that dwelt on High: Thou wilt cast down the strong Cities, and wilt bring them unto the Dust.

6. And the Feet of the Meek and Humble shall tread upon them.

7. The Path of the Just is right, and the Way of the Just is prepared:

8. For the Way of the Lord is Judgment: We have hoped in thy Name, and in its Remembrance.

9. Wherein our Souls desire thee in the Night.

[An Ode.] My Spirit comes early to thee, O God, because thy Commands are light upon the Earth. Ye Inhabitants of the Earth learn Righteousness.

10. For the wicked one ceases, he will not learn Righteousness upon Earth. Let the wicked one [therefore] be taken away, that he may not see the Glory of the Lord.

11. O Lord, thy Hand is on High, and they have not known it: When they have known they shall be ashamed. Fury shall take hold upon an unteachable People; and now a Fire shall devour the Enemies.

12. O Lord, our God, give us Peace; for thou hast repay'd all our Works.

13. O Lord, our God, take Possession of us: O Lord, besides thee we have known no other, we have named no other.

14. Now let not the [Wicked] Dead see Life; nor the Giants arise. Wherefore hast thou visited them, and destroyed them, and made all their Memorial to perish.

15. Add Miseries to them, O Lord, add Miseries to all that are in Glory upon the Earth.

16. O Lord, in Affliction I have remembered thee. Thy Chastisement has been upon us in a small Affliction.

17. Like as a Woman with Child, that draweth near the Time of her Delivery, is in Pain, and crieth out in her Pangs, so have we been in thy Sight, O Lord:

18. For thy Fear, O Lord, have we been with Child; we have been in Pain; we have not brought forth the Spirit of Salvation; nor have the Inhabitants of the Earth fallen.

19. The Dead [Martyrs] shall arise again, and those that are in the Graves shall be raised up: Those on the Earth shall rejoice, for the Dew that is from thee shall be healing to them; but the Land of the Wicked shall fall. [*Constitut. v. 7. Ezekiel xxxvii.*]

20. Go my People, enter into thy Chambers, and shut thy Door upon thee: Hide thyself for a very little while, till the Lord's Indignation be over past.

21. For

21. For behold the Lord, out of his Holy Place, will bring Indignations upon the Inhabitants of the Earth, for their Iniquity. The Earth also shall disclose her Blood, and shall no longer cover her Slain.

Isa. xxvii. 1. In that Day God shall bring out his holy and great Sword upon *Leviathan*, the Serpent that fled away; upon *Leviathan*, the crooked Serpent; and will slay the Dragon that is in the Sea. [I suppose *Leviathan* to mean the old Serpent the Devil, and the Dragon, some Antichristian Power.]

2. In that Day sing ye, A choice Vineyard.

3. I the Lord will keep it: I will water it every Moment lest any hurt it: I will keep it Night and Day.

4. Fury is [not] in me. Who would set the Briars and Thorns against me in Battle? I would go through them, I would burn them together.

5. Or let him take hold of my Strength, that he may make Peace with me; and he shall make Peace with me.

6. He shall cause them that come of *Jacob* to take Root; *Israel* shall blossom, and bud, and fill the Face of the World with Fruit.

7. Shall not he [Antichrist] be smitten as he smote; and shall not he be slain as he slew; [the *Lex Talionis*.]

8. In that Measure that he measured, he shall be judged. Art thou not he that meditates in thy severe Spirit to slay them, in the Spirit of thine Anger?

9. For

9. For this shall the Iniquity of *Jacob* be taken away ; and this is all his Fruit, when I shall take away his Sin. When I shall make all the Stones of the [Idolatrours] Altars to be broken to Pieces, as small as Dust ; and their Groves shall not remain ; and their Idols shall be cut down as a Forest. [See *Isaiab* ii. 18.]

10. The defenced City shall be desolate, and the Habitation forsaken, and left like a Wilderness ; there shall the Calf feed, and there shall he lie down and consume the Branches thereof.

11. When the Boughs thereof are withered they shall be broken off ; the Women shall come and set them on Fire : For it is a People of no Understanding : Therefore he that made them will not have Mercy on them ; and he that formed them will not pity them.

12. And it shall come to pass in that Day, that the Lord shall beat off from the Channel of the River [*Euphrates*,] unto the Stream of *Egypt* ; [*Rhinocolura*] and ye shall be gathered one by one, O ye Children of *Israel*.

13. And it shall come to pass in that Day, that the Great Trumpet shall be blown ; and they shall come who were ready to perish in the Land of *Assyria*, and the Outcasts in the Land of *Egypt*, and shall worship the Lord in the Holy Mount of *Jerusalem*.

Lyndon, April 10th.
Easter-Day, 1748.

W. W.

N. B.

N. B. That these four Chapters belong to these last Times, and to the Restoration of the *Jews*, and their Resettlement in *Jerusalem*, and on *Mount Sion*, upon which Mountain they are to build their last and most glorious Temple, is evident by Chap. xxvii. 6.—9. and by the Conclusion of the xxiv. and xxvii Chapters; which I desire the Reader to peruse distinctly. Nor is there any Reason to doubt as to the Parallels here added. But the Principal Events foretold, as generally *prior* to that Restoration, are these twelve following. *Isa.* xxiv. v. 1, 2, 3, 6, 12, 13, 17, 18.

(1.) That in general a *Curse* shall then come upon the Earth, with an universal Dissolution of its former State; with the utmost Impartiality, and without all Respect of Persons; but that as the Great are generally the most wicked, and the grand Occasion of the Wickedness of others, they shall be particularly brought down. And as the meaner Sort of People are usually the best, but greatly oppress'd and tyranniz'd over by the Great, these meaner but better People shall be advanced, and delivered from the Oppression and Tyranny of the other, for the Time to come.

(2.) That the Cause of this *Curse*, v. 5. xxvi. 21, and of the terrible Judgments included in it, is no other than the horrible *Pollutions* of Mankind, in not only transgressing other *Laws* and *Ordinances*, but the *Everlasting Covenant*, the *Ten Commandments* themselves; and particularly in the shedding of Men's Blood, which will now be directly exposed

posed without any Covering to the Divine Vengeance.

3. That these amazing Judgments shall destroy the *greatest Part* of sinful Men; so that but a *few shall be left* to survive these Judgments. v. 6.

4. That in a particular Manner, the *Mirth* and *Jollity* of the Age shall be utterly dissolved, and turned into Mourning and Lamentation. v. 7, 8.

5. That a very few good Men, both *Jews* and *Christians*, like *the gleaning of Grapes when the Vintage is done*, shall be providentially preserved from these terrible Calamities; and the good *Jews* in particular, shall sing Hymns of Praise to God for their Deliverance and Salvation. v. 14, 15. xxv. 1—12. xxvi. 1. 18. xxvii 2. Who are also advised to lie still and quiet, during this Indignation of God toward the Wicked. v. 20. 21.

6. That some of the eminent Signals of these Judgments themselves, shall be frightful Meteors in the Heavens, to come upon Mankind from the Air. v. 18.

7. That many and terrible *Earthquakes* are to come now upon Mankind, either from the Air above, or the Ground below, or both together. v. 18, 19, 20. 4 *Esd.* ix. 3.

8. That the *Isles of the Sea* shall be especially concerned in the Thanksgivings to God for the Deliverance and Salvation of the Righteous; who now at last are made sensible of these grand *Mysteries* of Divine Providence, in the Restoration of good *Jews*, and the Salvation of good *Christians*; which *Mysteries* yet are concealed from the Disobedient. xxiv. 15.

9. That the principal Parts of the Divine Vengeance will now fall upon the principal Authors of the World's Wickedness, the ungodly *Kings*, and *Princes*, with their ungodly Ministers of State; who will be first imprisoned in *Hades*, and long afterwards punished there, or in *Gebenna*. xxiv. 4, 21, 22. See No. 1. and *Ezek.* xxvi. 20.

10. That *Death* shall be so far conquered at this Restoration of the *Jews*, that there shall be then a *first Resurrection* for the Martyrs, both *Jews* and *Christians*; and that in the literal Sense also: xxv. 8. xxvi. 19. *Constitut.* v. 7. And all Tears and Reproach shall be taken away from them. *Ezek.* xxxvii.

N. B. I interpret the *first Resurrection* both of the *Jewish* and *Christian* Martyrs, *Dan.* xii. 2. and them only; because for the *Christian's first Resurrection*, it is expressly so in the Revelation. *Apoc.* xx. 4, 5. And for the *Jewish* Resurrection of *dry Bones*, it belongs to those that had been *slain* only: *Ezek.* xxxvii. 9. Which seems to me to imply Martyrdom also; when, as the Psalmist speaks, *Psal.* lxxix. 2, 3, 4. *The Heathen had given the dead Bodies of God's Servants to be Meat unto the Fowls of the Heaven, and the Flesh of his Saints unto the Beasts of the Earth; and when they had shed their Blood like Water round about Jerusalem, and there were none to bury them.* When also the *Jews* were become a *Reproach* to their Neighbours, a *Scorn* and *Derision* to them that were round about them.

11. That the *Sun* and *Moon* shall be particularly concerned at this Time, upon the Exaltation of the Kingdom of the *Jews* on *Mount Sion*; where the new Temple is to be built; and in *Jerusalem* the City of God, which is to be built close by it. *Is.* xxiv. 23. xxx. 26.

12. That the *Veil* of that gross Ignorance, which God had winked at hitherto, shall now be taken away from all Nations; *Is.* xxv. 7. *Acts* xvii. 30. and they shall perceive the direct Interposition of Providence in these eminent Events, and own them to be derived from a Divine Power.

I proceed to other Predictions, continuing the former Numbers.

13. *Is.* lx. 9. Surely the Isles shall wait for me, and the *Ships of Tarshish first*; to bring thy Sons from far, their Silver and their Gold with them, unto the Name of the Lord thy God, and to the Holy One of *Israel*; because he hath glorified thee.

14. *Is.* lxvi. 7, 8. Before she travailed she brought forth; before her Pain came, she was delivered of a Man-child. Who hath heard such a Thing? Who hath seen such Things? Shall the Earth be made to bring forth in one Day? Or shall a Nation be born at once? For as soon as *Sion* travailed, she brought forth her Children.

N. B. This Prediction quite takes away that Objection against what I assert of the sudden Restoration of the *Jews*, from the small Appearances hitherto of any visible Preparation making in the World for so vast and important an Event, and demonstrates

monstrates that it will be executed in some very sudden, unexpected and providential, or miraculous Way ; to the great Surprize of all Mankind.

I proceed to other Prophecies of *Joel*, and *Daniel*, and *Haggai*, *Joel* ii. 30, 31.

30. I will shew Wonders in the Heavens, and on Earth; Blood, and Fire, and Pillars of Smoke.

31. The Sun shall be turned into Darknes, and the Moon into Blood, before the great and terrible Day of the Lord come.

N. B. By this *great and terrible Day of the Lord*, I understand that *Time of Trouble* in *Daniel*, such as never was since there was a Nation, even to that same Time. *Dan.* xii. 1. By those *Pillars of Smoke*, in *Joel* I understand the *Tails* of those numerous Comets which have been seen of late : of which this is no improper Description ; and by *turning the Sun into Darknes, and the Moon into Blood*, I understand such total Eclipses of the Sun and Moon as we have had of late. And by that *Blood, and Fire*, which are here set down at first, as distinct from those Eclipses, I understand those *bloody, or fiery Meteors* which have been of late so remarkable, and of which more hereafter. (*See my Astronom. Year, per tot.*)

Dan. xi. 40.—45. At the Time of the End [of the *Roman Empire*] shall the King of the South, [the *Saracens*] push at him ; [at that Empire :] And the King of the North, [the *Turk*] shall come against him, like a Whirlwind, with Chariots, and with Horsemen, and with many Ships ; and he shall enter
C into

into the Countries [belonging to that Empire,] and shall overflow, and pass over. He shall also enter into the glorious Land [of *Judea*,] and many Countries shall be overthrown. But these shall escape out of his Hand: *Edom* and *Moab*, and the Chief of the Children of *Ammon*, [the wild *Arabs*:] He shall stretch forth his Hand also upon the [other] Countries; and the Land of *Egypt* shall not escape: But he shall have Power over the Treasures of Gold and Silver, and over all the precious Things of *Egypt*: And the *Libyans* and the *Cushites*, [*Algerines*, or *Moors*, in the North of *Africa*; and the *Arabians*, about *Mecca* and *Medina*] shall be at his Steps. But Tidings out of the East, [from the *Persians*,] and from the North, [from the *Muscovites*,] shall trouble him. Therefore he shall go forth with great Fury, to destroy, and utterly to make away many. And he shall plant the Tabernacles of his Palace, [or the Tents of his Pavilion,] between the Seas, in the glorious holy Mountain, [of *Judea*;] Yet he shall come to his End, and none shall help him.

Hag. ii. 6.—9. Thus saith the Lord of Hosts, yet once and I will shake the Heavens, and the Earth, and the Sea, and the dry Land; and I will shake all Nations, and the Elect of all the Nations, shall come: and I will fill this House with Glory, saith the Lord of Hosts. The Silver is mine, and the Gold is mine, saith the Lord of Hosts. The Glory of this last House shall be greater than of the first, saith the Lord of Hosts. And in this Place will I give Peace, saith the Lord of Hosts; and to obtain

obtain Peace of Soul to every one that builds, in order to raise up this Temple. Behold, they that destroyed this Temple, they themselves shall build it.— And it shall come to pass in the last Days, the Lord will deliver the Sheep of his Pasture, and the Sheepfold, and their Tower to Destruction. And it shall come to pass, that, when a Week is fully come, the Temple of God shall be built gloriously in the Name of the Lord. [See *Lit. Accompl. of Proph.* Pag, 24. 25.]

Now the principal Events foretold here by *Joel*, and *Daniel*, and *Haggai*, as generally prior to the Restoration of the *Jews*, are these twenty-nine that follow, going on with the former Numbers.

(15.) That there should be seen *bloody*, and *fiery Meteors* in the Heavens.

(16.) That there should be seen *Pillars of Smoke*, or the Tails of several Comets there.

(17.) That there should be great Eclipses of the *Sun*.

(18.) That there should be great Eclipses of the *Moon*.

(19.) That, long before these Times, the *Saracens* should fall upon the *Roman Empire* with great Success.

(20.) That after them the *Turks* should do the same.

(21.) That these *Turks* should conquer *many Countries*.

(22.) Particularly, that they should conquer *Judea*, and the neighbouring Countries.

(23.) Yet were they not to conquer the wild *Arabs*.

(24.) They were to conquer *other Countries* also.

(25.) They were particularly to conquer *Egypt*.

(26.) They were to possess all the *Treasures* of *Egypt*.

(27.) The *Algerines* and *Arabians* were also to be at their Devotion.

(28.) They should, after all, hear disagreeable News from the *East*.

(29.) As also from the *North*.

(30.) They were at length to go out *with great Fury, to destroy many*, before they were driven from *Constantinople*.

(31.) They were, however, at last, to be driven from *Constantinople* into *Judea*, and there to plant their Royal Pavilion on a glorious Holy Mountain.

(32.) Where they were to *perish*, without Help from any.

(33.) There were to be now great Concussions and Changes in the *Supreme* Rulers of the World.

(34.) There were to be the like Concussions and Changes in the *Subordinate* Rulers of the World.

(35.) There were to be great *Concussions* or *Storms* at Sea.

(36.) There were to be great *Concussions*, or *Earthquakes* at Land.

(37.) There were to be *Concussions* of all Nations.

(38.) The *Jews* are to rebuild their *Temple* of *Jerusalem*.

(39.) This Temple is to be a *very glorious* one.

(40.)

(40.) Even more glorious than *Solomon's* Temple.

(41.) God will give *Peace*, by the *Messiah*, in this Temple.

(42.) Those that formerly *destroyed this Temple shall rebuild it again.*

(43.) The Rebuilding of this Temple is to be when the *seventh Millinery* is beginning.

I now proceed to the Prophecies of *Esdras*, taken out of what our *English* Bible calls the *Second Book of Apocryphal Esdras*; but by the vulgar *Latin*, which I follow, the *fourth* Book of that *Esdras*; which Book has been but lately discovered to be a genuine Prophetick Book of the *Old Testament*. Nor ought the inquisitive Reader to be moved with the fictitious Title given this, and other excellent and genuine Books of the *Old Testament* of *Apocryphal*. All the oldest Copies of every one of those Books, I mean the Vulgar *Latin* Copies, the *Vatican*, and the *Alexandrian* MSS. knowing nothing of that groundless Appellation; but placing these Books among the other Canonical Books, without any such Distinction; that Appellation being only deriv'd from *Jerom's* foolish Rashness near 400 Years after the Days of our Saviour.

4 *Esdras* v. 1—13.

Vulgar *Latin* Copy.

Arabick Copy.

1. Nevertheless, as concerning the Tokens, Behold the Days come, that they which dwell

1. Now, as concerning the Tokens of the Times, Behold I shall make thee to know, that
upon

Vulgar *Latin* Copy.*Arabick* Copy.

upon the Earth shall be, taken in great Number, or found with great Wealth, and the Way of Truth shall be hidden; and the Land shall be barren of Faith.

2. But Iniquity shall be increased, above that which thou now seest, or that thou hast heard long ago.

3. And the Land, that thou seest or that thou now treadest upon, and seest, now to have Root, shalt thou see wasted suddenly.

4. But if the most High grant thee to live, thou shalt see, after the third Trumpet, that the

there shall come Days in which they that understand shall be removed from the Earth, and the way of Righteousness shall be hid; and the Land shall be left barren of Faith.

2. But Iniquity shall be increased, above that which thou now seest, or that thou hast heard long ago. And the Way shall be rough, not trodden; and there shall be no Guide; and there shall be great Disturbance in many Places, from those of these Kings which thou shalt see.

3. And the Land, shall be desolate.

4. And if the most High forbearth the Land to this Term, thou shalt see, after these
Sun

Vulgar *Latin* Copy.

Arabick Copy.

Sun shall suddenly shine again in the Night; and the Moon thrice in the Day.

three Signs, the Earth troubled; and the Sun shall appear on a sudden, and the Night and the Moon in one Day.

5. And Blood shall drop out of the Wood, and the Stone [or Rock] shall give its Voice; and the People shall be troubled.

5. And Blood shall drop out of the Wood, and the Light shall give its Voice; and the People shall be troubled.

6. And even he shall rule, whom they look not for that dwell upon the Earth: And the Fowls shall take their flight away together.

6. And a People shall rule, whom they that dwell on the Earth looked not for: And the Fowls shall remove from their Lands, and their Borders.

7. And the *Sodomitish* Sea shall cast out Fish, and make a Noise in the Night, which many have not known; but they shall all hear the Voice thereof.

And the Sea of the *Sodomites* shall cast forth living Fish, and they shall lift up their Voice in the Night, and there shall not be one of all the People that shall know what they are, when they hear their Voices.

Vulgar Latin Copy.

Arabick Copy.

8. There shall be a Confusion also in many Places; and Fire shall be often sent out again; [or flaked] and the wild Beasts shall change their Places; and menstrous Women shall bring forth Monsters.

9. And salt Waters shall be found in the sweet, and all Friends shall destroy one another. Then shall Wit hide itself, and Understanding withdraw itself into its secret Chambers.

10. And shall be sought of many, and yet not be found. Then shall unrighteousness and incontinency be multiplied upon Earth.

11. One Land also shall ask another, and say, is Righteousness, which maketh a Man

8. And Sluggishness and Astonishment shall be in many Places; and surrounding Fire shall be sent upon the Earth: And the wild Beasts of the Princes shall remove from their Places: And there shall be Signs in the Women.

9. And changing of the sweet Waters into salt; and Friends shall destroy one another. And in this Time, Knowledge shall be hid, and shall not be found; and Wisdom shall go into its secret Places.

10. And many shall seek it, and shall not find it; and Unrighteousness, and Viciousness shall be increased upon the Earth.

11. And one Land shall diligently inquire of another, saying, hath Righteousness passed righteous,

Vulgar *Latin* Copy.

Arabick Copy.

righteous, gone through thee? And it shall say, No.

through thee, or is Sincerity found in thee? And that Land shall deny it, saying, No.

12. At the same Time shall Men hope, but nothing obtain; they shall labour, but their Ways shall not prosper [or be directed.]

12. And in this Time Men shall hope for one Man that doth Righteousness, but he shall not be found; and they shall labour much, but their Ways shall not be directed.

13. To shew thee such Tokens I have leave.

13. These were the Signs which I was commanded to tell thee.

4 *Esdra*s vi. 20—24.

20. And when the World that shall begin to vanish away shall be [finished or sealed] then will I shew these Tokens. The Books shall be opened before the Firmament, and they shall see all together.

20. And when the Age is finished, in which I have determined that these Signs shall be, which I shall do, I will open the Books above the Firmament of the Heavens, and they shall see this all together.

21. And the Children of a Year old shall speak

21. And the little Infants shall lift up their
with

Vulgar *Latin* Copy.

with their Voice; the Women with child shall bring forth untimely Children, of three or four Months old; and they shall live, and be raised up.

22. And suddenly shall the sown Places appear unsown: The full Store-houses shall suddenly be found empty.

23. And the Trumpet shall give a Sound, which when every Man heareth they shall be suddenly afraid.

24. At that Time shall Friends fight one against another, like Enemies; and the Earth shall stand in Fear, with those that dwell therein. The Springs of the Fountains shall stand still, and in three Hours they shall not run,

Arabick Copy.

Voices and talk; and Women shall conceive and bring forth in Haste; and Children thus born, after three Months shall live, and run about.

22. And in Places with-Fruit or Grass, and Places in which there was nothing sown, there shall grow Plants, Grain, and full Ears, with which they shall fill the Magazines and Granaries.

23. And the Trumpet shall sound, and the Sound shall be heard on a sudden by every one; and all Persons and Things shall be troubled.

24. At that Time Friends shall fight one against another like Enemies, and the Earth shall be astonished, with all those that dwell therein; and the Springs of the Fountains shall stand still, and not run for the Space of three Hours.

Vulgar *Latin* Copy.

Arabick Copy.

4 *Esdra*s ix. 1—8.

1. He answered me then and said ; Measure thou the Time diligently in itself. And when thou seest Part of the Signs past, which I have told thee before,

2. Then shalt thou understand, that it is the very same Time, wherein the Highest will begin to visit the World which he hath made.

3. Therefore when there shall be seen Earth-quakes and Uproars of People in the World,

4. Then shalt thou well understand, that the most High spake of these Things from the Days

1. * * * * the Signs which I told thee before,

2. Then shalt thou understand, that it is the Time which the most High hath fixed, in which he will visit the present World.

3. And when they see in this World the Changes and Tumults, and Seditions of the Nations, and the Tyranny of the Heads and Governors of the People in several Places, and the Want of a Director for the Princes ;

4. Then shalt thou understand, that the most High spake concerning these in the first that

Vulgar Latin Copy.

Arabick Copy.

that were before thee, even from the Beginning.

5. For like us all that is made in the World hath a Beginning, and an End, and the End is manifest ;

6. Even so the Times also of the Higheft have plain Beginnings, in Wonders, and powerful Works ; and Endings in Effects, and Signs.

7. And every one that shall be faved, and shall be able to escape by his Works, and by Faith whereby ye have believed,

8. He shall be preserved from the said Perils, and shall see my Salvation in my Land, and within my Borders ;

Days, as of a People that were.

5. For the Beginning of this World hath already appeared, and the End of it shall also appear.

6. And it shall be known that these are the Times which the Most High hath determined, that the Beginning, which had not appeared, should appear with Powers, and Wonders, and the End shall be with Deeds, and Works, and Signs.

7. And whosoever shall be faved, and escape, and then fly from [by] good Works, and the true Faith that is in God.

8. He shall be left behind in these Troubles which I have mentioned before, deservedly, because he saw my Salvation for

Vulgar *Latin* Copy.

Arabick Copy.

<p>for I have sanctified them for me from the Beginning.</p>	<p>upon the Earth, and upon the Mountain of my Holiness, which I have sanctified from the Creation of the World.</p>
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Now the principal Events here foretold by the Prophet *Esdra*s, as prior to, or accompanying the Restoration of the *Jews*, to go on with the former Numbers, are these 33.

44. That *Truth, Wisdom, and Understanding* should greatly fail among Men at this Time. 4 *Esd.* v. 1.

45. That the Earth should be very *barren of Faith*, and that *Infidelity* should greatly prevail in the World. *Ibid.* *Luke* xviii. 8. *Constit.* vi. 18.

46. That, in Consequence of such *Infidelity* as is natural to suppose, *Wickedness* should be vastly *increas'd*, beyond the Measure of former Ages; that the Conduct of Life should be very rough, and uneasy, and without Guides to direct them better. 4 *Esd.* v. 2.

47. That *Kings and Princes* should be the Authors of great Disturbances to Mankind. *Ibid.*

48. That the Country of *Persia* in particular, under whose Government the Prophet *Esdra*s lived, should at the Time here specified, be suddenly wasted by those Kings and Princes, as is naturally to be supposed, and be thereby made desolate. v. 3. 4 *Esd.* i. 3.

49. That very strange Signs should be then in the Sun, and the Moon as to the Particulars whereof the two Copies differ. The *Vulgar Latin* says, *The Sun shall suddenly shine again in the Night, and the Moon thrice in the Day.* The *Arabick* says, *The Earth shall be troubled; and the Sun shall appear on a sudden in the Night, and the Moon in one Day.* Ibid.

50. Nay they differ also in the exact Determination of the Time for these Wonders. The *Vulgar Latin* puts it *after a Third Trumpet*, while no former Trumpets had been mentioned: And the *Arabick*, *after Three foregoing Signs*, without any nice Designation of the Times of such three Signs. These Differences cannot but leave these Matters doubtful: Since we have neither any parallel Texts, nor other Copies, than those two to consult upon this Occasion. Ibid.

51. That another strange Signal of these Times shall be, what is hence cited by *Barnabas*, in his *Catholick Epistle*, §. 12. that *Blood should drop out of the Wood.* Where also the Citation adds, what is here omitted in both our Copies; and so I do not make it a distinct Number, *When the Wood shall bend down, and rise up again.* Yet does so ancient and authentick a Citation highly deserve our Consideration in this Place. See *Authentick Records*, Pag. 62, 63. Ibid.

52. Another strange Signal here is, that the *Stone or Rock*, or, as the *Arabick Copy* has it, more strangely, that the *Light should give its Voice.* v. 5.

53. Another Signal here is that *the People shall be troubled*; probably at such surprizing Appearances. Which is no ways incredible; since it perfectly agrees with our Saviours own *Parallel Prediction*, belonging, I suppose, to the same Times, *Upon the Earth shall be Distress of Nations, with Perplexity: — Mens Hearts failing them for Fear, and for looking after those Things, which are coming on the Earth.* Luke xxi. 25. 26.

54. Another Signal here specified is this, that a *Person or a People*, for the Copies differ, *shall rule, whom the Inhabitants of the Earth looked not for*: Perhaps the *Jews*, or their *Messiah*, or Subordinate Prince is thereby meant; who, after their Restoration, or however, after their Conversion to Christianity, shall certainly put down the wicked Rulers of the World, and set up righteous Governors in their Stead. *Ezek. xliv. 3.*

55. Another Signal of these Times, but only in the *Arabick*, is this, that, *the Air shall be changed.* v. 5.

56. Another Signal of these Times is this, *That the Fowls shall remove from their old Places, and take their flight away together, to some other Place or Places.* v. 6.

57. Another strange Signal is this, that *The Sea of Sodom, or Lake Asphaltites shall produce living Fish*; and what, is still stranger, that these Fish which are naturally *mute*, shall *lift up their Noise or Voice in the Night*; without being able to make Men sensible whence that Voice or Noise comes. This is very like to what is fortold in *Ezekiel*, to happen

happen after the *Jews* are restored, and their Temple rebuilt. *Ezek. xlvii. 9, 10.* *It shall come to pass, that every Thing that liveth, which moveth, whithersoever the River [of Life] shall come, shall live; and there shall be a very great Multitude of Fish; because those Waters shall come thither; for they shall be healed; and every Thing shall live whither the River cometh. And it shall come to pass, that the Fishers shall stand upon it, from Engedi, unto En-eglaim; they shall be a Place to spread forth Nets; their Fish shall be according to their Kinds, as the Fish of the great Sea, exceeding many.*

58. Another Signal of these Times is this, *That there shall be Confusion, or, as he Arabick has it, A Sluggishness, and Astonishment in many Places, which seems to imply the like Perplexity that we have already noted under the (37) Observation already. v. 8.*

59. Another Signal of these Times is this, *That frequent Fires, or what resembles them, shall be sent upon the Earth, and surround its Inhabitants. Ibid.*

60. Another Signal of these Times is this, *That the wild Beasts shall change their Places, as the Vulgar Latin has it; or, as the Arabick explains it, The wild Beasts of the Princes shall remove from their Places. Which Designation of Tyrannical Emperors, Kings, and Princes, under the Names of wild Beasts is known to be the Language both of the Old and New Testament, and is exactly suited to their Barbarity and Oppressions of Mankind. Dan.*

vii. *Apoc.* xi. xiii. xv. xvii. xix. 2 *Tim.* iv. 17.

61. Another Signal of these Times is this, that *There should be Signs in the Women*, as the *Arabick* has it; or, as the *Vulgar Latin*, more distinctly, that *Menstruous Women should bring forth Monsters*, v. 8.

62. Another Signal of these Times is this, that *Salt Waters shall be found in the sweet*, as in the *Vulgar Latin Copy*; or, as in the *Arabick Copy*, *Sweet Waters shall be changed into Salt*, v. 9.

63. Another Signal of these Times is this, that *All Friends shall destroy one another*. *Ibid.* See vi. 24.

64. Another Signal of these Times is much the same with the 28th already set down, that *Wit or Wisdom shall be concealed, or shall withdraw itself into secret Chambers*; those perhaps which good Men are advised to retire into in such evil Times by the Prophet *Isaiab*, xxvi. 20, 21. and so shall not be found Abroad in the wicked World.

65. The next Signal is this, that *Incontinency, Vileness, and Wickedness, shall be increased upon the Earth*. This is much the same with the 46th Observation foregoing.

66. The last Sign in the vth of *Esdras* is this, *That Men shall labour and hope, but nothing obtain that they labour and hope for*: So it is in the *Vulgar Latin*. As to the *Arabick Reading* here, that this *Hope* is for to find one righteous Man, which was not to be done, it contradicts all the other Prophecies belonging to this Matter; which always suppose a select Body of good Men to be then in Being, tho' but few in Number; and promise them

the divine Protection from the common Calamities, and so that must be a false Reading, the Coherence also no Way requiring it. v. 12.

67. 4 *Esd.* vi. 20. The next Signal of these Times is this, *That the Books shall be opened before the Firmament*; perhaps those which are supposed in *Daniel*, xii. 1. when he speaks of the Delivery of the good *Jews*, in the amazing Time of the Trouble of that Nation there foretold, or of every one that shall be found written in the Book [of Life] or perhaps, in that Book in *Malachi*, iii. 16. *when they that feared the Lord spake often one to another, and the Lord hearkened and heard, and a Book of Remembrance was written before him, for them that feared the Lord, and that thought upon his Name.* See v. 17, 18. and 4. 6. which seems all to belong to these very Times.

68. The next Signal is somewhat a-kin to the 61st Observation foregoing, and informs us, that then little Infants in the *Arabick*, or in the vulgar *Latin* more distinctly, *Children of a Year old shall speak*, and that *Women shall conceive and bring forth in Haste*; and that such *Children of three or four Months old shall be raised up, shall live, and shall run about*, v. 21.

The next Clause is so very different in the two Copies, that I cannot pretend to give it a distinct Number, but shall leave it till some Events shall determine the genuine Reading, v. 22.

69. As for the next Signal, the *Sounding of the Trumpet in the hearing of all*, I suppose it the same *Sounding of the great Trumpet*, in *Isaiab* xxvii. 13: in *Matthew* xxiv. 31. and in the 10th of the xviii

Prayers

Prayers of the *Jews*, which is for their Restoration. See my *Sacred History of the Old Testament*, Page 479. and the same with the Grand 7th Trumpet in the *Apocalypse*, for the Exit of Angels with the vii Vials, after the last Temple is finished: The very Preparation for which is said to be the fulfilling the grand Purport of the *Mystery of God*, which had been shewn to his Servants the *Prophets*, [particularly to *Isaiab*, *Esdras*, and *St. John*] which is therefore to be esteemed the most solemn and important of all the Signals. As to which hear the *Jewish Prayers* themselves, as very material upon this Occasion. *Apoc. x. 7. xi. 15. xv. 5, 6.*

10. ‘ Convocate us together by the Sound of the
‘ great Trumpet, to the Enjoyment of our Liberty ;
‘ and lift up thy Ensign to call together all of the
‘ Captivity, and from the four Quarters of the
‘ Earth, into our own Land. Blessed art thou, O
‘ Lord, our King, who gatherest together the
‘ Exiles of the People of *Israel*.

‘ 11. Restore unto us our Judges, as at the first,
‘ and our Counsellors, as at the Beginning ;
‘ and remove from us Affliction and Trouble :
‘ And do thou only reign over us in Benignity,
‘ and in Mercy, and in Righteousness, and in
‘ Justice. Blessed art thou, O Lord, our King,
‘ who lovest Righteousness and Justice.

‘ 14. Dwell thou in the Midst of *Jerusalem*, thy
‘ City, as thou hast promised : Build it with a
‘ Building to last for ever. And do this speedily,

, in our Days. Blessed art thou, O Lord, who
 • buildest *Jerusalem.*'

70. vi. 24. The next Signal is this, that *Friends shall fight one against another like Enemies.*

71. *Ibid.* The next Signal, as before, tho' in the *Arabick* only, is this, that *The Earth shall be astonished, with all those that dwell therein*; which seems to mean, that the *Ground shall tremble*, as if it were itself astonished, as well as its Inhabitants, by *Earthquakes*; which Prediction is still in the *Vulgar Latin* elsewhere under the very Term *Earthquakes*, as we have had it at large in *Esdra. ix. 3.* Page 27. *prius.*

72. The next Signal is this, that *The Springs of the Fountains shall stand still for three Hours*, vi. 24.

73. The next Signal is, *Uproars of People with Changes, and Tumults, and Sedition of the Nations*, ix. 3.

74. The next Signal is this, but only in the *Arabick*, *The Tyranny of the Heads and Governors of the People.* *Ibid.*

75. The next Signal, but only in the *Arabick* also, is, the *Want of a Director for the Princes.* *Ibid.*

76. The last Signal in *Esdra*, ix. 7, 8. if I may so call it, or rather comfortable *Promise*, is this, that every one of the truly good People shall not, as in former common Calamities, be involved in the Judgments now approaching; but shall *escape them by their good Works, and by their Faith*; and shall see *God's Salvation in Judea*; because *God hath sanctified them for himself, and hath sanctified his Holy Mountain, [Mount Sion,] for his own People,*
 the

the good Jews, from the Beginning of the World. The like to which we have had in *Isaiab* at large; with Hymns of Praise for God's wonderful Works, at this Conclusion of his providential Dispensations in the World. See Pag. 14. *prius*.

I proceed to the Signals given us by our Saviour himself, in the *New Testament*.

Matt. xvii. 10. The Disciples asked *Jesus*, saying, Why then say the Scribes, that *Elias must first come*?

11. And *Jesus* answered, and said unto them, *Elias truly shall come first, and restore all Things*, [as *Malachi* had foretold, iv. ult. *Behold I will send you Elijah the Prophet, [the Tishbite in the Septuagint] before the Coming of the great and dreadful Day of the Lord.*] See *Authentick Records*, Page 447, 448.

Matt. xxiv. 29. Immediately after the Tribulation of those Days; [the long Miseries of the Jews and Antichrist. *Luke xxi. 24.*] shall the Sun be darkened, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken. *Matt. xxiv. 29.*

30. And then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Land mourn. [*Dan. xii. 1.*] and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory.

31. And he shall send his Angels with a great Sound of a Trumpet, [perhaps such a Sound as was at the Delivery of the Law on Mount *Sinai*, *Exod. xix. 16. 18.*] and they shall gather together his Elect [People, the Jews] from the four Winds, from one End of Heaven to the other.

24. *Mar.* xiii. 24. But in those Days, after that Tribulation, the Sun shall be darkened, and the Moon shall not give her light.

25. And the Stars of Heaven shall fall, and the Powers that are in Heaven shall be shaken.

26. And then shall they see the Son of Man coming in the Clouds, with great Power and Glory.

27. And then shall he send his Angels, and shall gather together his Elect, from the four Winds, from the uttermost Part of the Earth, to the uttermost Part of Heaven.

28. *Luke* xviii. 8. Nevertheless, when the Son of Man cometh, shall he find Faith on the Earth?

Constitut. vi. 18. Of whom faith the Lord, when the Son of Man comes, shall he find Faith on the Earth?

Luke xxi. 24. And the *Jews* shall fall by the Edge of the Sword; and shall be led away Captive into all Nations; and *Jerusalem* shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled.

25. And there shall be Signs in the Sun, and in the Moon, and in the Stars; and upon the Earth Distress of Nations, with Perplexity; the Sea and the Waves roaring.

26. Mens Hearts failing them for Fear, and for looking after those Things that are coming on the Earth; for the Powers of Heaven shall be shaken.

27. And then shall they see the Son of Man coming in a Cloud, with Power and great Glory.

27. And

27. And when these Things begin to come to pass, then look up, and lift up your Heads, for your Redemption draweth nigh.

Constitut. vii. 32. In the last Days false Prophets shall be multiplied, and such as corrupt the Word; and the Sheep shall be changed into Wolves, and Love into Hatred; for through the abounding of Iniquity, the Love of many shall wax cold; for many shall hate, and persecute, and betray one another, [as before, Pag. 24. 26.] And then shall appear the Deceiver of the World, the Enemy of the Truth, the Prince of Lies, [Antichrist;] whom the Lord *Jesus* shall destroy with the Spirit of his Mouth, who takes away the Wicked with his Lips: And many shall be offended at him: But they that endure to the End the same shall be saved. Then shall appear the Sign of the Son of Man in Heaven; and afterward shall be the Voice of a Trumpet, by the Archangel. And in that Interval shall be the Revival of those that were asleep, [at the first Resurrection perhaps.] And then shall the Lord come, and all his holy ones with him, with a great Concussion, above the Clouds, with the Angels of his Power, and the Throne of his Kingdom, [to the general Judgment perhaps,] &c.

N. B. But now give me Leave to add to these Signals out of the other Books of the *New Testament*, a most remarkable Prediction of *St. John's* in his Revelation.

Apoc. xi. 13. And the same Hour [*viz.* upon the Ascension of the two Witnesses] was there a great Earthquake, and the tenth Part of the City fell; and in the Earthquake were slain Names of Men seven Thousand; and the Remnant were affrighted, and gave Glory to the God of Heaven. *Apoc.* xi. 13.

14. The second Woe [or sixth Trumpet] is past; and the third Woe [or seventh Trumpet] cometh quickly.

Now the principal Events here foretold by our Blessed Saviour, as Prior to, or accompanying the Restoration of the *Jews*, are these following.

77. That the Prophet *Elijah* himself, *Elijah* the *Tishbite* shall come to restore all Things to their original Purity; or, in the Words of the Father of *Sirach*, to restore the Tribes of Israel. *Ecclus.* xlviii. 10. Perhaps to call Home the ten Tribes, and convert them to original *Judaism*, and conduct them to *Judea*, to join them to the two Tribes, already perhaps by that Time arrived there; nay, perhaps to direct them all in the rebuilding of their Temple, and settling them according to their Disposition in *Ezekiel*, &c.

78. That the *Jews* were to fall by the Edge of the Sword:

79. That they were to be led away Captives to all Nations:

80. That *Jerusalem* should be trodden down of the Gentiles.

81. Till the Times of the Gentiles be fulfilled, or till after the 1260 Years of the Gentile Times be over. See *Essay on the Revelation*, Pag. 233.

This

This is to end the long *Tribulations of those Days*; immediately after which were to be expected,

82. Signs in the *Sun*, which was to be darkened;

83. Signs in the *Moon*, which was not to give her *Light*;

84. Signs in the *Stars*, which were to fall from Heaven.

85. The next Signal is this, that the *Powers of Heaven shall be shaken*.

86. The next Signal is this, *Upon the Earth shall be Distress of Nations, with Perplexity*.

87. It is foretold, that in these last Days many shall run too and fro, and Knowledge, or Learning, shall be increased. Dan. xii. 4.

88. It is foretold, that there should be great Storms at Sea: *The Sea and the Waves roaring*.

89. It is foretold, that, in Consequence of so many terrible Judgments already begun, or soon approaching, *Mens Hearts should fail them for Fear, and for looking after those Things that are coming on the Earth*.

90. The next Signal is, *the Appearance of the Sign of the Son of Man in Heaven*; or such a Cross, I suppose, tho' perhaps more awful and solemn, as appeared to *Constantine the Great*, and prefigured his Victories, and occasioned his Establishment of Christianity in the *Roman Empire*.

91. The next of these Signals, or rather grand Conclusion of all the foregoing Signals, is the visible *Coming of the Son of Man in the Clouds of Heaven, with great Power and Glory*; together with the *Voice of a Trumpet*, already mentioned; and with the

the first Resurrection, that of the Martyrs or Saints, both *Jews* and Christians. Pag. 26. *prius*.

N. B. I have added here, from the *Revelation of St. John xi. 13.* in the 92d Place, an Account of a distinct *Great Earthquake*, in some very considerable City, wherein the *tenth Part of the City is soon to fall*, and wherein *seven thousand Names of Men*, Men of Name and Note, are to be *slain*; when, and the very first Time in the whole Book of the *Revelation* when God's terrible Judgments then denounc'd, and already accomplished, had their proper Effect: The remaining Citizens being *affrighted*, and *giving Glory to the God of Heaven*. What City I apprehend this to be, [*London*,] and the strong Reasons I go upon in that Apprehension, the Reader may find in the *N. B.* at the End of the *Additional Sheet* to the second Edition of my *Essay on the Revelation*, just published; which Sheet, which most important Sheet, will be given *gratis* to those that have already bought that Edition, and without which Sheet no more Copies will be fold of that Book hereafter.

And now, for a Conclusion, let us produce a few Signals out of those Parts of the *Sibylline Oracles*, written much earlier than the Days of *Christ*, which I have fully proved to be genuine, and to be Branches of divine Revelation for the Heathen World; and out of which I formerly selected these, as belonging to the Times now under Consideration,

tion, in my *Lit. Accompt. of Propb.* Pag. 83—86.

The Beams of the Moon shall shine, and shall pleasantly come to the Earth with bloody Drops. I will tell you very clearly the Signs whereby you may know when the End of all these Things shall happen on the Earth: When Swords shall be seen in the Night, towards Sun-setting or Sun-rising, in the starry Heavens; and a Dust descends from Heaven suddenly upon all the Earth. *Orac. Sibyll. III. v. 74¹, 74², v. 736 — 739.*

The Sight of the Sun shall fail in the Midst of his Course in the Heavens, v. 739, 740.

The Sight of the Moon shall fail [perhaps.]

The Rocks shall give a Sign. And in a Cloud ye shall see the Fight of Horsemen and Footmen, like the Croud made in the Hunting of wild Beasts. This End God, who lives in Heaven, shall give to War, v. 740.

See 2 *Maccabees* v. 2, 3, 4.

2. And then it happened, that through all the City [*Jerusalem,*] for the Space of almost forty Days, there were seen Horsemen running in the Air, in Cloth of Gold, and armed with Lances, like a Band of Soldiers.

3. And Troops of Horsemen in Array, encountering and running one against another, with shaking of Shields, and Multitude of Pikes, and drawing of Swords, and casting of Darts, and glittering of golden Ornaments, and Harness of all Sorts.

4. Where-

4. Wherefore every Man prayed that that Apparition might turn to Good.

See also *Josephus's* War of the Jews, as follows: A Star, in the Likeness of a Sword, stood over the City [*Jerusalem,*] as a Comet, that continued for a Year together. — Chariots of armed Troops were, before Sun-setting, seen in the Air, running all over the Country in the Clouds, and encompassing the Cities. *Jos. War, v. 13.*

All the Paths of the Sea, and rough Shores, and high Mountains, and the raging Waves of the Sea, shall be easily passed over, and sailed over in those Days: [Or after God has given an End to War.] *Orac. Sibyll. III. 745, 746.*

The particular Signals here are these, to go on with the former Numbers.

93. That the *Beams of the Moon shall shine, and come pleasantly to the Earth with bloody Drops.*

94. *Swords shall be seen in the Night, towards Sun-setting, or Sun-rising; as if they were among the Stars; and a Dust shall descend upon the Earth, which seem to denote some Species of Northern Lights.*

95, 96. That there shall be great Eclipses in the Sun and Moon.

97. That the *Rocks* shall give a Sign, parallel perhaps to that in *Esdras*, Number 52 before, where the *Stone, or Rock,* gave its Voice.

98. That the Conclusion of Wars should be signified by such eminent Northern Lights, as looked like aerial Battles, or Hunting of wild Beasts.

99. That

99. That Navigation, with the Direction by the Mariners Compass, &c. should be greatly improved; and Men now better guided in their Voyages, and Journeys over vast Seas and Deserts, and Mountainous Countries than formerly.

These are the several remarkable Tokens, Signs, or Signals, which the old Prophecies afford us, as belonging to the very last Times, and to the Restoration of the *Jews*; not fewer in Number than ninety-nine, vastly the greatest Part of which have been already fulfilled, and are sure Pledges that the rest will be fulfilled in due Time hereafter. Nor can so great a Number, and generally such plain Signals, be other than abundantly sufficient *Signs of these Times*; and what ought to be attended to, in the most serious Manner, by all that believe the Scriptures, and divine Revelation; and a Disregard to which cannot but render Men open *Scorners*, and profane *Contemners* of God and Religion, to their deserved Condemnation, certainly at the last Day; and not improbably at a much nearer Day of Vengeance in this World.

LECTURE II. *March 8, the Day of the second Earthquake at London.*

An Account of the fulfilling of those Signals whose Times are already past.

Predictions.

1. That a general *Curse* should, in these very last Days, be on the Earth, and a Dissolution of its former State.

2. That the horrid Wickedness of Men should precede these fore Judgments.

3. That vast Numbers of Mankind will be destroyed in this Interval.

Completions.

1. This seems now to be fulfilling, by all proper Symptoms of such a *Curse* and Dissolution.

2. This horrid Wickedness of the present Age, is almost too evident to need any particular Proofs. However, such Proofs will be produc'd abundantly in my my III^d Lecture.

3. This is easily to be believed, if we consider what very great Numbers have been already destroyed by this last War, both at Sea and Land; by the late terrible losses of Seamen in the

Predictions.

Completions.

the late violent Storms at Home and Abroad, in the *East* and *West-Indies*, by the very great Numbers that kill themselves every Year by Gin, and Spirituous Liquors, esteemed 1000000, and very probably will be most remarkable in the perishing of the Body of the *Jewish* Nation, who are wicked, just before the Restoration of the rest. *Dan.* xii. 1.

4. That Mens Mirth and Jollity shall be turned into Mourning.

4. This begins to be fulfilled already, in the sad Damp that is put to such Mirth, by the last Earthquakes at *London*: And will, without Question, be more thoroughly fulfilled by the other Earthquakes and Judgments now proceeding.

5. That the few good Men will be remarkably preserved by Providence, from the approaching Calamities.

5. This cannot be fulfilled till the Principal of those Judgments come. Only the Preservation of
Noah

Predictions.

6. That terrible *Meteors* are to come upon Mankind from the Air.

Completions.

Noah at the Deluge ; of *Lot* in the Destruction of *Sodom*, and of the Christians at *Pella*, when *Jerusalem* was destroyed by *Titus Vespasian*, are comfortable Examples, to good Men to expect the like hereafter.

