

thy power, and with great might succour me, that I may withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind follow thee, the only God. Grant to me such strength and protection as may support me in all dangers, and carry me through all temptations. Almighty and everlasting God, mercifully look upon my infirmities, and in all my dangers and necessities stretch forth thy right hand to help and defend me. As I lean only on the help of thy heavenly grace, may I be defended by thy mighty power. Keep me both outwardly in my body and inwardly in my soul. Order my unruly wills and affections, and defend me evermore by thy most gracious and ready help; that so, among the sundry and manifold changes of the world, I may be kept from all things hurtful, and led to all things profitable to my salvation. O God, the Protector of all those who trust in thee, without whom nothing is strong, nothing is holy, whose never-failing providence ordereth all things in heaven and earth; keep me with thy perpetual mercy; that being ready both in body and soul, I may truly and faithfully serve thee, and finally obtain thy gracious promises, and be made a partaker of thy heavenly treasure, through Jesus Christ our Lord
Amen.

DIALOGUE V.

THE CHRISTIAN INSTRUCTED IN A HOLY LIFE;
in a Dialogue between a Minister and his Parishioner.

Minister. WELCOME, neighbour, I should hope that, by this time, you so well understand your own spiritual condition, as to know yourself what further instructions you stand in need of.

Parishioner. Sir, you have already made known to me what is the nature of Christianity and holiness, and what are the temptations which must be resisted. I would now desire you, if I am not too troublesome, to set before me all the duties of a Christian life, that I may see them together, and know how to unite them in my practice.

M. This I will readily and gladly do; and am happy that you give me the opportunity.

Though the salvation of the soul be a matter of inexpressible importance, yet, alas! how many are there who think it not worthy of their serious inquiry; not even of the reading of a good book one hour in a week! For the sake of these careless sinners, as well as for your own use, I have here drawn up for the serious and attentive consideration of all, the following directions.

That you were originally made capable of ho-

liness and happiness, you know ; that you and all men have fallen from God, and holiness, and happiness, into sin and misery, you know ; and you also know that you are so far redeemed from both, as to be admitted into a merciful and saving covenant, and to have Christ and his mercy offered to your choice. But whether you are a truly penitent believer, and renewed by the Holy Ghost, and so truly united unto Christ, is a question which must be resolved. This is the work that is yet to do ; without which there is no salvation. Except a man be made a new creature, holy and obedient to God, he cannot be saved. Consider soberly whether you are thus renewed by the Spirit of Christ or not. Ask counsel of those that can advise you, and pursue the search till you know your real state ; and pray that, having been called into a state of grace in baptism, and having received the washing of regeneration, you may daily be renewed by God's holy Spirit, and may be enabled to give up yourself to God as your Saviour and Sanctifier, with a full resolution never to forsake him ; to deny yourself and the desires of the flesh, and this deceitful world ; and, animated by the hopes of heaven, to make sure of the felicity which will never have an end.

Learn by what artifice it is that Satan hindereth souls from being sanctified ; that you may know how to resist his wiles. Some he deceiveth by malicious suggestions, that holiness is nothing but hypocrisy. Some he debaucheth by the power of fleshly appetite and lusts, so that their sins will not let their reason prevail. Some he keeps in utter ignorance, by the evil education of ignorant parents, and the negligence of ungodly

teachers. Some he deceives by worldly hopes keeping their minds so engaged by worldly things, that the matters of eternity can have only some loose, ineffectual thoughts. Some are entangled in evil company, who make a scorn of a holy life, or feed them with continual diversions and vain delights. And some are so hardened in their sin, that they are even past feeling, and neither fear God's wrath, nor care for their salvation, but hear these things as men asleep, whom nothing will awaken. Some are discouraged with a conceit, that godliness is a life so grievous, sad, and melancholy, that rather than endure it, they will run the risk of losing their souls—as if it were a grievous life to love God, and hope for endless joys ; and a pleasant life to love the world and sin, and live within a step of misery eternal. Some who are convinced, put off their conversion, and think there will be time enough hereafter ; and are purposing and promising, till it be too late ; and life, and time, and hope are at an end. And some who acknowledge the necessity of holiness, are cheated by false opinions, by names, or by the show and appearances of holiness.