6. It is to be observed, that the first of our modern remarkable *Meteors*, or *Northern Lights*, came in the Year 1715, (as did the great Eclipse of the Sun come the same Year,) the very Year when the Period of the outer Court of the Temple trodden down by the Gentiles first ended ; immediately after which *Christ* foretold these Tokens should come, as we have seen. Which Sort of *Meteors* were so common after 1715, for about twenty-one Years, till the

*Predictions.**Completions.*

the second of those Years 1736 (the great Year for Eclipses also) as to be at length little regarded. Altho' they have since been remarkably revived; especially by that *red* or *bloody* Canopy that encompass'd the Sky almost round every Way, *Jan. 23, 1749-50*, at Night, which I saw myself at *Lyndon*; and by that large and bright one, reaching almost from the Horizon on one Side, to the Horizon on the other, which I saw at *London, February 16*, following; and both to the no small Terror of many that saw them. To say nothing of many other Meteors common in our Newspapers of the same Kind afterwards, excepting a very remarkable one in the *General Evening Post*, from *Thursday, April 12*,

E to

*Predictions.**Completions.*

to Saturday, April 14, 1750; where, in an Extract of a Letter from *Liverpool*, concerning the smart Earthquake felt there, and at *Manchester*, April 2, about ten at Night, reaching pretty near forty Miles North and South, and about thirty Leagues East and West, we have this additional Clause: ‘ I went
 ‘ out to observe the Air,
 ‘ and found a much
 ‘ stranger Appearance
 ‘ than I ever before saw.
 ‘ Great Mists of Blood-
 ‘ red Rays converged,
 ‘ from all Parts of the
 ‘ Heavens, to one dark
 ‘ Point; but no lumi-
 ‘ nous Body could be
 ‘ seen. This uncom-
 ‘ mon Appearance dis-
 ‘ persed in about fif-
 ‘ teen Minutes.’ I ex-
 cept also another Phœ-
 nomenon, in some De-
 gree remarkable also, in
 the

Predictions.

Completions.

the same *General Evening Post*, from *Tuesday April 24*, to *Thursday April 26*, 1750, where we are told, That ‘ the
 ‘ last Letters from *Genoa*
 ‘ add, that on *April* the
 ‘ 13th, at seven o’Clock
 ‘ in the Morning, there
 ‘ appeared a very un-
 ‘ common Phœnomen-
 ‘ non in the Clouds;
 ‘ viz. there were three
 ‘ Suns, very visible; and
 ‘ those on each Side
 ‘ brighter than that in
 ‘ the Middle. There
 ‘ was a Bow likewise
 ‘ very conspicuous, like
 ‘ a Rainbow; but it
 ‘ immediately vanished,
 ‘ and then the Sun ap-
 ‘ peared again in its usual
 ‘ Lustre:’ Where this
 Note is added, That
 ‘ the Inhabitants, who
 ‘ are very superstitiously
 ‘ inclined, imagine them
 ‘ to portend some fatal
 ‘ Disaster; because three
 E 2 ‘ Days

*Predictions.**Completions.*

‘ Days before the De-
 ‘ scent of the *Germans*
 ‘ upon their Republick,
 ‘ the Sun was darkened
 ‘ in a surprizing Man-
 ‘ ner.’ Yet was not
 there, that we know of,
 any remarkable *Northern*
Light in near one hun-
 dred Years before 1715,
 as my printed Account
 of that Meteor demon-
 strates. Nor do all our
 Histories furnish us with
 any whit near so many of
 them, in all the past
 Ages, as those twenty-
 one Years afforded us;
 though the superstitious
 Regard to all such Me-
 teors, as ominous, in an-
 cient Times secures us,
 that those Appearances,
 had they been as common
 as they have often been
 of late, would not have
 been omitted by the Hi-
 storians of those Ages.

It is also highly wor-
 thy our Observation, that
 the

*Predictions.**Completions.*

the first remarkable Meteor of the second Sort, or the *Ball of Fire*, 1718-19, came but three Years after the other. This Ball, this amazing Ball of Fire, began to be visible over *Radnor* in *Wales*, at the Top of our Atmosphere, or fifty-five Miles high, and increasing, like a Snowball, threw itself almost directly South, about seven Miles East of *Exeter*, of the Brightness of the Sun, and of a Mile in Diameter: And, after it had passed in half a Quarter of a Minute's Time, as far as *Guernsey*, or the neighbouring Coast of *Britain* in *France*, or about two hundred and fifty Miles, descending a little all the Way; it burst at about the Height of thirty-six Miles, with such a mighty Noise, as amazed the

*Predictions.**Completions.*

People of *Exeter* to a prodigious Degree, and was heard back as far as *Radnor* ten Minutes afterwards ; being perhaps greater than if 100,000 Barrels of Gunpowder had been fired so high at once. Nor was it, I suppose, any other than such a Ball of Fire, or rather Fire and Brimstone, which was the Instrument of Providence in the Destruction of *Sodom* and *Gomorrhah*. Now such an one, had it fallen upon the Cities of *London* and *Westminster*, including *Southwark* also ; and which we know no mechanical or philosophical Reason why it may not do ; all their Inhabitants would be dead in much less than a Minute's Time. These terrible Meteors may well be here insisted on by me particularly ; because

cause

Predictions.

(7.) That many, and some of them terrible *Earthquakes*, are to come upon Mankind, either from the Air above, or the Ground below, or from both together.

Completions.

cause I had Lectures upon them both, at the several Times they happened, at *London*; as I had these upon occasion of the later *Meteors* and *Earthquakes*; which I then also printed and published, in the like Manner as I now print and publish these before me.

(7.) As to the *Earthquakes*, which, by the Prophecies, will not be few, they have been very lately at *Rome* in *Italy*, and particularly at *Leghorn*, at *Naples*, but chiefly at *Cerigo*, an Island South of the *Morea*, where our News says 2000 perished in it; at the South of *France*, and especially near *Pau*, under the *Pirenees*, which the News assures us it was prodigious also, as also another at *Munich* in *Bavaria* in the very

*Predictions.**Completions.*

last News-Paper, besides the two at *London*. They have also been lately felt at *Taunton*, at *Bath*, at *Portsmouth*, and at *Eastwell* in *Kent*; and principally at *Chester* and *Liverpool*. The two Earthquakes at *London* I felt myself, as I had felt one at *Norton* in *Leicestershire*, when I was ten Years old, 1677, and another much more plainly at *Clare-Hall*, *Cambridge*, Sept. 8, 1692. These two at *London* have already greatly and justly alarmed the whole City. On which Occasion we had immediately published, by an unknown Author, A sober and serious Address to the Inhabitants of that City; as also soon after, a somewhat larger Address to them by Bishop *Sherlock*; and both highly worthy the Perusal of all the Citizens. And may all

Predictions.

Completions.

all such sober and serious Applications, be accompanied with the divine Blessing, and produce such a thorough Repentance and Amendment, as may avert the divine Wrath from that City, and the whole Nation. As to the Number of our *British* Earthquakes, we have, in the *Gentleman's Magazine* for *February* 1750, Page 56, a Catalogue of those the Author had met with in our *Historians*, being only twenty-four in seven Centuries, since *A. D.* 1047, of which fourteen have happened in my Life-time, and of which, as has been said already, I have now felt four, *viz.* that in 1677, and that *Sept. 8,* 1692, and these two last at *London,* *Feb. 8,* and *March 8,* 1749-50. The last of which greatly surprises

*Predictions.**Completions.*

prizes me to account for: It having been much greater than the first in the Room below me, and in the Room above me, but much less in my own Room. Another Earthquake was felt at *Eastwell* in *Kent*, *Monday, March 12.* Another at *Portsmouth*, and the neighbouring Parts, *Sunday, March 18.* Another, or the same, at the *Bath*, at the same Time; all three 1749-50. Another at *Hull*, 31 Days after the great Storm, or *December 28, 1703.* Another Earthquake was felt at *Taunton*, in *Devonshire*, *July 1, 1747,* and reached about forty Miles square; and as Mr. *Foster*, who wrote the Letter wherein that Account is contained, (*Philosophical Transactions*, N^o. 488. Pag. 398, 399, 400.) adds, ‘What increased

*Predictions.**Completions.*

creased the Surprize here, was the Account then fresh in every Body's Mind, of the dreadful Earthquake at *Lima* in *Peru* : Of which it may justly be expected I should say something. We have a very particular Account of it in a Book then published by Mr. *Osborn*, 1748, *Pag.* 102—199. The Circumstances most remarkable were these : That an Earthquake, *June* 17, 1678, ruined a great Part of the City *Lima*, and particularly the Churches dedicated to the Blessed Virgin ; as if, in the Words of one that wrote the Life of *St. Toribio*, *God the Son had risen against his Mother*, the Blessed Virgin *Mary* ; who indeed is almost the only God or Goddess that is worshipped in that Country. That the Me-
mory

*Predictions.**Completions.*

mory of this dreadful Earthquake is yearly revived there, on the Nineteenth of *October*, by publick Prayers. That it was foretold by a religious Man, of the Order of *St. Merced*, who several Days before ran along the Streets, like another *Jonah*, crying, *Repent*. That on *Monday, October 20, 1687, N. S.* at Four of the Clock in the Morning, was another most horrible Earthquake at *Lima*, which was so dreadful, that the very Cattle were in great Astonishment, and above 5000 dead Bodies were found. That in 1709, between *April* and *January*, were no fewer than 14 Earthquakes there. That the last great Earthquake, both at *Lima* and its Port *Callao*, happened *October 28, 1746*, Half an Hour after

*Predictions.**Completions.*

after Ten at Night. That about 1141 perished at *Lima*; but at *Callao* all the Inhabitants perished, but 400, in Number near 5000. That this Earthquake was foretold by Mother *Teresa*, a Nun of the Order of *Jesus*, in the Monastery of *Barefoots* of St. *Joseph*, in *Lima*, with repeated and most efficacious Assertions of what was to come to pass; to which she added, that her Life would not last long enough for her to experience the sad Event. And in Fact, she died at the Age of above an hundred Years, the Fifteenth of the same Month of *October*, a Year before the Earthquake happened: To demonstrate the Truth of this, Informations are actually now making, which will contain the whole Particulars

*Predictions.**Completions.*

culars of her Case ; although at that Time, the extreme Earnestness with which she delivered her Prediction was looked upon as a Mark of the Failure of her Understanding, at that advanc'd Age. But that this great City of *Lima* was a Place of the utmost Luxury and Wickedness, especially among the Religious and Clergy, and so did highly deserve such a terrible Judgment, is notorious, and is there at large set forth, *Pag.* 246—254. To conclude this Matter of Earthquakes : There was a most dreadful one a Quarter of a Year before that, which I best remember, which was *Sept. 8, 1692, at Port-Royal in Jamaica.* This happened upon *June 7,* the same Year ; and at the End of the beforemen-

*Predictions.**Completions.*

mentioned Account of those at *Lima* and *Callao*, just now set down, we have a very authentick Account of it; being two Letters from an Eye-witness, who was Minister of the Place, though his Name is not set down; the Reason of which I do not know. The most remarkable Circumstances of it were these: That the Place had in it a most ungodly and debauched People, at the Time when this Earthquake happened; nay, he says, they were *desperately wicked, there was not a more ungodly People on the Face of the Earth*: That he was himself very providentially saved: That when the Earthquake came, the People cried out to him to come and pray with them; which he did, when they had made
 a Ring

*Predictions.**Completions.*

a Ring for him, for near an Hour together, with serious Exhortations to Repentance for another Half Hour; while yet some robb'd and plunder'd during the Earthquake itself; and those audacious Whores, who remained upon the Place, were as impudent and as drunken as ever. The Minister did not spare the Magistrates themselves, who had suffered Wickedness to grow to so great an Height.—He preached seasonably and plainly to them. In the last Sermon he delivered in the Church, [before it was demolished] he set before them what would be the Issue of their Impenitence and Wickedness, so clearly, that they acknowledged afterward, that it was more like a Prophecy than a Sermon. And he confesses he had
an

*Predictions.**Completions.*

an Impulse upon himself to do it, and that he had many Times preached in that Pulpit Things that he had never premeditated at Home; and that he thought he could not do otherwise. That the Day when all this befell them was very clear, and afforded not the Suspicion of the least Evil; but in the Space of three Minutes, about Half an Hour after Eleven in the Morning, *Port-Royal*, the fairest Town of all the *English* Plantations, was shaken and shattered to Pieces; sunk into and covered for the greatest Part by the Sea. That the People were over-joyed when they saw him among them, and wept bitterly, when he preached to them in a Tent. He hoped that by this terrible Judgment God would make

E them

*Predictions.**Completions.*

them reform their Lives. He guessed that 1500 Persons were lost. Dr. *Morley* thought 2000 in the whole Island. To which must be added, that an Account, dated *September 23* following, informs us, that the Mortality which ensued the great Earthquake made greater Havock than the Earthquake itself; and that almost half the People who escaped at *Port Royal* were since dead of a malignant Fever. — It was thought to have swept away in many Parts of the Island 3000 Souls, and most of them from *Kingstown* only.

To all which Histories of Earthquakes at *Land*, give me leave to mention one upon the *Sea*, out of the *Evening-Post* already quoted, from *Tuesday April 24*,
to

*Predictions.**Completions.*

to *Thursday April 26,*
 1750, in the Words
 following: ‘*Capt. Cowy,*
 ‘ who lately arrived in
 ‘ the River from *Caro-*
 ‘ *lina,* as he was home-
 ‘ ward bound, being in
 ‘ Latitude 45, on the
 ‘ 15th of *March* last was
 ‘ surprized with a sud-
 ‘ den and unusual Swell-
 ‘ ing of the Waves of
 ‘ the Sea, without any
 ‘ apparent Cause; there
 ‘ being but little Wind
 ‘ stirring; which occa-
 ‘ sioned his Ship to be
 ‘ tossed about prodigi-
 ‘ ously, and did much
 ‘ Damage to the Rig-
 ‘ ging. Upon looking
 ‘ at the Sea Water, it
 ‘ appeared to him as
 ‘ thick and muddy as
 ‘ the Water of the
 ‘ *Thames,* after the hea-
 ‘ viest Rains, when the
 ‘ Freshes are most vio-
 ‘ lent, and therefore he
 ‘ concluded that this

*Predictions.**Completions.*

‘ strange Phænomenon
 ‘ proceeded from some
 ‘ subterraneous Erup-
 ‘ tion.’

Give me leave also to
 add a Passage out of the
General Evening - Post,
 from *Thursday April 26*,
 to *Saturday April 28*,
 1750. ‘ *Paris, April 27*.
 ‘ By the Way of *Mar-*
 ‘ *seilles* we have an Ac-
 ‘ count, that on the
 ‘ tenth of this Month
 ‘ the Archiepiscopal Pa-
 ‘ lace of *Messina* fell
 ‘ down in a very extra-
 ‘ ordinary Manner, and
 ‘ that one of the Archbi-
 ‘ shop’s Secretaries, the
 ‘ Master of his House-
 ‘ hold, and several Do-
 ‘ mesticks were buried
 ‘ under the Ruins o
 ‘ that Edifice.’ This is
 no otherways explained
 or accounted for in the
 Account from *Paris*, as
 the News says; but
 since they about *Naples*
 have

Predictions.

(8.) That the Isles of the Sea shall be especially concerned in the Thanksgiving to God, for the Delivery of good Men from the Calamities now approaching.

9. That these Calamities will chiefly fall upon wicked *Kings and Princes*, and their great wicked Ministers of State.

Completions.

have lately had an Earthquake, as well as those at *Rome*, and in its Neighbourhood, 'tis no Way improbable the Palace fell down by an Earthquake also.

(8.) The Completion of this Prediction cannot be expected, till the Principal of them be come; which will I believe be in no long Time, and perhaps sooner than Mankind are willing to suppose.

(9.) The Completion of this Prediction cannot be expected, till the principal Calamities are come, which I believe will be sooner than such Princes and Statesmen will be persuaded to look for them; such Men generally being Scepticks or Infidels as to Religion and the Prophecies, are most likely to imitate the *Liber-*

Predictions.

(10.) That there shall be a real *Resurrection* of the Martyrs, both *Jews* and *Christians*, at this Restoration of the *Jews*.

Ezek. xxxvii. 1—14.

Completions.

tine, in the Tragedy called by that Name, and to believe no future Punishments till they actually fall into *Hades* or *Gebenna* themselves.

(10.) This amazing Event cannot yet be expected; but will certainly come in its proper Season. Hear *Ezekiel*, *Daniel*, and *St. John's* Accounts of this first Resurrection.

1. The Hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the Midst of the Valley, which was full of Bones.

2. And he caused me to pass by them round about, and behold there were very many, and lo they were very dry.

3. And he said unto me, Son of Man, can these dry Bones live?

And

Predictions.

Completions.

And I answered, O Lord God, thou knowest.

4. And he said unto me, Prophecy upon these Bones, and say unto them, O ye dry Bones, hear ye the Word of the Lord.

5. Thus saith the Lord God unto these Bones, behold I will cause Breath to enter enter into you, and ye shall live:

6. And I will lay Sinews upon you, and bring up Flesh upon you, and cover you with Skin, and put Breath in you, and ye shall know that I am the Lord.

7. So I prophesied as I was commanded; and as I prophesied there was a Noise, and behold a Shaking, and the Bones came together, Bone to his Bone:

8. And when I beheld, lo the Sinews and

Predictions.

Completions.

the Flesh came upon them, and the Skin covered them above, but there was no Breath in them.

9. Then said he unto me, Prophecy unto the the Wind, Prophecy Son of Man, and say to the Wind, Thus saith the Lord God, come from the four Winds; O Breath, and breathe upon these Slain that they may live.

10. So I prophesied as he commanded me, and the Breath came into them, and they lived and stood up upon their Feet, an exceeding great Army.

11. Then he said unto me, Son of Man, these Bones are the whole House of *Israel*: Behold they say, our Bones are dried, and our Hope is lost; we are cut off for our Parts.

Predictions.

Completions.

12. Therefore prophesy, and say unto them, thus saith the Lord God: Behold, O my People, I will open your Graves, and cause you to come up out of your Graves, and bring you into the Land of *Israel*.

13. And ye shall know that I am the Lord, when I have opened your Graves, O my People, and brought you up out of your Graves:

14. And shall put my Spirit in you, and ye shall live, and I shall place you in your own Land. Then shall ye know that I the Lord have spoken it, and performed it.

See also *Daniel* xii. 1,
2.

1. At that Time thy People shall be delivered, every one that shall

*Predictions.**Completions.*

shall be found written in the Book.

2. And many of them that sleep in the Dust of the Earth shall awake ; some to everlasting Life, and some to Shame and everlasting Contempt.

See also *Apoc.* xx. 4, 5, 6.

4. And I saw Thrones, and they sat upon them, and Judgment was given unto them. And I saw the Souls of them that were beheaded for the Witness of *Jesus*, and for the Word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their Foreheads, or in their Hands ; and they lived and reigned with Christ a thousand Years.

5. But the rest of the Dead lived not again until the thousand Years were

Predictions.

Completions.

were finished: This is the first Resurrection.

6. Blessed and holy is he that hath Part in the first Resurrection: On such the second Death hath no Power. But they shall be Priests of God and of Christ; and shall reign with him a thousand Years.

(11.) That the Sun and Moon shall be greatly concerned at this Restoration of the *Jews*.

(11.) If these Predictions do mean no more than Eclipses of the Sun and Moon, such as are mentioned in my *Astronomical Year*, and other Calculations, such Eclipses may be esteem'd as partial Completions of these Predictions; but if they imply somewhat more wonderful, as I suspect, their Completion cannot be yet exhibited.

(12.) That the Ignorance of Mankind in sacred Matters, hitherto so very gross, shall be taken

(12.) This Prediction cannot be yet expected to be fulfilled; since the Time of the *Jews* Restoration

Predictions.

taken away, upon the Restoration of the *Jews* to *Mount Zion*.

(13.) That the *Isles* and the *Ships of Tarshish* shall be first and principally concerned in the Restoration of the *Jews*.

Completions.

storation is not yet fully come. Nor do I depend on the intire Stoppage of our present over-bearing Infidelity till that Restoration.

(13.) I understand this Prediction chiefly of the *British Isles*, or perhaps as joining with the *Dutch*, or as including the two Maritime Powers, in the Transporting the *Jews* all along the *Mediterranean* into *Judea*. I name these two Maritime Powers only at present, because as to others, the *Spaniards*, and *Portuguese*, who lie conveniently enough for assisting in such a Transportation, they, instead of protecting the poor *Jews*, put them into the Inquisition, and burn them; nay, even our great Ally, the Queen of *Hungary*, as some of the latest

Predictions.

Completions.

latest News informs us, has permitted a *Jewish Rabbi* to be burnt in the City of *Prague*, under her Dominion. The *Poles* also, that might be assisting one Way or other, have bitterly declared their Barbarity against them, by banishing them all at a Day's Warning from *Caminiak*, as our News assures us also. I do not here note the *French*, who have Ports in the *Mediterranean*, among these Enemies of the *Jews*, tho' I cannot yet reckon them among their Friends; not only because they do not admit of the *Inquisition*, which would burn them, but because the Prophecies give me some Hopes that they, as well as the King of *Sardinia*, the Sovereign of the *Vaudois*, will ere long leave
off

*Predictions.**Completions.*

(14.) That the Restoration of the *Jews* shall be very sudden and unexpected.

(15.) That two of the Wonders in *Joel*, which are to precede the Restoration of the *Jews*, are *Blood* and *Fire*.

off their Attachment to the Papacy, and join with us and the *Dutch* in the Accomplishment of these Predictions. See Bishops *Sherlock's* Sermon at *Salisbury*, October 6, 1745. with my Additions at the End of the *Memoirs of my own Life*, Pag 13. See also *Lit. Accompl. of Propb.* Pag. 77.

(14.) This Prediction cannot admit of a Completion, till after the Prophet *Elijah* is come, and has called them into *Judea*; which is still future; tho' I think not very remote.

(15.) By this *Blood* and *Fire*, might possibly be understood the terrible Effusion of *Blood* in the late Wars every where, and the late *Fires*; I mean those at *London*, *Constantinople*, *Munich*, and other Places, of which

Predictions.

Completions.

which our News frequently informs us; yet, because the Coherence inclines us to look upward to the Heavens, I interpret this *Blood* and *Fire* rather of those *red, bloody, or fiery Meteors*, which have of late sometimes appeared in our *Northern Lights*; particularly in those of 1736, mentioned in my *Astronomical Year*, Page 23; in that frightful one *Jan. 23, 1749—50*, and in that of *April 2, 1750*, seen at *Liverpool*; of which read, Pag. 50. *prius.*

(17.) That another Signal should be *Pillars of Smoke.*

(17.) These seem to be plainly no other than the lower Parts of the Tails, or the Atmospheres of those many Comets which we have had of late. (See my *Astronomical Principles of Religion*, Pag. 129.) For, as at the Introduction

*Predictions.**Completions.*

tion of the Protestant Religion into *Germany*, and thence into other Parts of *Europe*, there appeared, in few Years, no fewer than six Comets. (See the *Astronomical Year*, Pag. 25.) So have there in the last eleven Years appeared no fewer than seven; as my Grandson, Mr. *Thomas Barker*, who has computed the Orbits of all the Comets that are capable of Computation, assures me, besides that expected at the End of 1757, or the Beginning of 1758; and perhaps others that may appear before 1766, the Beginning of the *Millennium*.

(18.) The Sun is to be turned into *Darkness*, and the Moon into *Blood*.

(18.) These may be understood of those *total* Eclipses of the Sun and Moon, which have of late been so remarkable, and by which the Sun has

Predictions.

Completions.

has been *darkened*, and the Moon has appeared of a *bloody Hue*, before this Restoration of the *Jews*. (See the *Astronomical Year, per tot.* and those eight Eclipses of the Sun drawn on my Map of *Europe, A. D. 1733.*) This I say, unless somewhat perhaps more surprizing of this Nature may still be expected before 1766, which I no way deny to be not improbable.

(19.) The *King of the South* was to push at the *Roman Empire*.

(19.) This *King of the South* was plainly the *Saracen Caliphs*, who came, or sent vast Armies against that Empire, from *Arabia* in the *Southern Parts* of the World; being the *fifth Trumpet*, or *first Woe*, in the *Revelation*.

(20.) The *King of the North* was to come against the *Roman Empire*, with great Forces and Success.

(20.) This *King of the North* is plainly the *Turkish Sultan*, or *Ottoman Emperor*, who came

G or

*Predictions.**Completions.*

(21.) The same King of the North was to conquer many Countries belonging to the *Roman Empire*.

(22.) The same King of the North was to get Possession of *Judea*, and the neighbouring Countries.

(23.) But the wild *Arabs* were to escape out of his Hands; *i. e.* those that inhabited the Countries where the *Edomites*, *Moabites*, and Part of the *Ammonites*, formerly inhabited.

(24.) This King was to conquer other Countries also.

or sent vast Armies against the same Empire from *Turcomania*, in the Northern Parts of the World, being the *sixth Trumpet*, or *second Woe*, in the *Revelation*.

(21.) This was exactly true of the *Turks*.

(22.) This was exactly true of the *Turks*.

(23.) This was true of the *Turks* also.

(24.) So did the *Turks*, who raised a prodigious Empire out of those Countries, which continues to this Day.

(25.)

Predictions.

(25.) The Land of *Egypt*, how remote soever, was not to escape at last.

(26.) This King was also to possess all the Treasures of *Egypt*.

(27.) The *Algerines* and *Arabians* were to be at his Devotion also.

(28.) Yet was this King to hear very disagreeable News from the East.

(29.) As also from the North.

Completions.

(25.) *Egypt* was at length taken from the *Mammalukes* by the *Turks*; but not till the Year 1517, the Year that *Luther's* Reformation began.

(26.) So does the *Turk* to this very Day.

(27.) So they are to the Grand *Turk* at this Day.

(28.) So has the Grand *Turk* heard those ill Tidings many Years from the *Persians* on the East, and been often beaten by them, and is still greatly afraid of them.

(29.) So did the *Turk* hear very ill News from the *Muscovites*, whose Czar made War upon him for some Years, as Prince *Cantemir*, who left the *Turk*, and went over to the Czar, informs us, Page 399.

*Predictions.**Completions.*

(30.) This King of the North was at length to go out with *great Fury to destroy many.*

(31.) This King of the North is to plant his royal Pavillion between the *Mediterranean and Dead Seas*, in a glorious holy Mountain of *Judea.*

(32.) Yet is he there and then to *come to his End*, without any Means of avoiding it.

(33.) There was to be a great Concussion of the *Heavens*, Hag. ii. 6—9, as in *Isaiab*, before the Restoration of the *Jews*. I suppose it here means great Changes in the supreme Rulers of the World.

402. 417. 428. 429:
448. 453.

(30.) This the *Turk* did, in a terrible Manner, at the Siege and taking of *Belgrade*, 1736.

(31.) This is justly and speedily to be expected of the *Turk*.

(32.) This is justly and speedily to be expected of the *Turks*: Till which Avoidance the *Jews* cannot peaceably settle themselves in their own Country of *Judea.*

(33.) These Changes of *supreme Rulers* will, I believe, soon verify this Prediction.

(34.) There

Predictions.

(34.) There were to be great Concussions of the *Earth*, or great Changes of subordinate Rulers: Nor is there any Doubt but Changes in supreme Rulers will occasion Changes in those that are subordinate.

(35.) There were to be great Concussions on the *Sea*; or, in the Language of our Saviour, *The Sea and the Waves roaring*; of which hereafter.

Completions.

(34.) These Changes of *subordinate* Rulers will, I believe, soon verify this Prediction.

(35.) These great Concussions on the Sea, most obviously denote terrible *Storms at Sea*, which we have had of late Years; beginning with the prodigious Storm at Sea and Land, *Nov. 27, 1703*, and going on with that when Admiral *Balchen* was lost, with about twelve hundred of his Men; that in the *East-Indies*, *April 13 and 14, 1749*, that in the *West-Indies*, or *North Carolina*, *Oct. 7 and 8, 1749*, and those about *Cape Breton* and *Annapolis* in the Years

*Predictions.**Completions.*

(36.) There were to be great Concussions, or *Earthquakes* at Land.

(37.) There were to be Concussions of all Nations, till the Elect of all the Nations, God's ancient chosen People the *Jews*, return into *Judea* again.

(38.) These *Jews* are to rebuild their holy House, or *Temple* of God, upon their Return.

(39.) This holy House, or *Temple*, is to be a very glorious one, and adorned with Silver and Gold.

1747, 1748, 1749, besides many other the like Examples of late, well known in our News-Papers.

(36.) Of these *Earthquakes*, see already No. 7. *prius*, at large.

(37.) These great Convulsions, or Concussions, have lasted already many Years, and have extended in a Manner, over the whole habitable Earth, and are likely to continue till the Restoration of the *Jews*.

(38.) This Return of all the Twelve Tribes is the great *Hope of Israel*, and this rebuilding of their *Temple* is exactly and largely described by *Ezekiel*, Chap. xl, &c.

(39.) This perfectly agrees to *Ezekiel's* Description of his *Temple*.

(40.) This

Predictions.

(40.) This Temple is to be more glorious than *Solomon's* own Temple, and to be the *last*, as that was the *first* Temple at *Jerusalem*.

(41.) Almighty God will give *Peace* in this Temple by the *Messiah*, who will himself reside in it for ever. Nor does this Circumstance of giving *Peace* by the *Messiah* in this Temple, permit us to apply these Predictions to *Herod's* Temple. When *Christ* came not to send *Peace*, but a *Sword*, *Matt. x. 34*, and after which he sent his *Roman* Armies, and destroyed that Nation, and burnt up their City, *Jerusalem*, in such a Manner, as no other Nation or City were ever destroyed.

(42.) Those that once destroyed this Temple
at

Completions.

(40.) This also perfectly agrees with *Ezekiel's* Description.

(41.) This perfectly agrees to *Ezekiel's* Description of his Temple, and the *Messiah's* solemn entering into it, and abiding in it for ever, *Ezek. xliii.*

(42.) As the *Romans* destroyed *Herod's* Temple,
G 4 ple,

Predictions.

at *Jerusalem*, are to rebuild it again.

(43.) This rebuilding of the *Jewish Temple* is to be after a grand *Week of Years*, when the *seventh Millenary* is beginning.

(44.) 'Tis here foretold, that *Truth, Wisdom, and Understanding*, should greatly fail in these last Parts of the last Times, or a little before the Restoration of the *Jews*.

Completions.

ple, under *Titus Vespasian*, so shall the Remains of the Ten Kings, into which the *Roman Empire* was parted in the fifth Century, contribute their Wealth to rebuild it again.

(43.) This *seventh Millenary* will begin 1766, as has been already demonstrated, Pag. 608, 609. But as to the Times of the Completion of these last six Predictions, it is evident that they are not fully come, although I believe they are very soon approaching.

(44.) The fulfilling of this is so evident already, that a sober considerate Person would think the Men of this Age were degenerated into absolute Folly and Madness; and had not the common Sense of former Ages.
The

Predictions.

(45.) 'Tis here foretold, that at this Time *Infidelity* should greatly prevail in the World.

Completions.

The Instances are too many and too gross to bear an Enumeration.

(45.) This Infidelity, which almost began with *Hobbes* and *Spinoza*, a little above a Century ago, is now come to such a prodigious Height as is astonishing; especially when the Pretences for it have of late been so thoroughly baffled, and the fulfilling of Scripture *Prophecies*, and Truth of the Scripture *Miracles*, with Sir *Isaac Newton*'s utter Demolition of all *atheistical* and *irreligious Philosophy*, [to say nothing of my clearing more than 39 Parts in 40 of the antient Scripture Difficulties,] are undeniable. Nay, the Case is now become so amazing, that Persons, otherwise of good Learning and Parts, when they pre-

*Predictions.**Completions.*

pretend to no Evidence against Christianity, not only banter it, but insult it, in order to ridicule it out of the World. And as for the Books lately published in this Way, Bp. *Sherlock* truly observes, in his excellent Letter, Page 6, 7. How
 ‘ has the Press, says he,
 ‘ for many Years past
 ‘ swarmed with Books,
 ‘ some to dispute, some
 ‘ to ridicule the great
 ‘ Truths of Religion,
 ‘ both natural and re-
 ‘ vealed? I shall men-
 ‘ tion no particular Cases;
 ‘ there is no Need for it,
 ‘ the Thing is noto-
 ‘ rious.—The Industry
 ‘ used to disperse these
 ‘ Books at Home and
 ‘ Abroad, and especially
 ‘ to our Plantations in
 ‘ *America*, to which great
 ‘ Numbers, and at a
 ‘ great Expence, have
 ‘ been

Predictions.

(46.) It is here foretold, that at the same Time Wickedness should be enormously increased, beyond the Measure of former Ages.

Completions.

‘ been conveyed ; are
‘ Proofs of such Malice
‘ against the Gospel, and
‘ the Holy Author of
‘ it, as would not be
‘ borne in a *Mahometan*
‘ Country. In this Branch
‘ of Trade this great
‘ City beats all the
‘ World ; it is become
‘ even the Mart for In-
‘ fidelity.’

(46.) Take the sad Accomplishment of this Prediction, first in the Words of the unknown Author of the small *Serious Address*, Page 14.

‘ The open Profaneness
‘ and Irreligion of the
‘ great, says he, and the
‘ diabolical Licentious-
‘ ness of the little Vul-
‘ gar : — The general
‘ Profanation of the
‘ Lord’s Day : — The
‘ Churches in many
‘ Places almost deserted,
‘ whilst the publick
‘ Roads

*Predictions.**Completions.*

‘ Roads and Places of Re-
 ‘ fort are crowded with
 ‘ Company: — The
 ‘ open and avowed Per-
 ‘ juries, Lies, Suborn-
 ‘ ation, &c. in the poli-
 ‘ tical World, encou-
 ‘ raged and protected by
 ‘ those who are bound
 ‘ in Duty and Honour
 ‘ to detect and punish
 ‘ them. — These, and
 ‘ many other Enormi-
 ‘ ties, which every Man
 ‘ sees, and every good
 ‘ Man laments, gives us
 ‘ too much Reason to
 ‘ fear, that some national
 ‘ Judgment will quickly
 ‘ overtake us.’ Take
 the same also in the
 Words of Bishop *Sher-*
lock, first in his Sermon
 at *Salisbury*, Page 7.
 ‘ The Joy, says he, at
 ‘ the Restoration [of
 ‘ *Charles II.*] was ex-
 ‘ cessive, and, as the
 ‘ Case too often hap-
 ‘ pens,

*Predictions.**Completions.*

‘ pens, left little Room
 ‘ for sober and serious
 ‘ Reflections. The
 ‘ Hearts of Men being
 ‘ set open to the Im-
 ‘ pressions and Trans-
 ‘ ports of Joy, soon
 ‘ grew sensual, and the
 ‘ Prosperity of the Na-
 ‘ tion broke out into
 ‘ Luxury, and into all
 ‘ the Vices which na-
 ‘ turally attend it. The
 ‘ Sense of Religion de-
 ‘ cayed, and the very
 ‘ Appearances of it were
 ‘ suspected, as a Rem-
 ‘ nant of that Hypocrisy
 ‘ with which the late
 ‘ Times had been
 ‘ charged. [See Page
 ‘ 10, *prius.*] And if
 ‘ we may judge by the
 ‘ Performances of the
 ‘ Stage, which are
 ‘ formed to the Taste of
 ‘ the People, there ne-
 ‘ ver was a Time when
 ‘ Lewdness, Irreligion,
 ‘ and

*Predictions.**Completions.*

‘ and Profaneness were
 ‘ heard with more Pa-
 ‘ tience.’ And after-
 ward, Page 9. ‘ Surely
 ‘ the Gospel of *Jesus*
 ‘ *Christ* was never treat-
 ‘ ed with greater Malice
 ‘ lice, and Contempt by
 ‘ *Jews* or *Heathens*, than
 ‘ it has been in this Chri-
 ‘ stian Country. — Is
 ‘ not *Sunday* become a
 ‘ Day of Diversion to
 ‘ great ones, and a Day
 ‘ of Idleness to the little
 ‘ ones? And has not
 ‘ this been followed by
 ‘ a great Increase of
 ‘ great Wickedness and
 ‘ Violence among the
 ‘ lower Sort of People?
 ‘ *Theft* and *Robbery*,
 ‘ which used to be secret
 ‘ Crimes, now appear
 ‘ armed in our Streets,
 ‘ and are supported by
 ‘ Numbers strong e-
 ‘ nough to defy the Pow-
 ‘ er of the Magistrate.’

Now

*Predictions.**Completions.*

Now hear the Letter,
 Page 7. ‘ Blasphemy,
 ‘ says the Bishop, and
 ‘ horrid Imprecations
 ‘ domineer in our Streets,
 ‘ and poor Wretches are
 ‘ every Hour wantonly
 ‘ and wickedly calling
 ‘ for Damnation on
 ‘ themselves and o-
 ‘ thers, which may be,
 ‘ (it is much to be fear-
 ‘ ed) too near them al-
 ‘ ready. Add to this,
 ‘ the Lewdness and De-
 ‘ bauchery that prevail
 ‘ among the lowest Peo-
 ‘ ple; which keeps them
 ‘ idle, poor, and miser-
 ‘ able, and renders them
 ‘ incapable of getting an
 ‘ honest Livelihood for
 ‘ themselves and Fami-
 ‘ lies. The Number of
 ‘ lewd Houses which
 ‘ trade in their Vices, and
 ‘ which must, at any
 ‘ Rate, be paid for mak-
 ‘ ing Sin convenient to
 ‘ them,

*Predictions.**Completions.*

‘ them, and it will ac-
 ‘ count for Villainies of
 ‘ other Kind, which are
 ‘ growing so fast, as to
 ‘ be insupportable, and
 ‘ almost incurable. For
 ‘ where is the Wonder,
 ‘ that Persons so aban-
 ‘ doned should be ready
 ‘ to commit all Sorts of
 ‘ Outrage and Violence.
 ‘ A City without Reli-
 ‘ gion can never be a
 ‘ safe Place to dwell in.
 ‘ The unnatural Lewd-
 ‘ ness, of which we have
 ‘ heard so much of late,
 ‘ is something more than
 ‘ brutish, and can hardly
 ‘ be mentioned without
 ‘ offending chaste Ears;
 ‘ yet cannot be passed
 ‘ over entirely in Silence,
 ‘ because of the particu-
 ‘ lar Mark of divine
 ‘ Vengeance set upon it,
 ‘ in the Destruction of
 ‘ *Sodom* by Fire from
 ‘ Hea-

Predictions.

(47.) It is here foretold, that *Kings* and *Princes* shall, at this Time, be the Authors of great Disturbances among Mankind.

Completions.

‘ Heaven. Dreadful Example !’

(47.) This is always the sad Case of Mankind under vicious, proud, and tyrannical Kings and Princes; which is but too commonly their Character, and to which the Temptations in such high Stations naturally incline them: In Prospect of which Temptations I suppose it was, in good Part, that God was so very averse to the Introduction of that Regal or Despotic Power among the *Jews*. While the People of God, the *Israelites*, were under the Judges, or under a Theocracy and Aristocracy, the Kind of Government that God himself chose for them, they were a great deal happier than when they were under absolute Kings, a Sort of Govern-
H ment

*Predictions.**Completions.*

ment of their own Choice, but which God highly disapproved. *Deut. xvii. 14—20. 1 Sam. viii. per tot. xii. per tot.* and of which the *Jews* were themselves long afterwards throughly weary. Nor do I once imagine, that the Messiah will ever choose such absolute royal Authority under his own Kingdom, which he is now going to set up in *Judea*, and under which State the 101st Psalm describes his Administration; for the coming of which Kingdom, not the *Jews* only, as we have seen, every Day pray to God, but the Christians also, every Time they use the Lord's Prayer, if they understand themselves, do the same, when they say, *Thy Kingdom come*; there being no other Kingdom of God de-

Predictions.

Completions.

described in the *New Testament*, but that which the Apostles expected at his Ascension, *Acts* i. 6. when they hoped he would even *then restore it to Israel*; and which was not to come till he should restore the *Jews* to their own Country, and God should govern them by their King *Messiah*. Indeed, if the Kings that call themselves *Most Christian*, or *Catholick*, or *Defenders of the Faith*, would imitate that wonderful Duke of *Saxe-Gotha*, *Ernestus the Pious*, the Great Grandfather of our present Princess of *Wales*, whose most excellent Life I have just now re-published, all good Men would undoubtedly be very easy, and greatly satisfied with that Form of Govern-

*Predictions.**Completions.*

(48.) It is here foretold, that the Country of *Persia* was, at this Time, to be suddenly wasted, and made desolate.

(49,) (50.) As to the strange Signs in the Sun and the Moon, in which the Copies here so much differ, I can say little at present on that Account.

ment. But that is not ordinarily to be expected by us. So that while we retain that Form of Government, we may justly suffer the terrible Inconveniencies of it. Nor need I enumerate the Miseries of late suffered from the present Kings and Princes here foretold ; no observing Person being able to avoid seeing those Miseries.

(48.) The exact fulfilling of this Prediction, for these last 39 Years, is known to all the World, ever since the deposing of the Sophi of *Persia* by *Merowitz*, A. D. 1711.

(49,) (50.) When these Signs come to be fulfilled, which cannot be now at any remote Distance, it will very probably appear which of the two Copies are the truest ;

Predictions.

(51.) It is here foretold, that about these Times Blood shall drop out of the Wood.

(52.) 'Tis here foretold, that some eminent *Stone*, or *Rock*, shall give its Voice about this Time.

Completions.

truest ; but till then we must suspend our Judgment, both as to the Signs themselves, and as to the exact Times for their Completion.

(51.) This Sign has not yet been verified by any Event of that Nature that I know of. Yet do I not doubt of its Verification in due Season hereafter ; especially when,

(52.) A remarkable *Stone*, or *Rock*, which is the next Signal, and not less strange in itself than the former, has very lately been verified in our own Country. Take this astonishing History in the Words of the original Letter, dated at *Cockermouth* in *Cumberland*, *Sept. 3, 1749*. It is printed in the *General Evening Post*, from *Thursday, Sept. 12*, to *Thursday, Sept. 14*, the
H 3 same

*Predictions.**Completions.*

same Year, as follows :
 ‘ The Eruption of the
 ‘ Mountain of *Saint*
 ‘ *John’s*, near this Place,
 ‘ is Matter of great Spe-
 ‘ culation to all the Vir-
 ‘ tuosi in these Parts.
 ‘ It happened in the
 ‘ Night between the
 ‘ 22d and 23d, in the
 ‘ Midst of the (*N. B.*)
 ‘ most terrible Light-
 ‘ ening and Thunder
 ‘ that ever was seen, or
 ‘ heard, by the oldest
 ‘ Man living. A large
 ‘ *Rock*, near the Tops
 ‘ of the Mountain, be-
 ‘ ing intirely rent asun-
 ‘ der; out of which
 ‘ came so great a De-
 ‘ luge of Water, and that
 ‘ with such Violence and
 ‘ Rapidity as carried all
 ‘ before it, such as solid
 ‘ Stones of incredible
 ‘ Weight, Houses, Barns,
 ‘ Mills, &c. and even
 ‘ erased their very Foun-
 ‘ dations, so that you
 ‘ cannot

Predictions.

Completions.

‘ cannot now tell where
‘ they stood. The Mill-
‘ stones are carried some
‘ hundred Yards from
‘ the Mill, and tossed
‘ upon the Rubbish and
‘ Sand; the Quantity of
‘ which is so great, that
‘ it has laid waste a great
‘ deal of arable and Mea-
‘ dow Land, which will,
‘ for the future, be ever
‘ spoiled; being as deep
‘ in some Places as the
‘ Tops of Trees. It
‘ would surpass all Cre-
‘ dit to give you eve-
‘ ry particular Circum-
‘ stance of this surprizing
‘ Cataract; which still
‘ continues to discharge
‘ a large Quantity of
‘ Water, of such a
‘ strange Nature as to
‘ tincture all the River
‘ *Derwent* quite down
‘ to the Sea; which
‘ must be near twenty
‘ Miles. The Damage
‘ done to the Hay,
‘ H 4 ‘ Corn,

Predictions.

(53.) 'Tis here foretold, that the People shall be troubled at such strange Appearances.

Completions.

' Corn, and the Proprietors of the neighbouring Fields and Houses, is computed at near 4000 l.'

(53.) This already begins to be fulfilled, and many are now so affrighted at the *London Earthquakes*, as to be ready to leave the City; nay, not a few went beyond Sea very lately upon a frivolous Rumour of a Doemoniacal Madman, that there would be a third Earthquake just four Weeks after the second; because the second had been just four Weeks after the first, a vast Multitude, supposed by some no fewer than 100,000 left their Houses the Evening before, and went into *St. James's* and *Hyde-Park*, &c. and many staid

Predictions.

(54.) 'Tis here foretold, that a *Person*, or *People*, shall rule whom the World looked not for; viz. as I suppose, the Messiah, and his formerly contemptible People the *Jews*.

(55.) 'Tis here foretold, that at this Time the Air shall be changed.

Completions.

staid there, or sat in their Coaches, for Fear of it.

(54.) This will soon be fulfilled, when in the Words of *Ezekiel*, *The dry Bones, or whole House of Israel will live*, and when God will make the *two Bodies, of the Ten and of the Two Tribes one Nation, and one King shall be King to them all--- When David, God's Servant, or the Messiah, shall be King over them, &c. Ezek. xxxvii. per tot.*

(55.) This has already been fulfilled in Part, if not in Mr. *Childrey's* strange Atmosphere about the Sun; which is either a new Phænomenon, or one newly discovered: Yet certainly, by the numerous and surprising Meteors, or Northern Lights, Balls of Fire, Storms of Thunder, Lightning, and Wind, is shewn, that this Change

*Predictions.**Completions.*

Change is begun already, and probably will be more and more remarkable hereafter. Nor indeed can we have any astronomical Notion, how the *Light of the Moon* can ever be as the *Light of the Sun*; or the *Light of the Sun* be seven-fold, as the *Light of seven Days*, as it is *Is. xxx. 26*, already quoted, *Pag. 6, 7, prius*, unless our *Air*, or *Atmosphere*, be so thoroughly altered, and its noxious *Vapours* so thoroughly purged away, that the *Light of the Sun*, *Moon*, and *Stars*, may appear seven-fold as bright as they do now, which it is no unreasonable Thing to expect at this great *Renovation of Things*, of which we now treat; though I will not deny, but somewhat more mysterious may not probably be implied in that *Prophecy*,

Predictions.

(56.) 'Tis here foretold, that the *Fowls* shall remove from their old Places, and take their Flight together to some other Place.

(57.) 'Tis here foretold, that the Sea of *Sodom* will, about this Time, produce living Fish in Abundance.

(58.) 'Tis here foretold, that Confusion and
Astro-

Completions.

Prophecy, of which we have at present no Apprehensions.

(56.) This Migration of Birds, or Fowls, *the Inhabitants of the Air*, which is so known a Thing in several Sorts of them already, is no Way incredible. And perhaps many of them will remove into *Judea*, for the Conveniency of its new Inhabitants the *Jews*. The like to which, in the Case of the Inhabitants of the *Waters*, will be set down under the next Prediction.

(57.) Whether these Multitudes of Fishes will be anew created, or only removed from other Seas to the Sea of *Sodom*, I shall not pretend to determine. (However, see Page 31, 32, *prius*.)

(58.) This is much the same with the 52^d Predic-

*Predictions.**Completions.*

Astonishment will be in many Places.

(59.) 'Tis here foretold, that frequent *Fires*, or what resembles them, shall be sent upon the Earth, and surround Men upon it.

(60.) 'Tis here foretold, that the *wild Beasts of the Earth*, or oppressive and tyrannical Princes shall change their Places in these Times.

(61.) 'Tis here foretold, that there should be *Signs in the Women*, or more particularly, that

men-

Prediction, and needs no farther Enlargement here.

(59.) Whether these *Fires* refer to such eminent *Northern Lights* as resemble *Fires*, and have been already mentioned, or to real *Fires*, they have both been in Part remarkably fulfilled already, as has been before observed, No. 14, 15.

(60.) If we look abroad into the World, we shall find, that both before, and in the late terrible Wars, both in *Asia* and *Europe*, there have been many such Changes already. Nor is it at all unlikely there may be a great many more such Changes before the *Jews* are thoroughly settled in *Judea*.

(61.) This Prediction has already been fulfilled in the *Willingham Boy*, a particular Account of whom

Predictions.

*menstruous Women should
bring forth Monsters.*

Completions.

whom is given in the *Philosophical Transactions*, No. 475. In Dr. *Handyside's*, a Man-midwife's double monstrous Child; which the Law has lately allotted to the Parents. In the late *Hermaphrodite at Paris*, a Print of which has been lately published there, with the royal License, as the *Gentleman's Magazine* for *January 1750* informs us; and which *Hermaphrodite* itself is now publickly advertised to be seen in *London*. And before all these, in the famous *Rabbit Woman* of *Surrey*, in the Days of *King George I.* As to the former three, the Facts are wholly undeniable; but as to the last, the poor Woman, who had seventeen or eighteen Portions of *Rabbits* taken out of her Body: The
Story

*Predictions.**Completions.*

Story has been so long laughed out of Countenance, that I must distinctly give my Reasons for believing it to be true, and alledging it here, as the fulfilling of this ancient Prophecy before us. Accordingly, besides the Testimony of the Woman herself, who moved great Compassion at first, and was relieved by charitable Persons, because of her Poverty, the Man-midwife, Mr. *Howard* of *Godalmin* in *Surrey*, a Person of very great Honesty, Skill, and Reputation in his Profession, attested it. It was then believed by King *George* to be real ; it was also believed by my old Friends the Speaker, and Mr. *Samuel Collet*, as they told me themselves, and was generally believed by sober Persons in the Neighbourhood, till

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till it was unjustly laugh-
ed out of Countenance at
London. Nay, Mr. *Moly-
neux*, the Prince's Secreta-
ry, a very inquisitive Per-
son, and my very worthy
Friend, assured me, he
had at first so great a Diffi-
dence in the Truth of the
Fact, and was so little bias-
ed by the other Believers,
even by the King him-
self, that he would not
be satisfied till he was
permitted both to see
and feel the Rabbet in
that very Passage whence
we all come into this
World out of our Mo-
ther's Womb. Accord-
ingly he told me, he had
more Evidence for it,
than he had that I had a
Nose; whilst he had
known that by one of
of his Senses only, that of
seeing, but knew this
by two of his Senses,
both seeing and feeling.
Hear the following Ex-
tracts

*Predictions.**Completions.*

tracts out of Mr. *St. Andre's* Narrative, where Mr. *Molyneux's* Attestation printed is at the End. This Narrative was printed for *John Clarke*, at the *Bible* under the *Royal-Exchange*, 1727.

Extracts out of that Narrative.

Page 3, 4. **A**S Mr. *Howard* himself intends shortly to publish the whole Account, and prove every Circumstance of it, by such Evidences as will put this Matter out of all Possibility of Doubt, I must refer to him for several Particulars here omitted.

And as it will be impossible to judge impartially of this Fact, till the Evidences above-mentioned are produced, it cannot be doubted but all such Persons as are not governed by Prejudice, or some worse Motive, will suspend their Judgment till these Facts come to their Knowledge, by a more certain Way, than by flying Reports and Conjectures.

Page 7. On *Nov. 15*, I attended the Honourable Mr. *Molyneux*, Secretary to his Royal Highness the Prince of *Wales*, who was inclined to enquire into the Truth of this extraordinary Case; and desired me to go with him to *Guilford*. — We heard the Woman was actually in Labour of the 15th Rabbet.

Page 13. I delivered her of the Skin of the abovesaid Rabbet, [very like the Skin of an Hog's Bladder.]

Page 15. Between the Times of visiting the Woman, we examined the several Rabbets, which were all kept separate in distinct Pots, with Spirits of Wine, in the Order they were brought away. The first Animal did not appear to be a perfect Rabbet in all its Parts; three of the Feet being like the Paws of a Cat. The Stomach and Intestines like those Parts in the same Animal, &c.

Page 19. From all these Considerations, I was fully convinced, that at the same Time that the external Appearance of these Animals was exactly like such Creatures, as must inevitably undergo the Changes that happen to adult Animals by Food and Air, they carried with them the strongest Marks of Fœtus's, even by such Parts as cannot exist in an Adult, and without which a Fœtus cannot possibly be supposed to live. This I think proves, in the strongest Terms possible, that these Animals were of a particular Kind, and not bred in a natural Way. Nor will there be any Doubt remaining, (even with the least knowing in these Matters) when those Parts which are subservient to the Circulation of the Blood and Nourishment, between an adult Creature, and its Fœtus, are brought away; which I am fully satisfied must shortly happen, or if retained, be the Cause of this Woman's Death.

Page 21. All these Facts were verified before his Majesty, on *Saturday, Nov. 26*, by the anatomical Demonstration of the first, the third, fifth, and ninth of these Animals; which were compared with the Parts of two natural Rabbits, the one of the Age of four Months, and the other of five Days. Dr. *Steigenthal* and Dr. *Tessier* being present.

I shall with all convenient Speed publish the Anatomy of these præternatural Rabbits, with their Figures, taken from the Life, and compared with the Parts of Rabbits of the same Growth, that the Differences there mentioned may be fully understood.

In the mean while, I shall relate what appeared in the Dissection of two Rabbits, which I performed in the Presence of Mr. *Molyneux*, the very Day that we returned from *Guilford*. The one was of four Months Growth, and much of the Size of that which had been taken from the Woman; the other was 15 Days old. Page 22. The Lungs of the larger were, as nearly as I can judge, 20 Times bigger in Capacity than those of the præternatural ones; and the Lungs of the smaller were at least eight Times the Bigness of the before-mentioned; both these were exceedingly different in Colour and Consistence from those of the præternatural Rabbit.

The *Foramen Ovale* of the smaller Rabbit was more than two Thirds open, and that in the larger was so far closed as but just to admit a very small Probe.

As to the Stomach and Intestines, the Difference was so notoriously great from those we had examined, that even in the Sucking Rabbit the Stomach and *Cæcum* were at least three Times larger than those Parts in the præternatural ones.

Page 23. The Account she gave of herself was, That on the Twenty-third of *April* last, as she was weeding in a Field, she saw a Rabbit spring up near her; after which she ran,

with another Woman that was at Work just by her. This set her a longing for Rabbits, being then, as she thought five Weeks gone with Child. Page 24. The other Woman perceiving she was uneasy, charged her with longing for the Rabbet they could not catch; but she denied it. Soon after another Rabbet sprung up near the same Place, which she endeavoured likewise to catch. The same Night she dreamed that she was in a Field with those two Rabbits in her Lap, and awaked with a Sick Fit; which lasted till Morning. From that Time, for above three Months, she had a constant and strong Desire to eat Rabbits; but being very poor and indigent could not procure any.

Page 26. The Account Mr. *Howard* gave, was in every material Circumstance, the same with the Woman's Relation.

Page 27. Mr. *Howard* further related, that when she was delivered of one Rabbet, another was immediately felt in her Belly, struggling with such Violence, that the motion thereof could be sensibly felt, and seen; that this Motion had sometimes been so strong, as to move the Bed Cloaths, that it has lasted for 20 and above 30 Hours together. This particular Fact was unanimously agreed, and attested by most of the People at *Guilford*, who have had the Curiosity to go to see her; and was confirmed to Mr. *Molyneux* and myself, by above 10 different Persons, who all seemed to be indifferent in this Matter.

Page 31. Mr. *Ablers* (the King's Surgeon, for his *German Household*) having been at *Guilford*, by his Majesty's Order, (as Mr. *Howard* told us) to inquire into the Truth of this Fact, was fully convinced of it, as he himself declared.

Page 33. *John Howard* of *Guilford*, in the County of *Surry*, maketh Oath, That on *Sunday*, the 20th Day of this Instant, Month of *November*, — Mr. *Ablers* (Surgeon to his Majesty's *German Household*) brought away the Loins and inferior Parts of a Rabbet, of about three Months Growth.

Page 34. That after this Mr. *Ablers* told this Deponent, and all the Persons present, that he was fully satisfied and convinced of the Truth, and that he could have no Doubts after such Proof. That at the same Time he gave the Woman a Guinea; expressing great Satisfaction, and promising that he would procure her a Pension from his Majesty — *Nov. 25, 1726.*

Page 36. *Mary Toft* and her Nurse make Oath, that Mr. *Ablers* declared, it was wonderful People would not believe a Fact so true, as this appeared to him; and *Mary Toft* saith, that Mr. *Ablers* examined her Breasts, and found Milk in one of them the same Day.

Page 37. *Elizabeth Helmes* of *Guilford*, in the County of *Surry*, Widow, maketh Oath, that she asked Mr. *Ablers* whether he believed this Account, and that his Answer was, that he fully did believe it. To which she replied, then I hope Sir you will convince a great many Unbelievers when you return to *London*, as some Gentlemen have already done, to which he said he should; as she apprehended.

Page. 38. The like was sworn by *Olive Sands*, the same Day.

Page 39. *Thomas Howard*, of *Guilford*, in the County of *Surry*, Surgeon, maketh Oath.—Mr. *Ablers* shewed him the Loins and inferior Parts of a Rabbet; which he told him HE EXTRACTED HIMSELF OUT OF THE UTERUS.

Page 40. That he told him, HE WAS FULLY CONVINCED AND SATISFIED, THAT IT CAME OUT OF THE UTERUS. That he asked him, if it was possible it could be forced or thrust into the Uterus, he said No, *Nov. 27.*

Mr. *Ablers* Preface to his *Observations*—I do not deny but that at *Guilford* I behaved myself all along like one who was perfectly satisfied in that Matter.

Mr. MOLYNEUX's Attestation.

I HAVE carefully [says he] read the above Narrative; whether the Animals mentioned therein were præternaturally produced in this Woman [*Mary Toft*] or that a Fraud is practicable in this Case, I do not take upon me to say; Gentlemen who are sufficient Judges will determine that Matter upon proper Evidence. I can only certify that I did draw up a Relation as is above-mentioned, which, in the most material Circumstances of the Fact, agrees with the Narrative; and I can further affirm, that I did not perceive the least Circumstance of Fraud in the Conduct of this Affair, while I was at *Guilford*, *Nov. 29. 1726.*

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N. B. Neither did Mr. *Ablers*, the King's Surgeon, nor Sir *Richard Manningham*, oppose Mr. *Howard's*, and Mr. *St. Andre's* Evidence,

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till the Thing was impudently laughed out of Countenance, not in *Surry* where the Scene lay, but at *London*, 30 Miles off, and till those that acted in this Matter, or believed their Accounts, were unjustly made Sport of by the Scepticks of the Town. Nor did the Woman ever confess a Fraud, till she was herself threatened with a painful Operation, and with Imprisonment; which Fraud was impossible, because, upon Dissection, it was most evident, that many, at least, of those creatures that were taken from her, were not true or natural Rabbits, but of præturnatural Production; which it was impossible for her to procure, had she been never so much disposed for it. Nor did the

Sur-

*Predictions.**Completions.*

Surgeons or Man-midwives pretend to any Grounds of Suspicion till they found they were like to suffer greatly in their own Reputation and Practice, if they had supported that Story any longer; which they were not willing to do, as any one may see in all their Retractions; of which sort of Confessions, like those made upon Torture, I have no Opinion at all. Nor does the ridiculous and abusive Pictures set before Sir *Richard Manningham's Diary*, in the Copy that I use: Nor a distinct Pamphlet called *The Anatomist Dissected*, being, as is said, written by *Lemuel Gulliver*, a pretended Surgeon and Anatomist to the King of *Lilliput* and *Blefuscu*, and Fellow of the Academy of Sciences in *Balnibarbi*,

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[Otherwise Dean Swift,] nor the other Pamphlet called *Sooterkin Dissected*, both written in the Way of the grossest Banter and Ridicule, which are contained in my Copy also, move me to alter my Opinion at all as to the Truth of those *monstrous Productions*, which I fear not to affirm, I surely believe to have been undeniably Real, and no other indeed than one direct Completion of the eminent Signal before us, that towards the End of the World *Menstruous Women should bring forth Monsters*. And I well remember, that I then shewed Mr. *Molyneux* this Prophecy of *Esdra*s, which foretold such Events about these Times. Nay upon his farther Inquiry and Concern about the terrible

*Predictions.**Completions.*

rible Judgments that the same *Esdra*s denounced in the same Prophecy, I comforted him with the joyful Prediction, in the same Author, that good Men would be providentially preserved from them. 4 *Esd.* ix. 7, 8. The Way of bantering Matters of Fact, that are disagreeable to Scepticks and Unbelievers, as whatsoever looks Supernatural or Miraculous always are, seem, after the Lord *Shaftsbury* and Mr. *Collins*, to have almost begun here amongst us with the Banter of this wonderful and supernatural Production in *Mary Toft*; though it be now become a standing Argument, since the Writings of Dr. *Middleton*, against all such Facts as imply a Providence, and the Interposition of good Angels, or wicked De-

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mons in the Affairs of this World ; which yet has been the constant Opinion, or rather Experience and Attestation of all Mankind, excepting the *Sadducees*, and *Epicureans*, in all the past Ages of the World, till the present Age. And truly if these merry Infidels could as well banter off *Eclipses*, and *Comets*, and *Northern Lights*, and *Balls of Fire*, and *Earthquakes*, and their Effects, with the like Facility as they now pretend to do ancient Histories, both Sacred and Profane, they would soon get clear of all Arguments for Divine Providence, and Divine Revelation, and would openly and universally throw off all the Obligations of Religion. As for myself, I have very
long

*Predictions.**Completions.*

long and very successfully accustomed myself to be guided wholly by another Rule; by the real Evidence of Facts and Testimonies belonging to the several Ages, whereto such Facts do belong, and not otherwise, as do all wise and upright Judges in their Courts of Justice, without any Regard to the vain Amusement of our present merry or profane Scribblers. See *Suppl. to the Literal Accomplishment of Prophecies*, P. 5, 6. Accordingly, when I heard this Rabbit Woman, and her supposed Accomplices, were to be indicted of a Cheat, and were to be openly tried for the same, I waited for the Issue of such a Trial, in order to my more compleat Satisfaction. But finding
no

*Predictions.**Completions.*

(62.) 'Tis here foretold, that *Salt Waters shall be found in the Sweet*; or that *Sweet Waters shall be changed into Salt*. Ezek. xlvii.

9, 10, 11. Perhaps this refers to the *Salt or dead Sea*, and to the Introduction of the fresh or *Sweet Waters* of the *River of Life*, after the *Jews Temple* is rebuilt, to render it not too *Salt* for the *Fish* which are to live therein; excepting those *miry Places*, and *Marshes* thereof
which

no such Thing was done, I easily concluded no such Thing could be done. So I have all along gone by my original Evidence, and have ever since believed the Fact to have been true, and an eminent Completion of the Prophecy before us.

(62.) This Prediction, in this Sense, has not been fulfilled hitherto; nor is the Time for its fulfilling quite come.

(63.)

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which are to be given to Salt, as Memorials, perhaps, of the like Salt-ness in old Time of the whole Sea, as it is at this Day.

(63.) 'Tis here foretold, that all Friends shall fight against and destroy one another like Enemies.

(64.) 'Tis here foretold, that *Wisdom* and the *Way of Truth* shall be hidden, and withdraw
itself

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(63.) This may well refer to our late bloody Wars, where Papists fought against Papists, and Protestants against Protestants, and where *Persian Mahometans* fought against *Turkish Mahometans*, so that this Prediction has been already too sadly fulfilled; but may perhaps be more remarkable fulfilled hereafter, which may be also true of many other of these Predictions, whose Completions I now Note.

(64.) This is much the same with the Prediction v. 1. N^o. 44. prius, and has been too
no.

*Predictions.**Completions.*

itself into its Secret Chambers.

(65) 'Tis here foretold, that *Vileness* or *Incontinency* shall be increased upon the Earth.

(66.) 'Tis here foretold, that at this Time Men shall *Labour* and *Hope*, but obtain nothing.

notoriously fulfilled for many Years already.

(65.) This is much the same with that v. 2. N^o 46. and has been too notoriously fulfilled for many Years already; and is not yet, in any considerable Degree, amended amongst us.

(66.) Besides other Instances of this, which I do not now reckon up, this Prediction has been eminently fulfill'd in these last Wars; where after all the immense Blood and Treasure, which we with our Allies and the *French* had caused to be shed and expended for many Years on both Sides, we both gave up our Conquests, and all was restored as before the War; to the great surprize of all the World.

It has also been remarkably fulfilled in the
Affairs

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Completions.

(67.) 'Tis here foretold, that the *Books shall be opened before the Firmament*, particularly the *Book of Life*.

(68.) 'Tis here foretold, That *little Infants, or Children of a Year old should speak*; that *Women should conceive and bring forth in haste*; and that such *Children of three or four Months shall be raised up, and shall live, and run about*.

Affairs of *Corfica*; in the many Acts of Parliament, Meetings of Commissioners, and very great and troublesome Management about the horned Cattle for several Years, and all this without any Success in preventing or curing that Murrain.

(67.) The Time for the fulfilling this Prophecy is not yet fully come.

(68.) If the Reader peruse the *Philosophical Transactions*, No. 475, already cited, where a particular Account is given of the strange or hasty Ripeness of the Boy of *Willingham*, and by Consequence, probably of the same strange Haste in his Mother's Conception, and Labour of him; and he will find this Prediction not wholly unfulfilled at present: I have

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(69.) 'Tis here foretold, that the *great Trumpet* is to be sounded, and every where heard, before the *Jews* are actually restored.

(70.) 'Tis here foretold, that *Friends shall fight one against another like Enemies.*

(71.) It is here foretold, that such uncommon
Things

have also been informed of one or two Children that have lately been nearly in the same Circumstances here foretold; but have not preserved the distinct Accounts of them.

(69.) The Time for this most solemn of all the Signals, is not yet fully come; but when it is come, there will not, I suppose, be any Doubt, but it is immediately to precede, or accompany this *second Coming of Christ*, for the Restoration of the *Jews*, and the first Resurrection.

(70.) This is much the same with the former Prediction of the same, *Esdras* v. 5. No. 63. *prius*, and needs not to have its Accomplishment repeated here.

(71.) This has been already considered fully
at

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Things as our late *Earth-
quakes* shall *astonish* the
Inhabitants of the Earth.

(72.) It is here fore-
told, that the *Springs of
the Fountains shall stand
still, and not run* for three
Hours; and this in both
our Books of *Esdraſ*.

at No. 6: and needs not
to be here repeated.

(72.) The Accounts of
three ſuch Rivers in the
South of *Scotland*, hav-
ing their *Streams* lately
ſtopped, and not running,
the firſt for nine, the ſe-
cond for ſix, and the
third for ſix Hours, has
been formerly ſet down
at large, Pag. 454, 455,
prius. But whether the
Fountains themſelves had
not this Interruption for
three Hours only, as in
this Prediction, I do not
know. But that Circum-
ſtance certainly is highly
worth the Enquiry of the
Curious in that Country,
while the Stoppage itſelf
is freſh in every-body's
Memory.

(73.) It is here fore-
told, that there ſhould be
Uproars of People, with
Changes, and *Tumults*,
and *Seditious of the Na-
tions*.

(73.) None of thoſe
who carefully attend to
the State of the World
for theſe twenty or thir-
ty Years paſt, and even

to

Predictions.

(74.) 'Tis here foretold, that the Heads and Governors of the People should about this time *tyrannize* over them.

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to its present State, can doubt but this Prediction has been already abundantly fulfilled.

(74.) Nor can any such intelligent Persons doubt, but this Prediction has been long, and still is abundantly fulfilled; which *Tyranny* we have seen already, this Coming of the Messiah to restore the *Jews*, and set up his Kingdom of Righteousness is intended to remedy, for the great Comfort and Ease of the Afflicted and Persecuted, who have long groaned for Deliverance. *Apoc. vi. 10. How long, O Lord, holy and true, dost thou not judge and revenge our Blood on them that dwell on the Earth?* say the Souls under the Altar, after the *fifth Seal*; which Lamentation, in a lesser Degree, may well fill the Mouths

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(75.) 'Tis here foretold, that the Princes should want wise *Directors*.

(76.) 'Tis here foretold, that Providence will preserve the truly good Men from many of those Calamities, which are now approaching, or at least from Destruction by them; and that they shall live to see and rejoice with the good *Jews* upon their Restoration to their own Land.

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Mouths of the Oppressed in these Times also.

(75.) Nor will those that consider the Folly, as well as Wickedness in the late Administrations of Princes, which is generally owing to their principal Minister or Ministers, doubt, but this Prediction has been abundantly fulfilled already also.

(76.) This is still future; though I must confess, I have myself often put up that Petition, which relates to God's People, *Psal. cvi. 4, 5*, in the Course of the publick reading of that Psalm: *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; that I may rejoice in the Gladness of thy Nation, and may give Thanks with*

Predictions.

(77.) 'Tis foretold, that the Prophet *Elijah*, the *Tishbite*, shall return, for the Restoration of the Tribes of *Israel*.

(78.) It was foretold, that the *Jews* were to fall by the Edge of the *Sword*.

(79.) It was foretold, that the *Jews* were to be led away Captives into all *Nations*.

(80.) It was foretold, that *Jerusalem* should be trodden down of the *Gentiles*.

(81.) It was foretold, that this Conculcation should

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thine Inheritance. And may God Almighty, if it be his gracious Will, grant that my Petition. *Amen*.

(77.) This is not yet fulfilled; but is one of the next Things, after the Destruction of the *Turks* in *Judea*, which I think is soon to be expected.

(78.) This has been notoriously fulfilled in the Days of *Titus Vespasian* and *Adrian*: Where, in the former Case, the Slain were 1100,000, and in the latter, at least 580,000.

(79.) The Captives in the former Case were 97,000, and in the latter plainly innumerable.

(80.) All know, that both *Jerusalem* and *Judea* have, since the Days of *Adrian*, been in the Hands of the *Gentiles*.

(81.) These *Times of the Gentiles*, as parallel to

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should last till the Times of the Gentiles were fulfilled: Immediately after which, in the Words of St. Matthew, the long Tribulation of those Days being fulfilled, the following Signs were to be expected :

(82.) It is foretold, that there shall be Signs in the Sun ; which is to be darkened.

(83.) It is foretold, that there shall be Signs in the Moon; which is not to give her Light.

(84.) It is foretold, that there shall be Signs in the Stars, which are to fall from Heaven. These naturally denote Comets, which are now known to be proper Stars that fall from immense Distances in the Heavens, as did that in 1680-1, in a very par-

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to those, Apoc. xi. 2. were fulfilled at 1715 and 1736. [See *Essay on the Revelation*, Sec. Edit. Pag. 232, 233.] So the following Signs were then to begin.

(82.) Of these extraordinary Eclipses of the Sun. See my Accounts of those total ones 1715 and 1724, and of those drawn upon a Map of Europe, 1733, and my *Astronomical Year*, per tot.

(83.) Of these extraordinary Eclipses of the Moon, see my *Astronomical Year* also.

(84.) Six Comets appeared in four Years at the Reformation by Luther, 1530, 1531, 1532, and 1533, as in my *Astronomical Year*, Page 25. And in the last eleven Years seven Comets have appeared, viz: 1737, 1739, 1743, 1744, K 2 1746,

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particular Manner, which the Astronomers do very well know.

(85.) It is foretold, that the *Powers of Heaven shall be shaken.*

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1746, 1747, 1748; besides that foretold by Dr. *Halley*, to return either at the End of 1757, or the Beginning of 1758. (See No. 7. *præus.*) To say nothing of any others, that may, not improbably, return by 1766.

(85.) The late *Northern Lights*, from *March* 1715-16, have been evidently remarkable *Concussions in the Air.* And the Passage of the wonderful *Ball of Fire*, which threw itself two hundred and fifty Miles in an half Quarter of a Minute, 1718-19, was one of the greatest *Concussions* of the *visible Powers*, and perhaps of the *invisible Powers* of Heaven also, that was ever heard of since the Creation. (See my two small Tracts on those *Meteors and Balls of Fire* throughout.)

(86.)

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(86.) It is foretold, that upon the Earth shall be *Distress of Nations with Perplexity*; Men's Hearts failing them for *Fear*, of what is coming upon the World.

(87.) It is foretold, that in these last Days, *many shall run to and fro*, and *Knowledge or Learning shall be increased*.

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(86.) This Fear is now coming upon the World, and begun upon Occasion of the late *Meteors*, and Storms, and especially the *Earthquakes*, and will naturally increase upon the Progress of those, and other the Signs of impending Judgments, many of those Signs being themselves Judgments also.

(87.) This has long been fulfilled, and is still evidently fulfilling, as to Improvement of Learning in general, ever since the *Greeks* retired from *Constantinople*, when it was taken by the *Turks*, A.D. 1453, and ever since Printing was invented, which was about the same Time, especially within this last Century: Nay indeed, since the Lord *Verulam* put Men into the right Way of Enquiry, and since the Institution of such Societies,

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(88.) It is foretold, that the Sea and the Waves will roar with terrible Storms and Tempests.

ties, and Courses of Experiments, as directly promote true and real Knowledge or Learning. And if, from the Coherence, we restrain this *Increase of Learning*, to that concerned with such mystical Prophecies, as *Daniel* and the *Revelation*, it has been evidently fulfilled ever since the Days of Mr. *Joseph Mede*, the first truly great and judicious Expofitor of Prophecies among us.

(88.) These terrible *Storms* and *Tempests* may be dated from that prodigious one in the South of *England*, and the adjoining Seas, *Nov. 27, 1703*, which I well remember, and may be carried on by that of *Admiral Balchen, 1748*; by that of the *East-Indies, April 13 and 14, 1749*; by that in *North Carolina* in the *West-Indies, October 7 and 8, 1749*; by those near *Cape-Breton,*

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Completions.

(89.) It is foretold that, in consequence of so many terrible Judgments already begun, or soon approaching, *Men's Hearts should fail them for Fear, and for looking after those Things that are coming on the Earth.*

(90.) It is foretold, that there shall appear *the Sign of the Son of Man*, like that to *Constantine the Great.*

(91.) It is foretold, that the *Son of Man* shall himself, at last, *come in the Clouds of Heaven with great Power and Glory.*

(92.) It is foretold, that there shall be a very terrible, but to good Men

ton, and near *Annapolis* in the same Year; and several others at *Bristol*, and elsewhere; of which our News-Papers still frequently make mention.

(89.) This is much the same with No. 53, to which I refer the Reader.

(90.) The Time for this eminent Signal is not yet fully come.

(91.) This grand Signal, or Upshot of all the rest, is not yet come: But it is not, I believe, very many Years future.

(92.) This *great Earthquake*, on Account of *London's* enormous
 K 4 Wick-

Predictions.

Men a very joyful *great Earthquake*, when a *tenth Part* of an eminent City will be destroyed.

Completions.

Wickedness ; and the two divine Warnings by these lesser Earthquakes, almost confined to that City (for I always take *London, Westminster, and Southwark* for one large City) I take to belong to no other City than *London*: Nor have I had the least Notion of any other City here meant, unless it were *Rome, or Constantinople, or Paris, or Turin*: But since the two of those other three, which have by far the greatest Probability, are *Rome and Constantinople*; and the Time of *Rome's* Downfall, is by other Prophecies not before 1866 (see Pag. 607, 608, before, and *Essay on the Revelation*, Pag. 321, 322.) Since this City has not here that distinguishing Character of *Great* added to it, as elsewhere; and this no less

Predictions.

Completions.

less than fifteen several Times in this Book, *Apoc.* xi. 8. xiv. 8. xvi. 19. *bis*, xvii. 1. 5. 18, 19, 21. xix. 2. I say, xviii. 2. 13. *bis*, 16. 18. since these Things are so, and since the *Turks* are not to perish at *Constantinople*, but in *Judea*, as we have seen, N^o. 31. *prius*. The two foregoing Characters of enormous Wickedness, and of the two Earthquakes peculiar to *London* and its Neighbourhood, fully satisfy me, that no other City is here meant than *London*; and that accordingly there will soon be there a *great Earthquake*, and a *tenth Part* of *London* will fall; and that in this Earthquake shall be slain seven thousand Names of Men, or Men of Name and Note, and that the rest of its Inhabitants, or that nine Parts which

*Predictions.**Completions.*

(93.) It is foretold in the *Sibylline Oracles*, that the *Beams of the Moon shall shine with bloody Drops*. Whether there be any Allusion here to that *Blood* which is mentioned in *Barnabas*, as set down, No. 51. *prius*, or to the *Moon's being turned into Blood*, in *Joel*, already mentioned also, No. 14. does not appear. It seems most likely to me to be a *new Signal*, or one not yet mentioned; and perhaps is not to be under-

which are spared, will be so happily affrighted at so terrible a Judgment, as to *give Glory to the God of Heaven*. But of this Matter see the important *Addenda* to the last Sheet of the second Edition of my *Essay on the Revelation* more largely, Page 330, 331, 332.

(93.) This Signal seems not hitherto to have been fulfilled, but cannot, I think, be long future.

Predictions.

(94.) It is foretold there, that Representations of *Swords* should be seen in the Night towards Sun-setting, or Sun-rising, in the starry Heavens.

(95, 96.) It is foretold there, that the *Sight of the Sun*, and perhaps of the *Moon*, shall fail in the *Midst of their Course in the Heavens*.

(97.) It is there foretold, that the *Rocks shall give a Sign*.

Completions.

stood till its Completion.

(94.) This Signal seems not hitherto to have been fulfilled, but cannot be long future.

(95, 96.) If these Signals belong only to great and total Eclipses of the Sun and Moon, they may have been already fulfilled, as we have noted several such Eclipses.

(97.) We have had one remarkable *Sign*, or *Voice of a Rock* taken notice of already, No. 52. Whether this Sign be different from that, or whether the Plural Number *Rocks* do not imply other, or more Rocks than one, may well be questioned: So I can determine nothing farther about its Completion.

(98.)

Predictions.

(98.) It is there foretold, that the *End of Wars* should be signified by eminent Northern Lights before-hand.

(99.) 'Tis there foretold, that Navigation, with the Direction by the Mariner's Compass, &c. should be greatly improved, and Men enabled much better than before to guide themselves in their Voyages and Journies by Sea and Land.

Completions.

(98.) I incline to think, that the late providential End put to our late fatal Wars here, were partial Completions of this Prediction; and that the more compleat Completion is not far off. Several of such eminent Northern Lights we have had for these thirty-five Years, very well agreeing to the Prediction before us.

(99.) This Prediction has been, in Part, already fulfilled, and is now fulfilling among us, by the Discovery of the *Mariner's Compass*; of its *Variation*; of the *Variation of that Variation*; of the *Inclinatory*, or *Dipping-Needle*, and its *Variation*, according to its Distance from the Magnetick Poles and Equator, by the uncommon Attempts lately made, and still continued

Predictions.

Completions.

nued for the Discovery of the geographick Longitude of Places at Land, and of the Longitude and Latitude both at Land and Sea. Particularly by my own present Attempt for the Discovery of the Longitude at Sea, from the Eclipses of *Jupiter's* Planets, both by my Refracting and Reflecting Telescopes; and by Mr. *Harrison's* Attempt for discovering the same by his curious Clock; all which will, I hope, soon succeed, for the common Benefit of Mankind.



LECTURE III. *March 10.*

*Of the horrid Wickedness of the present Age,
highly deserving such terrible Judgments.*

I. **A**S to the *Jews*, they generally follow all along their *Talmud*, full of absurd and groundless Traditions, and injudicious Notions; and this when they evidently contradict the Laws of God by *Moses*, which yet they all own to be divine. This our Saviour severely condemn'd them for in his Days, and they are equally guilty of the same Crime in these latter *Centuries*. I say the *Jews* generally follow their *Talmud*, not *universally*, the remaining *Samaritans* and *Carraites* keeping close to the Law, without such a vast Regard to the *Talmudical* Doctors; but whose Numbers are inconsiderable in Comparison of the others. Hear our Saviour's Words to the Scribes and Pharisees, out of *St. Matthew's Gospel*. [See *Sacred Hist. of the Old Test.* Pag. 107, 108, 109.]

Matt. xv. 1. There came to *Jesus* Scribes and Pharisees, which were of *Jerusalem*, saying,

2. Why do thy Disciples transgress the Tradition of the Elders? For they wash not their Hands when they eat Bread.

3. But

3. But he answered and said unto them, Why do you also transgress the Commandments of God by your Tradition ?

4. For God commanded, saying, Honour thy Father and Mother ; and he that curseth Father or Mother let him die the Death.

5. But ye say, Whosoever shall say to his Father or Mother, It is Corban, by whatsoever thou mightest be profited by me,

6. And honour not his Father or his Mother, he shall be free. Thus have ye made the Commandments of God of none Effect by your Tradition.

7. Ye Hypocrites, well did *Esaias* prophesy of you, saying,

8. This People draweth nigh unto me with their Mouth, and honoureth me by their Lips, but their Heart is far from me.

9. But in vain do they worship me, teaching the Commandments of Men.

N. B. This is a terrible Denunciation to us also ; while not the *Jews* only, but those that call themselves *Christians*, but in Reality are *Papists* or *Protestants*, *Lutherans* or *Calvinists*, Members of the Church of *England*, or of the Church of *Scotland*, &c. who generally agree in following human Traditions, or human Laws, instead of the Laws of God, and the Christian Constitutions and Canons. Even our best Judges, both in Law and Equity, Ecclesiastical and Temporal, having long laid aside the Laws of God by *Moses* ; which, in my *Horeb's Covenant Revived*, I have fully proved oblige

Christians

Christians, as well as *Jews*, excepting the Ceremonial; and that all, both *Christ* himself, his Apostles, and old *Christians*, till Anti-Christianism and Popery came in, acknowledged the Obligation of those Laws. Nor could I ever find that God Almighty, or our Blessed Saviour, gave any Power to *Christians* to make such Laws for themselves; but absolutely required of all that owned the one to be their Creator, and the other their Redeemer, to submit themselves to those divine Laws, even tho' it were in the directed Opposition to all the Contradictions of Civil or Canon Laws, or Acts of Parliament. So that they are not the *Jews* only, but those called *Christians* also have incurred the just Anger of God on this Account. I hinted at this fundamental Error in the former Part of this Work, Pag. 625, 626, when I said, 'I had no Business in the Lord Chancellor's Court; but added withall, 'That if the Lord Chancellor would determine Causes by the Laws of God, and not by the Laws of Men, I would come and hear him.' Whether God Almighty will any longer bear this publick Rejection of his divine Authority, which is the very Essence of Anti-Christianism, and Foundation of the highest Impiety both in *Jews* and *Christians*, the Rabbins of the one, and the Kings and Judges of the other, ought well to consider; lest the Judgments of God, the avenging Judgments of God, soon overtake them; at whose Tribunal the Offenders must needs appear to be utterly inexcusable. *He that bath Ears to hear let him hear.*

II. As to the *Roman Catholicks*, their greatest Crimes (besides the last, common to *Jews*, *Papists*, and *Protestants*, in general) seem to be.

Gross *Infidelity* ;

Gross *Idolatry* ;

Cruel *Persecution*.

As to the gross *Infidelity* in *Italy*, it has been long taken Notice of, that the weak Part of the People there are guided by the Pope and his Cardinals, and are in a deplorable Slavery to the grossest Superstition ; but that the more sagacious and intelligent, comply indeed with the Superstition of their Country, but are in reality the grossest Infidels. Nay, it has been observed, that in Order to bring Protestants over to their Religion, they have aimed first to make them Scepticks or Infidels : A very melancholy Instance of which I remember many Years ago. As to the *French* Papists, who have much more Learning than the *Italians*, yet was I informed by a very intelligent Friend of mine, who was there many Years ago, that he was assured, the Belief of Christianity could not then hold out at *Paris ten Years* longer. As to the present Belief of Religion among the *Virtuosi* there, if we take it from that which the celebrated Monsieur *De Fontenelle*, and the Author of *Considerations on History* seem to have, we shall find *Scepticism* or *Infidelity* are come near to Perfection in that Kingdom also ; as the Reader may find in their own Words, quoted before in my Observation on Dr. *Middleton*, Page 39, 40.

As to the gross *Idolatry*, and some other Crimes of the Church of *Rome*, I shall give it in the Words of the Prophecy of *St. John*, at the End of the first *six Trumpets*, or Judgments sent to awaken, and convert the Popish World; which assures us, *Apoc. ix. 20, 21.* that *The rest of Men who were not killed by these Plagues, yet repented not of the Works of their Hands, that they should not worship Dæmons, and Idols of Gold, and Silver, and Brass, and Stone, and Wood; which neither can see, nor hear, nor walk. Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.* See *Essay on the Revelation*, 2d Edition, Page 219.

As to the cruel *Persecutions* which the Papists have brought on good Men, they have been so many, and so barbarous, as is almost incredible: The *Parisian* Massacre; the *Irish* Massacre; the Cruelties exercised on the poor *Waldenses*, and *Albigenses*, with those in our *Queen Mary's* Reign; and those the Inquisition has all along exercised, and still exercises upon both *Jews* and Protestants, whenever they have them in their Power, are Evidences of this *barbarous Cruelty*, truly undeniable. So that after this most inhuman of Crimes, it is hardly necessary to enumerate any other upon this Occasion.

III. As to the Protestants, especially in *England*, their greatest Crimes seem to be these following:

Following

Following Human instead of Divine Laws.
Refusal of Examination and Amendment these
last 40 Years.

Refusal to tolerate Primitive Christianity, the
same 40 Years.

Curfing the *Eusebians*, or Primitive Christians,
13 Times a Year, by publick Authority, in the
Athanasian Creed.

Tolerating and Encouraging Masquerades, Ri-
dotto's, Balls, and Plays; with Mr. *Henley's* vile
abusing of the Primitive Liturgy, and all that is
sacred, every Lord's-Day Evening, for 23, or 24
Years together.

Encouraging, by Act of Parliament, the Poor
to Drunkenness and murdering themselves, in the
Use of Gin, and other Spirituous Liquors.

Gross Infidelity:

The open Breach of God's *Everlasting Cove-*
nant, the Ten Commandments.

Of all which in their Orders:

(1.) Protestants, as well as Papists, follow Human
instead of Divine Laws. This has appeared al-
ready under the former Article, but deserves to
be here particularly remembred, because the very
Nature of the Protestant Religion supposes its Pro-
fessors sensible of such gross Errors in Popery, as
required an intire Reformation from them; which
ought to have obliged them to leave not only those
Laws made by Popes, or Popish Councils, but to
change them for Divine Laws. Otherwise we only

change one Scheme of evil Rules of Government for another; without returning, as we ought to do, to our Primitive Christianity; which owned no Laws, but the Laws of God, by his *Messiah*. And I greatly fear that God Almighty, our Great Creator and Legislator, will never be at Peace with those that own him in those Capacities by Words, till they own him by Facts and Actions also, and in earnest submit to his Authority, by governing themselves according to the Divine Laws in the *Old Testament*, excepting the Ceremonial; and according to the Laws of *Jesus Christ* in the Apostolical Constitutions and Canons, and the other Books of the *New Testament*; none of which any of our present Courts of Justice seem to have any Regard to. For Example, the Laws of God do not allow us to put any one to *Death* for *Stealing*: [See Mr. *Overal*,] Page 415—420 *prius*. Yet do we venture upon it by the Laws of the Land.] The Laws of God make *Death* the certain Punishment of Adultery: [*Levit. xxi. 9. Deut. xxii. 21, 22.*] But we excuse it, and only lay a Fine upon the Offender. How such great and good Men as the Lord Chief Justice *Hale* could go on all their Lives in such a Contradiction to Divine Laws, 'tis hard to imagine.

(2.) Protestants have refused to examine the Apostolical Constitutions, with the other most Primitive Books of Christianity, in order to the Amendment of their present Errors and Enormities, and this for the last 40 Years together. This I can myself fully testify, from the Refusal of the Church of *England* to examine all those Original Records
which

which I have so long laid before them. Nay so resolute were the Heads of the University of *Cambridge*, and the Convocation against such Examination and Amendment, that my bare *Proposals* for such Examination and Amendment were deemed criminal, and were charged upon me as Instances of *Heretical Pravity* by both those Bodies; and made use of in order to my Expulsion and Excommunication. Yet hear the inoffensive and serious Manner in which I all along address'd myself to this Church, no fewer indeed than six several Times before this; though all to no Manner of Purpose.

‘ O that I might live to see, (they are my very
‘ Words) that happy Day here in *Great Britain*,
‘ when publick Authority, Ecclesiastical and
‘ Secular, should depute a Committe of learned,
‘ impartial, and pious Men, with this Commission,
‘ That they diligently, freely, and honestly examine
‘ her present Constitution in all its Parts, and
‘ bring in an unbiass'd and unprejudic'd Account
‘ of her Defects and Aberrations, whether in
‘ Doctrine, Worship, or Discipline, of all Sorts,
‘ from the Primitive Standard, in order to their
‘ effectual Correction and Reformation. Then
‘ would our *Sion* be indeed a *Praise in the Earth*;
‘ the Darling and Pattern of all the other Pro-
‘ testant Churches in the World; and by such an
‘ illustrious Precedent, would effectually recommend
‘ the like Reformation to all the other Churches, and
‘ so become the Foundation and Centre of their Unity,
‘ Love, and Peace; and thereby most effectually
‘ hasten the coming of that glorious *Day of God*,

‘ 2 *Pet.* iii. 12. when, according to our Lord’s
 ‘ most sure Promise, and that of the Father also,
 ‘ we look for new Heavens and a new Earth; a
 ‘ new and better State of the Church here on Earth;
 ‘ wherein Righteousness will dwell, till it end in
 ‘ the glorious Millennium, the Kingdom of our
 ‘ Lord, advanced to its highest Perfection, and
 ‘ spread over the Face of the whole World, till the
 ‘ Consummation of all Things.’

(3.) Our Protestant Church of *England*, together with the other Protestant Churches every where, have not only refused to examine and amend their present evil Constitutions, but they have withal constantly refused even to tolerate primitive Christianity, at least these last thirty-four Years. This appears by the *humble and serious Address* I made to the *Princes and States of Europe* in the Year 1716; if not for the *Admission*, yet at least for the *open Toleration* of the Christian Religion in their Dominions: Wherein I demonstrated, (1.) That none of them do, properly speaking, *admit*, or *openly tolerate* the Christian Religion in their Dominions at this Day. (2.) I give an Account what are the true Occasions why it is not *admitted*, or *openly tolerated* by them. (3.) I give some Reasons, why they ought to *admit*, or at least *openly tolerate* this Religion. I also (4.) make an earnest Address to the several *European Princes and States*, grounded on the Premises, for the *Admission*, or at least the *open Toleration* of the same Christian Religion in their Dominions. [See before, Page 250—281, 282.] But all was to no Manner of Purpose, and

and without the least publick Notice taken of it, that I know of, by any body till this very Day. However, I am willing to hope, that upon the Score of the late Murrain, Meteors, Earthquakes, Storms, and the Dread of more such Judgments, I may now be better hearkened to.

(4.) The Protestants, as well as the Papists, curse the *Eusebians*, or Primitive Christians, in the continued Use of the horrible *Athanasian Creed*. This I mentioned in that remarkable Letter which I wrote to the present Archbishop of *Canterbury*, Jan. 23, 1747-8. [Page 407. *prius*.] in the Words following: ‘ If our thirteen Times a Year
 ‘ cursing the *Eusebians*, or Primitive Christians, by
 ‘ publick Authority, in the *Athanasian Creed*, were
 ‘ once corrected ; our Manners in Court and Coun-
 ‘ try throughly amended ; and our Prayers, on
 ‘ all such Occasions, were more solemn and serious
 ‘ than they now are, we might hope that God
 ‘ would pity us, and our dumb Creatures, and pro-
 ‘ cure both them a Release from this Distemper,
 ‘ and ourselves a Deliverance from the Effects of
 ‘ it, and from those other great and amazing Judg-
 ‘ ments which I fully and suddenly expect, as a
 ‘ Consequence of what is already begun, and this
 ‘ upon the most authentick Evidence [of Scripture
 ‘ Prophecies.]’

To this Clause the Archbishop returned me no Answer. But whether the frightful Signs since that Time have procured his Injunction to his Chaplains never to use that Creed in his Chapel at *Lambeth*,

or elsewhere any longer, I do not yet know. This Creed is used but once a Year by the *Lutherans*, as I have been informed, I mean on *Trinity Sunday* only. How often it is used in the publick Service of the Church of *Rome* I do not yet know; while in *Scotland*, and among our Dissenters, it is not used at all. Nor indeed, was its Use in the Church of *England* so horrid, while the Clergy thought they had some Pretence to believe the *Athanasian Doctrine*, especially by those who supposed it fundamental, and so had some Excuse for the Use of the main Parts of the *Athanasian Creed*: (Though the Use of the Damnatory Sentences was always inexcusable.) But since that *Athanasian Doctrine* has been of late found, for certain, to be no better than a monstrous Popish Heresy, and all the truly Learned have many Years deserted its Defence, the Belief of that monstrous Doctrine, and much more the Use of that horrible Creed, are become plainly intolerable. I may myself, at least, be allowed to write thus freely, since I have not only long and thoroughly confuted that Doctrine itself, but because it was that Creed, which, a very few Years ago, forced me away from all Communion with the Church of *England*, as has been largely related before in these *Memoirs*, Page 458, 459, 460—492—509. And the Use of which at this Day I take to be an intire Degradation of all the Clergy that use it, and such a Degradation as the most sincere Repentance will only procure their Admission among the Laity ever afterwards. This will be thought by the Clergy very harsh Doctrine, *an hard Saying,*
who

who can bear it? But since it appears to me to be fully warranted, or rather absolutely required by the Laws of Christianity, already set down, Page 506, 507, 508. I know of no Power on Earth that can allow me to dispense with them. However, seeing this whole Head chiefly concerns the Clergy of the established Church, that, if possible, they may be at last moved to think of the doleful Case they are in, and into what a doleful State they have brought our Laity, who depend upon them also. Take my own and Bishop *Burnet's* most serious Admonitions to them, produced formerly by me, as follows: And may Almighty God make them at last effectual to their through Reformation. *Ye are the Salt of the Earth, (Matt. v. 13.)* says our Saviour to his Apostles, and by them, in effect, to all their Successors in preaching his Gospel: *But if the Salt have lost its Savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under Foot of Men,* [See *Christian Discipline*, Page 77, 78.]