If thou wouldst be saved, overwhelm not thy reason by sensuality or continual diversions ; but sometimes retire for sober consideration. God and conscience have a great deal to say to thee, which, in a crowd of company and business, thou art not disposed to hear. It is a miserable case, when a man who hath God, and Christ, a soul, a heaven, a hell, to think of, will allow them none but transient, hasty thoughts, and never bestow any time in serious consideration of them. Surely thou hast greater things to mind. Resolve then some-

times to spend a little time, in the deepest thoughts of thy everlasting state.

Look upon this world and all its pleasures, as a man of reason, who foreseeth the end, and not as a beast, that liveth but by sense or present objects. Need I tell thee, man, that thou must die? Is it a matter of doubt, whether thy flesh must shortly perish? and wilt thou yet provide for it before thy soul? What a sad farewell must thou shortly take of all that for which worldly-minded persons sell their souls! If thou askest, when will this be? I answer, the day is at hand. A few days more, and thou art gone! And wilt thou venture to live unprepared; and part with heaven for such a world as this?

Think moreover seriously of the life to come; what it is for a soul to appear before the living God, and be adjudged to endless joy or misery. If the devil tempt thee to doubt of such a life, remember, that nature, and Scripture, and the world's consent, and his own temptations, are witnesses against him. O man! canst thou pass one day in company, or in solitude, in business, or in idleness, without some sober thoughts of eternity? Nothing more clearly shows that the hearts of men are asleep or dead, than that the thoughts of endless joy or pain, which may be near at hand, do not constrain them to be holy, and to reject all the temptations of the flesh, as trifles and inconsiderable things.

Mark well the state of most men's minds, when they come to die! Unless it be some hardened wretch, do they not all speak well of a holy life, and wish that theirs had been spent in the love of God, and in obedience to his laws? Do they then

speak well of lusts and pleasures, and magnify the wealth and honours of the world? Had they not then rather die as the most mortified saints, than as careless, worldly sinners? And dost thou see and know this, and yet wilt thou not be instructed, and be wise in time?

Think well, what manner of men they were, whose names are now honoured for their holiness! What manner of life did St. Peter, and St. Paul, St. Ignatius, St. Cyprian, and all other saints and martyrs live? Was it a life of carnal pleasure? Did they deride or vilify a holy life? Were they not more strictly holy than any whom thou knowest? And is he not self-condemned, who honoureth the names of saints, and will not imitate them?

Think what the difference is between a Christian and an heathen. You are loth to be accounted heathens or infidels. But do you think a Christian excels them only in opinion? He that is not holier than they, is worse, and shall suffer more than they.

Think what the difference is between a godly and an ungodly Christian. Do not all the opposers of holiness among us profess to believe in the same God and Christ, and in the same Scriptures; and have they not the same creed, and religion, with those whom they oppose? And is not Christ the author of that holiness which the Scriptures command? Search and see! whether the difference be not this, that the godly are serious in their profession; and the ungodly are hypocrites, who hate and oppose the practice of the very things which they profess; whose religion serveth but to con-

demn them, while their lives are contrary to their pretensions.

It is an artifice of Satan to raise many sects, and factions, and controversies about religion in the world. But remember that the Christian religion is but one. The true religion is that which Christ and his apostles taught and established; which all true Christians have professed; which Scripture requireth; which is first pure, and then peaceable; most spiritual, heavenly, charitable, and just.

Avoid the company of those who are sensual, and enemies to piety, sobriety, and holiness; and consequently to God, themselves, and thee. Can they be wise for thee, who are foolish for themselves? or friends to thee, who are undoing themselves? Will they help thee to heaven, who are running so furiously to destruction? Choose better society, if thou wouldst thyself be better.

Judge not of a holy life from report, for it cannot so be known. Try it a while, and then judge as thou findest it. Speak not against the things thou knowest not. Hadst thou but lived in the love of God, and the lively belief of endless glory, and the delights of holiness, but for one month or day; and hadst cast away thy sin, and called upon God; and ordered thy family in a holy manner; I dare boldly say, experience would constrain thee to justify a holy life. Delay then no longer; but resolve to give up thyself to God as thy heavenly Father, thy Saviour, and thy Sanctifier, in an everlasting covenant with him; and then he and all his mercies will be thine. His grace will help thee, and his mercy pardon thee. His ministers will instruct thee, and his people pray for thee, and assist thee. His angels will guard thee; and

his Spirit comfort thee. And when thy flesh faileth, and thou must leave this world, thy Saviour will then receive thy soul, and bring it into the participation of his glory. He will make thee equal to the angels; and thou shalt live in the sight and love of God, and in the everlasting pleasures of his glory. This is the end of faith and holiness.