If the Reader will pardon a short, but not unreasonable Digression, it is clearly my Opinion, that till our Defenders of Christianity do more than they have most of them hitherto done, as to affording the World this Conviction that they are really *in Earnest* themselves; particularly till our Bishops leave off procuring *Commendams*, and heaping up Riches and Preferments on themselves, their Relations, and Favourites; nay, till they correct their *Non-residence*; till they leave the Court, the Parliament, and their Politicks, and go down to their

Dioceses,

Diocesans, and there *labour in the Vineyard*, instead of standing the most Part of the *Day idle* at the Metropolis; they may write what *Vindications* and *Pastoral Letters* they please, the observing Unbelievers will not be satisfied they are *in Earnest*, and by Consequence will be little moved by all their Arguments and Exhortations. — What Opinion of the Clergy's Preaching is entertained by some, we may learn from the known Story of the Conference between Dean *Aldridge* and Mr. *Brotherton* the famous Comedian: For when the Dean declared to Mr. *Brotherton* his Surprize, how Comedians should so deeply effect an Audience, while Preachers cannot do it, whose Subjects are yet so much more serious and affecting than the other's Fictions; Mr. *Brotherton*, upon Leave obtained to speak his Mind with the utmost Freedom, made Answer, *Mr. Dean, we are in Earnest, and you are not.* To this let me add, by way of Conclusion of this Head, what is already at the End of my Paper of *Christian Discipline*, P. 79, 80. and the Conclusion of my *Reflections* on Mr. *Collins's* Book of *Free-thinking*; as follows:

‘ I have lamented, says Bishop *Burnet*, during
 ‘ my whole Life, that I saw so little true Zeal
 ‘ among our Clergy, (*Hist. of his Own Time*, Vol. I.
 ‘ Pag. 183.) I saw much of it in the Clergy of
 ‘ the Church of *Rome*, though it is both ill-directed
 ‘ and ill-conducted: I saw much Zeal likewise
 ‘ in the foreign Churches: The Dissenters have a
 ‘ great deal among them; but I must own, that
 ‘ the

the main Body of our Clergy has always appeared
dead and lifeless to me, and instead of animating
one another, they seem rather to lay one another
asleep. Without a visible Alteration in this, you
will fall under an universal Contempt, and lose
both the Credit and the Fruits of your Ministry.
— I say it with great Regret, I have observed
the Clergy in all Places through which I have
travelled, *Papists, Lutherans, Calvinists, and*
Dissenters : But of them all, our Clergy is much
the most remiss in their Labours in private, and
the least severe in their Lives. — If the Clergy
abandon themselves to Sloth and Idleness ; if they
neglect their proper Function, and follow a vain,
a covetous, or a luxurious Course of Life ; if
they, not content with educating their Children
well, and with such a Competency as may set
them afloat in the World, think of building up
their own Houses, and raising up great Estates,
they will put the World upon many unacceptable
Enquiries : Wherefore is this Waste made ? Why
are these Revenues continued to Men who make
such an ill Use of them ? And why is an Order
kept up that does the Church so little good, and
gives it so much Scandal ?

I conclude with the Words of the Prophet
Ezekiel, as set down and applied to the Clergy of
the Christian Church, in the *Apostolical Constitutions*,
Lib. ii. Ch: 18. [*Reflect. on Free Think.*
Pag. 54.] And I earnestly beseech God we may all
take Warning from them, lest they also rise up
to our Condemnation hereafter : *Woe unto the*
Shepherds

‘ *Shepherds of Israel ; for they have fed themselves ;*
 ‘ *the Shepherds feed not the Sheep but themselves : Ye*
 ‘ *eat the Milk, and are cloathed with the Wool ; ye*
 ‘ *slay the Strong, ye do not feed the Sheep. The Weak*
 ‘ *have ye not strengthened ; neither have ye healed*
 ‘ *that which was sick ; neither have ye bound up that*
 ‘ *which was broken ; neither have ye brought again*
 ‘ *that which was driven away ; neither have ye*
 ‘ *sought that which was lost ; but with Force and*
 ‘ *Insult have ye ruled over them ; and they were*
 ‘ *scattered, because there was no Shepherd, and they*
 ‘ *became Meat to all the Beasts of the Forest.’*

5. The Protestant, as well as the Popish Courts, freely tolerate, or rather greatly support and encourage, Masquerades, Ridotto’s, Balls, and Plays, I had almost said even, Bawdy-houses, and Gaming-houses also ; which, if any thing can be so esteemed, are the grossest Parts of those *Pomps* and *Vanities* of the present *wicked World*, which all Christians solemnly renounce in their Admission into the Christian Church by Baptism. Nay, we here do more than, perhaps, any Popish Kingdom in the World would do, I mean tolerate Mr. *Henley*, in his weekly, impious, and profane Abuse of all that is sacred, for twenty-three or twenty-four Years together, every Lord’s-Day Evening, as I have already noted ; which I reckon amongst the Plays also, only much worse than they ; yet do I ever esteem of these Masquerades, Ridotto’s, Balls, and Plays, Bawdy-houses, and Gaming-houses, as the *Devil’s Head-Quarters* ; where, under the Notion of Diversion, Men are taught to be enormously wicked

wicked and profane, lewd and luxurious. Yet do I well remember, that when I once long ago cast my Eye on the Dedication of a Play to some Bishop, or eminent Churchman, I found the Author pleaded, that ‘ None were Enemies to the Stage, but they
 ‘ were Enemies to the Church, and to Episcopacy
 ‘ also.’ A mighty Encomium upon the Church of *England* this! Nor do I perceive, that when our Princess of *Wales*’s Great Grandfather, *Ernest the Pious*, (*Life*, Page 44.) brought a Play once to be acted before him, whose Subject was, *The State of a Debauch’d Church*, he did any thing else than truly represent, most, if not all our present Courts, where our modern Plays are acted, and as they have been here ever since the Restoration of King *Charles II.* whose Character you have in Bishop *Sherlock*’s Sermon at *Salisbury*, by me already inserted, after the second Part of the *Memoirs of my Life*, Page 7. where he says, ‘ There never was a
 ‘ Time when Lewdness, Irreligion, and Profane-
 ‘ ness were heard with more *Patience*.’ Tho’ perhaps I may now add, that they are at present heard with more publick Approbation, than they were in that debauched Court itself; because Lewdness, Irreligion, and Profaneness, are greatly increased since that Time. Otherwise, such a contemptible Person as Mr. *Colley Cibber* would not have so long been our Poet-Laureat; at least he would not, in this very Juncture, when every sober Christian is alarmed by the apparent Signs of the divine Displeasure, and thinking of a solemn Reformation from such courtly Fooleries; to adver-

tise

Life perpetually a Vindication of his own foolish Life, with the *History of the Stage* in his Time, even when he is in Years himself, and must e'er long go out of this vain, and short, and wicked World, into another more serious and more lasting, there to give up his Account to his Creator, how he has behaved himself in this. As if he would set himself at the Head of a profane Set of Men now among us, who seem to have a Mind directly to insult God Almighty and his Providence, under the present heavy Tokens of his Displeasure. Such Men should consider what the Prophet *Isaiab* said of old to the *Jews*, [*Is. v. 11—14.*] on the like Occasion: *Woe unto them that rise up early in the Morning, that they may follow strong Drink; that continue until Night till Wine inflame them. And the Harp, the Viol, and the Tabret and Pipe, and Wine are in their Feasts; but they regard not the Work of the Lord, nor consider the Operation of his Hands; therefore my People are gone into Captivity, because they have no Knowledge; and their honourable Men are famished, and their Multitude are dried up with Thirst: Therefore Hades hath enlarged herself, and opened her Mouth without Measure; and their Glory, and their Multitude, and their Pomp, and he that rejoiced shall descend into it.*

Nor ought we to forget what Bishop *Sherlock* observes in his excellent *Letter*, Page 10, and what I myself observed and complained of about the very same Time, 'That there were no less than 15 Advertisements for Plays, Operas, Musick, and Dancing; 'for Meetings at Gardens; for Cock-fighting, 'Prize-

Prize-fighting, &c. not only in the Time of
Lent, but after these Divine Warnings by the two
Earthquakes, in one and the same News-paper :
When, as he truly adds, we have turned a Season
proper for serious Reflections, both of Body and
Spirit, into a Time of Mirth and Laughter, of
Musick, Dancing, and riotous Living.' Let
me conclude this Head with a Reflection of Mr.
Horton's, Chaplain to the *British* Factory at *Leg-
horn*, relating to the Earthquake which happened
there, 1742, and of which he has given a very
particular and affecting Account in Print: ' The
Sense of so great a Deliverance, says he, (for
God in the Midst of Judgment remembered
Mercy) produced an unanimous Resolution of
the Magistrates, Clergy, and People of *Leghorn*,
to observe a solemn *Fast* for ever on the Day it
happened, prohibiting any publick or private
Balls, Masquerades, or any other Diversions of
the Carnival for that Day; with an humble Ap-
plication to his Royal Highness the Grand Duke
of *Tuscany*, that *Masquerades* at the Theatre there
might be for ever abolished. Which Request
was approved, and confirmed by an Order from
the Council of Regency from *Florence*.' — This is
a glorious Example indeed! and highly worthy of
our Imitation! It is taken *verbatim* out of the
General Evening-Post, from *Thursday, April 19,*
to Saturday, April 21, 1750; in which Paper is
very seasonably advertised, a Pamphlet, called, '*Jubilee
Masquerade Balls at Ranelagh Gardens, a bad Re-
turn*

turn for the merciful Deliverance from the late Earthquakes. Containing,

(1.) The Presentment of the Grand Jury against Ridotto's, Masquerades, Balls, &c.

(2.) Extract from the late Bishop of London's (Dr. Gibson's) Sermon against Masquerades.

(3.) Extract from the present Bishop of London's Letter on Occasion of the late Earthquakes.

(4.) A Copy of a Paper posted up last Sunday on all the Churches and publick Places in London and Westminster; and Remarks upon it.

(5.) Reasons why Persons of Prudence should not venture to the Masquerade at Ranelagh Gardens, advertised for Wednesday, the 25th Instant.

VI. We here in England have done a Thing that, if it were not open and undeniable to all the World, would be thought absolutely incredible: I mean we have, by Act of Parliament, abrogated a very good Law, for the discouraging the Poor's drinking of Gin and Spirituous Liquors; nay, have in Reality encouraged them to Drunkenness, and to the Murder of themselves, by such drinking. A most proper Judge, Dr. Hale, who earnestly promoted the former Bill, and opposed its Abrogation, always judges, that about 1,000,000 Persons every Year kill themselves by these fatal Liquors; and always compares it to one of the terrible Woes in the Revelation. Nor could this former Bill be abolished, till that excellent Master of the Rolls, and my great Friend, Sir Joseph Jekyl, who most zealously promoted the former Act, was dead and gone. Now that the Ministry should be either

so wicked themselves as to propose the Repeal, or should be able to persuade the Parliament to consent to it, is almost incredible. I say persuade the Parliament, or a Majority of the two Houses in general only; for though the Majority of both Houses did consent, yet must I do the Lords Spiritual the Justice to say, that although a Majority of the whole Bench of Bishops were not present, yet did not one of them consent that were present, to so horrible a Bill; nay, some made vehement Speeches against it, though all to no Purpose. The Ministry got some Money to the Government by it, and that was all they cared for. But that any human Legislature can really give such an Act, so expressly against Morality and the Laws of God, the Force of a Law, or oblige either Judges or Subjects to submit to it, I am by no Means satisfied. Nor, as I think, can our Parliament hope for Almighty God's sparing the People whom they represent, or even themselves, till this abominable Act be disannull'd. Hear what an unknown Friend of mine says of this Matter, in a late Letter to me: 'That
 ' had the whole Bench of Bishops been present, and
 ' joined to oppose this Bill, it had been cast out;
 ' we and our Posterity might then have had Reason
 ' to have blessed them, and called them indeed
 ' the true Physicians both of the Souls and
 ' Bodies of the People; Debauchery and Poverty
 ' would not have reigned in our Streets in the
 ' Manner they do at present, and increasing every
 ' Day, without Hopes of Cure, or Thoughts of
 ' Amendment.' *Isaiab's* melancholy Lamentation

of the *Jewish* Nation of old, may be too justly and sadly taken up by good Men here at this Day.

Isaiab i. 4—9. *Ab sinful Nation; a People laden with Iniquity; a Seed of evil Doers; Children that are Corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel to Anger; they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more: The whole Head is sick, and the whole Heart faint; from the Sole of the Foot, even unto the Head, there is no Soundness in it, but Wounds, and Bruises, and putrifying Sores: They have not been closed, neither bound up, neither mollified with Ointment. Your Country is desolate; your Cities are burnt with Fire; your Land Strangers devour it in your Presence; and it is desolate, as overthrown by Strangers. And the Daughter of Zion is left as a Cottage in a Vineyard; as a Lodge in a Garden of Cucumbers; as a besieged City. Except the Lord of Hosts had left unto us a very small Remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

I say nothing here particularly of our unnecessary and impracticable Oaths; of our Impositions in the Universities; of our obliging Men to take the Sacrament of the Lord's Supper for Civil Employments; of our taking away Men's Lives for Robbery or Theft; of our Luxury and Extravagance in Eating and Drinking, in Dress and Equipage, and Gaming; the general Neglect of Divine Worship in publick and private; the taking
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the Name of God in vain; Cursing and Swearing; the little Care there is in Parents, and Masters of Families, to train up their Children and Servants in Religion; the numerous Whoredoms and Adulteries; the frequent Murders and Robberies, &c. because my good Friend, Mr. *Overal*, has prevented me, in his excellent Paper, already set down by me in these *Memoirs*, Pag. 410—422. And as to *Adultery* and *Fornication*, Dr. *Cobden*, has prevented me also, in his excellent Sermon at Court, Dec. 11, 1748; an Extract out of which has been already inserted also, Pag. 629, 630, 631. Only because none of these Writers, no, not the Bishop himself, has complained of the Excess and Nicety in the Apparel of Women of Quality; and because I had myself done no more formerly than give a gentle Reproof to it, Pag. 460, *prius*, I shall here add the long and terrible Complaint of this Vice, and the Threatenings of God against it, by *Isaiab* the Prophet; where, though the particular Shape of many of the Ornaments be liable to great Difficulties, yet is not the general Meaning and Purport of the Text liable to any Difficulty at all. Which Text I shall therefore set down at large, and recommend the Consideration of it, and Amendment according to it, to the Ladies of this Generation, as highly necessary upon the present Judgments of God, and divine Warnings derived from him; of which good Men and Women ought to be greatly sensible.

Isa. iii. 16—26. 16. Moreover, the Lord saith, Because the Daughters of *Zion* are haughty.

and walk with stretched forth Necks, and wanton Eyes, walking and mincing as they go, and making a tinkling with their Feet.

17. Therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of *Zion*; and the Lord will discover their Secret Parts: [They shall hardly have Rags to cover their Nakedness.]

18. In that Day the Lord will take away the Bravery of their tinkling Ornaments about their Feet and their Cauls, and their round Tyres like the Moon:

19. The Chains, and the Bracelets, and the Mufflers:

20. The Bonnets, and Ornaments of the Legs, and the Head-bands, and the Tablets, and the Earrings:

21. The Rings, and Nose-jewels:

22. The changeable Suits of Apparel, and the Mantles, and the Wimples, and the Crisping-pins:

23. The Glasses, and the fine Linnen, and the Hoods, and the Veils:

24. And it shall come to pass, that instead of sweet Smell there shall be Stink, and instead of a Girdle a Rent, and instead of well-set Hair Baldness, and instead of a Stomacher a Girding of Sackcloth, and Burning instead of Beauty.

25. Thy Men [Husbands] shall fall by the Sword, and thy Mighty in the War.

26. And her Gates shall lament and mourn; and she being desolate shall sit upon the Ground.

VII. The Protestants, as well as the Papists, are become Scepticks and Infidels, and this to a prodigious

gious Degree. This has been already carefully noted as the Completion of the Predictions hereto relating, Pag. 89, 90, 91, *prius*, and so need not be here largely insisted on again; though it be, *prob dolor!* become so general at Court, and among the Great, as to lay a sad Foundation for all the rest of our Immoralities. Other Crimes may be traced from some Pretences or Occasions, which are here entirely wanting in our Age. The Evidence for Revealed Religion, I mean chiefly the literal fulfilling the most numerous *Prophecies*, and the Certainty of the most amazing *Miracles*, both of the *Old* and *New Testament*, which are known to be the grand Supports of Revelation, having never been so thoroughly cleared as they have been of late, since the Opposition of our modern Scepticks and Infidels has made learned Men more carefully to examine them. In which Examination I have long had no small Share myself; as those who have perused my *Boyle's Lectures, Literal Accomplishment of Prophecies*, my *Astronomical Principles of Religion Natural and Revealed*, with my Replies to Mr. Collins, Mr. Chubb, and Dr. Middleton, &c. do very well know: *To none of which Treatises have any Replies been made.* And I must openly profess, that as I very early in Life entered into those most important Enquiries, and that with uncommon Impartiality, and Desire of discovering the Truth; and indeed with a Dread upon me, on Account of several great Difficulties as to the Bible, Chronology and History, which were not then cleared by any Commentators that I had met with.

God has been pleased so greatly to bless those my Studies and Enquiries, that I can honestly profess, as I have already hinted, that more than 39 Parts in 40 of those Difficulties have been by me now thoroughly cleared, and the sacred Books entirely vindicated from those Objections that had been urg'd against them; and all this, not upon precarious Hypotheses, but from real original Evidence, and genuine Testimonies of Antiquity; and commonly demonstrated from Mathematical and Astronomical Principles also, to my greatest Satisfaction. So that the present prodigious Run of Scepticism and Infidelity comes at a Time when there are lesser Pretences for it, than there ever were since the *Jewish* and *Christian* Religions came into the World. It looks like what Dr. *Bentley* acutely said of Astrological Atheism, in one of his Sermons at Mr. *Boyle's* Lectures: 'It is not Reason and Evidence, but *Saturn*, in the ninth House, that makes these Men Infidels.' It indeed looks like the grossest judicial Infatuation.

VIII. The Protestants, as well as the Papists, go on in the open Breach not only of the other *Laws* and *Ordinances* of Almighty God, which yet, excepting the Ceremonial, do still equally oblige the *Christians* now, as they did always oblige the *Jews*, as I have already noted, Pag. 143, 144, *prius*, and elsewhere fully proved [*Horeb Covenant Revived*, per tot.] but of the everlasting *Covenant* itself, or the *Ten Commandments* of God themselves; which, under the Christian Explication, most certainly oblige all the Christian World. Now
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in order to understand my Meaning under this Head, the Reader is to remember what I have elsewhere observed, [*Prim. Christ. Reviv'd*, Vol. III. Pag. 56.] that the *Ten Commandments*, as distinct from the other Laws of *Moses*, were peculiarly called the *Covenant* that God made with the *Israelites* by *Moses*; the *Tables* wherein they were written, and that by the Finger of God himself, were peculiarly called the *Tables of the Covenant*: the *Ark*, or *Chest*, wherein those *Tables of the Covenant*, and they only were contained, the *Ark of the Covenant*: So that when *Isaiab*, or rather God by *Isaiab*, gives the Reasons for the Severity of the divine Judgment at this Time upon the Inhabitants of the Earth, it is because they had broken not only the other *Laws* and *Ordinances*, but the *everlasting Covenant* itself also, or the *Ten Commandments* themselves, [*Isaiab* xxiv. 5.] as the highest Aggravation of that *Defilement* they had contracted, and which required the severest Punishment. Now let us see how far the Papists and Protestants have broken these *Ten Commandments*, by going distinctly over most of them in Order; and observe what terrible Judgments these Papists and Protestants may justly expect for their notorious Breaches of them.

First Command. [*Exod.* xx. 3. *Deut.* v. 7.] *Thou shalt have no other Gods before me.* Now as to this Command, we of *Cambridge* have had a flagrant Example, beyond that of the vilest Heathen in the Days of *Moses*, or even till after the Days of *Hobbes* and *Spinoza*, a Century ago; for though the

Heathens were wholly Idolaters, and did not worship the true God, yet had they still some Gods or other whom they all worshipped: Till which Time, though there were several *Fools* [*Psalms* xiv. 1.] that *said in their Hearts*, or wished and hoped there was *no God* to punish them; yet were they wiser than to affirm directly, that there was *no God*; whereas, it is not many Years ago, that a Member of that University had directly affirm'd, that there was *no God*. Nay, when they were to procure a Majority of Heads of Colleges to banish him, for his direct Atheism, and the Proof was undeniable, the Head of that College to which he belonged, who is still one of those Heads, and in a much higher Post in the same Place also, would not appear against him; but the other Heads were forced to adjourn to *Trinity-College Lodge*, for Dr. Bentley's Assistance, who, after discoursing with him, joined with them in his Banishment. This *Atheism* I esteem a greater Crime than the *Idolatry* of the first Commandment, or greater than *Heathen Idolatry* itself.

Second Command. [*Exod.* xx. 4, 5, 6. *Deut.* v. 8, 9, 10.] *Thou shalt not make unto thee any graven Image, or any Likeness that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing Mercy unto Thousands of them that love me, and keep my Commandments. This Command is not broken by either Jews, or Protestants, or Mahometans;*

ans; but chiefly, if not only, among us by the *Papists*, to their utter Disgrace and Condemnation. Accordingly, we have seen already that our Saviour, by St. *John* in the *Revelation*, complains, that this Anti-christian Church of *Rome*, even after the fore Judgments of the six former Trumpets, sent to bring them to Repentance, [*Apoc.* ix. 20.] *did not repent of such their former gross Idolatry, of the Works of their Hands; that they should not worship Dæmons, and Idols of Gold, and Silver, and Brass, and Stone, and Wood, which neither can see, nor hear, nor walk.*

Third and Ninth Commands. [*Exod.* xx. 7, 16. *Deut.* v. 11, 20.] *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. Thou shalt not bear false Witness against thy Neighbour.* How grossly the Protestants, no less than *Papists*, are guilty of these most horrid Crimes, of taking the tremendous Name of God in vain, and in bearing false Witness, see Mr. *Overal's* Paper, already produced, Pag. 411—414.

Fourth Command. [*Exod.* xx. 8, 9, 10, 11. *Deut.* v. 12, 13, 14, 15.] *Remember the Sabbath Day to keep it holy, Six Days shalt thou labour, and do all thy Work: But the seventh Day is the Sabbath of the Lord thy God. In it thou shalt not do any Work; thou, nor thy Son, nor thy Daughter; thy Man-servant, nor thy Maid-servant; nor thy Cattle, nor 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 Sabbath Day, and hallowed it.* This

This Command, tho' it belongs to no other Day of the Week than *Saturday*, and according to the Christian Interpretation, [*Constitut. ii. 36.*] is to afford us Christians so much Rest from our worldly Labours, as the Commemoration and Worship of *God* as our *Creator* requires; (though by no Means so much Rest on the Sabbath as the *Jews* were obliged to by their Law, much less as the rigid Interpretation of the *Jewish* Rabbins required; nor indeed so much as the longer and more solemn Duties of the Lord's Day, in Memory of the *Resurrection of Christ*, our *Redeemer* make necessary.) However, because the Ignorance, the gross Ignorance of the modern Ages has almost obliterated the Sanctification of *Saturday*, or the *Sabbath Day*; nay, has introduced, without all good Authority, such an Interpretation of this *Fourth Command*, as if the *Lord's Day* was to be the *Christian Sabbath*; and as if the Command now belonged, by a Change of the Day, to the *first* Day of the Week instead of the *last*; I say, because of this gross Ignorance of the Moderns in this Matter, gone into by many good Christians through Inadvertency, rather than any Contempt of a known Law, I cannot charge the Body of Christian People with the gross Breach of this Command, as one of those great Crimes for which the Judgments of God are already upon us, and greater still are to be feared by us on that Account. Yet, as I have long known the Observation of the *Sabbath*, or *Saturday*, in Memory of the Creation, to be a Christian Duty, I have endeavoured, in some Measure, to observe it all along
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in my own Family. Accordingly, a Thanksgiving to God as our Creator is set down in my own *Common-Prayer Book*, and has not been there omitted about 40 Years ; as the same, or somewhat like it, ought to be introduced into all other Christian Congregations and Families also, as they consist of People that are all the Creatures of God, as well as the *Jews*, and ought all equally with them to acknowledge Almighty God to be *our* as well as *their* common Creator and Governor. What is here said in Way of just Excuse for the Non-observation of the *Sabbath*, or *Saturday*, may equally be applied to the *Stations*, or *Half-fasts*, on *Wednesday* and *Friday*, excepting the seven or eight Weeks of *Pentecost*, and the Apostolical Holidays, with the old *five* Days of *Lent*, and the more strict and solemn Fasting and Abstinence of *Passion-Week* ; all which, I believe, do oblige all Christians equally with that of the Lord's Day itself ; and were accordingly observed by the Primitive Christians, and have in good Measure been observed in my Family about 40 Years ; since this Obligation has been little known in these *Western* Countries, and in these later Anti-christian Ages. But then, as to the common Neglect of Divine Worship, and the horrible Profanation of the Lord's Day among us, which all own for a Day of Holiness, the Reader may look backward to Pag. 94, where Bishop *Sherlock* is mentioned as justly and greatly complaining of this, among the other Instances of the grossest Irreligion and Profaneness among us : To which I am obliged to add two other most publick

lick Examples of such Irreligion and Profaneness : The *one* is, of those very bad Men that profane this holy Day in *London*, by frequenting, and encouraging, and supporting Mr. *Henley's* weekly Buffoonry, and Ridicule of all that is sacred among Christians, on the Evening of that Day. The *other* belongs to one of the Royal Family itself, which ought to set us a better Pattern. The Example is this : One of the Daughters of the Earl of *Huntingdon* was recommended to be a Maid of Honour to one of our Princesses, and was accepted of ; but only on this Condition, that she must comply with the Princess in *playing at Cards* on the Lord's Day : But her Mother, who did not approve of such a Profanation of that holy Day, having forbidden her Daughter to game upon it ; and the Daughter having accordingly promised not to game, she was rejected on that Account. This Story is so well known, and I have such undoubted Authority for it, that though it concerns the Royal Family itself, which I have already, in great Measure, excepted from such Reflections, for *particular Reasons*, Pag. 632, *prius*, I could not persuade myself to omit it in this Place. Moreover, since I had the Honour many Years ago to join in the Instruction of the Duke of *Cumberland* ; (one who, when very young, was made instrumental by Providence to put an End to that Rebellion in *Scotland*, which none of the old Commanders were able to do ;) I shall venture to add two Clauses relating to him, which I wrote in two several Letters to my very valuable Friend, and his former Governor,

Governor,

Governor, Mr. *Poyntz*, (who, as I once told Queen *Caroline* his Mother, was, in my Opinion, the fittest to be his Governor of all she could have chosen for that Purpose) hoping that the Duke might see and consider them. The former Clause was this: *Keep Innocency, and take Heed to the Thing that is right; for that shall bring a Man Peace at the last.*

[*Pfalm xxxvii. 37.*] The other was after the Victory at *Culloden*: ‘ I heartily congratulate you upon
 ‘ the Victory which our old Pupil the Duke of
 ‘ *Cumberland* has gained: I wish he were as good
 ‘ a Christian as he is a great Commander; without
 ‘ which, in a little Time, all will be Vapour and
 ‘ Vanity!’ But alas! alas! This Freedom of mine is no more than the Duty of every Clergyman or Watchman, as well as mine. See *Ezekiel ii. 16, 17, 18.* *The Word of the Lord came unto me, saying, Son of Man, I have made thee a Watchman unto the House of Israel: Therefore hear the Word at my Mouth, and give them Warning from me. When I say unto the Wicked, Thou shalt surely die, and thou givest him not Warning, nor speakest to warn the Wicked from his wicked Way, to save his Life, the same wicked Man shall die in his Iniquity; but his Blood will I require at thine Hand.*

Fifth Command. [*Exod. xx. 12. Deut. v. 16.*] *Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.* Though this Duty of honouring our Parents be a Branch of natural, as well as of the Jewish and Christian Religions, yet the Reward promised to it being here peculiar to the *Jews*,
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and their peculiar long Continuance in the Country of *Judea*, it seems not directly to concern us upon the present Occasion.

Sixth and Eighth Commands. [*Exod. xx. 13, 15. Deut. v. 17, 19.*] *Thou shalt not kill: Thou shalt not steal.* These are two of the principal Injunctions given by God Almighty, the original Donor and Proprietor of our Lives and Estates; while yet it is the Business, the main Business of most of our Wars to break them, by *killing* as many of our Enemies as we can; and by *plundering* those Enemies as much as we can; without any Regard to the Justice or Injustice of those Wars. I doubt the Guilt of such *Murders* and *Plunderings* in our late Wars has been very great, and lies very heavy upon all Sides at this Day. It is true, that God himself made the *Israelites* the Executioners of his Vengeance against the *Amorites* or *Canaanites*; but this not till *their Iniquities were full*; [*Gen. xv. 16.*] and when it appears their Idolatry had induced them to offer their own *Children to be burnt to Moloch, &c.* [*Wisd. xii. 5, 6.*] So that these Wars were certainly lawful, as designed by God to be for the Excision of Nations not fit to live upon God's Earth any longer. King *Saul* was also enjoined by God utterly to destroy the *Amalekites*; but it was only the *Sinners the Amalekites*; [*1 Sam. xv. 18.*] and because he had God's Warrant for their Destruction. King *David* also, and the other religious Kings of *Judah*, constantly fought with, and endeavoured to destroy the *Philistines*, and other their Enemies; but it was as directed

directed by the Prophets of God, or by his Oracle the *Urim* ; and only to conquer those who would not suffer God's People to enjoy what God had reserved in a peculiar Manner for them ; and what he had solemnly bequeathed to them, while they were obedient to his Laws, for all Generations ; whom no other People had any Right to dispossess ; while yet he did not give those his own People Leave to hurt either the *Moabites*, or *Ammonites*, or *Edomites*, while they lived peaceably at Home ; and whose Countries he had assigned to those Nations, as he had reserved *Palestine* for the Children of *Israel*. Neither do I know whether the Christians were at first allowed to take the Sacramental Oath to any *Parthian*, or other Potentate, to fight against the *Roman* Empire, which God had chosen for his peculiar People, upon his Rejection of the *Jews* ; and within whose Dominions his own Church was almost wholly confined for several Ages. But that our late terrible Wars, which have shed such a Quantity of *Blood*, and *plundered* so many People in almost all Quarters of the World, have had any Permission from God for all the *Blood shed*, and *Goods plundered*, I do not know ; I rather think such publick Murders and Plunders, together with those many private Murders and Robberies, of late so very common among us, are fatal Additions to our other manifold and heinous Sins ; for which the Hand of God is now stretched out against us ; and whose Punishments, sore Punishments, I am persuaded, nothing but our most sincere Repentance and Amendment can prevent.

Seventh Command. [*Ex. xx. 14. Deut. v. 18.*] *Thou shalt not commit Adultery.* To say nothing here of Rapes, of Buggery, or Bestiality; which are the horriest of Crimes under this Head, and are too well known to have been practised among us. I shall chiefly confine myself to another of the grossest of the Crimes, intended under this Prohibition, of which Bishop *Sherlock* speaks in a most affecting Manner, as already set down, Pag. 96, 97, *prius, Sodomy.* And, since we have lately had three eminent and publick Instances of this horrible Crime, the Reader must give me Leave by them to confirm what the Bishop says relating thereto. 'Tis not very many Years ago, that an Head of *Wadham* College in *Oxford* was forced to leave his College and Nation, for this most infamous Vice. Nor is it very many Years ago, that our then first Minister, the Lord *Sunderland*, was, in Effect, tried at *Kingston* Assizes for the same Crime. And tho' our Courts of Justice are not able of late to convict first Ministers, in such Cases; yet do I well remember, that every Body that heard the Trial were privately satisfied he was guilty. And when a Saying of the same first Minister at Court, which I had from an Ear-witness, comes hereafter to be related; the religious Reader will not greatly wonder that such a Scornor of Religion was also a Sodomite. However, a third Example shall be of one of the principal Surgeons in *London*, whom I once knew, and esteemed among the best Christians of that Profession, Mr. *Shipton*. Yet did the Suspicions of his Practice of Sodomy, and ac-

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companying with a Club of Sodomites, grew at last so very strong, that he could not stand it in the City; but was forced to retire to an obscure Place in the Country. All which Instances do but too fully corroborate the strong Suspicion mentioned by Bishop *Sherlock*, of great Nests of *Sodomites* now in the City of *London*.

Tenth Command. [*Ex. xx. 17. Deut. v. 21.*] *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.* Although the Crime here forbidden, *Covetousness*, be of a very different Nature from the foregoing, and not easily chargeable on particular Persons, at least not easily proved against them; yet since *St. Paul* to the *Corinthians* enumerates this Vice, among the other heinous Crimes, whose Authors shall not inherit the Kingdom of God: [*1 Cor. vi. 9, 10.*] *Fornicators, Idolaters, Adulterers, Effeminate, Abusers of themselves with Mankind, (or Sodomites) Thieves, Covetous, Drunkards, Revilers, and Extortioners:* Nay, since the same Apostle assures us, in the same Epistle, that he had, in a former Epistle, now lost, written to the same *Corinthians*, [*v. 9, 10, 11.*] *Not to company with Fornicators of this World, nor with the Covetous, nor Extortioners, nor with Idolaters;* which they mistaking, as if he would oblige Christians almost to leave off all Intercourse with their heathen Neighbours, to their greatest Inconvenience in common Life; he still assures them, they were obliged, *not to keep Com-*

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pany, if any Man that is called a Brother, (or Fellow-Christian) be either a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, not to eat with him. Now there is one flagrant Instance of this Vice however, in the Bishops and the superior Clergy, which is open and publick; I mean, when they waste those Ecclesiastical Revenues that are intrusted with them, for the Use of the Poor and the lower Orders, and raise their Families to great Riches and Dignities by this Abuse of them: This Practice is absolutely forbidden in the *Canons of the Apostles*, where this Christian Law is deliver'd in the following Words: [Can. xxxix.] *Let the Bishop have the Care of Ecclesiastical Revenues, and administer them as in the Presence of God. But 'tis not lawful for him to appropriate any Part of them to himself, or to give the Things of God to his own Kindred. But if they be poor, let them support them as poor. But let him not, under such Pretences, alienate the Revenues of the Church.*—[Can. xl.] *Let the proper Goods of the Bishop, if he has any, and those belonging to the Lord, be openly distinguished, that he may have Power, when he dies, to leave his own Goods as he pleases, and to whom he pleases; that under Pretence of the Ecclesiastical Revenues the Bishop's own may not come short, &c.* Now this being certainly the Case, and these *Canons*, at least the first fifty, of which these are two, being Part of the Ecclesiastical Laws of Christendom, and even of this Nation at this Day, I should think it a Duty plainly incumbent on our present Bishops, and superior Clergy, in this Time of Distress,

strefs, and under the present Admonitions of Providence, to separate what they have of their own paternal Inheritance, from what they have gotten unjustly by the Church, and to restore to the Church, or to the Poor, what they have so long used as their own, contrary to the express Laws of Christianity. If the present Clergy of *London*, as Bishop *Sherlock*, like a Christian Bishop, charges upon them, *Letter*, Pag. 12, 13. are to ‘awaken the
 ‘ People, to call them from the Lethargy, in which
 ‘ they have too long lived, and make them see
 ‘ their own Danger, to speak to them to persuade
 ‘ them, as knowing the Terror of the Lord —
 ‘ to speak to their Hearts and Consciences, with
 ‘ such Plainness, as becomes the Ministers of the
 ‘ Gospel, to tell them, *in Season and out of Season*,
 ‘ that *unless they repent they must perish.*’ With what Advantage may all this be done, if once the Bishop himself, and the rest of his Brethren and superior Clergy, many of which reside in great Part in his Diocese, in the same City of *London*, will heartily comply with this well-meant Admonition? Which I earnestly beg they will not take amiss at my Hands. And on the contrary, how slight and poor will all these Exhortations appear among the Laity, if it be rejected? And so much shall suffice for an Account of those heavy Enormities, which now lie upon us, as Breaches of the *everlasting Covenant of God*, or the *Ten Commandments*.

But now, it may not be improper to enquire here, what are those particular Judgment, which

the foregoing Signs suppose to be soon, very soon, coming upon the *Jews* and Christians at least, if not on the rest of the World also? And which the horrid Crimes already specified most justly deserve. And 'tis the more necessary for me to specify them, as far as I am able, because I have not observed, that among the terrible Threatnings or Denunciations in the Prophecies relating to these Times, and appearing above, even such as are to destroy the Wicked, that is the greatest Part of Mankind, I have not taken Notice, that the particular Sorts of those Judgments are distinctly mention'd. And because in my Letter to the Archbishop of *Canterbury*, of *Jan.* 23d, 1747-8, already set down, *Pag.* 405, 406, 407. I intimated my Knowledge, of at least some of them, in the Words following: ‘ If our thirteen Times in a Year
‘ cursing the *Eusebians* or Primitive Christi-
‘ ans, by publick Authority in the *Athanasian*
‘ *Creed*, were once corrected, our Manners in
‘ Court and Country throughly amended, and
‘ our Prayers, on all such Occasions, were more so-
‘ lemn and serious than they now are, we might
‘ hope that God Almighty would pity us, and our
‘ poor dumb Creatures, and procure both them a
‘ Release from this Distemper, and ourselves a De-
‘ liverance from the Effects of it, and from those
‘ other great and amazing Judgments, which I
‘ fully and suddenly expect as a Consequence of
‘ what is already begun; and this upon the most
‘ authentick Evidence; [I meant of *Scripture Pro-*
‘ *phesies.*’]

Now

Now as to that particular Judgment, I mean the *Murrain*, upon the horn'd Cattle, which this Letter was especially concern'd about; we know that all which has been done by the Publick of a religious Nature, has been the bare ordering a single Collect to be added within the Bills of Mortality, in the publick Worship, without any farther Attempt for a through Reformation in the other Instances there mention'd. And that this is in Reality, One of those Judgments intended by God Almighty, at this critical Time, appears by its large Spreading, and long Continuance, notwithstanding all the medical and political Means for its Stoppage, made Use of till this very Day. Nay, by its still spreading farther and farther, in some Places, at this very Time. But that Almighty God has not been satisfied with that poor and mean Thing, of the Addition of a single Collect, is evident, not only by this spreading of the Contagion ever since it has been used, but by the latest *Storms* and *Earthquakes* as Signals of the Divine Displeasure, continuing against us, particularly in or near *Italy*, and in *England*, and its Plantations, and the Borders of *France* and *Spain*; which Countries have been greatly subject of late to those terrible Judgments. And indeed, the Crimes above-mention'd are vastly too great to be aton'd after so trifling a Manner. *Shall I not visit for these Things, saith the Lord? Shall not my Soul be avenged on such a Nation as this?* [Jer. v. 29.] Nay, when these two latest Earthquakes had greatly alarm'd the Citizens of *London*, and requir'd the most importunate and

solemn Prayers and Humiliations; I hear not that the Publick has done any Thing more, when somewhat was to be done for Form's Sake, than the Appointment of that single, tho' very good Collect, to be used in *Lent* only, through that City and within the Bills of Mortality, but no farther; surely, this is affronting God Almighty, instead of propitiating him, and appeasing his Anger, which is for certain very great already, and if not regarded, will for certain be much greater against us. As I know the Dissenters in general have long had weekly an appointed Place and Time of publick Supplication at *London*, on Purpose to deprecate the Displeasure of Almighty God, as to the *Murrain* among the Cattle; and in which, they do not now forget the *Earthquakes* and other Marks of God's Anger against us; so I reckon this *Murrain among the Cattle* as the *first* of those terrible Judgments already come upon us, and upon *Europe*, for our heinous Offences. *The Hand of the Lord* has certainly *been upon* the horned Part of *our Cattle*, [Exod. ix. 3.] as it was *upon the Horses, and upon the Asses, upon the Camels, upon the Oxen, and upon the Sheep,* in the Days of *Pharoah* King of *Egypt*, even a *very grievous Murrain*. However, *Pharoah's Heart*, [v. 7.] like that of many of ours, especially of our Courtiers now, *was harden'd, and did not let the People of Israel go*. Whether, if we still harden our Hearts under our present *partial Murrain*, we may not thereby provoke God to make it *universal* as to the other Cattle; nay, as to a *Plague*

on

on ourselves also, will deserve to be seriously consider'd by us. ' For if we do, in the Words of Bishop *Sherlock*, [Serm. Pag. 5.] ever fall into such a Condition as to call down such Judgments on our Heads, who can deliver us from the Hand of the living God?'

The *second* of those Judgments, I esteem the *Locusts*, twice mention'd as such a Judgment in *Deuteronomy*; [Deut. xxviii. 38, 42.] which *Locusts*, as they have more than once ravaged many Parts of *Germany* and *Poland* of late, so may they, it is to be fear'd, come over to us in *England* if not this Year, yet in some Year soon after it. Now, wherever they come, they will do still, in some Degree, as they did of old in *Egypt*, in a greater; I mean they will cover the Face of the Earth, that one cannot be able to see the Earth; and they will eat the Residue of that which is escaped, which remaineth; and will eat every Tree which groweth for us out of the Field. [Exod. x. 5.] — And as the *Locusts* went up of old over all the Lands of *Egypt*, and rested on all the Coasts of *Egypt*, very grievous were they, [v. 14, 15.] as they cover'd the Face of the whole Earth; so that the Land was darken'd, and they did eat every Herb of the Land, and all the Fruit of the Trees, which was left, and there remain'd not any green Thing in the Trees, or in the Herb of the Field, thro' all the Land of *Egypt*; so will they be with us, if they come hither. Nor is it unworthy of our Notice, that when God was pleas'd to describe the four barbarous and tyrannical Monarchies, by the Prophet *Joel*, under four small Animals, as he had

done it elsewhere by *great* ones; he introduces them under the Images of four Sorts of Locusts. [*Joel* i. 4, &c.] If we therefore would secure ourselves from these Locusts, one of the fore Judgments of God, we have no other Way of doing it, than God by *Joel* prescrib'd to the People of *Israel*, in the other Case; we must *sanctify a Fast, call a solemn Assembly, gather the Elders, and all the Inhabitants of the Land, into the Houses of the Lord our God, and cry unto the Lord, Alas! for the Day, for the Day of the Lord is at Hand! And as a Destruction from the Almighty shall it come.* [v. 14, 15.]

The *Third* of those Judgments, in Case the Locusts should come upon us, or even by other Ways, which the Providence of God can make Use of for the same Purpose, may well be *Famine*; which is but a natural Consequence of the Locusts, and may be a Consequent of some other Method of Providence. This is intimated in the following Words of *Joel*: *Is not the Meat cut off before our Eyes, yea, Joy and Gladness from the House of our God: [v. 16, 17, 18.] The Seed is rotten under their Clods; the Garners are laid desolate, the Barns are broken down, for the Corn is wither'd. How do the Beasts groan? The Herds of Cattle are perplex'd; because they have no Pasture; yea, the Flocks of Sheep are made desolate, &c.* Nor can we any other Way secure ourselves from this Judgment of *Famine*, than by hearkening to the same Prophet, who from God delivers this as the only Remedy for such great Miseries: [ii. 12, 13, 14.] *To blow the Trumpet in Zion, and sound an Alarm in God's Holy*

Holy Mountain: To turn to the Lord with Fasting, and with Weeping, and with Mourning; to rent our Hearts and not our Garments, and turn unto the Lord our God:— [v. 15, 16, 17.] To blow the Trumpet in Zion, to sanctify a Fast, to call a solemn Assembly, to gather the People, to sanctify the Congregation, to assemble the Elders, to gather the Children, and those that suck the Breast; for the Bridegroom to go forth out of his Chamber, and the Bride out of her Closet: To let the Priests, the Ministers of the Lord, weep between the Porch and the Altar, and to let them say, Spare thy People, O Lord, and give not thine Heritage to reproach, lest the Heathen should rule over them; which last Words naturally lead me to,

The *Fourth* of those Judgments we have Reason to fear, which is *Captivity* or *Slavery* to a neighbour Nation. This was the great Judgment, which was so often threaten'd to the Wicked *Jews*, and which came so often upon them, for their frequent *Idolatries*, and other flagrant *Enormities*, as may be seen every where in the Books of the *Old Testament*; particularly in that terrible Chapter of Judgments threaten'd by *Moses*, and which afterwards came remarkably to pass accordingly, I mean the *xxviii*th Chapter of *Deuteronomy*. [v. 36, 37.] *The Lord shall bring thee, and thy King, which thou shalt set over thee, unto a Nation, which neither thou nor thy Fathers have known; and there shalt thou serve Wood and Stone; and thou shalt become an Astonishment, a Proverb, and a bye Word, among all Nations whither the Lord shall lead thee, [v. 64.]—*

And

And the Lord shall scatter thee among all People, from the one End of the Earth to another. [v. 65.]

And among these Nations shalt thou find no Ease, neither shall the Soles of thy Feet have Rest; but the Lord shall give thee there a trembling Heart, and Sorrow of Mind. Nor is that which Bishop Sherlock, in his former Sermon and present Letter, appears also afraid of very unlikely to come to pass; [*Serm. Pag. 8, 9, 10. Let. Pag. 13, 14.*] I mean that Popery, which, as he observes, now gains so much Ground, should at last prevail over us, and by a just Punishment from God be entail'd on us, and our Posterity. This seem'd very near about four or five Years ago; and the Successes of the Rebels in *Scotland* terrified the Protestants to a very great Degree. Nor, in a Kingdom and Metropolis so wicked as ours, is there any Security from Popery, but by amending the Lives of Protestants, as well as their Doctrine and Discipline, and thereby securing ourselves of the Favour of God, and thereby inviting the religious Part of the *Roman* Catholicks to unite themselves with us, in any farther Reformation, which is for certain greatly wanted in both Churches.

The *Fifth* of those Judgments, which we have Reason to fear, is what we call the *Mortality* or *Pestilence*. This most frightful and destructive Malady sometimes follows *Earthquakes*, as was remarkable in that at *Port-Royal* in *Jamaica*, [as the *History of that Earthquake* informs us, See Pag. 66. *prius.*] and this was terrible in *London*, 1665, the Year before the *Fire*, and much more
terrible

terrible at *Marseiles* much later, 1721. However, this Nation was then so alarmed at the Dread of its coming hither, which was very much feared, and that solemn *Fast* then appointed, was so much more seriously observ'd than our common Fasts have of late been, that it pleased God to prevent its coming over hither at that Time. Nay, it has pleased God of late, to preserve the City of *London* free from that fatal Distemper, much longer than ordinary. But since great Mercies greatly abused, do naturally call down the heavier Judgments at last, and since the *Iniquity* of the Inhabitants of *London* seems to be entirely full, as we have too sadly found already; and the News which we frequently meet with of the *Plague*, or the like contagious Distemper in other Places, makes me somewhat afraid that we shall not escape this Distemper very much longer. I only mean this, unless I could see Signs of much greater and more general Reformation among us, than at present appear. This Distemper would indeed much more scatter *Abroad* the Inhabitants of *London*, than the late Panick about a third Earthquake did. Now this is one of those terrible Judgments threatned the Disobedient *Jews* in *Deuteronomy*. [xxviii. 21, 22.] *The Lord shall make the Pestilence cleave unto thee, until he have consumed thee from off the Land, whither thou goest to possess it. The Lord shall smite thee with a Consumption, and with a Fever, and with an Inflammation, and with an extreme Burning, and with the Sword.* That last Word puts me naturally in Mind of a *sixth* Judgment, the

the *Sword of War*, which as it has been upon a great Part of the World now for many Years, and has forely afflicted us, and the neighbouring Kingdoms, so are there many Indications that it may be rekindled, and so still more fully contribute to that prodigious *Diminution of Mankind*, which is foretold as the Consequence of the Judgments belonging to these Times. [*Is.* xxiv. 6.] Now if we look into the xivth Chapter of *Ezekiel*, we shall find, that *three* of these *four* Judgments already mentioned, which we have now to fear, I mean *Famine, and Sword, and Pestilence*, [*Ezek.* xiv. 12. — 21.] are there set down as such Punishments for heinous national Sins, that nothing of the Intercession of the best Men, which used in many Cases, to appease the Anger of God, would be hearken'd to: [*v.* 12, 13, 14.] *The Word of the Lord came to me again, saying, Son of Man, when the Land sinneth against me by trespassing grievously, then will I stretch out mine Hand upon it, and will break the Staff of the Bread thereof, and will send Famine upon it, and will cut off Man and Beast from it. Tho' these three Men, Noah, Daniel, and Job, were in it, they should deliver neither Son, nor Daughter, but their own Souls (or Lives) by their Righteousness, saith the Lord God.* And the very same is said in the following Verses, as to the *Noisome Beasts*, the *Sword*, and the *Pestilence*. I shall add the 21st, 22d, and 23d Verses, as affording Comfort to *good Men* in such dismal Calamities; as well as the former ought to be very terrifying to the *Wicked* at the same Time; since these seem to be the very
Circum-

Circumstances of those Judgments, upon *London* in particular, we are now speaking of. *Thus saith the Lord God, how much more when I send my four sore Judgments upon Jerusalem; the Sword and the Famine, and the Noisome Beast, and the Pestilence, to cut off from it Man and Beast: Yet behold therein shall be left a Remnant, that shall be brought forth Sons and Daughters; behold they shall come forth unto you, and ye shall see their Way and their Doings; and ye shall be comforted concerning the Evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you when ye see their Ways and their Doings, and ye shall know that I have not done without Cause all that I have done in it, saith the Lord God.* However, we may see the State of *Europe*, how it appears at present after all the Judgments that God has lately brought upon its Inhabitants in vain, in the ixth and xth Chapters of *Isaiab*: [ix. 12—17—21. x 4.] I mean that, *For all this his Anger is not turned away, but his Hand is stretch'd out still.* And so, for certain, will it be still, unless *Europe* in earnest set about a through Reformation. In which last Case, which yet is rather to be wish'd for than expected, the Prophet *Ezekiel* assures us, [xviii. 21, 22.] *If the Wicked will turn from all his Sins, that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his Transgressions that he hath committed, they shall not be mention'd unto him: In his Righteousness that he hath done he shall live.*

The

The *seventh* and *last* Judgment, belonging to these Times, I reckon to be Storms of *Thunder* and *Lightning*, and *Tempests*, and their consequent *Shipwrecks*, which have been so frequent and dreadful of late; beginning, in my own Life-time, with that amazing Storm, *Nov. 27, 1703*. On Account of which that admirable Collect of Thanksgiving and Prayer, was appointed and used in the publick Service; which I have formerly set down, *Pag. 409, 410*, and which is highly fit to be appointed and used again upon Occasion of the late Earthquakes and Storms, as it stands in the second Edition of my *Common Prayer Book*, herewith published. But I have already so fully spoken of these *Storms*, and *Earthquakes*, as the fulfilling of sacred Predictions, *No. 35, and 52, prius*, that I shall add no more upon them in this Place.

But before I proceed farther, I must add one Observation, that many of our *minute Philosophers*, (and very *minute Philosophers* they must be who reason thus) pretend, that all this is done by the *Air*, or *Water*, or *Earth*, or *Fire*; that all this is no more than the necessary Effects of natural Causes; and that there is therefore no Occasion to have Recourse to the Interposition of Providence, or of any invisible Beings, in Murrain or Locusts, in Meteors or Earthquakes, in Famines, in Storms at Sea or Land, or Pestilences, in Deluges or Conflagrations, &c. And so all such Addresses as are now made for Reformation and Amendment, in order to propitiate God Almighty, and avert his Indignation, are no better than the Effects of *Enthusiasm*,

Enthusiasm, and *Superstition*; and still to no Manner of Purpose. Natural Causes, say these pretended Philosophers, will have their natural Effects: Nor are we to attempt to solve such Phænomena otherwise than by Philosophy. This Reasoning always puts me in Mind of what I met with some Years ago in one of our News-Papers, which was written to comfort those Men, who began to be affrighted at the killing of some Persons by Thunder and Lightning; where the Writer gravely tells them, that Philosophers ought to take away the Causes of such Terror, by informing them of the mechanical or philosophical Solution of Thunder and Lightning; as if any such pretended, and but pretended Solutions could prevent the killing of any Men, or other Animals, by the like Storms afterwards. This is quite to mistake the State of the Case, and to confound the secondary *Instruments* with the original *Agents*. This is to solve the Slaughter of Men in a Battle, by observing that Gunpowder, and Guns, and Swords, and Spears, &c. are all natural Bodies, and by pretending that they can murder Men of themselves mechanically without any Recourse to the Commands of Princes, or Generals of Armies, or the fighting of Soldiers, or to the Reasons and Causes of such Battles, which yet are certainly not bare mechanical Tools, but the Acts of rational Creatures, and capable of Rewards or Punishments, according as the Causes of such Wars are just or unjust; who are alone accountable for the Effects that are mechanical, and for the Slaughters there made. The Ark of *Noah* was a mechanical Building,

Building, and when built would naturally swim upon Water, and save the Creatures therein contain'd: Yet does not this hinder, but the Salvation of *Noah* and of his Family, and of the Animals in the Ark with him, is justly to be ascrib'd to the Divine Direction for building such an Ark, and to *Noah's* Obedience to that Direction. *Brimstone* and *Fire* are natural Bodies, and would naturally burn *Sodom* and *Gomorrab*, if they fell upon these Cities. Yet does this no Way lessen the Interposition of Providence, and Instrumentality of the Angels of God, who were sent to bring down that tremendous Judgment upon its most wicked Inhabitants. Nor did *Lot's* Sons-in-Law, who looked upon *Lot* as one that *mock'd* or *banter'd*, [*Gen. xix. 13.*] when he would have them believe what the Angels said, gain any Thing by their Scepticism; but immediately perished *in the Iniquity of the City*; [*v. 14.*] Mechanical Causes do not dispose and act of themselves, independently on those rational Agents that are employed, much less independently on the Author of all those natural Causes and rational Agents themselves, Almighty God, the common Creator and Governor of all Things. Our Business therefore, is not here with aerial Vapours, with Sulphur, or Nitre, which are the inanimate Instruments on these Occasions, &c. but with the rational Instruments themselves employ'd by God, either for the Delivery of the Good, or the Punishment of the Bad; which, if we take our Notions from the Experience and Testimony of all Ages, sacred and profane, are no other than the *Angels*.

gels of Peace, or good Angels, acting according to the Direction of God himself; or else the evil Angels or wicked Dæmons, acting according to their own evil Inclinations, by God's Permission; but still for ever under his omnipotent Controul, in all Cases whatsoever. Thus in the oldest Book in our Bible, the Book of Job, the sore Afflictions of that holy Man were, by the Permission of God, brought upon him by Satan, or the Devil himself. [Job. i. ii. with xxxviii. xlii.] And his Delivery from thence at last, and his long and great Prosperity afterwards, were owing to the Appearance of his Redeemer, the divine Person of the Messiah, or of God himself by him. Thus when Senacherib, that proud and blasphemous King of Assyria, was to be destroyed for his Pride and Blasphemy against the God of Israel, [2 Kings xix. Is. xxxvii.] It was effected most probably by a fiery Blast, or Wind; but certainly by the Ministry of an Angel, who slew 185000 Men of his Army in one Night's Time. [2 Kings xix. 35. Is. xxxvii. 36.] Nor, in my own Opinion, are the ordinary Phænomena of our Air, excepting those that are optical and not real, such as are our Pictures in a Glass, to be solved barely by Principles of natural Philosophy, without the Agency of some invisible and rational Powers. Nor indeed, where the Phænomena are optical, and not real, such as Halos, Rainbows, Mock Suns, &c. can we at all foretell their Appearance beforehand, as in Solutions of Phænomena properly mechanical, such as the Laws of Motion, both unelastick, perfectly and imperfectly

elastick Bodies, we can readily do. [See my *Discourse upon the Northern Lights*, A. D. 1715-6. Pag. 68.—72.] Nor is there, I think, the least Pretence to any such mechanical Power in our Air, as can collect a Mass of nitrofulphureous Vapours, more than equivalent to 100000 Barrels of Gunpowder, and throw them with such a prodigious Force, as a *Ball of Fire*, 250 Miles, in half a Quarter of a Minutes Time; which yet the Observations of that *Ball of Fire*, A. D. 1718-9, undeniably prove to have been certain Fact. And this Instance is the more pertinent to the present Occasion, because in my Pamphlet published about that latter Meteor, I have shewed, that it seems to have been no other *Fire and Brimstone*, by which *Sodom and Gomorrah* were destroyed, than that *Ball of Fire* exhibited to us. And I venture to say, in Consequence of what is there demonstrated, that if the like Crime of Sodomy, so frequent in *London* of late, be to be punished after the like Manner, as were *Sodom and Gomorrah* in the Days of *Abraham*, such a *Ball of Fire* can do it effectually, if it please God to send it; and if it be sent, we have no possible Security against it at this Day; but all the Inhabitants of *London, Westminster, and Southwark*, as I have said already, may be destroyed thereby in a small Part of a single Minute also; without any Means of Deliverance whatsoever. Our only Hope is in the Mercy of God, and that this large City, how wicked soever, it be in the Generality of its Inhabitants, has many more than the *Ten*; nay, I hope pro-

proportionably more than the *fifty righteous within the City*; [Gen. xviii. 23—33.] which Numbers, upon the Intercession of *Abraham*, had they been found in *Sodom*, God would have *spared the whole City for their Sakes*.

What such great Men as Mr. *Boyle*, or Dr. *Lister*, or Dr. *Hale*, or even Mr. *Flamsteed* say, which last seems me to go upon greater Evidence than the rest, and to write with more Judgment, in his *Letter concerning Earthquakes*, lately published, comes to no more, I think, than some possible, rather than probable Hypotheses, of a mechanical Solution of Earthquakes; nay, proposes rather to find the *Materials* than to ascertain the *Agent* or *Manner of Action* or *Explosion*; whether it be within the Earth or in the Air, which later Mr. *Flamsteed* supposes. Nor would these Hypotheses be much rely'd on I imagin, by such eminent Persons, but out of that *Fear* which induced Sir *Isaac Newton* himself, at Mr. *Machin's* Suggestion, to make his very weak, and indeed almost wholly groundless Hypotheses, for a *mechanical Solution of Gravity*, I mean that Royal Societies, and their Members ought to have a Care of proposing what will be thought *unphilosophical*; as was the Case of Sir *Isaac*, even against the constant declar'd Sense of his own Mind for many Years together. However, Mr. *Flamsteed* is here so just and fair, as very nearly to come into my Opinion, that an higher Agent or Agents are concern'd in these aerial Explosions, as he shews most of the Earthquakes to be, *Pag. 10, 11*. [I say only *most* Earthquakes, *not all*: For it evidently

appears by that at *Taunton*, in the *Transactions*, No. 488. Pag. 400, and others, that the Motion comes sometimes from the Ground, and not from the Air.] ‘ You will ask, says he, how Explosions are made? I must answer, I know not whether it be by dissolving some glutinous Matter, that holds the nitrous Particles close wrapt up, like Springs in Watches, and so permitting them to explicate themselves, or otherwise. For all our Knowledge is but a Train of Comparisons, which are clear and distinct when abstracted from Matter, as in geometrical Contemplations; but dark and obscure when involved with it, as in this Subject. All I can pretend to, is by comparing some of the before-mentioned Circumstances of Earthquakes, with Accidents more common amongst us, and which we think we understand well enough, to shew you such Similitudes as may satisfy you, that both proceed from like Causes. *Which how they operate we must be content to be ignorant, till we rest in the Bosom of Providence, the first Cause, where they lie hid, and whither all the Considerations of Nature lead us; enquire not therefore how Explosions are made.*’ And as for the vast Caverns and Passages for this nitrosulphureous Matter, to be supposed so very deep underground, as to move so vast a Bulk of Earth, as all the *South Parts of England*, all the *Netherlands*, with Part of *Germany*, all *France*, and perhaps *Italy*, which were shock’d at once, *Sept. 8, 1692*, or Part of *Asia*, and near all *Europe*, which trembled together the same Day 91 Years before, which Mr. *Flamsteed* cannot digest.

gest, I take the Hypothesis to be quite precarious and like that to which the Fear of owning too much the Influence of invisible Beings or Dæmons in the heathen Oracles, brought Sir *Isaac Newton* himself, I mean to suppose such Caverns and Passages for counterfeiting the heathen Oracles in their Temples, as was destitute of all Foundation in the World. No such Caverns or Passages having ever been discovered by the Christians, when under *Constantine*, they were demolished; [See *Reflections on Free-thinking*, Pag. 21.] the Discovery of which would yet have greatly confounded the Heathens and served the Christians of that Age. But of such fictitious Hypotheses I shall add no more here.

But now, to digress a little, it may deserve Consideration here, what I insisted on at one of these Lectures, and in my *Observations on Dr: Middleton*, Pag. 6—12. as to those *Dæmoniacal Powers*, which the Devil set up in the 4th Century, instead of the truly genuine Divine or Angelical Powers before that Time; I mean to take distinct Notice how such Powers were foretold, as Punishments for that Antichristianism, which was then beginning to be established by Law. Take first the Texts that contain Predictions of these Dæmoniacal Powers in order as follows;

[2 Theff. ii. 8, 9.] *Then shall that wicked [Man of Sin,] [the Son of Perdition, v. 3.] be revealed, whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his coming: whose coming is after the working of Satan, with all Power, and Signs, and Wonders of a Lie,*

&c. [Apoc. xiii. 14.] The Second Beast doth great Wonders; so that he maketh Fire to come down from Heaven upon the Earth, in the Sight of Men, and deceiveth them that dwell on the Earth by those Miracles which he had Power to do, in the Sight of the [other] Beast.

[xvi. 14.] The three unclean Spirits are the Spirits of Dæmons, working Miracles; which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battle of the great Day of God Almighty.

[Mat. xxiv. 24.] There shall arise false Christs, and false Prophets, and shall shew great Signs and Wonders; insomuch that, if it were possible, they shall deceive the very Elect. Behold I have told you before.

[Constitut. vi. 18.] There shall come false Christs, and false Prophets, and shall shew Signs in the Heaven, so as if it were possible, to deceive the Elect.

Now the Reason for inserting these Testimonies here, is to caution Christians against the later Antichristian, Popish and Athanasian Pretences to supernatural Powers and miraculous Operations, as Testimonials to the Truth of their Doctrines. Not that they are all meer vain Pretences, and false Facts: For that cannot be supposed, unless the foregoing Predictions of our Saviour and his Apostles, which so strongly foretell them, be supposed vain, and never to have been fulfilled; but that all true Christians, should take particular Notice of our Saviour's Words here, *Behold I have told you before*, and therefore ought not to suffer them-

themselves to be imposed upon by such deceitful and dæmoniacal Signs and Wonders, to colour over the grossest Heresies, or Corruptions in Religion. The Case was the very same of Old in the Contest between the *Magicians* and *Moses* in *Egypt*; wherein the *Magicians*, by the Aid of their Dæmons, imitated *three* of *Moses's* Miracles, and turned their *Rods into Serpents*, [Ex. vii. 11, 12.] and turned *Water into Blood*, [v. 22.] and brought *Frogs*; [viii. 7.] while upon the *next* Miracle of *Moses*, the *Plague of Lice*, the Divine Power interposed, and restrain'd those Dæmons from any more Pretences to vie with *Moses* any longer. Nay those Magicians found, that as *Moses's* Rod turned into a Serpent, swallowed up their Rods, [vii. 12.] so they confess'd, that *this last* Miracle was the *Finger of God* himself, [viii. 18, 19.] and was not to be contradicted by their Dæmoniacal Powers any longer; nay, they could not themselves, with all the Assistance of their Dæmons, avoid the terrible Pestilence of *Boils and Blains* as we read, [xi. 11.] which Superiority of the Divine Power over all that the Dæmoniacal Powers can do, is justly and wisely insisted on by the great Mr. *Lock*, in his judicious Discourse of Miracles, as a certain Κριτήριον of such *Divine Powers* in all such Contests, and an universal Distinction between Miracles derived from God himself, and those derived from Dæmons. We have also a direct and strong Caution which God gave the *Israelites*, in this very Case, which supposed the Power of the Heathen Gods, or Dæmons, in producing *Signs and Wonders*, which

might come to pass for their Deception into Idolatry, and fully expects that this solemn Prediction or Caution, like that of our Saviours already mentioned, should prevent such their Deception.

[Deut. xiii. 1—5.] *If there arise among you a Prophet or a Dreamer of Dreams, and giveth thee a Sign or a Wonder;*

2. *And the Sign or the Wonder come to pass, whereof he spake to thee, saying, Let us go after other Gods, (which thou hast not known) and let us serve them;*

3. *Thou shalt not hearken to the Words of that Prophet, or that Dreamer of Dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul.*

4. *Ye shall walk after the Lord your God, and fear him, and keep his Commandments, and obey his Voice, and you shall serve him, and cleave unto him.*

5. *And that Prophet, or that Dreamer of Dreams shall be put to Death: (because he hath spoken to turn you away from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the House of Bondage: [by such miraculous Works, many more in Number, and entirely superior to the pretended Signs and Wonders of the Magicians, derived from your Idols or Dæmons, the Idols themselves being drowned also, with their Worshipers by the God of Israel in the Red Sea;] [Ex. xii. 12.] to thrust thee out of the Way which the Lord thy God commanded thee to walk in;] so shalt thou put the Evil away from the Midst of thee.*

Now

Now I have here particularly inserted this Discourse, because of the Delusions that have of late been occasioned from the Want of this most material Distinction, between magical or *Dæmoniacal Operations*, and truly *Divine Miracles*, by the *Athanasians* and *Papists*; and this very lately in two famous Instances. A learned, and otherwise a very worthy Clergyman, Dr. *Berriman* by Name, has several Years insisted on a pretended Divine Attestation to the Athanasian Doctrine, by certain Athanasians of the fifth Century, speaking after their Tongues had been cut out by the *Arians*. The Evidences for the Facts are, I think, fully satisfactory: But being done so long after the Divine Power of Miracles had been taken away from the Church, and the *Dæmoniacal* come in their Place, they were rather Confutations than Confirmations of that Athanasian Heresy. The *French Jansenists* also, some Years ago, made a mighty Ado with the miraculous Cures done by the dead Body of the Abbee *Paris*, near the City of *Paris*: And the Proofs seem also to me very numerous, and very satisfactory, or rather entirely undeniable. Yet, because they seem to have ceased upon the Silence imposed upon the Partizans of the *Jansenists*, by the Royal Authority; and because they were done so very long after the ceasing of the really true, miraculous, or Divine Miracles, and near the End of the Antichristian Times themselves, these *Jansenists* cannot hence infer the Truth of any of their Tenets. As to the Distinction of the Signs themselves, Divine or *Dæmoniacal*,

moniacal, the Author of the *Recognitions* assures us, [*Recognit.* iii. 59, 60.] and this in the Name of St. Peter himself, that generally the Divine Signs tend to the Benefit of Mankind; while the other are useless and unprofitable. Only he adds, what comes up fully to the Cures of *Abbee Paris*, that
 ‘ At the Conclusion of the World only, ’tis allow’d
 ‘ the evil One to intermix some of the profit-
 ‘ able Signs, *i. e.* to drive away Dæmons, and to
 ‘ cure Diseases; and that he will on that Account
 ‘ be destroyed, as one that has gone beyond his
 ‘ Bounds, and is divided against himself. And
 ‘ therefore is it, that the Lord foretold, that in the
 ‘ last Days there would be so great a Trial, that
 ‘ therein, *if it were possible the Elect themselves*
 ‘ *would be deceived:* [Matt. xxiv. 24.] that upon
 ‘ this confounding together the Characteristicks of
 ‘ the Signs; even those that seem’d well skilled in
 ‘ discerning of Spirits, and distinguishing Miracles,
 ‘ must be in Confusion also.’

But now, after all, to leave this Digression, and to return to my main Design, it may properly be here asked, if Things are in this perillous State, and we have the justest Cause to believe that the Divine Vengeance is already begun, and that we are in the uttermost Jeopardy of being soon and suddenly destroyed by it, *What shall we do to be saved? How shall we be able to escape these terrible Calamities?* I answer, that tho’ it has appeared all along that the few really good Christians, will be preserved from those Judgments, by a particular Providence, when [Matt. xxiv. 40, 41.] *two shall be*

*in the Field, the one shall be taken, and the other left: Two Women shall be grinding at the Mill, the one shall be taken and the other left: Yet, what Comfort is this for the Body of a wicked Nation and more wicked Metropolis? Who can by no Means lay Claim to such Comfort. I answer farther, in Bishop Sherlock's own Words, upon this Occasion, in his Letter, Pag. 12. ' Let us not
' despair, there is still one Remedy left; and what-
' ever Reason we have to condemn ourselves; yet
' this we may be sure, that God has not forgotten
' to be gracious. To him let us turn with hearty
' Repentance for our Sins, and with a Resolution
' to do, each of us in his proper Station, what lies
' in our Power to stem the Torrent of Iniquity,
' which threatens our Ruin.' But to be more ex-
plicit, I shall here add, what I twice proposed to my Auditors at my third Lecture, that I see no other possible Way of appeasing the hot Anger of a just God (to say nothing now of what I repeated a little above out of the Book of Joel) than the same that is proposed to us in the third Chapter of the Book of Jonah; which had its full and happy Effect at that Time, and saved the great City of Nineveh, after they had been solemnly doomed to Destruction by the Prophet in the Name of God himself; premising only this standing Rule of God in such Cases, by his Prophet Jeremiah, [xviii. 7—10.] *At what Instant I shall speak concerning a People, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it; if that Nation against whom I have pronounced, turn from their**

their Evil, I will repent of the Evil that I thought to do unto them. And at what Instant I shall speak concerning a Nation, and concerning a Kingdom, to build and to plant it; if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would benefit them.

[Jon. iii. 1.] And the Word of the Lord came to Jonah the second Time, saying :

2. Arise, Go unto Niniveh, that great City, and preach unto it the Preaching that I bid thee.

3. So Jonah arose, and went unto Niniveh, according to the Word of the Lord: (Now Niniveh was an exceeding great City, of three Days Journey.)

4. And Jonah began to enter into the City a Days Journey: And he cried, and said, Yet three Days. [For so was the true original Reading: See Sacred Hist. of the New Test. Vol. v. Pag. 391.] and Niniveh shall be overthrown.

5. So the People of Niniveh believed God, and proclaimed a Fast, and put on Sack-cloth, from the greatest of them, even to the least of them.

6. For Word came unto the King of Niniveh; and he arose from his Throne, and he laid his Robe from him, and cover'd him with Sack-cloth, and sat in Ashes.

7. And he caused to be proclaimed and published thro' Niniveh, (by the Decree of the King, and of his Nobles) saying, Let neither Man nor Beast, Herd, nor Flock taste any Thing; let them not feed, nor drink Water.

8. But let Man and Beast be cover'd with Sack-cloth, and cry mightily unto God: Yea let them turn
every

every one from their evil Way, and from the Violence that is in their Hands.

9. *Who can tell if God will turn and repent? And turn away from his fierce Anger; that we perish not.*

10. *And God saw their Works, that they turned from their evil Way, and God repented of the Evil that he had said, he would do unto them, and he did it not.*

N. B. This most serious Humiliation and Repentance of the King and People of *Niniveh*, with their most solemn Fast, and mighty Cries to God, which procured their Forgiveness and Deliverance, were, we see here, accompanied with their *turning from their evil Ways, and from the Violence that was in their Hands.* Which is accordingly become now our indispensable Duty, by Way of Preparation for any solemn Fasts, and solemn Supplications, if we be really in earnest, and in earnest hope to obtain the Divine Compassion in our present Distresses. *We know that God beareth not Sinners; but that if any Man be a Worshipper of God, and doth his Will, him he beareth:* [Joh. ix. 31.] Nor certainly can the present established Church and publick Government, discharge their proper Duty, and have Reason to expect Deliverance at this Time upon any other Foundation. Such pretended *Fasts* as are proclaimed at the political Advice of Courtiers, and observed as usual, are rather a Provocation to God Almighty, and an additional Load of Guilt, than a Means of appeasing his Displeasure,

sure, so fully manifested against us at this Time. I well remember that there was once such a *Fast* appointed; when the Lord *Sunderland*, call'd then *King Sunderland*, was first Minister. He was for advising the King or Queen that then reigned, to go in State to *St. Paul's*, for its more pompous Celebration. And when somebody that was present said, that was a *Jest* indeed, to go in such a pompous Manner, upon a Day of *Humiliation*. The Lord *Sunderland* replied, *the Fast itself is a Jest*. This Account I had from a Friend of mine that heard him speak the Words; so that till the Publick is really in earnest, and the great Men will cast off their Harlots, or all but those who are known to be their lawful Wives, till they leave off Gaming on the Lord's Day, nay indeed upon any Day; till they lay aside their Masquerades, and Ridotto's, their Plays and merry Meetings at *Ranelagh House*, and the like Places of Riot and Revelling, with their other Court Fooleries, (which yet our News informs us, goe on at our Court at *Hanover* still) there is no Hope of their escaping the Hand of God, which is now so apparently stretch'd out against them. However, the trifling Conduct of these Men about Days of Fasting, ought to be no Discouragement to the serious Fasting and Prayers and Hopes of other good Christians on such Occasions. For as the Apostle say in the *Constitutions*, ii. 22. ' Did not God, by ' *Nathan*, reproach *David* for his Offence? And ' yet as soon as he said he repented, he delivered him ' from Death, saying, be of good Chear, thou ' shalt not die. [2 *Sam.* xii. 13.] So also when ' God

‘ God had caused *Jonah* to be swallowed up by
 ‘ the Sea, and the Whale, upon his Refusal to
 ‘ preach to the *Ninivites*, when yet he prayed to
 ‘ him out of the Belly of the Whale ; he retriev’d
 ‘ his Life from Corruption. [*Jon.* i. 17. and ii.]
 ‘ And when *Hezekiah* had been puffed up for a
 ‘ while, yet as soon as he prayed, with Lamenta-
 ‘ tion, he remitted his Offence.’ [*2 Kings* xx. 3.]
 And above all the Apostles there recommend the
 Case of the wickedest of all the Kings of *Judah*,
Manasseh, with God’s Forgiveness of him notwith-
 standing, upon his sincere Repentance and earnest
 Prayer to him in Prison ; which Prayer is one of
 the fittest Forms of Prayer in all the Bible, for the
 present Occasion, especially for wicked Kings and
 Nobles, by whose Examples and Encouragement
 it frequently is, that Wickedness spreads over a
 whole Land. This Form, when those Constitu-
 tions were written, was contain’d both in the Book
 of *Kings* and *Chronicles* ; as it is still mentioned,
 [*2 Chr.* xxxiii. 12, 13.] tho’ it be now unwarrant-
 ably thrust down among the Books we call *Apocry-
 pha*. It is also said in the same Book of *Chronicles*,
 and in the same Place, [*v.* 18. 19.] that *When
 this Manasseh was in Affliction, he besought the
 Lord his God, and humbled himself greatly before
 the Lord God of his Fathers, and prayed to
 him, and he was intreated of him, and heard his
 Supplication, and brought him again to Jerusalem
 into his Kingdom. Then Manasseh knew that the
 Lord he was God.* Or in the Words of the *Consti-
 tutions*, ‘ That tho’ the Lord God for a while pu-
 ‘ nished

' nished him that was addicted to Idols, and had
 ' slain many innocent Persons, yet he received
 ' him when he repented, and forgave him his Of-
 ' fences, and restored him to his Kingdom. I add,
 ' for a Conclusion, the Words of God him-
 ' self by *Isaiab* the Prophet, elsewhere cited in these
 ' Constitutions.' *To this Man will I look, even to*
him that is poor, and of a contrite Spirit, and trem-
bleth at my Word. [Is. lxxvi. 2. Constitut. vii.
 8.]

However, let the Great and the Proud, and the
 Vain People about the Court, act as impiously and
 impudently as they please, while Providence bears
 with them, and gives them Time and Space for
 their Repentance, which they at present seem no
 Way disposed for; this may and ought to be indeed
 Matter of great Lamentation to their pious and reli-
 gious Friends, and Relations, and to oblige them
 to most ardent Prayers for, and most importunate
 Admonitions to them; as knowing that against obsti-
 nate Sinners God is a *jealous God, and a consum-*
ing Fire; [Ex. xx. 5. Heb. xii. 29.] and re-
 membering the serious Interrogation the Prophet
Ezekiel puts to such a Man, [Ezek. xxii. 14.]
Can thine Heart endure, or can thine Hands be strong,
in the Day that I shall deal with thee? But then
 those pious and religious Men are to remember
 our Saviour's Exhortation to them, upon the very
 first Beginnings of these divine Judgments, from
 which they will be themselves providentially saved
 [Luk. xxi. 28.] *When these Things begin to come to*
pass, then look up, and lift up your Heads, because
your

your Redemption, or Delivery from the Oppressions and Persecutions of such great wicked Men, *draw-eth nigh*. And considering that such great wicked Men, who will not take Warning by such affecting Signals of the divine Displeasure as we have lately had, will generally grow worse and worse, the longer they are borne with in this World, and so will have greater Guilt and heavier Punishment hereafter; such a sudden Vengeance, as, I believe, Providence is going to take on them, is rather an Instance of God's Pity and Compassion to these miserable Creatures; and it is therefore not to hinder good Men from rejoicing in their own Deliverance from them.

I conclude the Whole in the very wise, serious, moving, and seasonable Words of an unknown Author, who subscribes himself PUBLICUS, in his Letter to the Printer of the *General Evening Post*, inserted into that Paper, from *Tuesday, April 17*, to *Thursday, April 19, 1750*; which I desire the Citizens of *London* to accept as my own Address to them, upon this solemn Occasion.

S I R,

‘ I Have been informed, that the late Alarm of
 ‘ an Earthquake, not only diffuses its Terrors
 ‘ to Mankind, [which the vast Multitude, perhaps
 ‘ 100,000, that retired, out of their Houses, into
 ‘ *Hyde-Park*, &c. on the 4th of this Month, upon a
 ‘ groundless Panick of a third Earthquake to hap-

P

‘ pen

‘ pen that Night, does abundantly testify] but even
 ‘ to the Animals that were in our Streets, and our
 ‘ Fields: But as we transcend the Animals; as we
 ‘ are Creatures endowed with intellectual Powers,
 ‘ and capable of Religion, so I would hope that we
 ‘ shall give Proof of our Reason and Religion, by
 ‘ looking beyond *second Causes*, to the *great God*
 ‘ *of all*; who loudly demands from us, in the late
 ‘ Shocks, our Veneration and Obedience.

‘ Though the Author and Sovereign of Nature,
 ‘ may, in this awful Event, have employed *second*
 ‘ *Causes*, as the Instruments of his Displeasure
 ‘ against a sinful City, yet I beseech the Inhabitants
 ‘ of it not to add this to all their other Iniquities,
 ‘ a Denial, or Disregard of an over-ruling Provi-
 ‘ dence.

‘ Without Doubt, the Great God, when he de-
 ‘ nounced Pestilence, Famine, War, and the like
 ‘ direful Calamities to the *Israelites*, intended to ac-
 ‘ complish his Threatnings by *second Causes*: And
 ‘ yet, if we search the sacred Books, where the di-
 ‘ vine Threatnings are recorded, we shall find
 ‘ that such tremendous Events were resolved, by
 ‘ the Prophets, into a divine Agency, or Permif-
 ‘ sion.

‘ We are taught from Scripture to conceive of
 ‘ God, as *upholding all Things by the Word of his*
 ‘ *Power*, Heb. i. 3. We are led to believe, that
 ‘ *of Him, and to Him, and through Him, are all*
 ‘ *Things*, Rom. xi. 36. That *in Him we live and*
 ‘ *move, and have our Beings*, Acts xvii. 28. and
 ‘ that,

' that, *by Him, all Things consist*, Col. i. 17. And
 ' surely, such Representations of the Deity, direct
 ' us to conceive of Him, as by an immediate Ener-
 ' gy, sustaining the World He has made; and there-
 ' fore we are not to suffer our Thoughts to stagnate,
 ' when all such awful Events as have lately alarmed
 ' our City arise, in any *Instruments* the great God
 ' may use, but through the Medium, we are to
 ' regard and reverence the almighty and constant
 ' Governor of all.

' Methinks the Voice of Reason joins with the
 ' Declarations of Scripture. Reason tells us, that
 ' God is the Creator of all Things; and consequent-
 ' ly, that He furnishes His Creatures, whether ani-
 ' mate, or inanimate, with all their Qualities and
 ' Powers. Will not Reason farther approve, when
 ' we say, that God, who has made, preserves all
 ' Things? For how can it be imagined, that the
 ' continual Harmonies, and Wonders of the Uni-
 ' verse, can be maintained, without the perpetual
 ' Conservation of those Laws, by which the vast
 ' Structure of Nature is governed? And where
 ' shall we find Wisdom and Power sufficient for
 ' this great Work, short of that Being, whose
 ' Wisdom and Power produced the amazing Sy-
 ' stem?

' The Heathens, when they were visited with
 ' any such dreadful Events as have lately awaken-
 ' ed our Terror, fled to their Gods for Refuge,
 ' as the Mariners in the Tempest recorded in *Jo-
 ' nab*, Ch. i. 5. And shall we be worse than *Pagans*?

‘ Or shall we relapse into *Epicureanism*, and ima-
 ‘ gine a Deity who takes no Cognizance of, and
 ‘ exerts no Powers in the World about us; and
 ‘ hereby, at one fatal Blow, cut off our Fear, De-
 ‘ pendance, Hope, and Consolation, in that God,
 ‘ whose we are, and whom we ought to serve?

‘ The Exclusion of the Deity from such alarm-
 ‘ ing Events as have lately shocked us, will afford
 ‘ but little Comfort, if the Ground should open un-
 ‘ der our Feet, and threaten to swallow us up.
 ‘ And what greater Lenitive will the Person, who
 ‘ believes an Earthquake to be a meer Chance, find
 ‘ above that Person who believes it is God that
 ‘ cleaves the Earth asunder, to answer some Pur-
 ‘ pose or another perfectly wise, and worthy of his
 ‘ supreme Administration? Nay, will not a Con-
 ‘ fidence in the Deity, as the Governor of all
 ‘ Things, and a well-grounded Hope in his infinite
 ‘ Mercy, support and cherish the Mind in the Pro-
 ‘ spects of such a Danger, and in the very Season
 ‘ of its Attack? He that shuts out God from our
 ‘ World, does just as much Service, as he, who,
 ‘ was it in his Power, would pluck the Sun from its
 ‘ Sphere, or extinguish his universal Light, and
 ‘ benign Influences.

‘ Let the Inhabitants of this great City know, that
 ‘ if there is any *Evil in the City*, the great God has
 ‘ done it, Amos iii. 6. and with one Heart and
 ‘ Soul revere his Justice, tremble at his Power, for-
 ‘ sake their Iniquities, and turn to God, with sin-
 ‘ cere Repentance, and a Faith in the Merits and
 ‘ Mediation

Mr. WILLIAM WHISTON. 213

‘ Mediation of his Son *Jesus* ; left, for a Neglect
‘ at the Beginning of the divine Judgments, and
‘ our Sorrows, God should be provoked, by ano-
‘ ther more dreadful Shock, to bury us in the
‘ Ruins of our own Houses, or send us alive into
‘ the Pit of Destruction. Such a Regard and Im-
‘ provement of the divine Judgments, is the sin-
‘ cere Wish of

Yours,

PUBLICUS.





A D D E N D A.

Page 448, Line 11, add,

TAKE this Inscription, as it was drawn up by Mr. *Killingworth*, *verbatim*, as it occurs in a Letter he wrote to me dated at *Norwich*, *May 11, 1749*.

IN MEMORY OF
 Mr. WILLIAM BARON,
 LATE MINISTER OF THE GOSPEL;
 BY WHOSE FAITH IN GOD,
 WITH FASTING, AND PRAYER,
 AND ANOINTING WITH OIL;
 IN THE NAME OF THE LORD
 MANY WERE HEALED OF THEIR DISEASES.
 HE WAS A FAITHFUL SERVANT OF CHRIST,
 CONTENTED EARNESTLY FOR THE FAITH
 ONCE DELIVERED TO THE SAINTS;
 AND DIED IN THE FIRM BELIEF OF
 A RESURRECTION TO AN HAPPY IMMORTALITY,
 THE GIFT OF THE
 ONE ONLY SUPREME GOD THE FATHER
 BY THE MINISTRATION OF HIS SON JESUS CHRIST,
 VII FEBRUARY, MDCCXXX-I,
 IN THE LII YEAR OF HIS AGE.

N. B.

N. B. That at the Time of the second *London* Earthquake, there was so current a Report spread over the Nation, that the great *Sir Isaac Newton* had himself foretold that Earthquake, and that it would be derived from the Approach of the Planet *Jupiter*, that I thought fit to contradict such an idle and groundless Report in an Advertisement, upon *March 14, 1750*, in the *Daily Advertiser*, in the Words following :

Mr. *Whiston* gives notice, That though he expects many more Earthquakes in the World, within a Year, or two at the farthest, before the Restoration of the *Jews*, as Signals of its Approach, and of the horrible Miseries the wicked Part of the *Jews* and *Christians* will be subject to, while the really Pious and Good will be providentially delivered from them, yet does he not in the least believe that *Sir Isaac Newton* ever foretold any Earthquake ; and is sure that *Jupiter*, at the Beginning of this Year 1750, was, and is above 400,000,000 Miles off the Earth, and so could not possibly have any Influence on Earthquakes here below.

Page 652, Line 12, add, The same Circumstances about the Original Sin at the Fall of Man, seem to me to have occasion'd another Memorial of it in the Days of *Abraham* and *Jacob*, at least in the Family whence the Messiah was to spring ; I mean, when in Oaths, they put their Hand under the Thigh, Gen. xxiv. 2, 9. xlvii. 29. the Meaning of which is not unobvious, and seems to me

216 MEMOIRS of the LIFE of
to have had the like Meaning with Circumcision
already set down.

N.B. The two Notes at the End of my most important additional Sheet upon the *Revelation*, referring to the same as here inserted, are omitted, as unnecessary Repetitions. Page 45, Line 23, add, See also the two last very large and remarkable Chapters of 4 *Esdras*, which seem to belong to these Times also. Page 58, Line 26, add, besides the last Earthquake, on *Thursday, Aug. 23, at Clumber, at Grantbam, at Lyndon, at Lincoln, and Stamford, &c.* Page 149, Line 12, for *six* read *seven*. Page 181, Line 7, dele *within the Bills of Mortality*.



Instructions and Advice to CATHOLICKS, &c. [from their Bishop in London.]

I. **N**O serious Christian can doubt, but that Earthquakes, whensoever they happen, and whatsoever Causes may bring them about, are indeed the handy Work of God. All Nature is his Hand-maid; and the whole Creation is ready at his Beck to take Arms to revenge his Cause upon his Enemies, *Wisd. v. 18*. And we find, upon Examination, that the most dreadful of his Judgments are
are

are usually executed by natural Causes, which he makes the Instruments of his Justice.

2. Earthquakes are justly looked upon as Indications of the Wrath of God, enkindled against his People by their Sins. So the Holy Fathers understood them. [St. Gregory, Homily 35.] So the Church understands them in her Collects appointed to be read on those Occasions. They are reckoned up by our Lord himself amongst the *Beginnings of Sorrows*, the Forerunners of the last and most dreadful Judgment of God upon impenitent Sinners, *Matt. xxiv. 7, 8.*

3. We have then too much Reason to apprehend that these late Earthquakes are Tokens that God is at present angry with us; and that the Sword of his Justice is actually hanging over our Heads, and threatening us with the worst of his Judgments. And what else indeed can any one expect, who seriously reflects on the Multitude and Enormity of the Blasphemies, Perjuries, and other crying Sins, that are so common among all Sorts of People: Sins more heinous in the Sight of God, than the very Crimes that drew down his Wrath upon *Sodom*; and committed with so much Audaciousness and Impunity, as if it were in Defiance of Heaven: Besides that general Lewdness, Injustice, profane Swearing, and other Vices which every-where reign, together with an utter Contempt of all Religion, and Profanation of all that is sacred. And though we flatter ourselves that those who are of the Household of Faith are much more free than their Neighbours, from the Generality of these crying Evils; yet, when we consider

consider their Sins in another Light, as committed with greater Knowledge, and by them that have been more highly favoured, and as attended too often with a sacrilegious Abuse of our most tremendous Mysteries, we cannot but apprehend an Aggravation in them, which is exceedingly provoking in the Sight of the Almighty, *whose Judgment usually begins at his own House*, 1 Pet. iv. 17. *and the Execution of his Justice at his own Sanctuary*, Ezek. ix. 6.

4. But as we are convinced on the one Hand, that our Sins cry aloud for Justice; and that it is purely owing to the incomprehensible Patience and Forbearance of our good God, that we have not long since been utterly destroyed; as innumerable Cities have been, that in all Appearance were not half so guilty; so, on the other Hand, we cannot but look upon ourselves, as highly indebted to his infinite Goodness, that instead of commanding us to be swallowed up on a sudden, under all our Guilt, he has sent us these late Shocks as merciful Warnings to withdraw us from our Sins, by the Apprehension of his impending Judgments, and so bring us, like the *Ninevites*, to a serious Conversion, and Change of Life.

5. We are then threatened indeed, as *Nineveh* was; but, through the Mercy of God, may escape as *Nineveh* did; if, like *Nineveh*, we take Warning from these Indications of the divine Wrath, and turn in like Manner from our evil Ways. It is what the Church of God invites all her Children to do at this penitential Time: *To turn to the Lord with their*

their whole Heart, with fasting, weeping, and mourning, Joel ii. 12. To seek the Lord whilst he may be found, to call upon him whilst he is near, Isai. lv. 6. To forsake their evil Ways, and to do Penance for their Sins, lest otherwise they be suddenly overtaken by Death, and seek Time for Penance, and not be able to find it. Our present Dangers ought now at least to awaken us to give Ear to these pressing Calls of our common Mother.

6. The first Thing then we are to do in Consequence of these Warnings of Heaven, is to turn to God with our whole Heart, by a serious, speedy, and effectual Repentance. This God calls for; this the Church of God calls for; without this (as she perpetually inculcates, and every Child amongst us knows) no Absolution given by Man can be to any other Effect, but to add the Guilt of Sacrilege to the rest of our Sins.

7. We think it our Duty then, at this Time, as Ambassadors for *Christ*, to address ourselves to all you whom God has committed to our Charge, earnestly to beseech you to be reconciled to God once for all; to turn from all your evil Ways; to come now to the Feet of *Christ*, and there bewail and confess your Sins, and there lay them down for ever; to join in a Body, to offer a holy Violence to Heaven, by Fasting, Alms, and Prayers; to lay aside the Pomp and Pride of your Ornaments, to retrench your worldly sensual Pleasures, and put on both the Habit and Spirit of true Penitents; lest, if you neglect these Calls and Warnings of Heaven, you be quickly overtaken in your Sins.

Remember

Remember there is but a Hair's Breadth at any Time betwixt the Sinner and Hell; and that nothing sooner draws down Judgments, than the Abuse of Mercy, and the Contempt of the Threatnings of Heaven.

8. In the mean time, in order to avert the Wrath of God, and draw down his Mercy, we ordain that all Priests, in the holy Sacrifice of the Altar (except upon Feasts of the first Class) after the Collect, or Collects of the Day, add the Collect against Earthquakes, and continue so to do till the End of *May* next; and that in the publick Chapels after Vespers, and Complin on *Sundays* and *Holidays*, and after the Complin or Benediction on the Week-days, a *Miserere* Psalm be sung for the same Intention, with the Versicles and Responses used in the several Vespers of *Lent*, and the four first Prayers of the Litany. And we earnestly recommend to all the Faithful, to be diligent in assisting at these Devotions; and in their own Family Prayers, to add daily the same penitential Psalm, in order to implore the divine Mercy.

Ex Missali Romano.

Tempore terræ motûs.

O R A T I O.

OMnipotens sempiterne Deus, qui respicis terram, & facis eam tremere: parce metuentibus, propitiare supplicibus: ut cujus iram terræ fundamenta concutientem expavimus, clementiam contritiones ejus sanantem jugiter sentiamus. Per Dominum nostrum, &c.

S E C R E T A.

DEUS, qui fundâsti terram super stabilitatem suam, suscipe oblationes & preces populi tui, & trementis terræ periculis penitus amotis, divinæ tuæ iracundiæ terrores, in humanæ salutis remedia converte: ut qui de terrâ sunt, & in terram revertentur, gaudeant se fieri sanctâ conversatione cœlestes. Per Dominum nostrum, &c.

P O S T - C O M M U N I O.

TUERE nos, Domine, quæsumus, tua sancta fumentes; & terram, quam vidimus nostris iniquitatibus trementem, superno munere firma, ut mortalium corda cognoscant, & te indignante talia flagella prodire, & te miserante cessare. Per Dominum nostrum, &c.

The same in English.

I. C O L L E C T.

O Almighty and everlasting God, who lookest upon the Earth, and makest it tremble ; spare them that fear thee, shew Mercy to them that cry to thee ; that we who have apprehended thy Wrath, shaking the Foundations of the Earth, may experience thy Clemency in healing all its Breaches. Through our Lord *Jesus Christ* thy Son, &c.

S E C R E T A.

O God, who hast founded the Earth upon its own Basis, receive the Oblations and Prayers of thy People ; remove entirely from us Dangers of Earthquakes, and turn the Terrors of thy Wrath into Medicines for our Salvation : That we, who are of the Earth, and must return again to the Earth, may have the Happiness to become heavenly by a Saint-like Conversation. Through our Lord *Jesus Christ*.

P O S T - C O M M U N I O N.

Protect us, O Lord, we beseech thee, who partake of thy Holy Sacraments ; and by thy heavenly Hand fix the Earth, which we have seen trembling for our Sins ; that the Hearts of Mortals may be sensible that such Scourges as these proceed from thy Anger, and cease by thy Mercy. Through our Lord, &c.

Extract

Extract out of Clement XI. Orationes Consistoriales. Printed in Folio, after a most pompous Manner, at the Vatican, A. D. 1722.

In Consistorio secreto, habito die 15 Januarij, 1703.

In the secret Consistory, which was held the 15th Day of January, 1703.

ARGUMENTUM.

Concussa ingenti terræ motu proxima nocte ac magnopore deterritâ urbe, D. D. Cardinales admonet, recentem hanc calamitatem perspicuum esse cælestis iræ argumentum; eosque ad illa edenda veræ pœnitentiæ & christianæ pietatis exempla quibus divina misericordia concilietur, accendit.

The ARGUMENT.

When the City had been shaken by a great Earthquake the last Night, and the Inhabitants had been very much affrighted, the Pope admonishes the Cardinals, that this so late Calamity is an evident Sign of the Anger of God, and stirs them up to the Exhibition of such Specimens of true Repentance and Christian Piety, whereby the Divine Mercy may be recovered.