May these instructions sink into thy heart. Remember that thou must shortly die; and ask thyself, whether any thing deserve thy love and obedience more than God; and thy thankful remembrance more than thy Salvation? Is there any felicity more desirable than heaven—or any misery more terrible than hell—or any thing so worthy of regard as that which is everlasting? Will a few days of sinful pleasure pay for the loss of heaven and thy immortal soul? Or will thy sin and thy prosperity give thee comfort in the hour of death, or in the day of judgment? As thou art a man, and as thou believest that there is a God and a world to come, and as thou carest for thy soul, whether it be happy or miserable, I beseech thee, think of these things, think of them with the most sober, serious thought! Make not a jest of salvation or everlasting misery. Thou livest in a distracted world, where men laugh at such things as these, and scorn a holy life, and fasten odious names and unmerited reproaches on the godly; and merrily drink, and play, and squander their time; and then say that they will trust God with their souls, and hope to be saved without so much difficulty and labour! But if these men do not change their minds, and do not wish that they had lived a holy life, though it had cost them scorn and suffering in the world, I will be content to bear the

shame of a deceiver for ever. But if God and thy conscience bear witness against thy sin, and tell thee that a holy life is best, regard not the gain-sayings of an irrational world, which is distracted with the delusions of the flesh; but dedicate thy soul and life to God by Jesus Christ, according to thy Christian covenant. Delay no longer, but resolve; resolve immediately, resolve unchangeably; and God will be thine, and thou shalt be his for ever and ever. *Amen.*

I will now set before you the duties of a Christian life, in the following short instructions, which I earnestly recommend to your most serious attention.

Let the true form of Christian doctrine, and a deep sense of duty, be imprinted on your mind; that is, understand it clearly and distinctly, and remember it.

Live daily by faith in Jesus Christ, as the Mediator between God and you. Let his doctrine, and the example of his most perfect life, be always before you as your rule.

So believe in the Holy Ghost, as constantly to live and act under his blessed influence. You are not baptized into his name in vain. The Spirit is sent by Christ for three great works: 1. To the apostles and first teachers, to inspire them infallibly to preach the Gospel, and confirm it by miracles, and leave it on record, for following ages, in the holy Scriptures. This is the miraculous gift of the Spirit. 2. To those whom he inwardly moves to take upon them the office of the ministry, for the glory of God, and the edifying of the church; and whom, by the imposition of the hands of those who have received in succession from the apostles, authority for this purpose, he calls of God as was

Aaron, by an external commission; authorizing them to dispense the word of God and his holy sacraments. This is the ecclesiastical gift of the Spirit. 3. To all his members, to illuminate and sanctify them, that they may believe and obey his sacred doctrine. This is the ordinary or common gift of the Spirit.

Let your faith, your hope, and your love continually rest upon God, as the beginning and the end, the first and the final cause of all things.

Live in the belief and hope of heaven, and let your soul daily delight in the contemplation and forethought of the sight and enjoyment of God in his heavenly kingdom.

Labour to make religion your pleasure and delight. Think often of God, of heaven, of Christ, of the Holy Spirit, of the promises, and of all God's mercies. Abhor all suggestions which would make religion seem a tedious, irksome life. And take heed that you represent it not so to others; but raise their hearts to an earnest desire for its pleasures.

Watch carefully against this flattering world; especially when it is represented as more desirable than God and holiness. Fear the world most when it smileth, or seems most sweet and desirable. Love it not overmuch, if you love your God and your salvation.

Fly from temptations; and keep a constant government over your appetite and passions. Who can be safe, that standeth long on the edge of a precipice? The tears and sorrows of many years may, perhaps, not repair the loss which one hour or one act may occasion. The case of David and many others is dreadful, but may be made a useful

warning. Let your tongue know its duty to God and man, and labour to be skilful and resolute in performing it. Be well aware of the sins of the tongue, that you may avoid them; for your innocence and peace must depend on the prudent government of your speech.