Venerabiles fratres,

PRæteritâ nocte, ut probè nôstis, dedit Dominus metuentibus se signi-

My venerable Brethren,

THE Lord has afforded to such as fear him the last Night, as

significationem, ut fugiant à facie arcûs. Com-movit terram, & conturbavit eam: sanavit contritiones ejus, quia commota est. Iratus est, & misertus est nobis. Sunt hæc profecto miserentis Dei monita, qui ostendit populo suo dura, ut potaret nos vino compunctionis. Sunt patris amantissimi voces, quas nos, uti filios obsequentissimos, auscultare convenit; ne alias inter tot, quibus circumdamur, obstrepentium malorum pericula, miserè indormientes, exprobari nobis audiamus propheticum illud, percussisti eos, & non doluerunt, attrivisti eos, & renuerunt accipere disciplinam: fecerunt peccata nostra ut in ea propemodum luctuosa tempora incidisse videamur, de quibus Salvator noster prædixit, *Surget gens contra gentem, & regnum adversus regnum, & erunt terræ motus per loca.*

as you well know, an Intimation that they should flee from the Face of the Bow. [Isa. xxi. 15.] He has mov'd the Earth, and disturb'd it; he has heal'd its Wounds, because it has been moved; he has been angry at us, and had Mercy upon us. Certainly these are the Admonitions of a compassionate God, who shews his People hard Things, that he might make us drink the Wine of Compunction. They are the Voices of a most loving Father, which it becomes us, as his most obedient Children, to hearken to; lest otherwise, slumbering amidst so many Dangers and Miseries, with which we are surrounded, we may hear that of the Prophet, as a Reproach to us: Thou hast smitten them, but they have not grieved; thou hast sorely afflicted them, and they have refused to receive Correction. Our Sins have been

loca. Quod tamen Christi Domini verbis utentes non sine lacrymis dicimus, *Hæc omnia initia sunt dolorum.* Adeamus igitur, nullâ interposita morâ, ad thronum gratiæ, & deposito, per veram pœnitentiam peccatorum pondere, obsecrationibus, jejuniis elemosynis, aliisque pietatis operibus divinam nobis misericordiam conciliemus, & Domino, *cujus dies prope est,* corda nostra præparemus. Hæc autem, ut ferventiori charitate, uberiusque fructuant, cœlestium munerum thesauros, quorum dispensationem nobis credidit altissimus, quanto citius proferre, & liberali manu erogare non omitteremus. Interim iis omnibus, qui mox, Deo dante, ad gloriosum & nunquam desitutum beatorum apostolorum urbis nostræ patronorum sepulchrum nobiscum accedent, ac nostris opportuna-

tunam

been the Occasion, that we seem in a Manner to have fallen into those mournful Times, concerning which our Saviour foretold, *Nation shall rise against Nation, and Kingdom against Kingdom; and there shall be Earthquakes in diverse Places.* And we may use the Words of Christ our Lord, which yet we cannot do without Tears, *All these Things are the Beginnings of Sorrows.* Let us therefore, without any Delay, approach unto the Throne of Grace; and laying aside the Weight of our Sins, by true Repentance, let us recover the Mercy of God to us by Prayers, and Fasting, and Almsgiving, and other Works of Piety, and prepare our Hearts for the Lord, *whose Day is near.* But that these Things may be done with more fervent Charity, and more plentiful Fruit, we will

Q

not

tunam necessitatibus opem, quam nos privato nostro sacrificio ibidem hac ipsâ die humiliter invocavimus, conjunctis precibus implorabunt, triginta annos, & totidem quadragenas, de injunctis eis aut alias quomodo libet debitis pœnitentiis, in formâ ecclesiæ consuetâ, relaxamus. Agite ergo, venerabiles fratres, quippe qui statuti estis custodes super muros Jerusalem; noctu atque interdium clamate, ac iram Domini, flagitiis hominum provocatam, placare contendite. Exinanite calicem furoris & ruinæ, calicem doloris & tribulationis. Arripite thuribulum, hoc est preces sanctorum, & medij inter ignem & arsurum populum consistite. Ponite ab oculis institutum quod profitemini, personam quam sustinetis sacram, & Christi sanguine rubentem purpuram quam induistis. Sint

not omit immediately to produce, and with a liberal Hand to expend those Measures of heavenly Gifts, which the most High has committed to our Dispensation. In the mean Time, to all those who will presently, with God's Permission, accompany us to the glorious and never-failing Sepulchre of those blessed Apostles who are the Patrons of our City, and with united Voices will implore the Assistance which is wanting to our Necessities; (which we have ourselves already done in our private Sacrifice this very Day) we relax thirty Years, and as many forty Days from the Penances which have been enjoined them, or which they owe on any Account whatsoever, in the accustomed Form of the Church. Go to therefore, my venerable Brethren, because you are ordained to be

pedes

Guards

pedes vestri pedes evangelizantium pacem, ut ita conterantur arcus & sagittæ; atque imperet Deus ventis, & faciat tranquillitatem.

Guards upon the Walls of *Jerusalem*. Cry aloud, both by Night and by Day, and strive earnestly to appease the Anger of the Lord, which is provoked by the Wickedness of Men. Empty the Cup of Fury and Ruin, the Cup of Grief and Tribulation. Take up your Censer, that is, the Prayers of the Saints, and stand in the Midst between the Fire and the People ready to be burnt. Set before your Eyes the Institution which you profess, and the sacred Character which you sustain, and the purple Garment with which you are cloathed, and tingured with the Blood of *Christ*. Let your Feet be the Feet of those that preach the Gospel of Peace, that so the Bows and Arrows may be broken, and God may command the Winds, and produce Tranquillity.

N. B. There was another *Secret Consistory* the 19th of *February*, the same Year, 1703, for the like, or more vehement Earthquake at *Rome*, with the like Oration, for the Feast of Purification, when the Earthquake happened.

Extracts out of a Letter written to myself, by the Rev. Mr. Henry Heywood, a Baptist Bishop in South Carolina, dated at Charles-Town, April 2, 1750.

‘ Dear and Rev. Sir,

‘ Last *Christmas* was Twelvemonth I received
 ‘ from the Rev. Mr. *Matthew Randal*, [a Baptist
 ‘ Bishop in *London*] your friendly Address to the
 ‘ Baptists, which was very acceptable. The
 ‘ Thoughts of your having fled from the horrible
 ‘ *Athanasian Creed*, and left the establish’d Church,
 ‘ and seeming inclined to join with the baptized
 ‘ Churches, gave me, and the rest of my Bre-
 ‘ thren, a sensible Pleasure. We were likewise
 ‘ pleased to find you express an Approbation of
 ‘ several of our Principles and Practices; and were
 ‘ far from being dissatisfied with the Concern you
 ‘ shew for the Amendment of our Defects.

‘ When I came to this Country, our small
 ‘ Church was in the Practice of reading the Scrip-
 ‘ tures every *Lord’s Day*, and laying on of Hands
 ‘ after Baptism; and although, before my coming,
 ‘ I found singing of *Psalms* and the *Lord’s Prayer*
 ‘ were disused, I found no Difficulty in introducing
 ‘ the

‘ the first ; and about a Year and an Half since,
‘ or something better, I have likewise begun to
‘ use the *Constitution Liturgy*, in the eighth Book,
‘ the *Lord’s Prayer*, and the mixed Cup at the
‘ *Communion*. I have also informed our People,
‘ that Trine Immerfion was the antient and aposto-
‘ lical Practice, and doubt not it will be our con-
‘ stant Practice for the future. So that the Defects
‘ you complain of are in a fair Way of being
‘ amended among us.—I have, since I wrote this
‘ Letter, received your Life, written by yourself ;
‘ for which I thank you heartily, and should have
‘ sent you this sooner, but that I waited to fend my
‘ Catechism therewith ; which you will find to be an
‘ Extract out of yours, only more suited to our
‘ present Settlement and Constitution.’

N. B. I do not here fet down what is afterward added by Mr. *Heywood*, in a very zealous Manner, to persuade me to be re-baptized, because my Father, not in the least dreaming but Infant-Baptism, without Immerfion, was allowed by our Saviour, baptized me in my Infancy, and without dipping ; although I have been confirmed in my grown Years, have been in holy Orders 56 Years, have all that Time baptized, and given the Communion, as Occasion served ; (only these last 35 Years, since I was satisfied that Baptism ought to be performed by Trine Immerfion, and in grown Years only, I have acted all accordingly.

This naturally puts me in Mind of a much longer and more zealous Letter, written to me last

May was Twelvemonth, from *Norwich*, by my good Friend Mr. *Killingworth*, to the same Purpose; but this upon Supposition that it was not certain that our Saviour or his Apostles appointed the Trine Immerfion, contrary to Mr. *Heywood's* Declaration. This rigorous Procedure in many of our present Baptists, which I have shewn to be against the *Old* and *New Testament*, in my Argument, Pag. 485, 486, *prius*, and appears to be against the Apostolical Constitutions, which are severe against Re-baptization. [See Pag. 486, *prius*, [against the Determination of *Cyprian*, and *Dionysius Alexandrinus*,] Pag. 487, and 542, *prius*.] I now add, against the Rule of *Christ* himself, in the *Constitutions*, v. 15. For the Christian *Gentiles* complying with the Christian *Jews*, as to the Observation of *Easter*, for the Sake of Uniformity, even where they knew them to be erroneous; against the Opinion of *Irenæus*, and the sober Part of the Church in his Time, in condemning *Victor* for excommunicating the *Asiatics*, though they owned *Victor* went by the true Rule, and the *Asiatics* by the false one; and against the Practice of the Apostolical *Polycarp* himself, who, in the Case of *Anicetus*, the Bishop of *Rome*, and his Church, when they had entirely omitted the Ante-paschal Fast, (always observed by the Apostles, and by *Polycarp* with them,) for several Successions; yet would not *Polycarp* refuse to communicate with *Anicetus*, and his grossly erroneous Church, in the holy Eucharist itself, on that Account. *Euseb. Hist. Eccl.* v. 24. Which is the same that I have done

done in receiving the Communion with the Dissenting Congregations, who do not mix Wine and Water, according to the known Law of Christianity, both in the *Constitutions*, all the old *Liturgies*, and the known Books of the *New Testament*. [See Pag. 483, 484, *prius*.]

But above all, I appeal to what has not been distinctly enough set down before, I mean one of the most solemn Remains of Primitive Christianity, the *Catholick Didascaly* itself, in the *Constitutions VI. 17.* where the Body of the Apostles charge the Christians “ To be contented with one Baptism
 “ alone, that which is into the Death of the Lord,
 “ not that which is conferred by wicked Hereticks,
 “ but that which is conferred by unblameable
 “ Priests, unto the Name of the Father, and of
 “ the Son, and of the Holy Ghost. And let not
 “ that which comes from the Ungodly be received
 “ by you. Nor let that which is done by the Godly
 “ be disannull’d by a Second. For as there is but
 “ one God, one Christ, and one Comforter, and
 “ one Death of the Lord in the Body ; so let that
 “ Baptism which is unto him be but one. But those
 “ that receive polluted Baptism from the Ungodly,
 “ will become Partners in their Opinions ; for they
 “ are not Priests. For God says to them. [*Hos.*
 “ *iv. 6.*] *Because thou hast rejected Knowledge, I*
 “ *will also reject thee from the Office of a Priest to*
 “ *me.* Nor indeed are those that are baptized by
 “ them initiated, but are polluted ; not receiving
 “ Remission of Sins, but the Bond of Impiety.
 “ And besides, they that attempt to baptize those

“ already baptized, crucify the Lord afresh, flay
 “ him a second Time, laugh at divine, and ridi-
 “ cule holy Things, affront the Spirit, dishonour
 “ the sacred Blood of Christ, as common Blood;
 “ are impious against him that sent, him that suf-
 “ fered, and him that witnessed.” Or, as the
 same Law is abridged in the XLVIIth Canon of
 the Apostles, “ If a Bishop or Presbyter re-bap-
 “ tizes him who has had true Baptism, or does not
 “ baptize him who is polluted by the Ungodly, let
 “ him be deprived, as ridiculing the Cross and the
 “ Death of Christ, as not distinguishing between
 “ real Priests and counterfeit ones.”

For the Trine Immersion I appeal to the Lth
 Canon: “ If any Bishop or Presbyter does not per-
 “ form the three Immersions of the one Admission,
 “ but one Immersion, which is given unto the
 “ Death of Christ, let him be deprived: For the
 “ Lord did not say, *Baptize unto my Death*; but,
 “ *Go ye and make Disciples of all Nations, baptizing*
 “ *them unto the Name of the Father, and of the*
 “ *Son, and of the Holy Ghost.* Do ye therefore, O
 “ Bishops, baptize thrice, into one Father, and
 “ one Son, and one Holy Ghost, according to the
 “ Will of Christ, and our Constitution by the
 “ Spirit.”

This rigorous Procedure of the Baptists seems to
 me so dishonourable to the Christian Religion, as if
 involuntary Mistakes about a ritual, should quite
 invalidate a sacred Ordinance of the Gospel; and
 so fatally pernicious to any Hopes of the general
 Recovery

Recovery of the true old Method of Baptism in future Generations, in the several good Men of different Parties among us; who seem to me not much indisposed to restore it hereafter, but will not easily, I believe, be brought to renounce either their Baptisms or Ordinations on such Accounts, that it grieves me sorely to observe the Obstinacy of the Baptists in this Matter; I hope Time, and farther Consideration, may bring them to a better Disposition. However, if I can recover that Society for promoting Primitive Christianity, which I am endeavouring, [See Pag. 610—619, *prius*,] I shall faithfully lay before them Mr. *Heywood's* Arguments, and do what I can that these Matters may be thoroughly examined and settled, for the Satisfaction of all good Christians hereafter.

Page 486, Line 11, of the second Part, read Liberty; or in the Words of the Constitutions vi. 20. Such as lays no Compulsion in Things positive.

Page 52, Line 8, of the third Part, read Manners. I except also, that bloody *Northern Light* seen at *London*, by such as were early enough up on *Tuesday*, *October* 2d, at 4 in the Morning; which was very affecting and frightful.

Page 55. Line 14, add,

Nor must we forget that much later large Ball of Fire, with its long fiery Tail, that passed swiftly over a great Part of *England*, and probably, of *Scotland* also, *July* 22, 1750. It appeared at *Solway Firth*, near *Carlisle*, and almost perpendicularly over that City: It was also seen at *Newcastle*,
Coventry,

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Coventry, and *Bristol*; as our News-Letters tell us. But it more particularly was seen at about 15 or 20 Degrees Elevation, at *Normanton*, and *Weston*, in *Rutland*; and was very frightful there, to those who saw it, and particularly to Sir *John Heathcote* himself. It also passed almost perpendicularly over *Ramsay*, in *Huntingdonshire*; as my Nephew Mr. *Thomas Whiston*, who is the Incumbent there, informs me; according to which Direction it must have passed over *Cambridgeshire*, *Essex* and *Kent* also; tho' the Time of Night it passed by, which was before Twilight was down, or the Stars visible, with which its Course might have been compared, and the Suddenness and Swiftmess of its Passage, have prevented I fear, such good Observations as are necessary to the Determination both of its Altitude and Magnitude. However, I doubt not, but it ought to be esteemed one of the remarkable Signals of those terrible Judgments of God, which are now begun, and more are approaching.

Page 58, Line 28, add,

We have also had two more Earthquakes in *England* very lately, both of considerable Extent; the former has been already mentioned, Pag. 216, of this 3d Part, from the *Daily Advertiser* of Aug. 29. It was about 6 o'Clock in the Morning, and reached to a Circle of about 40 Miles in Diameter. The other Earthquake was much more considerable; it happened on *Sunday*, Sept. 30, and extended also about a Circle of 40 Miles Diameter, from near *Nottingham*, and *Lincoln*, Northward,

to

to *Northampton*, and near *Huntingdon* Southward. Whether it extended any Way farther, I have not yet heard. It was very remarkable at *Bourn* in *Lincolnshire*, as the News informs us. 'Tis however certain, that at *Okeham* in *Rutland*, while Dr. *Newton*, of *Oxford*, was in his Sermon there, the People in the Gallery were so fearful of the Church's falling upon them in the Earthquake, that they ran out of the Church, and obliged the Preacher to come out of the Pulpit. I was at that Time at our Baptist Meeting, at *Morcote*, in the same County, when Mr. *Pennay*, the Baptist Minister at *Lincoln*, was in the Pulpit; but I cannot say, that I either felt the Shake, or heard the Noise; which yet, I afterward heard some others of the Congregation did; tho' I was informed of it as a great Earthquake, by almost every Body else out of that Meeting immediately.

N. B. Altho' I have felt so little of the late Earthquakes myself, I shall take this Opportunity of describing that known one *Sept. 8, 1692.* which I felt most distinctly. I was then Fellow of *Clare-Hall*, in *Cambridge*, and in my own Chamber two Stories high, in the *South-West* Corner of that College, and at my Studies. It was about two o'Clock in the Afternoon; I do not remember to have heard any Noise, but felt the Shake so plainly, that I directly perceived it to be an Earthquake; whereupon I ran down one Pair of Stairs, into the combination or common Room, where the Master and some Fellows were sitting at a Table. I said hastily, "Master, there is an Earth-
quake;"

quake ;” He said, he thought that some Dog was under the Table ; but he did not think of an Earthquake. However, I made no Stay there, but ran down the lower Stairs into the Court, and as I ran, I distinctly saw the College move backward, and forward, in the Way of Vibration. But by that Time I got into the Middle of the Court, which was not large, I perceived the Shake to be over. Yet could the whole Duration be hardly less than a Minute, and an half, which is the Time Mr. *Ray* allots for its Duration also.

N. B. Dr. *Stukeley*, in his late most excellent Paper of the *Philosophy of Earthquakes*, takes Notice of one Thing, as most highly remarkable, as it most certainly is, *viz.* that in the late *London Earthquakes* a proper Providence appeared distinctly and directly miraculous. I shall give the Reader his own Words. Pag. 33, 34.

“ But whether our Conjectures upon this important Subject be well founded or no, it certainly becomes a Christian Philosopher, whilst he is investigating material Causes, to look up and regard the moral Use of them. For in Reality, every Thing, the whole World, was ultimately for that Purpose made. When we see such a kind of Spirituality impress’d on mere Matter, as this amazing Property of Electricity, it should kindle in us a high Ambition of asserting, and exerting the infinitely superior Value, and Powers, and Excellency of the spiritual Part of us, destin’d to an immortal Duration.

“ And,

“ And, of all the great and publick Calamities,
“ which affect us Mortals, Earthquakes claim
“ the first Title to the Name of Warnings
“ and Judgments. None so proper to threaten,
“ or to execute Vengeance upon a guilty People.
“ Nor has any other, those annexed Terrors, so
“ much of the unusual, the unavoidable, the sud-
“ den and the horrible Apprehension of being
“ crush’d to Death, or buried alive. And when
“ in our own Sight, these rare and extraordinary
“ *Phænomena* appear, it cannot but be a Lesson
“ to us, to do our Duty towards that great Being,
“ who, by a Drop of Water, can produce Effects
“ so prodigious.

“ That Earthquakes proclaim themselves to
“ Mankind in this Light, is further deducible
“ from this Observation, the *ninth* in our Reca-
“ pitulation of Circumstances ; that they are pecu-
“ liarly directed to great Cities, and Maritime
“ Towns, those Nurseries of Wealth, Luxury, and
“ of all the Evils naturally flowing therefrom. It
“ would be childish to rehearse from old History,
“ or modern, a Proof of it ; we have no other
“ Notices of them. Look upon these two Shocks
“ we have here felt ; we own that *Hampsted-Heath*,
“ and *Finchley-Forest*, and *Kennington-Common* were
“ affected with it ; yet it is notorious that *London*
“ was the Center, the Place to which the Finger of
“ God was pointed.

“ And this leads us, in the *third* Place, to con-
“ sider the Use and Purpose of these *magnalia*
“ *naturæ*, and Prodigies of the Agency of mate-
“ rial

“ rial Causes. For nothing sure, but an electrical
 “ Shock, and that from a divine Hand, could have
 “ been so well adjusted, as twice, nay four Times,
 “ to shake every House in *London*, and not throw
 “ one down.”

Pag. 41, 42, 43. “ The greater the Terror [says
 “ Dr. *Stukeley*] accompanying Earthquakes, the
 “ greater a Blessing is our Deliverance from the
 “ Danger of it! What can equal God’s Power
 “ and Judgment, but his Mercy? Consider the
 “ wonderful Consequence, that the whole City of
 “ *London* should so sensibly be shaken, and yet no
 “ one inhabited House to fall, nor one Person
 “ kill’d. Amazing Instance of Power and Good-
 “ nefs in our Preservation! And this not only
 “ once, but the second Time also, though evi-
 “ dently stronger was the Concussion; so strong,
 “ that almost every Person was thoroughly per-
 “ suaded, that some Part, at least, of their Houses
 “ was falling down.

“ Can we help admiring, that Judgment should
 “ be so tempered with Mercy! Do we look only
 “ at the second Causes with our Unbelievers, and
 “ sport away the Divine Presence, as if it was an
 “ ordinary Occurrence of every Day? They want
 “ to see a Miracle. Nought can affect them but
 “ a direct supernatural Agency.

“ I answer, behold a visible and notorious Mi-
 “ racle, plainly obvious, and before all their Senses.
 “ For can there be a greater Miracle? Can any
 “ Thing be more directly the Finger of God than
 “ this, which we ourselves saw with our Eyes, that
 “ befell the whole City of *London*?

“ We

“ We know the Nature of the building of *London* Houses, which sometimes fall of themselves, without shaking. Wonderful then is it to be thought, and a Miracle indeed, that every House in this vast City should be twice agitated, and rocked to and fro, and not one fall, nor one Person receive any Damage.

“ In vain will the Philosophers seek for a Solution of this Problem in natural Causes only. By their chymical Experiments they make some little mimic Imitations of Tremors and Fumes, and Explosions; so by Gun-powder we ape the regal Voice of Thunder. But where is the discretionary Act of Mercy and Benignity, that separates between the vengeful and kind? These second Causes act according to their material Nature, like the roaring Waves of the Ocean, that flow in, and overwhelm every Thing where a Breach is made. They can observe no Distinction between the Lands of a righteous Man and of a Sinner; they cannot stop at the Breach, and gather themselves on a Heap, and not enter in at all, as the Waters of *Jordan* did.

“ But in the Case before us, the Hand of the Lord that stayed the flowing of the Waters, that quelled the raging of the Sea, and its proud Waves, sets Bounds to the trembling of the Earth. Hither shall its Vibrations go, and no further. When, alas! if it went but one Inch further (in Comparison) a total Ruin must unavoidably follow.

“ Consider

“ Consider this Particular, when applied to all
 “ the Buildings in this immense City, and wonder,
 “ and adore that almighty Providence, which over-
 “ looked us, and prescribed the Limits, so narrow,
 “ so precise, which saved us from universal Havock !”

And again, Page 45. “ We observed before a
 “ plain and notorious Proof of God’s Hand in
 “ these Judgments, that he could move a whole
 “ City, without throwing down a House. And this is
 “ most assuredly a second Proof that he visits *only*
 “ great Cities with these Judgments. And we
 “ must conclude this to be as strong an Argument
 “ of a divine Interposition in these Affairs, as any
 “ mathematical Demonstration.”

However, I take Leave to add this myself, that tho’
 Earthquakes *chiefly* affect very great and very wicked
 Cities, as the Doctor observes, yet are not either those
 Earthquakes, or God’s providential Interposition,
wholly confined to them ; as it is plain in the 8 or 9
 late Earthquakes in *England*, where the Concussions
 have extended sometimes as far as those in *London*,
 and yet hardly thrown down a single House, or
 killed a single Person all this Time. Blessed be the
 Name of the Lord ! May the Consideration of this
 his amazing Goodness to us lead us to a true Re-
 pentance !

I also very much suspect, that what Dr. *Stukeley*
 severely intimates, Pages 37, 38, is too likely to
 prove true, with respect to the great ones and the
 careless Multitude. His remarkable Words are
 these :

“ It

“ It is true, an Earthquake causes an univerfal
 “ Dread among all Sorts of People; even the Phi-
 “ losopher, immerfed in Speculation of fecond
 “ Causes, quakes, as well as the Pious, whose Fear
 “ proceeds from folid Piety, a due Senfe of the
 “ *Anger* of the Almighty Being. We faw the late
 “ Earthquakes affrighted every one; but as to the
 “ Generality, it was but for a Moment. When
 “ they found themfelves fafe and alive, thoughtlefs
 “ they went to their Bufinefs, or their Diverfion;
 “ and this not only the firft, but the fecond Time.
 “ And I am apprehenfive, were another and another
 “ to come, they would only be lefs regarded than
 “ the preceding.” So far Dr. *Stukeley*. To
 which I fhall only add, that what he fays, I doubt,
 will be true; but this only till that *great Earth-*
quake, which I expect ere long at *London*. See
 Pag. 42, 43, 135, 136, 137, which will quite
 alter the Scene; for after the Slaughter of the 7000
Men of Name or Note, we are affured there, *the*
Remnant will be affrighted, and give Glory to the God
of Heaven. Pag. 43, 138.

Page 179, of the 3d Part, Line antepenult. add,

It may be neceffary to take fome Notice here of
 the notorious and barbarous Breach of another Law
 of God, given by *Moses* to the *Jews*, but obliging
 us *Chriftians* alfo, which foon follows the ten Com-
 mandments, *Exod. xxi. 16. He that ftealeth a Man,*
and felleth him, or if he be found in his Hand, he
fhall furely be put to Death. So is our Verfion from
 the *Hebrew*. The *Septuagint* Verfion is thus:
Whofoever ftealeth any one of the Children of Israel,

and overcometh, and selleth him, and he be found with him, he shall surely die. Deut. xxiv. 7. If a Man be found stealing any of his Brethren of the Children of Israel, and maketh Merchandize of him, or selleth him, then that Thief shall die, and thou shalt put Evil away from among you. So is our Version from the Hebrew. The Septuagint Version is thus: *If a Man be found stealing a Soul of his Brethren, the Children of Israel, and tyrannizeth over him, and selleth him, that Thief shall die, and thou shalt put the Evil away from among you.* How near to this horrible Crime, to which Death is here peremptorily denounced, is the buying and selling our Black Slaves, or tyrannizing over them when they are sold, I shall not positively determine; but think it highly fit to be considered by those Merchants that are therein concerned, lest this also prove to be another of those heinous Crimes for which the Divine Vengeance is now justly to be feared. See *Horeb Covenant Reviv'd* throughout: Where more such Laws that oblige Christians, but broken by them, are set down.

Page 190, of the 3d Part, Line 2, dele the Words *and last*: But after the Break in the Middle, add:

The eighth and ninth of those Judgments belonging to these Times, I reckon those Imitations of the two most universal of all the Changes that have been, or are to be made, upon our Earth; I mean, the general *Deluge*, and final *Conflagration*. These are both mentioned by the Apostle *Peter*, in his Second Epistle, Chapter iii. Verses 3, 4, 5, 6, 7, and

7, and at this Time of the grossest Scepticism and Infidelity, as to divine Predictions of Judgments, cannot but deserve our most attentive Consideration. *Knowing this first, that there shall come in the last Days' Scoffers, walking after their own Lusts, and saying, Where is the Promise of his coming? For since the Fathers fell asleep, all Things continue as they were from the Beginning of the Creation. For this they are willingly ignorant of, that by the Word of God the Heavens were of old, and the Earth standing out of the Water, and in the Water: Whereby the World that then was, being overflowed with WATER, perished. But the Heavens and the Earth which are now, by the same Word are kept in store, reserved unto FIRE, against the Day of Judgment, and Perdition of ungodly Men.* Now these two Judgments of the Deluge, and Conflagration, naturally put me in mind of those frequent and terrible Inundations of Water and Fires, which have of late been so very remarkable in our *Magazines and News Papers.* And to what farther Degrees of Frequency and Desolation they may proceed, unless a general Reformation prevent them, we none of us know, but all of us have just Cause to fear. [See Mr. Warner's most serious and excellent Sermon before the Lord-Mayor, upon the *Fire of London, 1666*, preached 1749; which I heartily recommend to every sober Person's Consideration.]

N. B. July 19, 1750, I began at Tunbridge-Wells, my VI Lectures on the Restoration of the

Jews; which I had there two Years before: With the III additional Lectures, occasion'd by the late Meteors and Earthquakes, which I had at *London*, at the Time of those Earthquakes. And although at *London* I had 27 and 43 Auditors, on the 6th and 10th of *March*, and no fewer than 65 on the 8th, which was the Evening after the Second, or Great Earthquake; and I propos'd to have the same III Lectures in that Course at the *Wells*, yet did I find Matters quite otherwise there. For after my first Lecture, when I had 18 Auditors, and they perceived I intended to discourage the Gaming, and other Fooleries of that Place; and to call them to attend to the Warnings of Providence, by the late Meteors and Earthquakes, and to a Reformation of their Manners, not a single Person came to my second Lecture. So I came away, and was forced to leave the unthinking and pleasurable Part to their own Folly; and I fear, in no long Time, to their own Destruction also. I cannot better conclude this Paper than with Dr. *Stukeley's* own most proper and serious Conclusion, *Page* 46, 47.

“ In the mean Time, let us not think on running *away* from the Danger, so much as on mending our *Ways*; perfecting the Christian Life; reforming the abominable Crimes, so justly chargeable on great and Maritime Cities, overflowing with Riches, Pride, and Luxury, with Vanity, Pleasure, and Profaneness, with Gaming, Immorality, Infidelity, and especially, with the notorious Crime of Sabbath-breaking, [Profanation of the Lord's Day,] which is
the

the Foundation of all, and comprehends all others; for it prevents People from amending of any. If they fail of their Duty towards God, in making their regular Approaches to his Temple, no Wonder they are guilty of all Crimes; regard neither God nor Man. If they fail of coming, where they may hope for the kindly Influences of God's Holy Spirit, we need not wonder at their egregious Wickedness: They become absolutely irreclaimable.

But of you, my beloved Brethren, here assembled, I hope better Things. You shun the degenerate Corruptions of this evil Age; you are not of the Number of those that frequent our publick Meetings of Folly, from the Morning Rendezvouses, to the Midnight Assemblies; and *that* protracted to the Morning Light again. As if we ought to banish all serious Thoughts of our immortal Interests; and *that* in the sacred Season of Lent; destin'd by the Church, for this very serious Purpose.

Let us think how this Warning happen'd to us in the Time of Lent, when they were reveling in their Places of Entertainment, both Morning and Evening, as if no such Thing had been; and this on the very Days; as if they confronted and dar'd Almighty Vengeance. Much of a parallel Case with that of the famous City of *Herculanium*, which is now the Entertainment of the Curious. First, it was miserably shatter'd by an Earthquake, whilst the People were at their Diversions in the Theatre; where all assembled perished. This was in the first Year of *Titus* the Emperor:

But

But such a partial Judgment not mending their Manners, 9 Years after the whole City was destroy'd by a Lake of liquid Fire and Brimstone, from Mount *Vesuvius*, just in the Manner we now find it, 50 Foot deep in Cinders, and Ashes."

N. B. Mr. *Feuguelin*, a Clergyman of *Bern* and *Zurich*, and a Man of Letters, came to see me in *London*, *May* 31, 1750, and went in the Coach with me as far as *Rocheſter*, *June* 7, in his Way to *Paris*. He had been Chaplain to a Regiment of *Switz*, in the Service of the King of *Sardinia*, under whom the Remains of the two oldest Witnesses to genuine Christianity, the *Waldenses* and *Albigenses*, now live, and whom that Prince has never persecuted. He informed me, that the *Vaudois*, about 10,000 in Number, have 13 Ministers (of old they were called *Barbs*) whom he knew, and they told him, that out of those 10,000 they have not had one Bastard among them in 30 Years Time. Now this is to me a most remarkable Character of true Religion, and agrees well with my Expectation, that they will soon be farther advanced, or in Prophetick Language, *ascend up to Heaven in a Cloud*. At which Moment of Time, or *Hour*, I expect that great *Earthquake* which is to overthrow the *tenth Part* of *London*, and to slay 7000 Men of Note therein, when the *Remnant will be affrighted, and give Glory to the God of Heaven*. Of which see *Pag.* 42, 135,—138, *prius*, and the additional Sheet of the 2d. Edition of my *Essay on the Revelation*, *Pag.* 329—332.

N. B. Page 14, Line last but three, add, Which Brother of mine has been no more than a Curate these 43 Years at *Somersham* near *Huntingdon*, because he would neither sign Articles nor read the *Athanasian* Creed against his own Judgment and Conscience: Which puts me in Mind of what I formerly said to him, and repeated it to him the other Day:

“ Brother, this World was made for the Rectors, the next for the Curates. You and I must stay for the next World.” Which we were both willing to do.

Page 280, Line 11, add, Thus the famous modern Pamphlet, intitled *Christianity not founded on Argument*, urges a very strong Objection against that Religion, from the Admission by almost all Parties of such Infants into it as are incapable of all Religion. This grand Objection has been endeavoured to be answered by a *Cambridge*, as well as an *Oxford* Scholar; by Mr. *Mole*, by Dr. *Doddridge*; by Dr. *Leland*; and by Dr. *Benson*; but this only by giving up in effect, that Baptism as unscriptural. Nor is it possible to answer this Objection on any other Foundation, as my sagacious Friend Mr. *Killingworth* has unanswerably demonstrated, in his acute *Remarks* on those several Pamphlets. So that this Author, instead of hurting the Evidence for the Truth of the real Christian Religion, as he thought, has done great Service to it, by almost forcing our modern Parties to correct one of the most unhappy Corruptions that have long been a Reproach to them, and to our common Christianity,

N. B. Upon the going of these last Corrections of this 3d. Part of my Life to the Press, tho' I shall say nothing of an Earthquake at *Northampton*, before the first at *London*, but then not supposed to be so; nor of that in the *Gentleman's Magazine* for *October*, Pag. 456, 457, in the Fens of *Lincolnshire*, Aug. 23 last; yet is there in the *General Evening Post*, from *October* 6, to the 9th, such a dismal Account of another late Earthquake at *Philippoli*, or *Philippopoli*, in *Romania*, that I cannot forbear to transcribe it.

“ From *Constantinople*, by Yesterday's Mail, we have Confirmation of the dreadful Earthquake at *Philippoli*, mentioned in the former, with these additional Particulars, That almost the whole City, which is one of the best in *Romania*, has been swallowed up; and they reckon about 4000 Persons perished there. The Damage was not less in the Towns, Villages, and Hamlets near that unhappy Spot, most of them having been either demolished by the violent and repeated Shocks of this Earthquake, or laid under Water by the overflowing of the River *Mariza*.”

N. B. The Preface to the following *Common-prayer-Book* is here omitted, as having been already inserted, Part II. Page 422—427. Which *Common-prayer-Book* is however hereby heartily recommended to the Publick, in Consequence of the most serious and Christian Proposals in the *Disquisitiones Modestæ*, lately published.

London, Nov. 5,
1750.

WILL. WHISTON.

F I N I S.

THE
LITURGY
OF THE
CHURCH
OF
ENGLAND,

Reduc'd nearer to the

PRIMITIVE STANDARD.

Humbly propos'd to

PUBLICK CONSIDERATION.

By *WILLIAM WHISTON*, M. A.

The SECOND EDITION, Corrected.



L O N D O N :

Printed for the AUTHOR, and sold by Mr. WHISTON,
in *Fleet-Street*; and Mr. BISHOP, in *Little Turn-
Stile, Holborn*. M.DCC.L.



T H E
P R E F A C E.



N order to demonstrate the authentic Nature of the Apostolical Constitutions, with their Settlements; to recommend the Reception of the same to all Christians, and particularly to the genuine Members of the Church of England; and to provide a good, tho' imperfect Form of Christian Worship, for sincere and pious Persons in the mean Time, till those more Sacred and Apostolical Remains can be fully examined into, received, and put in Practice by them; I do here, Christian Reader, present thee with the Liturgy of our Church, as reduced nearer to the Primitive Standard, I do not mean this so much of the present Liturgy, (whose modern Language, however, newer Translations and valuable Improvements are hereinto admitted) as of that Original and much better Liturgy, which our pious Reformers, upon mature Consideration, and Consultation of the old Books of our Religion, drew up, and made use of in the first and best Period of the Reformation, under King Edward VI. This noble Liturgy, which is for the main so undoubtedly supported by the most ancient Records of Christianity, was indeed forced in a

The P R E F A C E.

few Years to give Place to a second, much like that which we now use; but was then plainly altered, out of human Prudence, and out of Compliance with Calvin, and other Foreigners; and was imposed on the Church by a bare temporal Authority; and indeed was thereby rendered so unlike in many Things to the former, and to any of the old Liturgies of the Church, that no Wonder if that was a great Blow on the Reformation; if those honest Papists, who complied at first, were easily persuaded to leave our Communion, and to settle themselves upon their old Foundations; and if the Calvinists were thereby also encouraged to desire still more and more Alterations, and a greater Compliance with them ever afterwards. This first Liturgy then of our Reformed Church of England, with several farther Corrections and Improvements, in order to render it still more like the original Liturgies of Christianity, I do here seriously recommend to the Consideration of all Christians, and especially to that of the Members of this Church, and I earnestly beg of our Ecclesiastical Governors, that if they dare not yet venture to return entirely at once to our original Christianity, and the Apostolical Constitutions themselves, yet that they will however think of going back to our original Reformation, and its noble Settlements, or at least to permit any of its Members who are willing to return to the same; I mean as it is here reduced still nearer to the Primitive Standard: For as to
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the principal Alterations here made from our present Liturgy, in Compliance with the first of King Edward VI. such as the Omission of the ten Commandments in the Communion Service; the anointing with Oil, the trine Immersion, the sealing with Ointment, and the white Garment, all in Baptism; the Manner and Forms of the Oblation, Consecration, Participation, Commemoration of, and Prayers for the Saints departed, with the Mixture of Wine and Water, all in the Eucharist; the Anointing with Oil in the Visitation of the Sick; the Prayers for the Saints departed in the Burial-Office, and the like; all which were then retained in this Church, when yet, in her very Litany, she pray'd to be delivered from the Tyranny of the Bishop of Rome, and all his detestable Enormities; I dare appeal to all the truly Learned, whether they are not exactly agreeable to the most Primitive State of Christianity. And as to the present farther Corrections and Improvements of that Liturgy, such as the Forms of Doxology here appointed, the Omission of that called the Athanasian, and of several Clauses in that called the Nicene Creed; the Reformation of the first Petitions in the Litany, with the directing the rest to God the Father; the Alterations in some Collects; the single Repetition of the Lord's Prayer in the same Assembly for Worship; the joining of Baptism and Confirmation together as one entire Office, to be all performed by a Priest, in the Absence of
the

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the Bishop, with the Omission of Infant Baptism, and its Sponsors, and of private Baptism; the Substitution of more authentick Collections instead of our Church Catechism; the Omission of the Office for Matrimony, of the Churching of Women, and of the Services for State Days, with some Things added out of the Apostolical Constitutions, and the like; I dare here also solemnly appeal to all the truly Learned and Judicious, whether every individual Alteration be not made in Compliance with the earliest Settlements, Laws, and Liturgick Forms now Extant in the Church: And that in every Thing this Liturgy might be more truly Primitive, and Christian, and Compleat, I have procured from many of my learned and pious Friends, of several Persuasions, no small Assistance in order to its Correction, Improvement, and inoffensive Reception among all good Men. I do not indeed hereby pretend, that this is entirely a new Design. The very learned Dr. Hicks, at the End of his Christian Priesthood, has given the World already the entire Communion Service of the first Liturgy; with a plain Declaration of his Opinion in Favour of it; in which Opinion he is well known to be supported by the concurrent Sentiments of not a few of the most eminent Members of our Church. The Reverend and Pious Mr. Edward Stephens also has not only declared himself with great Zeal of the same Opinion, but did actually draw up several Years ago an excellent Liturgick Form for its Celebration, in

a great

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a great Agreement with that original Liturgy, and its correspondent Form in the Scotch Liturgy, and did moreover actually put it in Practice, and that openly in London, for many Years together, to his own, and his Congregation's great Comfort and Satisfaction. Nay, the very learned and pious Dr. Grabe was so great an Admirer of the same Eucharistical Form, that while he durst not receive the Communion in Publick, on Account of its present Deviation from all the Primitive Liturgies in some Part of that Celebration, he did it, to his great Joy and Satisfaction, with Mr. Stephens in that particular Congregation. And as to the Opinions of the Learned, whether of this, or of other Churches about it, take the same Mr. Stephens's Account, in these Words :

Having, says he, published a Liturgy, intitled, † The Liturgy of the Ancients represented, as near as well may be, in English Forms; not much different (only a little more compleat) from that Restitution of the true English Liturgy attempted by the Scotch, with the Assistance of the Principal of the English Bishops, Anno 1637. I presented it to some of the Principal learned Men, first of the English, who much approved it, and wished it restored by Law; then of the Lutherans, who also approved it and declared their Satisfaction to communicate in that Form; and

† Of Prayers for the Dead, Dedication.

at

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‘ at last of the Roman Catholicks, who had
‘ no Exception to the Matter or Form of it.’

All that seems necessary to be added here by me, is this, that I cannot but earnestly wish, that all those learned Persons who will not be able to disapprove of this Design in Theory, would be so Honest, and so Christian, as with me to endeavour to reduce it to Practice also: That somewhat like this might be introduced into all Dissenting Meetings, as much better, and less offensive to publick Authority, than any of the usual Extempore Prayers; and into private Families, even the Chapels of Noblemen themselves, where it may be certainly used without the least Pretence of Disobedience to such publick Authority; and where even the Law allows several more than the ordinary Family to be present also. Nay, I should think it ought to be so far from any Offence to the good Men of this Church, if it were publickly used by any of the Clergy in their Parishes also, that they should rather unite zealously for such its Introduction, it being nothing but their own established Liturgy made more exactly Christian and unexceptionable. I conclude with the remarkable Words of the Prophet Jeremiah v. 16. which are very apposite to my present Purpose; and I heartily wish they might make some Impression on the Christian World. Thus saith the Lord; stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find Rest to your Souls.

July 12,
1750.

W. WHISTON.

OBSERVATIONS.

THE whole Church in every Place ought to be distinguished into the Catechumens, the Penitent, and the Faithful.

The proper Persons to Administer in all the solemn Parts of Publick Worship are the Bishops, and in their Absence, and by their Permission, the Presbyters; and both as ministred to by the Deacons.

The Posture in Prayer is kneeling, on all Days but the Lord's-Days, and between Easter and Pentecost; on which it is standing; as a memorial of Christ's Resurrection.

The Hours for secret Prayer are the Third, Sixth, and Ninth; in Memory of Christ's Condemnation, Crucifixion, and Death at those Hours; and the Lord's Prayer is ever to be then used.

Solemn Days are Festivals, greater and lesser; and Fasts greater and lesser.

The greater Festivals are Easter-day, and the Eighth Day after it; the Ascension, and Pentecost; with all Lord's Days.

The lesser Festivals are the Sabbath-Days, or Saturdays; with the 50 Days from Easter to Pentecost; besides the Feast of the Nativity, and the Days of the Apostles, &c.

The great Fast is but one, that of Passion-Week; especially Friday, and Saturday till Day-break; to be celebrated by abstaining from Flesh and Wine, and by extraordinary Devotion and Alms giving.

The lesser Fasts, called also Days of Abstinence, or Stations, are all Wednesdays and Fridays; excepting those between Easter and Pentecost; with Lent, or the five middle Days before Passion-Week; to be celebrated, by fasting till the Ninth Hour, or till Evening, and by proper Devotions.

Publick Prayers are to be used Morning and Evening every Day: At noon on Wednesdays and Fridays the Penitential Office or Litany may be added; as on the Lord's Day is the solemn Communion Service to be used, about the same Time.

The Church is to meet together on Mondays, for the Exercise of Christian Discipline, according to the Laws of the Gospel.

Easter-day is now the next Lord's-day after the 14th Day of the Jewish, or Lunar first Month; which Month begins with the New-moon just before, or just after the vernal Equinox; that so the 14th Day or full Moon may ever fall into Passion Week.

The Lessons may be taken from the usual Tables and Calendars; with such Alterations as peculiar Circumstances shall require; the Prayer of Manasses, may be read instead of the History of Bell and the Dragon.

When any Lessons or Portions of the four Gospels are read, it is to be done by a Priest or Deacon; and the Congregation is to stand up.

Other suitable Collects or Prayers may be added at the Discretion of the Bishop or Presbyter that officiates, provided they be sacred Forms, or exactly agreeable thereto; or else used here in other Offices; at least in their Composition unexceptionable.

The Men and Women are to sit separate in the Publick Assemblies.

PROTESTANT

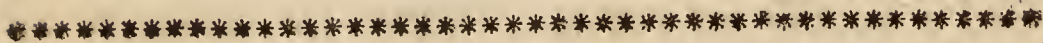
Faint, illegible text, likely bleed-through from the reverse side of the page. The text is arranged in several paragraphs and is difficult to decipher due to its low contrast and orientation.





The ORDER for
MORNING PRAYER,

Daily throughout the Year.



The Service may begin with some of these Sentences.



WHEN the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your hearts, and not your garments, and turn un-

to the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God be long mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his Laws which he set before us. *Dan. 9. 9, 10.*

O Lord correct us, but with Judgment; not in thine anger, lest thou bring us to nothing. *Jer. 10. 24.*
Psal. 6. 1.

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my
 B Fa-

Morning Prayer.

Father, and I will say unto him; Father I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servants, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John 1. 8, 9.*

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And as we ought at all times humbly to acknowledge our sins before God, so ought we particularly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his

hands, to set forth his most worthy praise, and hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father; we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults: Restore thou them that are penitent: According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live

Morning Prayer.

a godly, righteous, and sober life, To the glory of thy holy, Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Bishop or Priest alone, standing; the People still kneeling.

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, thro' Jesus Christ our Lord.

The People shall answer here, and at the end of all Prayers, Amen.

On the Lord's day, instead of the ordinary Confession and Absolution, these following may be used.

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. Grant that we may earnestly repent, and be heartily sorry for all our sins, and provocations: that the remembrance of them may be grievous unto us; as 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, Thro' Jesus Christ our Lord. Amen.

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, thro' Jesus Christ our Lord. Amen.

Morning Prayer.

Note, That when none but the faithful are present, the Service may begin here.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, As it is in Heaven. Give us this day our daily bread. And for-

** Debts, as we forgive our Debtors.* give us our ** trespases, as we forgive them that*

trespases against us. And lead us not into temptation; But deliver us from † evil:

† *The evil One.* For thine is the kingdom, the power, and the glory, For ever and ever. Amen.

Then likewise he shall say,
O Lord open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

Here all standing up, the Priest shall say.

Glory be to the Father,
** Or, by] and thro' the Son, so every where. ** in the Holy Ghost.

Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

Then on Saturdays shall the following Psalm, or the 8th or 19th be used: but on Sundays, and between Easter and Pentecost, the 103d Psalm is to be used in their stead.

Psalm 95.

O Come let us sing unto the Lord, let us heartily rejoice in the strength of our Salvation.

Let us come before his presence with thanksgiving, and shew our selves glad in him with Psalms.

For the Lord is a great God, and a great King above all gods.

In his hands are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it, and his hands prepared the dry land.

O come let us worship, and fall down, and kneel before the Lord our Maker.

For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

Glory be to the Father, through the Son, in the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

There

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Then shall follow the Psalms, in order as they are appointed. And at the End of every Psalm and Hymn, excepting all Days of Fasting and Abstinence, may be repeated,

Glory be to the Father, through the Son, in the Holy Ghost.

Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall be read the appointed Lessons: [before each of which may at all times be premised such an Argument, and after which such a short Exhortation may be added, as are used in the Church of Neufchatel.] And after the first Lesson may be said or Sung the following Hymn on Sundays and Holidays, and between Easter and Pentecost.

Note, That before every Lesson the Minister shall say, Here beginneth such a Chapter or Verse of such a Chapter of such a Book; And after every Lesson, Here endeth the First, or the Second Lesson.

Te Deum.

WE praise thee, O God, we acknowledge thee to be the Lord.

Thy whole creation does glorify thee, the Father everlasting.

To thee all Angels cry aloud, the heavens, and all the powers therein.

To thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Hosts.

Heaven and Earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble Army of Martyrs praise thee.

The holy Church throughout all the World doth acknowledge thee.

The Father of an infinite Majesty;

Thine honourable, true, and only Son;

Also the Holy Ghost the Comforter.

Thou art the King of Glory, O Christ.

Thou art the only begotten Son of the Father.

When thou tookedst upon thee to deliver man, thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sitteth at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make

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Make them to be num-
bred with thy Saints, in glo-
ry everlasting.

O Lord save thy people,
and bless thine heritage.

Govern them, and lift
up them for ever.

Day by day, we magni-
fy thee ;

And worship thy Name,
ever world without end.

Vouchsafe, O Lord, to
keep us this day without sin.

O Lord, have mercy up-
on us, have mercy upon us.

O Lord, let thy mercy
be shewed upon us, as our
trust is in thee.

O Lord, in thee have we
trusted ; let us never be
confounded.

*On Saturdays this Hymn, or
the 148th Psalm, may be
used, instead of the former.*

O All ye works of the
Lord, bless ye the
Lord,

Praise and exalt him a-
bove all for ever.

O ye heavens, bless ye
the Lord,

Praise and exalt him a-
bove all for ever.

O ye angels of the Lord,
bless ye the Lord,

Praise and exalt him a-
bove all for ever.

O all ye waters, that be
above the heavens, bless ye
the Lord,

Praise and exalt him a-
bove all for ever.

O all ye powers of the

Lord, bless ye the Lord,
Praise and exalt him a-
bove all for ever.

O ye sun and moon, bless
ye the Lord,

Praise and exalt him a-
bove all for ever.

O ye stars of heaven,
bless ye the Lord,

Praise and exalt him a-
bove all for ever.

O every shower and dew,
bless ye the Lord,

Praise and exalt him a-
bove all for ever.

O all ye winds, bless ye
the Lord,

Praise and exalt him a-
bove all for ever.

O ye fire and heat, bless
ye the Lord,

Praise and exalt him a-
bove all for ever.

O ye winter and summer,
bless ye the Lord,

Praise and exalt him a-
bove all for ever.

O ye dews and storms of
snow, bless ye the Lord,

Praise and exalt him a-
bove all for ever.

O ye nights and days,
bless ye the Lord,

Praise and exalt him a-
bove all for ever.

O ye light and darkness,
bless ye the Lord,

Praise and exalt him a-
bove all for ever.

O ye ice and cold, bless
ye the Lord,

Praise and exalt him a-
bove all for ever.

Morning Prayer.

O ye frost and snow, bless ye the Lord,

Praise and exalt him above all for ever.

O ye lightnings and clouds, bless ye the Lord,

Praise and exalt him above all for ever.

O let the Earth bless the Lord,

Let it praise and exalt him above all for ever.

O ye mountains and little hills, bless ye the Lord,

Praise and exalt him above all for ever.

O all ye things that grow on the earth, bless ye the Lord,

Praise and exalt him above all for ever.

O ye fountains, bless ye the Lord,

Praise and exalt him above all for ever.

O ye seas and rivers, bless ye the Lord,

Praise and exalt him above all for ever.

O ye whales, and all that move in the waters, bless ye the Lord,

Praise and exalt him above all for ever.

O all ye fowls of the air, bless ye the Lord,

Praise and exalt him above all for ever.

O all ye beasts and cattle, bless ye the Lord,

Praise and exalt him above all for ever.

O ye children of men, bless ye the Lord,

Praise and exalt him above all for ever.

O Israel bless ye the Lord, Praise and exalt him above all for ever.

O ye priests of the Lord, bless ye the Lord,

Praise and exalt him above all for ever.

O ye servants of the Lord, bless ye the Lord,

Praise and exalt him above all for ever.

O ye spirits and souls of the righteous, bless ye the Lord,

Praise and exalt him above all for ever.

O ye holy and humble men of heart, bless ye the Lord,

Praise and exalt him above all for ever.

O give thanks unto the Lord,

Because he is gracious; for his mercy endureth for ever.

O all ye that worship the Lord, bless the God of gods,

Praise him, and give him thanks; for his mercy endureth for ever.

Then shall be read in like manner the second Lesson, taken out of the New Testament; and after that, on Sundays and Holidays, and from Easter to Pentecost, may be used the Hymn following, or the 145th Psalm in its stead.

S. Luke

Morning Prayer.

S. Luke 1. 68.

Blessed be the Lord God of Israel, for he hath visited and redeemed his people ;

And hath raised up a mighty salvation for us in the house of his servant David ;

As he spake by the mouth of his holy prophets, which have been since the world began ;

That we should be saved from our enemies, and from the hands of all that hate us ;

To perform the mercy promised to our forefathers, and to remember his holy covenant.

To perform the oath which he sware to our forefather Abraham, that he would give us ;

That we being delivered out of the hands of our enemies might serve him without fear ;

In holiness and righteousness before him, all the days of our life ;

And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord, to prepare his way ;

To give knowledge of salvation unto his people, for the remission of their sins ;

Through the tender mercy of our God, whereby the Day spring from on high hath visited us ;

To give light to them that

sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

Glory be to the Father, &c.

As it was in the, &c.

On Saturdays this Psalm shall be used; or else the 104th.

Psalm 100.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, through the Son, in the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then may be repeated this Creed by the Minister, and the People standing.

I Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only begotten Son our Lord, Who

was

Morning Prayer.

was conceived by the Holy Ghost, born of the Virgin Mary, Suffer'd under Pontius Pilate, Was crucified, dead and buried, [He descended into the invisible World ;] The third day he rose again from the dead, He ascended into Heaven, and sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; [I believe the holy Catholick Church ; The Communion of Saints ;] The Forgiveness of Sins ; The Resurrection of the Body, and the Life everlasting. Amen.

*Then the Priest shall say,
Let us Pray.*

O Lord shew thy mercy upon us.

Answ. And grant us thy salvation.

Priest. O Lord save the King.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy People.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. For we acknow-

ledge no Author of Peace and Happiness, but only thee, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects ; The first of the Day, The second for Peace ; The third for Grace to live well : And the two last Collects shall never alter, but daily be said, at Morning Prayer throughout all the year, as followeth ; all kneeling.

The second Collect for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom : Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, thro' the might of Jesus Christ our Lord. Amen.

The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day ; Defend us in the same with thy mighty power, 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 al-

C ways

Morning Prayer.

ways that which is righteous in thy sight, thro' Jesus Christ our Lord. Amen.

Here a Psalm or Hymn may be sung.

Then these five prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for his Majesty King GEORGE.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*, and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his and thy enemies; and finally after this life he may attain everlasting joy and felicity, thro' Jesus Christ our Lord. Amen.

A Prayer for the Royal Family.

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless

all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People.

A Almighty and everlasting God, who art the giver of every good and perfect gift, Send down upon our Bishops, Priests, and Deacons, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. Amen.

A concluding Prayer.

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and by thy beloved Son dost promise, that when two or three are gathered together in his Name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world, knowledge of thy truth, and in the world to come, life everlasting. Amen.

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2 Cor. 13. 14. love of God, and the fellow-
THe grace of our Lord ship of the Holy Ghost, be
Jesus Christ, and the with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer, throughout the Year.

The ORDER for
EVENING PRAYER,
Daily throughout the Year.

The Service may begin with some of these Sentences.



WHEN the wicked Man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Rent your hearts, and not your garments, and turn un-

to the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he set before us. *Dan. 9. 9, 10.*

O Lord, correct us, but with Judgment; not in thine anger, lest thou bring us to nothing. *Jer. 10. 24. Psal. 6. 1.*

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my

Evening Prayer.

father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke* 15. 18, 19.

Enter not into judgment with thy servants, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our Sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John* 1. 8, 9.

Dearly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God, our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And as we ought at all times humbly to acknowledge our sins before God, so ought we particularly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his

hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole Congregation, after the Minister, all kneeling.

Almighty and most merciful Father; we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults; Restore thou them that are penitent: According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly,

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a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Bishop or Priest alone, standing; the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, As it is in Heaven. Give us this day

our daily bread. And forgive us our* trespases, as we forgive them that

** Debts, as we forgive our Debtors.*

trespass against us. And lead us not into temptation; But deliver us from ^{† The evil.} evil: For thine is ^{One.}

the kingdom, the power, and the glory, For ever and ever. Amen.

Then likewise he shall say.

O Lord, open thou our lips.

Answ. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answ. O Lord, make haste to help us.

Here all standing up, the Priest shall say.

Glory be to the Father, through the Son, in the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Priest. Praise ye the Lord.

Answ. The Lord's Name be praised.

Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, on Sundays and Holidays, the Song of the blessed Virgin Mary, as followeth.

S. Luke 1. 46.

MY soul doth magnify the Lord, and my spirit

Evening Prayer.

rit hath rejoiced in God my Saviour.

For he hath regarded the lowliness of his hand-maiden.

For behold, from henceforth all generations shall call me blessed.

For he that is mighty hath magnified me, and holy is his Name.

And his mercy is on them that fear him, throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts

He hath put down the mighty from their seat, and hath exalted the humble and meek.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He remembering his mercy, hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, through the Son, in the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

On Saturdays this Psalm shall be used instead of the other.

Psalm 98.

O Sing unto the Lord a new song, for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The Lord declared his salvation, his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands; sing, rejoice, and give thanks.

Praise the Lord upon the harp, sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is, the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord, for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

Glory be to the Father, &c.
As it was in the, &c.

Then a Lesson of the new Testament, as it is appointed: And after that, on Sundays and Holidays, the Song of Simeon, as followeth.

S. Luke

Evening Prayer.

S. Luke 2. 29.

Lord, now lettest thou thy servant depart in peace according to thy word.

For mine eyes have seen thy salvation,

Which thou hast prepared before the face of all people,

To be a light to lighten the Gentiles, and to be the glory of thy people Israel.

Glory be to the Father, through the Son, in the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

On Sundays this Psalm shall be used, instead of the other.

Psalm 68.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us:

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee,

O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us; and all the ends of the world shall fear him.

Glory be to the Father, through the Son, in the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then may this Creed be repeated by the Minister and the People, standing.

I Believe in God, the Father Almighty, Maker of heaven and earth :

And in Jesus Christ, his only begotten Son, our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, [He descended into the invisible world ;] The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; [I believe the holy Catholick Church ; The Communion of Saints ;] The Forgiveness of Sins ; The Resurrection of the Body, and the Life everlasting. Amen.

Then

Evening Prayer.

*Then the Priest shall say,
Let us pray.*

O Lord, shew thy mercy upon us.

Answ. And grant us thy salvation.

Priest. O Lord, save the King.

Answ. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answ. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answ. For we acknowledge no Author of Peace and Happiness, but only thee, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy Holy Spirit from us.

Then shall follow three Collects; The first of the Day; The second for Peace; The third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without Alteration.

The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which

the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

The third Collect, for Aid against all Perils.

L ighten our darkness, we beseech thee, O Lord; and by thy great mercy, defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour Jesus Christ. Amen.

Here may a Psalm or Hymn be sung.

A Prayer for the King's Majesty.

O Lord, our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of Princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King GEORGE, and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all

Evening Prayer.

enemies ; and finally after this life, he may attain everlasting joy and felicity, thro' Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALmighty God, the fountain of all goodness, we humbly beseech thee to bless all the Royal Family : Endue them with thy Holy Spirit ; enrich them with thy heavenly grace ; prosper them with all happiness ; and bring them to thine everlasting kingdom, thro' Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

ALmighty and everlasting God, who art the giver of every good and perfect gift, Send down upon our Bishops, Priests, and Deacons, and all Congregations committed to their charge, the healthful Spirit of thy grace ; and that

they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A concluding Prayer.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee ; and by thy beloved Son dost promise that when two or three are gathered together in his Name, thou wilt grant their requests : Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them ; granting us in this world, knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

2 Cor. 13. 14.

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

Here endeth the Order of Evening Prayer, throughout the Year.

Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer, every Lord's-day, and at other times when it shall be thought convenient.

O God our Heavenly Father, the Creator and Preserver of all things, have mercy upon us miserable sinners.

O God our Heavenly Father, the Creator and Pre-

server of all things, have mercy upon us miserable sinners.

Through the Intercession of thy only begotten Son, our Saviour Jesus Christ, have mercy upon us miserable sinners.

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The Litany.

Through the Intercession of thy only begotten Son, our Saviour Jesus Christ, have mercy upon us miserable sinners.

By the Direction and Guidance of thy Holy Spirit, the Comforter, have mercy upon us miserable sinners.

By the Direction and Guidance of thy Holy Spirit, the Comforter, have mercy upon us miserable sinners.

Remember not, O Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy Sons most precious blood, and be not angry with us for ever;

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation;

Good Lord, deliver us.

From all blindness of heart, from pride, vain-glory, and hypocrisie; from envy, hatred and malice, and all uncharitableness;

Good Lord, deliver us.

From fornication, and all other heinous sins; and from all the deceits of the world, the flesh, and the devil;

Good Lord, deliver us.

From lightning and tempest, from plague, pestilence,

fire and famine, from war, and murder, and from an unprepared death;

Good Lord, deliver us.

From all sedition, privy conspiracy and rebellion, from all false doctrine, heresie, and schism, from hardness of heart, and contempt of thy Word and Commandment;

Good Lord, deliver us:

By the mystery of thy Son's holy Incarnation; by his holy Nativity and Circumcision; by his Baptism, Fasting, and Temptation;

Good Lord, deliver us.

By his Agony and bloody Sweat; by his Cross and Passion; by his precious Death and Burial; and by his glorious Resurrection and Ascension;

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment;

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God: and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life,

The Litany.

life, thy Servant *GEORGE*,
our most gracious King and
Governor ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
guide his heart in thy faith,
fear, and love ; and that he
may evermore have affiance
in thee, and ever seek thy
honour and glory ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to be his defender and keep-
er, giving him the Victory
over all his and thy enemies ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to bless and preserve all the
Royal Family ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to illuminate all Bishops,
Priests, and Deacons, with
true knowledge and under-
standing of thy Word, and
that both by their preaching
and living they may set it
forth, and shew it accord-
ingly ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to endue the Privy Council,
and all the Nobility, with
grace, wisdom, and under-
standing ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to bless and keep the Magi-
strates ; giving them grace
to execute justice, and to
maintain truth ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to bless and keep all thy
people ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to give to all nations, unity,
peace, and concord ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to give us an heart to love
and dread thee, and dili-
gently to live after thy com-
mandments ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to give to all thy people in-
crease of grace, to hear
meekly thy Word, and to
receive it with pure affec-
tion, and to bring forth the
fruits of the Spirit ;

*We beseech thee to hear us,
good Lord.*

That it may please thee
to bring into the way of
truth all such as have erred
and are deceived ;

*We beseech thee to hear us,
good Lord.*

That it may please thee to
strengthen such as do stand,
and to comfort and help the
weak-hearted, and to raise

The Litany.

up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel upon their lawful occasions, by land or by water, with all women labouring of child.

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all sick persons, [especially those for whom our Prayers are desired ;] to shew thy pity upon all prisoners and captives, and upon those that suffer for righteousness sake ;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for all young and fatherless children, for all widows, and those that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, per-

secutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word ;

We beseech thee to hear us, good Lord.

Priest. O Lord, deal not with us after our sins.

Ans. Neither reward us after our iniquities.

Let us pray.

○ God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful ; Mercifully assist us in our Prayers that we make before thee in all our troubles and adversities, whensoever they oppress us ; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt

The Litany.

hurt by no persecutions or adversities, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O God we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine Honour.

Glory be to the Father, &c.

Answ. As it was in the, &c.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy

honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

Note, *Here the Lord's Prayer may be used, if it have not been used already.*

A concluding Prayer.

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and by thy beloved Son dost promise, that when two or three are gathered together in his Name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world, knowledge of thy truth, and in the world to come, life everlasting. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with you all evermore. *Amen.*

Prayers and Thanksgivings, upon several Occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

For Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all

things necessary to their Bodily Sustenance; Send us we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour,

Prayers.

honour, thro' Jesus Christ our Lord. *Amen.*

For fair Weather.

○ Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward, of thy great mercy, didst promise never to destroy it so again; We humbly beseech thee, that altho' we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives; and for thy clemency to give thee praise and glory, through Jesus our Lord. *Amen.*

In the time of Dearth and Famine.

○ God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may thro' thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, in the Holy Ghost be all honour and glory, now and for ever. *Amen.*

Or this.

○ God, merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us: that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, thro' Jesus Christ our Lord. *Amen.*

In the time of War and Tumults.

○ Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of those that are unjustly our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the only giver of all victory, thro' the merits of thy only Son Jesus Christ our Lord. *Amen.*

In

Prayers.

*In the time of any common
Plague and Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also in the time of King David didst slay with the plague of pestilence threescore and ten thousand, and yet, remembering thy mercy, didst save the rest; Have pity upon us, miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, thro' Jesus Christ our Lord. *Amen.*

For those that are to be admitted into holy Orders.

A Almighty God, our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; mercifully look upon the same; and at this time so guide and govern the minds of thy servants, the Bishops, and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church.

And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine, they may set forth thy glory, and set forward the salvation of all men, thro' Jesus Christ our Lord. *Amen.*

Or this.

A Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, thro' Jesus Christ our Lord. *Amen.*

A Prayer for the King, and all that are in Authority.

Most gracious God, we humbly beseech thee, as for this kingdom in general, so especially for our Sovereign Lord the King, the Privy Council, [the Parliament now assembled,] and all that are in authority: That thou wouldst be pleased to direct and prosper all their consultations, to the advancement of thy glory,

Prayers.

ry, the good of thy Church, the safety, honour, and welfare of our Sovereign and his kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them,

thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life. We also commend to thy fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, * This to be said when any desire the Prayers of the Congregation. [** especially those for whom our prayers are desired*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions: And this we beg for Jesus Christ his sake. *Amen.*

THANKS.

THANKSGIVINGS;

To be used all standing.

A Thanksgiving for every Sabbath day, commonly called Saturday; to be used next before the Blessing.

O Almighty Lord, who didst create all the World, and didst appoint the Sabbath in memory thereof; because on that day thou didst rest from thy work of Creation; and that we might be put in mind of thee the Almighty Creator, and obliged to praise and celebrate thy divine Majesty for those thy wonderful Works. Thou, O Eternal God, didst bring all things into being by thy only begotten Son; thou madest them all by him, and by him thou vouchsafest a suitable providence over them all. Thou art he who didst frame the Heaven as an Arch, and stretch it out as the covering of a Tent, and didst found the Earth upon nothing; the day is thine, the night also is thine, thou preparedst the Light and the Sun; thou didst also adorn the Heavens with the Choir of Stars, to praise thy glorious Majesty; Thou didst separate the Sea from the dry land, and replenish them both with thy Creatures. Thou didst also make Man, as a Citizen

of the World, and gavest him dominion over the rest of the works of thy hands: and didst justly expect that, for all thy wonderful Mercies to him, he should offer up continual Praises to thee. The innumerable hosts of Angels, Archangels, Thrones, Dominions, Principalities, Powers, Cherubim and Seraphim, thine everlasting Armies, do adore thee. Holy, Holy, Holy, Lord of Hosts. Heaven and Earth are full of thy Glory: Glory be to thee O Lord, our great Creator and Governor, thro' Jesus Christ our Saviour. *Amen. Amen.*

A general Thanksgiving.

A Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men:

[* particularly to those who desire now to offer up their praises

* This to be said when any desire to return praise.

and thanksgivings for thy late mercies vouchsafed unto them.]

We bless thee for our creation, and protection; for our preservation, [that of this day, or, of this night past in particular;] and for all the blessings of this Life: but

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above

Thanksgivings.

above all for thine inestimable love in the redemption of the World by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee, in the Holy Ghost, be all honour and glory, world without end. *Amen.*

For Rain.

○ God, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send at the last a joyful rain upon thine inheritance, and to refresh it when it was dry; to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

For Fair Weather.

○ Lord God, who hast justly humbled us by

thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy Holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

For Plenty.

○ Most merciful Father, who by thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty: beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory, and our comfort, thro' Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

○ Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them. Beseeching thee still to continue

Thanksgivings.

tinue such thy mercies towards us; that all the world may know that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

For restoring publick Peace at Home.

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee, our sacrifice of praise and thanksgiving for these and all other thy mercies towards us, thro' Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague or other common Sicknes.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions by thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We

offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; always praising and magnifying thy mercies in the midst of thy Church, thro' Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, **O** most merciful Father, that the severe punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions, and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto thy divine Majesty the sacrifice of Praise and Thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, thro' Jesus Christ our Lord. *Amen.*

At the Return of one of the Faithful to the Church after Child-bearing, this Collect may be used on her account.

O Almighty God, we give thee humble thanks that thou hast vouchsafed to

Thanksgivings.

deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she thro' thy help may both faithfully live; and walk according to thy will in this life present; and also may be partaker of everlasting glory in the life to come, thro' Jesus Christ our Lord. *Amen.*

A Thanksgiving Prayer, after the great Storm, Nov. 27, 1703. To be used after any the like Storms or Earthquakes, with proper alterations.

Great and glorious Lord God, just and terrible in thy Judgments, and unsearchable in all thy ways: At whose rebuke the Earth trembles, and the very foundations of the hills shake; who also commandest the Winds and the Sea, and they obey. We vile Dust, and miserable Sinners, in a most awful sense of thy amazing judgments, our own great and manifold Provocations, and thy tender mercy to the penitent, do with all humility of soul, cast our selves down before thy Footstool; bewailing our unworthiness, and imploring thy pity, and the bowels of thy compassion. We beseech thee, O Lord, to awaken our consciences,

that we may see and duly consider thy hand, which in so astonishing a manner has been lifted up against us. Pardon our own crying sins, and those of the whole nation; which have drawn down this thy heavy displeasure upon us; and grant us such a measure of thy Grace, that we may no more disobey thy laws, abuse thy goodness and forbearance; or despise this and other thy chastisements, lest a worse thing come unto us. It is of thy goodness, O Lord, that we were not all consumed by the late winds and storms, which fulfill'd thy commandment; and that in the midst of Judgment thou did'st remember Mercy; shewing forth the care of thy providence, in so many wonderful preservations of thy people. Let the Remembrance of them work in us such a thankfulness of heart, and such a seriousness and watchfulness of Spirit, that no calamity may ever be a surprize to us, nor death itself come upon us unawares. That so we may at length arrive safely at that blessed Kingdom, which cannot be shaken, for the Sake of Jesus Christ, our only Mediator and Advocate.

The Collects.

The Collects, Epistles, and Gospels to be used throughout the Year.

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life; (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, thro' him who liveth and reigneth with thee, now and ever. *Amen.*

This Collect is to be repeated with the other Collects in Advent, until the feast of the Nativity.

The Epistle.

Owe no man any thing.
Rom. 13. ver. 8. to the end.

The Gospel.

When they drew. *S. Matt.*
21. ver. 1. to 14.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our

learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle.

Whatsoever things were.
Rom. 15. ver. 4. to v. 14.

The Gospel.

And there shall be. *S. Luke*
2. ver. 25. to v. 34.

The third Sunday in Advent.

The Collect.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries, may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father, world without end. *Amen.*

The

The Collects.

The Epistle.

Let a man so account. *I Cor.*
4. ver. 1. to v. 6.

The Gospel.

Now when John had. *S.*
Mat. II. ver. 2. to v. II.
The fourth Sunday in Advent.

The Collect.

O Lord raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the propitiation of thy Son our Lord; to whom with thee, in the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle.

Rejoice in the Lord. *Phil.* 4.
ver. 4. to v. 8.

The Gospel.

This is the record. *St. John*
I. ver. 19. to v. 29.

*The Nativity of our Lord, or
the Birth-day of CHRIST.*

The Collect.

A Almighty God, who hast given us thy only begotten Son to take our nature upon him, and for our sakes to be born of a pure Virgin; Grant that we being regenerate, and made

thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

God, who at sundry. *Heb.* I.
ver. 1. to v. 13.

The Gospel.

In the beginning was. *S. Jo.*
I. ver. 1. to v. 15.

St. Stephen's day.

The Collect.

Grant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our Persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standeth at the right-hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

*Then shall follow the Collect of
the Nativity, which shall be
said continually unto the
feast of the Circumcision.*

The Epistle.

Stephen being full of. *Acts* 7.
ver. 55. to the end.

The

The Collects.

The Gospel.

Behold, I send unto. *S. Mat.*
23. ver. 34. to the end.

• *John the Evangelist's day.*
The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightened by the doctrine of thy blessed Apostle and Evangelist John, may so walk in the light of thy truth, that it may at length attain to everlasting life, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

That which was. *1 S. Jo. I.*
ver 1. to the end.

The Gospel.

Jesus said unto Peter. *S. Joh.*
21. ver. 19. to the end.

The Innocents day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest Infants to glorify thee by their deaths; Mortify and kill all vices in us: and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.

I looked, and lo, *Rev. 14.*
ver 1. to v. 6.

The Gospel.

The Angel of the. *S. Matt. 2.*
ver. 13. to v. 19.

The Sunday after Christmas day.

The Collect.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and for our sakes to be born of a pure Virgin; Grant that we being regenerate, and made thy Children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ. who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

Now I say that the. *Gal. 4.*
ver. 1. to v. 8.

The Gospel.

The birth of Jesus. *S. Mat.*
1. ver. 18. to the end.

The Circumcision of Christ.

The Collect.

Almighty God, who madest thy blessed Son to be circumcised and obedient to the Law for man; Grant us the true circumcision of the Spirit; that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son

The Collects.

Son Jesus Christ our Lord.
Amen.

The Epistle.

Blessed is the man to. *Rom.*
4. ver. 8. to v. 21.

The Gospel.

And it came to pass. *S. Lu.* 2.
ver. 15. to v. 22.

*The same Collect, Epistle and
Gospel, shall serve unto the
Epiphany.*

*The Epiphany, or the Mani-
festation of Christ to the
Gentiles.*

The Collect.

O God, who by the lead-
ing of a star didst ma-
nifest thy only begotten Son
to the Gentiles; Mercifully
grant, that we which know
thee now by faith, may after
this life have the fruition of
thy glorious Majesty, thro'
Jesus Christ our Lord. *A-*
men.

The Epistle.

For this cause, I Paul. *Ephes.*
3. ver. 1. to v. 13.

The Gospel.

When Jesus was. *S. Matt.* 2.
ver. 1. to v. 13.

*The first Sunday after the E-
piphany.*

The Collect.

O Lord, we beseech thee
mercifully to receive the
prayers of thy people which
call upon thee, and grant
that they may both perceive
and know what things they
ought to do, and also may
have grace and power faith-

fully to fulfil the same, thro'
Jesus Christ our Lord. *A-*
men.

The Epistle.

I beseech you there. *Rom.* 12.
ver. 1. to v. 6.

The Gospel.

Now his parents. *S. Luke* 2.
ver. 41. to the end.

The second.

The Collect.

A Almighty and everlasting
God, who dost govern
all things in heaven and
earth; Mercifully hear the
supplications of thy people,
and grant us thy peace all
the days of our life, through
Jesus Christ our Lord. *A-*
men.

The Epistle.

Having then gifts. *Rom.* 12.
ver. 6. to v. 16.

The Gospel.

And the third day. *S. John* 2.
ver. 1. to v. 12.

The third.

The Collect.

A Almighty and everlast-
ing God, mercifully
look upon our infirmities,
and in all our dangers and
necessities, stretch forth thy
right-hand to help and defend
us, through Jesus Christ our
Lord. *Amen.*

The Epistle.

Be not wise in your. *Rom.* 12.
ver. 16. to the end.

The Gospel.

When he was come. *S. Matt.*
8. ver. 1. to v. 14.

The

The Collects.

The Fourth.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle.

Let every soul be. *Rom.* 13. ver. 1. to v. 8.

The Gospel.

And when he was. *S. Mat.* 8. ver. 23. to the end.

The Fifth.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle.

Put on therefore, as. *Col.* 3. ver. 12. to v. 18.

The Gospel.

The kingdom of *S. Mat.* 13. ver. 24. to v. 31.

The Sixth.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of

the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, through the same Jesus Christ our Lord. *Amen.*

The Epistle.

Beloved, what manner. *1 St. Joh.* 3. ver. 1. to v. 9.

The Gospel.

Then if any man. *S. Matt.* 24. ver. 23. to v. 32.

The Seventh.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people; that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee, world without end. *Amen.*

The Epistle.

Know ye not that. *1 Cor.* 9. ver. 24. to the end.

The Gospel.

The kingdom of. *St. Matt.* 20. ver. 1. to v. 17.

The Eighth.

The Collect.

O Lord God, who seeest that we put not our trust

The Collects.

trust in any thing that we do, Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle.

Ye suffer fools gladly. 2 *Cor.*
11. ver. 19. to v. 32.

The Gospel.

When much People. *S. Luke*
8. ver. 4. to v. 16.

The Ninth.

The Collect.

O Lord, who hast taught us, that all our doings without Charity are nothing worth; Send thy Holy Ghost and pour into our hearts that most excellent gift of Charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle.

Though I speak with. 1 *Cor.*
13. ver. 1. to the end.

Then Jesus took unto *S. Luk.*
18. ver. 31. to the end.

The Tenth.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and Soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

Christ being come an. *Heb.*
9. ver. 11. to v. 16.

The Gospel.

Jesus said, Which of *S. Job.*
8. ver. 46. to the end.

The Eleventh.

The Collect.

O Lord, who for our sake didst submit to hunger, thirst and fasting; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory who livest and reignest with the Father, world without end. *Amen.*

The Epistle.

We then as workers. 2 *Cor.*
6. ver. 1. to ver. 11.

The Gospel.

Then was Jesus led. *S. Mat.*
4. ver. 1. to v. 12.

The Twelfth.

The Collect.

Almighty God, who seeest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

The Epistle.

We beseech you. 1 *Thes.* 4
ver. 1. to v. 9.

The

The Collects.

The Gospel.

Jesus went thence. *S. Mat.*
15. ver. 21. to v. 29.

The Thirteenth.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants; and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye therefore. *Ephes.* 5.
ver. 1. to v. 15.

The Gospel.

Jesus was casting out *S. Luk.*
11. ver. 14. to v. 29.

The Fourteenth.

The Collect.

GRant we beseech thee, Almighty God, that we who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle.

Tell me, yethat desire. *Gal.*
4. ver. 21. to the end.

The Gospel.

Jesus went over the. *S. John.*
6. ver. 1. to v. 15.

The Fifteenth.

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made,

and dost forgive the Sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be used only the five days following.

The Epistle.

Turn ye even to me. *Joel*
2. ver. 12. to v. 18.

The Gospel.

When ye fast, be. *S. Mat.* 6.
ver. 16. to v. 22.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility and patience; Mercifully grant, that we may be humble and patient as he was, and also be made partakers of the benefits of his precious death, and passion, thro' the same Jesus Christ our Lord. *Amen.*

The Epistle.

Let this mind be in. *Philip.* 2.
ver. 5. to v. 12.

The Collects.

The Gospel.

When the morning. *S. Mat.*

27. ver. 1. to v. 55.

Monday before Easter.

The Epistle.

Who is this that. *Isa. 63.*

ver. 1. to the end.

The Gospel.

After two days was. *S. Mark*

14. ver. 1. to the end.

Tuesday before Easter.

The Epistle.

The Lord God hath. *Isa. 50.*

ver. 5. to the end.

The Gospel.

And straightway in. *S. Mark*

15. ver. 1. to v. 40.

Wednesday before Easter.

The Epistle.

Where a testament is. *Heb.*

9. ver. 16. to the end.

The Gospel.

Now the feast of. *S. Luke*

22. ver. 1. to the end.

Thursday before Easter.

The Epistle.

In this that I declare. *1 Cor.*

11. ver. 17. to the end.

The Gospel.

The whole multitude. *S.*

Luke 23. ver. 1. to v. 50.

Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, thro' our Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord. *Amen.*

The Epistle.

The law having a. *Heb. 10.*
ver. 1. to v. 26.

The Gospel.

Pilate therefore took. *S. John 19.* ver. 1. to v. 38.
Easter Even.

The Collect.

GRant, O Lord, that as we have been baptized into the death of thy blessed Son
our

The Collects.

our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that thro' the grave and gate of death, we may pass to our joyful resurrection, for his sake, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

It is better if the. 1 *S. Pet.*
3. ver. 17. to the end.

The Gospel.

When the even was. *S. Mat.*
27. ver. 57. to the end.

Easter Day.

At Morning Prayer, instead of the Psalm [O come, let us, &c.] this Anthem shall be sung or said.

CHrist our passover is sacrificed for us; therefore let us keep the feast.

Not with old leaven, neither with the leaven of malice and wickedness.

But with the unleavened bread of sincerity and truth.

Christ being raised from the dead, dieth no more:

Death hath no more dominion over him:

For in that he died, he died unto sin once:

But in that he liveth, he liveth unto God.

Likewise reckon ye also your selves to be dead indeed unto sin,

But alive unto God, thro' Jesus Christ our Lord.

Christ is risen from the dead; and become the first-fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die: even so in Christ shall all be made alive. Hallelujah.

Glory be to the Father, and to the Son, in the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be, world without end. *Amen.* Hallelujah.

The Collect.

ALmighty God, who thro' thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

If ye then be risen with. *Col.*
3. ver. 1. to v. 8.

The Gospel.

The first day of the. *S. John*
20. ver. 1. to v. 12.

Mon-

The Collects.

Monday in Easter Week.

The same Collect.

For the Epistle.

Peter opened his. *Acts* 10.
ver. 34. to v. 44.

The Gospel.

Behold two of his. *S. Luke*
24. ver. 13. to v. 36.

Tuesday in Easter Week.

The same Collect.

For the Epistle.

Men and brethren. *Acts* 13.
ver. 26. to v. 42.

The Gospel.

Jesus himself stood. *S. Luke*
24. ver. 36. to v. 49.

The first Sunday after Easter.

The Collect.

A Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, thro' the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

Whatsoever is born of God. *1 S. John* 5. ver. 4. to v. 13.

The Gospel.

The same day at evening.
S. Jo. 20. ver. 19. to v. 24.

The second Sunday after Easter.

The Collect.

A Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us

grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, thro' the same Jesus Christ our Lord. *Amen.*

The Epistle.

This is thank-worthy. *1 S. Pet.* 2. ver. 19. to the end.

The Gospel.

Jesus said, I am the. *S. John* 10. v. 11. to ver. 17.

The third Sunday after Easter.

The Collect.

A Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, thro' our Lord Jesus Christ. *Amen.*

The Epistle.

Dearly beloved. *1 S. Pet.* 2. ver. 11. to v. 18.

The Gospel.

Jesus said unto his. *S. John* 16. ver. 16. to v. 23.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly

The Collects.

ruly wills and affections of
sinful men; Grant unto thy
people, that they may love
the thing which thou com-
mandest, and desire that
which thou dost promise;
that so among the sundry
and manifold changes of the
world, our hearts may sure-
ly there be fixed, where
true joys are to be found,
through Jesus Christ our
Lord. *Amen.*

The Epistle.

Every good gift. *S. Jam. 1.*
ver. 17. to v. 22.

The Gospel.

Jesus said unto. *S. John 16.*
ver. 5. to v. 15.

*The fifth Sunday after Ea-
ster.*

The Collect.

O Lord, from whom all
good things do come;
Grant to us thy humble ser-
vants, that by thy holy in-
spiration we may think those
things that be good, and by
thy merciful guiding may
perform the same, through
our Lord Jesus Christ. *A-
men.*

The Epistle.

Be ye doers of the. *S. Jam.*
1. ver. 22. to the end.

The Gospel.

Verily verily I say. *S. Job.*
16. ver. 23. to the end.

Ascension-day.

The Collect.

GRant, we beseech thee,
Almighty God, that

like as we do believe thy on-
ly begotten Son our Lord
Jesus Christ to have ascend-
ed into the heavens; so we
may also in heart and mind
thither ascend, and with him
continually dwell, who liv-
eth and reigneth with thee,
world without end. *Amen.*

For the Epistle.

The former Treatise. *Acts*
1. ver. 1. to v. 11.

The Collect.

Jesus appeared unto. *S. Mar.*
16. ver. 14. to the end.

Sunday after Ascension-day.

The Collect.

O God the King of glory,
who hast exalted thine
only Son Jesus Christ with
great triumph unto thy
kingdom in heaven; we be-
seech thee leave us not com-
fortless; but send to us thine
Holy Ghost to comfort us,
and exalt us unto the same
place whither our Saviour
Christ is gone before, who
liveth and reigneth with thee,
world without end. *Amen.*

The Epistle.

The end of of all things. *1 S.*
Pet. 4. ver. 7. to v. 12,

The Gospel.

When the comforter. *S. Job.*
15. ver. 26. and part of the

sixteenth Chapter to v. 4.

Whitsunday.

The Collect.

O God, who as at this time
didst teach the hearts of
thy faithful people, by the
send-

The Collects.

sending to them the light of thy Holy Spirit ; grant us by the same spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, world without end. *Amen.*

For the Epistle.

When the day. *Acts* 2. ver.

1. to v. 12.

The Gospel.

Jesus said unto his. *S. John*

14. ver. 15. to v. 31.

Monday in Whitsun Week.

The same Collect.

For the Epistle.

Then Peter opened. *Acts* 10.

ver. 34. to the end.

The Gospel.

God so loved the. *S. John*

3. ver. 16. to v. 22.

Tuesday in Whitsun-Week.

The same Collect.

For the Epistle.

When the Apostles. *Acts* 8.

ver. 14. to v. 18.

The Gospel.

Verily, verily, I say. *S. John*

10. ver. 1. to v. 11.

Trinity-Sunday.

The Collect.

O God, who by thy dear Son Jesus Christ, our Lord, and by thy blessed Spirit, the Comforter, hast united us unto thy holy Church ; and who hast appointed Baptism unto the name of the Father, the

Son, and the Holy Ghost ; Grant that we may live agreeably to our Christian Profession ; and that we may pay the highest praises, and humblest Adoration to thy divine Majesty, the most sincere Obedience to the sacred Laws of thy Son, and the most ready compliance with the holy motions of thy good Spirit ; till we at length arrive safely at the haven of eternal life : through our Lord and Saviour Jesus Christ. *Amen.*

For the Epistle.

After this I looked. *Rev.* 4.

ver. 1. to the end.

The Gospel.

There was a man. *S. John*
3. ver. 1. to v. 16.

The first Sunday after Trinity.

O God, the strength of all them that put their trust in thee, Mercifully accept our Prayers : and because thro' the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle.

Beloved, let us. *S. John*

4. ver. 7. to the end.

The Gospel.

There was a certain. *S. Lu.*

16. ver. 19. to the end.

The

The Collects.

The second Sunday after Trinity.

The Collect.

O Lord who never failest to help and govern them whom thou dost preserve in thy stedfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle.

Marvel not, my. I S. *John* 3. ver. 13. to the end.

The Gospel.

A certain man. S. *Luke* 14. ver. 16. to v. 25.

The third Sunday after Trinity.

The Collect.

O Lord we beseech thee mercifully to hear us ; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle.

All of you be subject. I. S. *Pet.* 5. ver. 5. to v. 12.

The Gospel.

Then drew near. S. *Luke* 15. ver. 1. to v. 11.

The fourth Sunday after Trinity.

The Collect.

O God the protector of all that trust in thee, with-

out whom nothing is strong, nothing is holy ; Increase and multiply upon us thy mercy : that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal : Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle.

I reckon that the. *Rom.* 8. ver. 8. to v. 24.

The Gospel.

Be ye therefore. S. *Luke* 6. ver. 36. to v. 43.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle.

Be ye all of one mind, I S. *Pet.* 3. ver. 8. to v. 15. And be ready.

The Gospel.

It came to pass. S. *Luke* 5. ver. 1. to v. 12.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass
G man's

The Collects.

man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle.

Know ye not. *Rom.* 6. ver. 3. to v. 12.

The Gospel.

Jesus said unto his. *S. Mat.* 5. ver. 20. to v. 27.

The seventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

I speak after thee. *Rom.* 6. ver. 19. to the end.

The Gospel.

In those days the. *S. Mark* 8. ver. 1. to v. 10.

The eighth Sunday after Trinity.

The Collect.

O God whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all

hurtful things, and to give us those things which be profitable for us, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, we are. *Rom.* 8. ver. 12. to v. 18.

The Gospel.

Beware of false. *Matt.* 7. ver. 15. to v. 22.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, thy Spirit, to think and do always such things as be right; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, I would. *I Cor.* 10. ver. 1. to v. 14.

The Gospel.

Jesus said unto his. *S. Luke* 16. ver. 1. to v. 10.

The tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants, and that they may obtain their petitions, direct them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Collects.

The Epistle.

Now concerning. *1 Cor.* 12.
ver. 1. to v. 21.

The Gospel.

And when he was. *S. Luke*
19. ver. 41. to v. 47.
But the chief.

The eleventh Sunday after
Trinity.

The Collect.

O God, who declarest thy glorious perfection and goodness in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, I declare. *1 Cor.*
15. ver. 1. to v. 12.

The Gospel.

Jesus spake this. *S. Luke*
18. ver. 9. to v. 15.

The twelfth Sunday after
Trinity.

The Collect.

A Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we

are not worthy to ask, but thro' the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle.

Such trust have we. *2 Cor.*
3. ver. 4. to v. 20.

The Gospel.

Jesus departing from. *S. Mat.* 7. ver. 31. to the end.

The thirteenth Sunday after
Trinity.

The Collect.

A Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle.

To Abraham and. *Gal.* 3.
ver. 16. to v. 23.

The Gospel.

Blessed are the Eyes. *S. Lu.*
10. ver. 23. to v. 38.

The fourteenth Sunday after
Trinity.

The Collect.

A Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, thro' Jesus Christ our Lord. *Amen.*

The Collects.

The Epistle.

I say then, Walk in. *Gal.*
5. ver. 16. to v. 25.

The Gospel.

And it came to pass. *S. Lu.*
17. ver. 11. to v. 20.

*The fifteenth Sunday after
Trinity.*

The Collect.

KEep, we beseech thee, O
Lord, thy Church with
thy perpetual mercy. And
because the frailty of man
without thee is ever liable
to fall, keep us ever by thy
help from all things hurtful,
and lead us to all things pro-
fitable to our salvation, thro'
Jesus Christ our Lord. *A-*
men.

The Epistle.

Ye see how large. *Gal.* 6.
ver. 11. to the end.

The Gospel.

No Man can serve. *S. Mat.*
6. ver. 24. to the end.

*The sixteenth Sunday after
Trinity.*

The Collect.

O Lord, we beseech thee,
let thy continual pity
cleanse and defend thy
Church; and because it can-
not continue in safety with-
out thy succour, preserve it
evermore by thy help and
goodness, thro' Jesus Christ
our Lord. *Amen.*

The Epistle.

I desire that ye faint. *Eph.*
3. ver 13. to the end.

The Gospel.

And it came to pass. *S. Lu.*
7. ver. 11. to v. 18.

*The seventeenth Sunday after
Trinity.*

The Collect.

LOrd, we pray thee that
thy grace may always
prevent and follow us; and
make us continually to be
given to all good works,
thro' Jesus Christ our Lord.
Amen.

The Epistle.

I therefore the. *Eph.* 4. ver.
. 1. to v. 7.

The Gospel.

It came to pass. *S. Luke* 14.
ver. 1. to v. 12.

*The eighteenth Sunday after
Trinity.*

The Gospel.

LOrd, we beseech thee,
grant thy people grace
to withstand the temptati-
ons of the world, the flesh,
and the devil; and with pure
hearts and minds to follow
thee, the only God, thro'
Jesus Christ our Lord. *A-*
men.

The Epistle.

I thank my God. *I Cor.* 1.
ver. 4. to v. 9.

The Gospel.

When the Pharisees. *S. Mat.*
22. ver. 34. to the end.

*The nineteenth Sunday after
Trinity.*

O God, forasmuch as with-
out thee we are not able
to please thee; Mercifully
grant

The Collects.

grant that thy Holy Spirit may in all things direct and rule our hearts, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

This I say therefore. *Eph.* 4. ver. 17. to the end.

The Gospel.

Jesus entered into a ship. *S. Mat.* 9. ver. 1. to v. 9.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldst have done, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

See then that ye walk. *Eph.* 5. ver. 15. to v. 22.

The Gospel.

Jesus said, the Kingdom. *S. Mat.* 22. ver. 1. to ver. 15.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleansed from all their sins, and serve thee with a quiet mind, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

My brethren, be. *Eph.* 6. ver. 10. to v. 21.

The Gospel.

There was a certain. *S. Job.* 4. ver. 46. to the end.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness; that thro' thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

The Epistle.

I thank my God. *Phil.* 1. ver. 3. to v. 12.

The Gospel.

Peter said unto his. *S. Mat.* 18. ver. 21. to the end.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle.

Brethren, be followers. *Phil.* 3. ver. 17. to the end.

The

The Collects.

The Gospel.

Then went the Pharisees. S.
Mat. 22. ver. 15. to v. 23.

The twenty fourth Sunday
after Trinity.

The Collect.

O Lord, we beseech thee
absolve thy people from
their offences; that thro'
thy bountiful goodness we
may all be delivered from
the bands of those sins which
by our frailty we have com-
mitted. Grant this, O hea-
venly Father, for Jesus
Christ's sake, our blessed
Lord and Saviour. Amen.

The Epistle.

We give thanks to God.
Col. 1. ver. 3. to ver. 13.

The Gospel.

While Jesus spake. S. Mat.
9. ver. 18. to v. 27.

The twenty fifth Sunday af-
ter Trinity.

The Collect.

STir up, we beseech thee,
O Lord, the wills of thy
faithful people, that they
plenteously bringing forth
the fruit of good works, may
of thee be plenteously re-
warded, thro' Jesus Christ
our Lord. Amen.

The Epistle.

Behold, the days. Jer. 23.
ver. 5. to v. 9.

The Gospel.

When Jesus then list. S. Job.
6. ver. 5. to v. 15.

If there be any more Sundays
before Advent-Sunday, the
Service of some of those Sun-
days that were omitted after
the Epiphany, shall be taken
in to supply so many as are
here wanting. And if there
be fewer, the overplus may
be omitted: Provided that
this last Collect, Epistle and
Gospel, shall always be used
upon the Sunday next before
Advent.

Saint Andrew's Day.

The Collect.

ALmighty God, who
didst give such grace
unto thy holy Apostle An-
drew, that he readily obeyed
the calling of thy Son Jesus
Christ, and followed him
without delay; Grant unto
us all, that we being called
by thy holy word, may
forthwith give up our selves
obediently to fulfil thy holy
commandments, thro' the
same Jesus Christ our Lord.
Amen.

The Epistle.

If thou shalt confess. Rom.
10. ver. 9. to the end.

The Gospel.

Jesus walking by the. S.
Mat. 4. ver. 18. to v. 23.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving
God, who for the grea-
ter confirmation of the Faith,
didst

The Collects.

didst suffer thy holy Apostle Thomas to be doubtful in thy Son's Resurrection; Grant us so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reprov'd. Hear us, O Lord, thro' the same Jesus Christ, to whom with thee, in the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle.

Now therefore ye. *Eph.* 2. ver. 19. to the end.

The Gospel.

Thomas, one of the. *S. Job.* 20. ver. 24. to the end.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, thro' Jesus Christ our Lord. *Amen.*

For the Epistle.

And Saul yet. *Acts* 9. ver. 1. to v. 23.

The Gospel.

Peter answered and. *S. Mat.* 19. ver. 27. to the end.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle.

Behold, I will send. *Mal.* 3. ver. 1. to v. 6.

The Gospel.

And when the days. *S. Luke* 2. ver. 22. to v. 24.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the Traitor Judas, didst choose thy faithful servant Matthias, to be of the number of the twelve Apostles; Grant that thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle.

In those days Peter. *Acts* 1. ver. 15. to the end.

The

The Collects.

The Gospel.

At that time Jesus. *S. Mat.*
II. ver. 25. to the end.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an Angel; so by his cross and passion we may be brought unto the glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle.

Moreover the Lord. *Isai.* 7
ver. 10. to v. 16.

The Gospel.

And in the sixth Month. *S.*
Luke 2. ver. 26. to v.
39.

Saint Mark's Day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy holy Evangelist Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle.

Unto every one of. *Eph.* 4.
ver. 7. to v. 17.

The Gospel.

I am the true vine. *S. John*
15. ver. 1. to v. 12.

Saint Philip, and Saint James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that following the steps of thy holy Apostles, Philip and James, we may steadfastly walk in the way that leadeth to eternal life, thro' the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle.

James a servant of. *S. Jam.*
I. ver. 1. to v. 13.

The Gospel.

And Jesus said unto. *S. Job.*
14. ver. 1. to v. 15.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, thro' Jesus Christ our Lord. *Amen.*

For the Epistle.

Tidings of these. *Acts* II.
ver. 22. to the end.

The

The Collects.

The Gospel.

This is my. S. John 15. ver.
12. to v. 27.

Saint John Baptist's Day.
The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine, and his holy life that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, thro' Jesus Christ our Lord. *Amen.*

For the Epistle.

Comfort ye, comfort. *Is.* 40.
ver. 1. to v. 12.

The Gospel.

Elizabeth's full time. *S. Luke*
1. ver. 57. to the end.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostle Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting life, through

Jesus Christ our Lord. *Amen.*

For the Epistle.

About that time. *Acts* 12.
ver. 1. to v. 12.

The Gospel.

When Jesus came. *S. Mat.*
16. ver. 13. to v. 19.

Saint James the Apostle.

The Gospel.

Grant, O merciful God, that as thine holy Apostle James, leaving his Father and all that he had without delay, was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle.

In those days came. *Acts* 11.
ver. 27. to ch. 12. v. 3.

The Gospel.

Then came to him. *S. Mat.*
20. ver. 20. to v. 28.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give thine Apostle Bartholomew grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church to love that Word which he believed, and both to preach and receive

H

the

The Collects.

the same, thro' Jesus Christ
our Lord. *Amen.*

For the Epistle.

By the hands of the. *Acts* 5.
ver. 12. to v. 17.

The Gospel.

And there was also. *S. Luke*
21. ver. 24. to v. 31.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by
thy blessed Son didst
call Matthew from the re-
ceit of custom, to be an A-
postle and Evangelist; grant
us grace to forsake all co-
vetous desires, and inordi-
nate love of riches, and to
follow the same thy Son Je-
sus Christ, who liveth and
reigneth with thee, world
without end. *Amen.*

The Epistle.

Therefore seeing we. *2 Cor.*
4. ver. 1. to v. 7.

The Gospel.

And as Jesus passed. *S. Mat.*
9. ver. 9. to v. 14.

S. Michael, and all Angels.

The Collect.

O Everlasting God, who
hast ordained and con-
stituted the services of An-
gels and men in a wonder-
ful order; Mercifully grant,
that as thy holy Angels al-
ways do thee service in hea-
ven, so by thy appointment
they may succour and defend
us on earth, through Jesus
Christ our Lord. *Amen.*

For the Epistle.

There was war in. *Rev.* 12.
ver. 7. to v. 13.

The Gospel.

At the same time. *S. Matt.*
18. ver. 1. to v. 10.

Saint Luke the Evangelist.

The Collect.

A Almighty God, who cal-
ledst Luke the Physi-
cian, whose praise is in the
Gospel, to be an Evange-
list, and Physician of the
Soul; May it please thee,
that by the holy doctrine,
delivered by him, all the
diseases of our souls may be
healed, through the merits
of thy Son Jesus Christ our
Lord. *Amen.*

The Epistle.

Watch thou in all. *2. Tim.*
4. ver. 5. to v. 16.

The Gospel.

The Lord appointed. *S. Lu.*
10. ver. 1. to v. 7. Go
not from.

Saint Simon and Saint Jude
Apostles.

The Collect.

O Almighty God, who
hast built the Church
upon the foundation of the
Apostles and Prophets, Je-
sus Christ himself being the
head corner stone; Grant
us so to be joyned together
in unity of spirit by their
doctrine, that we may be
made an holy temple, accept-
able unto thee, thro' Jesus
Christ our Lord. *Amen.*

The Epistle.

Jude the servant of. *S. Jude*
ver. 1. to v. 8.

The

The Communion.

The Gospel.

These things I. S. *John* 15.
ver. 15. to the end.

All Saints Day.

The Collect.

O Almighty God, who
hast knit together thine
elect in one communion and
fellowship, in the mystical
Body of thy Son, Christ our
Lord; Grant us grace so
to follow thy blessed Saints

in all virtuous and godly liv-
ing, that we may come
to those unspeakable joys,
which thou hast prepared
for them that unfeignedly
love thee, thro' Jesus Christ
our Lord. *Amen.*

For the Epistle.

And I saw another. *Rev.* 7.
ver. 2. to v. 13.

The Gospel.

Jesus seeing the. S. *Mat.* 5.
ver. 1. to v. 13.

The Order for the Administration of the Lord's Supper, or Holy Communion.

*The Altar 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 humbly before the
same, shall say the Collect following, the People
also standing.*

Note, *That no part of this
Service is ever to be used,
but when there is a Com-
munion.*

The Collect.

A 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
worthy magnify thy holy
Name, through Christ our
Lord. *Amen.*

*Then shall follow one of these
two Collects for the King,
all standing as before, and
saying,*

Let us pray.

A Almighty God, whose
kingdom is everlasting,
H 2 and

The Communion.

and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *George*, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and that we and all his subjects, (duly considering whose authority he hath,) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, thro' Jesus Christ our Lord. *Amen.*

Or this.

ALmighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings, and Princes, are under thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy divine wisdom; We humbly beseech thee so to dispose and govern the heart of *George* thy servant, our King and Governor, that in all his thoughts, words, and works, he may ever seek thy honour and glory; and study to preserve thy people committed to his 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 Epistle shall be read, the Reader 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 that readeth shall say, Here endeth the Epistle. Then shall a Presbyter or a Deacon read the Gospel, saying, The holy Gospel is written in the — Chapter of — beginning at the — verse. And the Gospel ended, shall be repeated the Creed following, all standing.

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, by whom all things were made: Who for us, 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

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suffered and was buried,
And the third day he rose
again, according to the
Scriptures, and ascended in-
to heaven, and sitteth on
the right-hand of the Fa-
ther. And he shall come a-
gain with glory to judge both
the quick and the dead :
Whose kingdom shall have
no end.

And I believe in the
Holy Ghost, The Com-
forter, who proceedeth from
the Father by the Son,
Who after the Father and

* Or honoured.

the Son is *
worshipp'd 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 re-
surrection of the dead, And
the life of the world to come.

Amen.

*Then shall follow one or more
serious Exhortations or Ser-
mons ; the Bishop, if pre-
sent, concluding with one
of his own. And Note,
That the Bishop may give
leave to one of the Lai-
ty to preach, if he knows
him well qualified for the
same.*

*Then shall the Priest return
to the Lord's Table, and
begin the Offertory, saying
one or more of these Sen-
tences following, as he
thinketh most convenient in
his discretion.*

LEt your light so shine be-
fore men, that they may
see your good works, and
glorify your Father which
is in heaven. *S. Matth. 5.*
16.

Lay not up for your
selves treasure upon earth,
where the rust and moth
doth corrupt, and where
thieves break through and
steal ; but lay up for your
selves treasures in heaven,
where neither rust nor moth
doth corrupt, and where
thieves do not break thro'
and steal. *S. Matth. 6. 19.*
20.

Whatsoever ye would
that men should do unto
you, even so do unto them ;
for this is the law and
the prophets. *S. Matth.*
7. 12.

Not every one that saith
unto me, Lord, Lord, shall
enter into the kingdom of
heaven, but he that doth
the will of my Father which
is in heaven. *S. Matth.*
7. 21.

Zaccheus 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 fourfold. *S. Luke*
19. 18.

He that soweth little,
shall reap little, and he that
soweth plenteously, shall
reap plenteously. Let eve-
ry

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ry man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a chearful giver. *2 Cor. 9. 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. 6. 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. 6. 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. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your work, and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministred unto the Saints, and yet do minister. *Heb. 6. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. 13. 16.*

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 S. John 3. 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. 4. 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 thy self a good reward in the day of necessity. *Tob. 4. 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. 19. 17.*

Blessed is the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms 41. 1.*

Whilst these Sentences are in reading, a Deacon, or other fit person, shall receive the Bread, with the Wine, and Water, for the Communion; as also the alms for the poor, and other devotions of the People, and reverently bring them to the Priest; who shall humbly present them, and place them upon the holy Table.

The Priest shall then mix the Wine with the Water, in a due

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due proportion, in the sacred Vessels. After which done, he shall say;

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 Saint Paul exhorteth the Corinthians 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 these holy mysteries; (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. I exhort you therefore Religiously and Devoutly to dispose your selves for this participation of the most comfortable Memorial of the Body and Blood of Christ; to be by you received in remembrance of his meritorious Cross and Passion; whereby we obtain remission of our Sins, and are made heirs of the Kingdom of Heaven. Judge your selves, 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 these holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, and to the Son, for the redemption of the world, by the death and passion of our Saviour Christ; 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, in the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying

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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 these holy mysteries to your consolation.

Then shall the Priest say.

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

Come unto me, all that travel and are heavy laden, and I will refresh you. *S. Matth. 11. 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. *S. John 3. 16.*

Hear also what the Apostle 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. 1. 15.*

Hear, also what the Apostle

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. *1. S. John 2. 1.*

Then this Prayer for the whole Church of Christ shall be used.

ALmighty and everlasting God, who by thy holy Apostle hast taught us to make Prayers and supplications, and to give thanks for all men: 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 especially thy servant *George* our King; that under him we may be godly and quietly governed; and grant unto his whole Council, and to all that are put in authority under him, that they may truly and impartially minister Justice, to the punishment of wickedness and Vice, and to the maintenance of thy true Religion and

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2nd virtue. Give grace, O heavenly Father, to all Bishops, Priests and Deacons; that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Mysteries: 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 ever 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 especially we commend unto thy merciful goodness this congregation, which is here assembled in thy name, to celebrate the commemoration of the most precious death of thy Son. And we do here give unto thee our devout praises and hearty thanks for the wonderful graces and virtues bestowed on all thy Saints from the beginning of the world; on the Holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We com-

mend them also unto thy favour, O Lord, with all other thy servants which are departed hence from us in thy true faith and fear, and do now rest in the sleep of peace. Grant unto them all, we beseech thee, thy favour, and everlasting peace; and that at the day of the general Resurrection, we, and all they which are of the mystical body of thy Son, may altogether be set on his right-hand, and hear that his most joyful voice, Come ye blessed Children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

After which the Priest shall proceed, saying,

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answ. 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

I unto

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unto thee, O Lord, Holy Father, Almighty, Everlasting God.

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 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 the Feast of the Nativity.

BEcause thou didst give Jesus Christ thine only Son to be born for us; who by the operation of the Holy Ghost, was made 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.

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.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all 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 WhitSunday.

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

The Communion.

light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

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

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 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 thro' 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, Wine and Water, 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.

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 atonement 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 most merciful Father, we most humbly beseech thee: And with thy holy Spirit and Word, vouchsafe to bless and sanctify these thy Gifts, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ: Who in the same night that he

The Communion.

(a) Here the Priest is to take the Bread into his hands :

(b) And here to brake the Bread :

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his Hand.

(e) And here to lay his hands upon every Vessel in which there is any Wine and Water to be consecrated.

was betrayed (a) took bread, and when he had given thanks ; (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you, do this in remembrance of me. Likewise after supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my Blood of the New Covenant, 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. Wherefore O Lord and Heavenly Father, according to the Institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble Servants do celebrate and make here before thy divine Majesty, with these thy holy Gifts, the Memorial which thy Son hath commanded us to make : Having in remembrance his blessed Passion, mighty Resurrection, glorious Ascension, and second coming to judge the world in righteous-

ness ; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same ; and we 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, these thy Gifts, as Memorials of the precious body and blood of thy dear Son ; beseeching thy divine Majesty to have pity upon us, and hear all our supplications which we put up unto thee in his name : and together with them, we also offer and present unto thee, 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 filled with thy grace and heavenly benediction. And altho' we be unworthy thro' 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, thro' Jesus

The Communion.

Jesus Christ our Lord ; by whom, and with whom, in the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then let the Priest say,
Holy things for Holy Persons.

And let the People Answer,
THERE is one that is Holy ; there is one Lord ; one Jesus Christ, blessed for ever, to the glory of God the Father. *Amen.* Hosanna to the Son of David ! blessed be he that cometh in the name of the Lord, being the Lord God who appeared to us, Hosanna in the highest !

Then shall the Bishop or Presbyter 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 standing, with great reverence. And when he delivered the bread to any one, he shall say,

TH E Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

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

TH E Blood of our Lord Jesus Christ, which was shed for thee, preserve thy

body and soul unto everlasting life.

Here some proper Hymn or Psalm shall be sung, while the Congregation is partaking.

If the consecrated Elements be all spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed : Beginning at these words, Almighty God, our Heavenly Father, &c.

[The most ancient form of Consecration, Oblation, and Delivery of the Elements.

BEING mindful of those things that Christ endured for our sakes, we give thee thanks, O God Almighty, not in such a manner as we ought, but as we are able ; and fulfil his Constitution. For in the same night that he was betrayed, he took Bread in his holy and undefiled Hands ; and looking up to thee, his God and Father, he brake it, and gave it to his disciples, saying, *This is the mystery of the new Covenant ; take of it, and eat ; this is my Body which is broken for many, for the remission of sins.* In like manner also he took the cup, and mixed it of Wine and Water, and sanctified it, and delivered it to them, saying, *Drink ye all of this ; for this is my blood which is shed for many, for the remission of sins. Do this in remembrance of me. For as often as ye eat this Bread, and drink*

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drink this Cup, ye do shew forth my death until I come.

Being mindful therefore of his Passion, and Death, and Resurrection from the dead, and Ascension into the Heavens, and his future second appearing, wherein he is to come with Glory and Power to judge the Quick and the Dead, and to recompence to every one according to his works, we Offer to thee, our King and our God, according to his Constitution, this Bread, and this Cup; giving thee thanks thro' him, that thou hast thought us worthy to stand before thee, and to sacrifice to thee. And we beseech thee that thou wilt mercifully look down upon these Gifts, which are here set before thee, O thou God who standest in need of none of our Offerings: And do thou accept them to the honour of thy Christ; and send down thine Holy Spirit, the witness of the Lord Jesus's Sufferings, that he may shew this Bread to be the Body of thy Christ, and this Cup to be the Blood of thy Christ; that those who are partakers thereof may be strengthened for Piety, may obtain the remission of their Sins, may be deliver'd from the Devil and his deceit, may be filled with the Holy Ghost, may be made worthy of thy Christ, and upon thy reconciliation to them, O Lord

Almighty, may obtain eternal Life.

Then let the Bishop give the Oblation, saying, The Body of Christ. And let him that receiveth, say, Amen. And let the Deacon take the Cup; and when he gives it, let him say, The Blood of Christ; the Cup of Life. And let him that drinketh, say, Amen.]

When all have communicated, the Minister shall 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 may 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 on 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.

** Debts, as we forgive our Debtors.*

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.

† The evil One.

Then shall follow this Thanksgiving.

ALmighty and everliving God, we most heartily thank

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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, thro' 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; thro' Jesus Christ our Lord; to whom with thee in 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 on 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.

We also glorify thee, the only begotten Son Jesus Christ; Lamb of God, Son

of the Father, that takest away the sins of the world, and fittest at the right-hand of God the Father.

For thou art holy, thou art the Lord, thou O Christ, art most high in the glory of God the Father. *Amen.*

Then the Bishop or Presbyter shall let them depart with this Blessing.

THE peace of God which passeth all understanding 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 be amongst you, and remain with you always. *Amen.*

Collects fit to be said after the Communion before the Blessing; or at other times, at 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 miseries of this mortal life, we may ever be defended by thy most gracious and ready help, thro' 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

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ways of thy laws, and in the works of thy commandment; 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.

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, thro' Jesus Christ our Lord. *Amen.*

Assist 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.*

Note, That the Communion is to be celebrated every Lord's Day; and all the faithful are to frequent it constantly, unless sickness, or other just and urgent occasions hinder them.

The Ministration of Baptism and Confirmation.

WHen any Children or grown Persons are to be baptized, timely notice shall be given to the Bishop, or Presbyter; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion, and willing to submit to the Laws of the Gospel; and that they may be exhorted to pre-
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Baptism and Confirmation.

pare themselves with prayers and fasting for the receiving of this holy Mystery; for which duties, the time before Easter is particularly proper.

And if they shall be found fit, they shall be baptized after this manner.

DEarly beloved; Forasmuch as all men are sinners, and they that are in the flesh cannot please God, but commit many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

Then shall the Priest say,
Let us pray.

(And here all the Congregation shall kneel.)

ALmighty and everlasting God, who of thy great mercy didst by thy Son our Saviour Christ appoint Baptism, as the laver of regeneration, and the means of admission into thy holy Church, and as an ordinance for the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt

mercifully look upon *these thy servants*; wash *them*, and sanctify *them* with the Holy Ghost, that *they being* delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful thro' hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, We call upon thee for *these persons*; that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal

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kingdom which thou hast promised by Christ our Lord.

Amen.

Then shall the People stand up, and the Priest shall say, Hear the words of the Gospel written by the Apostle John, in the third Chapter, beginning at the first verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do those miracles that thou dost, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every

one that is born of the Spirit.

After which he shall use this Exhortation following.

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this holy ordinance where it may be had. Likewise immediately before his Ascension into heaven (as we read in the last Chapter of Mark's Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be condemned. Which also sheweth unto us the great benefit we reap thereby. For which cause Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart and said to him, and the rest of the Apostles, Men and brethren, what shall we do? reply'd and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other

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ther word exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, if they truly repent and come unto him by faith; that he will grant *them* remission of their sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good-will of our heavenly Father towards *these* persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him and say,
A Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *these* persons; that *they* may be born again, and be made heirs of everlasting salvation, thro' our Lord Jesus Christ, who liveth and reigneth with

thee, now and for ever. *Amen.*

Then the Priest shall speak to the persons to be baptized on this wise.

Well-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed that Almighty God would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. Ye have heard also that he hath promised by Jesus Christ, in his holy Word, that those things that we duly pray for shall be granted; which promise God for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully, for your part, promise in the presence of this whole Congregation, that ye will renounce the devil and all his works, and faithfully believe God's holy Word, and obediently keep his commandments.

Then shall the Priest demand of each of the persons to be baptized, severally, these Questions following.

Questions.

DOst thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the

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carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Question.

DOst thou believe in one unbegotten Being, the only true God, Almighty, the Father of Christ; the Creator and Maker of all things; from whom are all things?

And dost thou believe in [one] Lord Jesus Christ, his only begotten Son, the first born of the whole creation, who was begotten by the good pleasure of the Father before the world began; by whom all things were made, both those in heaven, and those on earth, visible and invisible; who in the last days descended from heaven, and took flesh, and was born of the holy Virgin Mary, and did converse holily, according to the laws of his God and Father, and was crucified under Pontius Pilate, and died for us, and rose again from the dead after his passion on the third day, and ascended into the heavens, and sitteth at the right-hand of the Father, and again is to come at the end of the world to judge the quick and the dead; of whose kingdom there shall be no end?

And dost thou believe in the Holy Ghost, that is the Comforter; who wrought

in all the Saints from the beginning of the world; and was afterwards sent to the Apostles, by the Father, according to the promise of our Saviour and Lord Jesus Christ; and after the Apostles to all believers in the holy Catholick Church?

And dost thou believe the Resurrection of the flesh; and the remission of sins; and the kingdom of Heaven; and the life of the world to come?

Ans. All this I steadfastly believe.

Question.

Wilt thou be baptized in this faith?

Ans. That is my desire.

Question.

Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

Then shall the Priest say,

O Merciful God, grant that the old man in *these persons* may be so buried, that the new man may be raised up in *them*. Amen.

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. Amen.

Grant that *they* may have power and strength to have victory, and to triumph against

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gainst the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of sins, did give commandment to his disciples, that they should go, teach all Nations, and baptize them unto the Name of the Father, the Son, and the Holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctify this water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

[*Here should follow the Anointing with the Holy Oil.*] *Then shall the Persons that are to be baptized, be decently put into Water by one or more Deacons, or Deaconesses. After which the Priest shall come and dip each Person in the Water thrice, saying,*

N I baptize thee unto the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Priest go away and the Persons Baptized shall be decently taken out of the Water by one or more Deacons or Deaconesses, and by their assistance shall put on their white Garments; and the Priest shall draw near and say to each of them.

TAKE this white garment for a token of the innocence which by God's grace is given unto thee in the holy mystery of Baptism; and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living; that after this transitory life thou mayst be partaker of the rewards of holiness and purity in the life everlasting. *Amen.*

Then shall every one of the Persons Baptiz'd stand upright, and say the Lord's Prayer; and then that which here follows.

O God Almighty, the Father of thy Christ, thine only begotten Son; Give me a Body undefiled, an Heart pure, a mind watchful, with the presence of the Holy Spirit, for the obtaining and assured enjoying of the truth; thro' thy Christ; by whom glory be to thee, in the Holy Spirit, for ever. *Amen.*

Then

knowledge without error

A Catechism.

Note, There ought none to be admitted to the holy Communion, until they be Baptized and Confirmed.

And if any have been Baptized, but not Confirmed, the Office may begin with the most solemn Confession and Absolution, and then go on with the Renunciation and Confession, and what follows here, excepting what immediately concerns Baptism itself; but with some such verbal Alterations as the case will make necessary.

Instead of the usual Church Catechism, let these following Instructions be learn'd by all the Catechumens, and explained on Wednesdays, Fridays, and Saturdays by the Catechists.

The Ten Commandments, Exod. XX.

THESSE Commandments God spake in the twentieth Chapter of EXODUS, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods but me.

II. Thou shalt not make to thy self 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.

III. 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.

IV. 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.

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

VI. Thou

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VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, or any thing that is his.

The Christian Explication and Improvement, Constitut. Lib. II. c. 36.

HAVE before thine Eyes the Fear of God, and always remember the Ten Commandments of God. To love the one and only Lord God with all thy Strength: to give no heed to Idols, or any such other Beings, as lifeless Gods, or senseless Beings, or Dæmons: Consider the manifold Workmanship of God, which received its Beginning through Christ; Thou shalt observe the Sabbath, on account of him who ceased from his Work of Creation, but ceased not from his Work of Providence. 'Tis a Rest for Meditation of the Law, not for Idleness of the Hands. Reject every unlawful Lust: everything destructive to Men: and all Anger: Honour thy Parents, as the Authors of thy Being: Love thy Neighbour as thy self:

Communicate the Necessaries of Life to the Needy:

Avoid swearing falsely, and swearing often, and in vain;

for thou shalt not be held guiltless. Do not appear before the Priests empty; and offer thy Free-will Offerings continually: Moreover, do not leave the Church of Christ; but go thither in the Morning, before all thy work; and again meet there in the Evening to return

Thanks to God that He has preserved thy Life: Be diligent, and constant, and laborious in thy Calling: Offer to the Lord thy Free-will Offerings; for says he

Honour the Lord with the Fruit of thy Labours: If thou art not able to cast any thing considerable into the Corban, yet at least bestow upon the Strangers one, or two, or five Mites. *Lay up for thyself Heavenly Treasure, which neither the Moth nor Thieves can destroy.*

The Beatitudes, Matth. v.

BLessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall

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shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake: Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you. [See also that whole Sermon at the Mount, *Mat. v. vi, vii.*]

S. Paul's Heads of Catechetick Instructions. Heb. vi. 2.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, Of [**Dippings* the doctrine of or *Baptisms.*] *immersions, and of laying on of hands, and of resurrection of the dead, and of eternal Judgment.

The Heads of Catechetick Instruction out of the Constitutions, Lib. vii. c. 39, 40, 41.

HE who is to be Catechized in the Word of Piety, let him be instructed before his Baptism in the Knowledge of the Unbegotten God; in the Understanding of his only Begotten Son; in the assured Acknowledg-

ment of the Holy Ghost. Let him learn the Order of the several Parts of the Creation, the Series of Providence, the different Dispensations of the Laws: Let him be instructed why the world was made, and why Man was appointed to be a Citizen therein; let him also know his own Nature, of what sort it is; let him be taught how God punished the Wicked with Water, and did glorify the Saints in every Generation; I mean *Enoch* and *Noah*, and *Abraham*, and his Posterity, and *Melchisedech* and *Job*, and *Moses*, and *Joshua*, and *Caleb*, and *Phineas* the Priest, and those that were holy in every Generation; and how God still took care of, and did not reject Mankind, but called them from their Error and Vanity to the Acknowledgment of the Truth at various Seasons, reducing them from Bondage and Impiety unto Liberty and Piety, from Injustice to Righteousness, from Death Eternal to Everlasting Life. Let him that offers himself to Baptism learn these and the like things in his Catechizing.

Let him also be instructed in the Doctrines concerning our Lord's Incarnation, and in those concerning his Passion, and Resurrection from the Dead, and Ascension.

And

The Visitation of the Sick.

And when it remains that the Catechumen is to be baptized, let him learn what concerns the Renunciation of the Devil, and the joining himself to Christ: For 'tis fit that he should first abstain from things contrary, and then be admitted to the Mysteries; he must before-hand purify his heart from all Wickedness of Disposition, from all Spot and Wrinkle, and then partake of the holy things: For as the skilfullest Husbandman does first purge his Ground of the Thorns which are grown up therein, and does then sow his Wheat, so ought you also to take away all Impiety from them, and then to sow the seeds of Piety in them, and vouchsafe them Baptism: For even our Lord did in this manner exhort us, saying, first *make Disciples of all Nations*, and then he adds this, *And Baptize them unto the Name of the Father, and of the Son, and of the Holy Ghost.*

Note, *These Heads of Catechetick Instructions are more largely explained in the Apostolical Constitutions, Lib. VIII. whence the Catechumens may be more fully instructed in them.*

Note, *That Matrimony seems to be a thing of a civil Nature, and not directly belonging to religious Worship. Yet does the holy Bishop Ignatius assure us, 'That it becomes those that Marry, whether Men or Women, to be joined together with the Approbation of the Bishop; that so their Marriage may be according to the Lord; and not out of Lust.' Which direction therefore it will be fit for every Christian to follow. Nor will the ordinary Form be wholly improper, when corrected, while that matter is intrusted with the Clergy, as it is at present.*

The Order for the Visitation of the SICK.

When any Person is sick notice shall be given thereof to the Bishop or some one of the Presbyters; who coming into the sick Persons house shall say,

PEACE be to this house, and to all that dwell in it.

When he cometh into the sick man's presence, he shall say, kneeling down,

REMEMBER not, Lord, our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare

The Visitation of the Sick.

thy people, whom thou hast redeemed with thy Son's most precious blood, and be not angry with us for ever.

Answ. Spare us, good Lord. *Here may the Lord's Prayer be used; and after it these Collects.*

O Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That if it shall be thy good pleasure to restore *him* to *his* former health (which we earnestly beg of thy divine majesty) *he* may lead the residue of *his* life in thy fear, and to thy glory: or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting; thro' Jesus Christ our Lord. *Amen.*

Almighty everlasting God maker of mankind, who

dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will;) and that whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

Note, One or more of these Collects may be used in the daily service, before the Prayer for all States and Conditions of Men, when any that are sick desire to be prayed for.

Then shall the Bishop or a Presbyter exhort the sick person after this form, or other like.

Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laud-
able-

The Visitation of the Sick.

able, glorious and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

TAKE therefore in good part the chastisement of the Lord: for (as the Apostle saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? for they

verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness. These words, *good brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to christian persons then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently I exhort you in the name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons;

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I require you to examine your self and your estate, both toward God and Man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment.

Then may the Bishop or a Presbyter examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart, all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his Goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

The Bishop or Priest should not omit earnestly to move such sick Persons as are of ability, to be liberal to the poor.

And then the Bishop or a Presbyter shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; increase his contrition and repentance, assuage his pains as shall seem to thee most expedient for him. And impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, thro' the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

Then this Psalm may be repeated.

Psalm 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be

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Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Thro' thee have I been holden up ever since I was born: Thou art he that took me out of my mother's womb; my praise shall alway be of thee.

I am under thy severe hand of correction: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of sickness: forsake me not when my strength faileth me.

Go not far from me, O God: my God, haste thee to help me.

Let those wicked Spirits be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine elder age, or when I am greyheaded: until I have shewed thy strength unto this generation, and thy power to them that are yet for to come.

O spare me a little, that I may recover my strength, before I go hence and be no more seen!

Adding this.

O Great Creator and Governor of the world, who by thy Son's Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord.

Then shall the Bishop or a Presbyter say to the sick Person.

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, on earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom and thro' whom thou mayst receive health and

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and salvation, but only the Name of our Lord Jesus Christ. Amen.

And after that he shall say,
UNTO God's gracious mercy and protection we commit thee. 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 his countenance upon thee, and give thee peace, both now and evermore. Amen.

*Note, That S. James gives this direction concerning visiting the sick: *Is* C.v. 14, any sick among you? 15, 16. Let him call for the Presbyters of the Church; and let them pray over him; anointing him with Oil, in the name of the Lord. And the Prayer of faith shall save the Sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed; the effectual fervent Prayer of a righteous man availeth much.*

If therefore the Sick Person desire to be anointed, then shall one of the Priests anoint him with the holy Oil upon his forehead, making the sign of the Cross, and saying thus,

AS with this visible Oil thy body outwardly is anointed, so our heavenly Father, Almighty God, grant of his infinite goodness that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief, and gladness. And vouchsafe for his great mercy, if it be his blessed will, to restore unto thee thy bodily health and strength to serve him; and send thee release of all thy pains, troubles, and diseases, both in body and mind; and howsoever his goodness, (by his divine and unsearchable providence) shall dispose of thee, we his unworthy Ministers and servants humbly beseech the eternal Majesty to do with thee according to the multitude of his innumerable mercies, and to pardon thee all thy Sins and Offences committed in all thy bodily senses, passions, and carnal affections; who also vouchsafe mercifully to grant unto thee ghostly strength, by his holy Spirit, to withstand and overcome all temptations and assaults of thine adversary; that in no wise he prevail against thee; but that thou mayest have perfect victory and triumph against the Devil, sin, and death; through Christ our Lord; who by his

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his death hath overcome the Prince of death, and with the Father evermore liveth and reigneth, world without end. *Amen.*

A Prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of thy mercy upon this child, now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, (which we earnestly beg of thy divine Majesty,) *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else mercifully receive *his* soul into thine hands, whereinto we commit it, as into the hands of a faithful Creator. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee, world without end. *Amen.*

A Prayer for a sick Person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our

only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the sins and errors of *his* life past, and steadfast faith in thy Son Jesus: that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is nothing impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us; (which grant if it be thy blessed will.) Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into the bosom of Abraham; thro' the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. *Amen.*

M

A

The Visitation of the Sick.

A commendatory Prayer for a sick Person at or after the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the World; that whatsoever defilements it may have contracted in this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, thro' the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in Mind and Conscience.

O Blessed Lord, the Father of mercies, and the God of all comfort, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest him to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we thro' patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Note,

The Burial of the Dead.

Note, That part of the remaining consecrated Elements at the Lord's Supper, are to be carried from the publick Congregation to the Sick by a Priest, or sent by a Deacon, for their private and devout participation at home.

Note also, That the Priest may add any other proper Collects, Exhortations, or Prayers, as he judges best, according to the various circumstances of the sick Person.

The Order for the Burial of the DEAD.

Here is to be noted, That the Office ensuing is not to be used for any that are openly wicked, or excommunicated, or have laid violent hands upon themselves.

The Priests and People meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing.

I Am the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S. *John* II. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And tho' after my skin, worms destroy this body ; yet out of my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave,

and the Lord hath taken away ; blessed be the Name of the Lord. 2 *Tim.* 6. 7. *Job* I. 21.

After they are come into the Church, shall be read one or both of these Psalms following.

Psalm 39.

I Said, I will take heed to my ways that I offend not with my tongue.

I will keep my mouth as it were with a bridle, while the ungodly is in my sight.

I held my tongue and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

M 2

My

The Burial of the Dead.

My heart was hot within me, and while I was thus musing, the fire kindled; and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences, and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth, for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider

my calling: hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength, before I go hence and be no more seen.

Glory be to the Father,
&c.

As it was in the, &c.

Psalm 90.

LORD, thou hast been our refuge from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayst, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.

In the morning it is green and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee, and our secret

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secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten: and tho' men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow: so soon passeth it away and we are gone.

But who regardeth the power of thy wrath? For even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last, and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us; and for the years wherein we have suffered adversity.

Shew thy servants thy work, and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, &c.

As it was in the, &c.

Then shall follow the Lesson, taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterwards they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him; that God may be all in all. Else what shall

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shall they do which are baptized for the dead. If the dead rise not at all, why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the

terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: it is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we also shall bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment,

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ment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, thro' our Lord Jesus Christ. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and People shall sing.

MA N that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our Sins art justly displeas'd?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Creator, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord, most holy, O God, most mighty, O holy and merciful Father, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from our hope in thee.

Then while the earth shall be cast upon the body by some standing by, the Priest shall say.

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain expectation of a resurrection to another life, through our Lord Jesus Christ, who shall change the vile body of the faithful, that it may be like unto his glorious body, according to the mighty working whereby he is able.

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able to subdue all things to himself.

Then shall be said or sung.

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev.*

14. 13.

OUR Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done on 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.

** Debts, as we forgive our Debtors.*

And lead us not into temptation; But deliver us from † evil. *Amen.*

† The evil One.

Priest.

A Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; grant unto this thy servant, that the sins which he committed in this world, be not imputed unto him; but that he may ever dwell in the region of light, with Abraham, Isaac, and Jacob; in the place where is no weeping, sorrow, nor hea-

vinefs: and when the day of the general resurrection shall come, make him and us to rise also with the just and righteous, and receive our bodies again to glory, then made pure and incorruptable. Set us then all on the right hand of thy Son Jesus Christ, among thy holy and elect; that then we may hear with them, those most sweet and comfortable words: Come ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world.

Note, That this last Prayer is to be omitted if the Person was only a Catechumen.

Then shall be added.

WE do also humbly resign up to thee our dear brother [or sister] whom thou hast been pleased to deliver out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom: that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, thro' Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ

The Penitential Office.

Christ, who art the resurrection and the life; in whom whosoever believeth, shall live, tho' he die; and whosoever liveth and believeth in him, shall not die eternally; who hath also taught us (by his holy Apostle Saint Paul) not to be sorry as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and obtain a joyful resurrection to

everlasting life. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

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

The Holy Communion, as well as Baptism, and other sacred Offices of Religion, appear at first to have been sometimes performed over the Graves of the faithful departed, and of the Martyrs, in token of the Christians full expectation of their resurrection to Glory at the last day.

The Penitential Office; which may be added, in Times of Distress, or of solemn Fasting, before the concluding Prayer, at Noon, on Wednesdays and Fridays, excepting the Fifty Days between Easter and Pentecost.

BEloved brethren, Seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the Commandments of God, let us remember the dreadful judgments hanging over our heads; and always ready to fall upon us, and let us return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences,

and seeking to bring forth fruits worthy of repentance. For the ax will be put unto the root of the tree, so that every tree that bringeth not forth good fruit, will be hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord will come out of his

The Penitential Office.

place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travelling with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-suffering of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord; but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just

judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be red as scarlet, they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel; seeing that I have no pleasure in the death of him that dieth, saith the Lord God; Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and

The Penitential Office:

and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, if we come unto him with faithful repentance; if we submit our selves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do Christ will deliver us from the extreme curse which shall light upon them that shall be set on the left-hand; and he will set us on his right-hand, and give us his gracious blessing of his Father, commanding us to take possession of his glorious kingdom: unto which may He vouchsafe to bring us all, for his infinite mercy. *Amen.*

Then shall they all kneel upon their knees, and the Priest and the People (in the place where they are accustomed to say the Litany) shall say this Psalm,

Psalm 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my Wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; that thou mightst be justified in thy saying, and clear when thou judgest.

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requireth truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy

The Penitential Office.

thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee, but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

O God, whose nature and property is ever to have mercy, and to forgive all that are truly penitent ; Receive our humble petitions ; and seeing we are tied and bound with the chain of our sins, let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

O Lord, save thy servants ;

That put their trust in thee.

Send unto them help from above ;

And evermore mightily defend them.

Help us, O God our Saviour.

And for the glory of thy Name deliver us ; be merciful to us sinners, for thy Name's sake.

O Lord, hear our prayers.

And let our cry come unto thee.

Let us pray.

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. Grant that we may earnestly repent, and be heartily sorry for all our sins, and provocations : that the remembrance of them may be grievous unto us ; as 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,

The Penitential Office.

fake, 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.*

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our

vileness, and desire truly to repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, thro' Jesus Christ our Lord. *Amen.*

Then shall the People say this that followeth, after the Priest.

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, who turn to thee by contrition, fasting and prayer. For thou art a merciful God, full of compassion, Long-suffering, and of great pity, Thou sparest when we deserve punishment, And in thy wrath thinkest of mercy: spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us. Thro' the merits and mediation of thy blessed Son, Jesus Christ our Lord. *Amen.*

Then the Priest alone shall say,

THE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. *Amen.*

A T A B L E

*Of the Psalms before the Collect for the Day, in
King Edward VI. first Liturgy.*

Advent		Psalm	Sundays after Trinity	Parts of the
Sunday	1	1	1	1 119th Psalm.
	2	120	2	2
	3	4	3	3
	4	5	4	4
Christmas-day		98 and 8	5	5
St. Stephen's day		52	6	6
St. John's day		11	7	7
Innocent's day		75	8	8
Sunday after			9	9
Christmas-day		121	10	10
Circumcision		122	11	11
Epiphany		96	12	12
Sundays after	1	13	13	13
	2	14	14	14
	3	15	15	15
	4	2	16	16
	5	20	17	17
Septuagesima		23	18	18
Sexagesima		24	19	19
Quinquagesima		26	20	20
Ash-Wednesday		6	21	21
Lent-Sundays	1	32	22	22
	2	130	23	124
	3	43	24	125
	4	46	25	127
	5	54		129
	6	61	St. Andrew	128
Good-Friday		22	St. Thomas	138
Saturday		88	Conversion of St. Paul	124
Easter-day		16 and 3	Purification	140
Monday		62	St. Matthias	131
Tuesday		113	Annunciation	141
Sundays after	1	112	St. Mark	133
Easter	2	70	St. Philip and St. James	142
	3	75	St. Barnabas	143
	4	82	St. John Baptist	144
	5	84	St. Peter	148
Ascension-day		47	St. James the Apostle	115
Sunday after		93	St. Bartholomew	117
Whitsunday		33	St. Matthew	113
Monday		100	St. Michael	137
Tuesday		101	St. Luke	150
Trinity Sunday		67	St. Simon and St. Jude	149
			All Saints	

Forms

Forms of Prayers to be used at S E A.

The Morning and Evening Service to be used daily at Sea, shall be in general the same which is appointed above.

These two following Prayers are to be also used in His Majesty's Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the Waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safeguard unto our most gracious Sovereign Lord King *George*, and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the Inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to en-

joy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name, through Jesus Christ our Lord. *Amen.*

ASSIST 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, thro' Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners,

Forms of Prayer to be used at Sea.

ners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have often forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God to be feared above all; And therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercy's sake, in Jesus Christ thy Son our Lord. *Amen.*

Or this.

○ Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this Death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorify thy Name all

the days of our life. Hear, Lord; and save us, for the merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea, against any unjust Enemy.

○ Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sitteth in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help; and that thou wouldst be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for sick Persons, that cannot meet to join in Prayer with others,
by

Forms of Prayer to be used at Sea.

by reason of the Fight or Storm.

General Prayers.

LOrd, be merciful to us sinners, and save us, for thy mercy's sake.

Thou art the great God that hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the Enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the Enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the Enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us that we perish not.

O blessed Saviour, that

didst save thy disciples ready to perish in a Storm, hear us, and save us, we beseech thee.

When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sins to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him, saying as followeth:

The Confession.

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. Grant that we may earnestly repent, and be heartily sorry for all our sins and provocations. That the remembrance of them may be grievous unto us; as 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

O

and

Forms of Prayer to be used at Sea.

and please thee in newness of life, to the honour and glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which 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 goodnes; and bring you to everlasting life, through Jesus Christ our Lord. *Amen.*

Thanksgiving after a Storm.
Psalm 66.

OBe joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee, sing of thee, and praise thy Name.

O come hither, and behold the works of God, how wonderful he is in his doing

towards the children of men.

He turned the sea into dry Land, so that they went through the Water on foot: there did we rejoice thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people, and make the voice of his praise to be heard;

Who holdeth our soul in life, and suffereth not our feet to slip.

For thou, O God, hast proved us, thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare, and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads; we went thro' Fire and Water; and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings, and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer Bullocks and Goats.

O come hither, and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

Forms of Prayer to be used at Sea.

I called unto him with my mouth, and gave him praises with my tongue.

If I incline unto wickedness with mine heart, the Lord will not hear me.

But God hath heard me, and considered the voice of my prayer.

Praised be God who hath not cast out my prayer, nor turned his mercy from me.

Glory be to the Father, thro' the Son, in the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Pfalm 107.

O Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy ;

And gathered them out of the lands, from the East, and from the West, from the North, and from the South.

They went astray in the wilderness out of the way, and found no city to dwell in ;

Hungry and thirsty, their soul fainted in them.

So they cried unto thee Lord in their trouble, and he delivered them from their distress.

He led them forth by the right way, that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men !

For he satisfieth the empty soul, and filleth the hungry soul with goodness.

Such as sit in darkness, and in the shadow of death, being fast bound in misery and iron ;

Because they rebelled against the words of the Lord, and lightly regarded the counsel of the most high ;

He also brought down their heart through heaviness : they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble, he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death, and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men !

For he hath broken the gates of brass, and smitten the bars of iron in sunder.

Foolish men are plagued

O 2 for

Forms of Prayer to be used at Sea.

for their offence, and because of their wickedness.

Their soul abhorred all manner of meat, and they were even hard at death's door.

So, when they cried unto the Lord in their trouble, he delivered them out of their distress.

He sent his word, and healed them, and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men!

That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness!

They that go down to the sea in ships, and occupy their business in great waters.

These men see the works of the Lord, and his wonders in the deep.

For at his word the stormy wind ariseth, which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man, and are at their wits end.

So when they cry unto the Lord in their trouble, he delivereth them out of their distress.

For he maketh the storm to cease, so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people, and praise him in the seat of the elders!

Who turneth the floods into a Wilderness, and drieth up the water springs.

A fruitful land maketh he barren, for the Wickedness of them that dwell therein.

Again, he maketh the wilderness a standing Water, and Water-springs of a dry ground.

And there he setteth the hungry, that they may build them a city to dwell in.

That they may sow their land, and plant vineyards, to yield them fruits of increase.

He blesteth them, so that they multiply exceedingly; and suffereth not their cattle to decrease.

And again, when they are minished and brought low, thro' oppression, thro' any plague, or trouble.

Though he suffer them to be evil-intreated through tyrants, and let them wander out

Forms of Prayer to be used at Sea.

out of the way in the wilderness.

Yet helpeth he the poor out of misery, and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice; and the mouth of all wickedness shall be stopped.

Who so is wise, will ponder these things; and they shall understand the loving kindness of the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardst us, when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress. Even, when we almost gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and graciously command a deliverance; for which we now being in safety, do give all

praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this.

O Most mighty and gracious God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast shew'd us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us how both winds and seas obey thy command; that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life, thro' Jesus Christ our Lord and Saviour. *Amen.*

An

Forms of Prayer to be used at Sea.

*An Hymn of Praise and
Thanksgiving after a dan-
gerous Tempest.*

O Come, let us give thanks
unto the Lord, for he is
gracious, and his mercy en-
dureth for ever.

Great is the Lord, and
greatly to be praised ; let the
redeemed of the Lord say so,
whom he hath delivered from
the merciless rage of the
Sea.

The Lord is gracious and
full of compassion, slow to
anger, and of great mercy.

He hath not dealt with us
according to our sins, nei-
ther rewarded us according
to our iniquities.

But as the heaven is high
above the earth, so great hath
been his mercy towards us.

We found trouble and
heaviness, we were even at
death's door.

The waters of the sea had
well nigh covered us, the
proud Waters had well nigh
gone over our soul.

The sea roared, and the
stormy wind lifted up the
Waves thereof.

We were carried up as it
were to heaven, and then
down again into the deep,
our soul melted within us,
because of trouble.

Then cried we unto thee,
O Lord, and thou didst de-
liver us out of our distress.

Blessed be thy name, who
didst not despise the prayer

of thy servants, but didst
hear our cry, and hast saved
us.

Thou didst send forth thy
commandment, and the
windy storm ceased, and
was turned into a calm.

O let us therefore praise
the Lord for his goodness,
and declare the wonders that
he hath done, and still doth
for the children of men.

Praised be the Lord daily,
even the Lord that helpeth
us, and poureth his benefits
upon us.

He is our God, even the
God of whom cometh sal-
vation : God is the Lord, by
whom we have escaped death.

Thou, Lord, hast made
us glad thro' the operation
of thy hands, and we will
triumph in thy praise.

Blessed be the Lord God,
even the Lord God who on-
ly doth wondrous things.

And blessed be the Name
of his Majesty for ever, and
let every one of us say, A-
men, Amen.

Glory be to the Father,
thro' the Son, in the Holy
Ghost.

As it was in the beginning,
is now, and ever shall be,
world without end. *Amen.*

2 Cor. 13, 14.

THE grace of our Lord
Jesus Christ, and the
love of God, and the fel-
lowship of the Holy Ghost,
be with us all. *Amen.*

After

Forms of Prayer to be used at Sea.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say, if the Lord himself had not been on our side, when men rose up against us,

They had swallowed us up quick, when they were so wrathfully displeas'd at us.

Yea, the Waters had drowned us, and the stream had gone over our soul; the deep Waters of the proud had gone over our soul.

But praised be the Lord, who hath not given us over as a prey unto them.

The Lord hath wrought a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us; but thy right-hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us, the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us, the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us, but unto

thy Name be given the glory.

The Lord hath done great things for us, the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

Glory be to the Father, thro' the Son, in the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

After this Hymn may be sung the Te Deum.

Then this Collect.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; we bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may
ap-

Forms of Prayer to be used at Sea.

appear in our lives, by an humble, holy, and obedient walking before thee all our days, thro' Jesus Christ our Lord: to whom, with thee, in the Holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour, world without end. *Amen.*

2 Cor. 13, 14.

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.*

At the Burial of their Dead at S E A.

The Office in the Common-

Prayer Book may be used; only instead of these words, [We therefore commit his Body to the ground, Earth to Earth, &c.]

say,

WE therefore commit his Body to the Deep, to be turned into Corruption, looking for the Resurrection of the Body, (when the Sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to subdue all things to himself.

A TABLE of the Psalms for every Day of the Month.

P S A L M S.

Days.	Morn.	Even.	Days.	Morn.	Even.
1	1 to 5	6 to 8	17	86 to 88	89
2	9 11	12 14	18	90 92	93 94
3	15 17	18	19	95 97	98 101
4	19 21	22 23	20	102 103	104
5	24 26	27 29	21	105	106
6	30 31	32 34	22	107	108 109
7	35 36	37	23	110 113	114 115
8 ^r	38 40	41 43			CXIX.
9	44 46	47 49			Part
10	50 52	53 55	24	116 118	1 4
11	56 58	59 61	25	5 9	10 13
12	62 64	65 67	26	14 18	19 22
13	68	69 70	27	120 125	126 131
14	71 72	73 74	28	132 135	136 138
15	75 77	78	29	139 141	142 143
16	79 81	82 85	30	144 146	147 150