Govern your thoughts with constant and skilful diligence. Right habits and affections will incline them unto good. It is easy to think on that which we love. Often retire for serious meditation. Converse frequently with your conscience and your God, with whom you have the greatest business. Leave not your thoughts unemployed, or ungoverned. Keep them first holy, then charitable, pure, and chaste. And quickly check them when they tend towards sin.

Consider the precious value of time, and carefully and diligently improve it. What haste doth it not make! how quickly will it be gone! how highly will it be then valued, when a minute of it can never be recalled! Spend time as men who are ready to pass into another world, where every minute must be accounted for; and where it must be with us for ever as we live here. Let not health deceive you into the expectation of long life, and into a senseless negligence. So spend your time, as to be able to review it with satisfaction, when it is gone.

Let the love of your neighbour, and the doing him all the good you can, be the constant disposition and endeavour of your life. God must be loved in all his creatures; his natural image in all men; and his spiritual image in his saints. Be as zealous in doing good to all, as Satan's servants are in hurting them.

Understand the terms of church communion; especially the unity of the church, and the guilt and danger of disturbing the unity and peace of Christ's body. Bless God, that he hath called you to a church having an apostolic ministry, in the orders of Bishops, Priests, and Deacons, which have prevailed from the apostles' times. Do not, under the pretence of greater edification, separate from this ministry; for thus you would be guilty of the deadly sin of schism. This you must abhor and avoid, as you love the church's welfare or your own. The wisdom from above is, *first pure, and then peaceable*. Never separate what God hath joined—evangelical truth and apostolic order.

Take heed of pride and self-conceit in religion. If you over value your own understanding, you will be unruly, and a despiser of your guides, and a censorious contemner of all who differ from you; and a persecutor of them, if you have power; and you will think all intolerable, who take you not as an oracle, and your words as law.

Be faithful and conscientious in the discharge of your relative duties. Honour and obey your parents, and your spiritual pastors. Honour and obey the civil authority. If you suffer unjustly, be humble for those sins which cause God to turn your protectors into oppressors; reform yourself, and then commit yourself to God. Subjects, and servants, and children, must all obey their superiors, as the officers of God.

Preserve and encourage the worship of God in your families. See that the Lord's day be spent by yourself, your children, and your servants, religiously and devoutly; as an holy preparation for an eternal rest in heaven. Read the Scripture to

them; talk with them seriously; pray with them fervently; watch over them diligently. Be angry against sin, and meek in your own cause. Be examples of wisdom, holiness, and patience.

Attend, whensoever you have an opportunity, on the public prayers of the church, on week days as well as Sundays. Join heartily in these prayers. Partake, with true penitence, faith, and love, of the Supper of the Lord. Be constant in pious reading and meditation, in private and secret prayer, and in family devotion. Use these means faithfully, and in dependence on God's blessing; and you will have no need of any other, to advance you in the Christian life, and to lead you to heaven.

When opportunity offers, converse with your Christian friends on divine things; and strengthen mutually your hearts in the service of God, in the faith of your Saviour, and in the hope of everlasting life. But take heed lest either you or they set up for exhorters or leaders in what are called society or prayer meetings. Such practices are inconsistent with the apostolic injunction—"Let all things be done decently and in order." (1 Cor. xiv. 40.) And such meetings, with whatever purpose instituted, will eventually tend, in a greater or less degree, to gratify spiritual ostentation and vanity, to cherish spiritual pride, and to promote disorder and schism.

Our church hath prescribed "*Daily Morning and Evening Prayer.*" And she styles it also, "*Common Prayer;*" that is, prayer to be used by the people *whenever* they meet for *social* worship. Every minister, before his ordination, signs a solemn promise of conformity to the worship of the church, and promises the same at his ordination;

and the church enjoins the use of the Book of Common Prayer, before "*all sermons and lectures;*" and prohibits on these occasions all other prayers. Better prayers than those of the Liturgy cannot be framed by the wisdom of man. The length of the service, which is sometimes a subject of complaint, was never so considered in the better days of the church. There is no part of the service which is not invaluable, either for the purpose of instruction, or of sound, evangelical, and fervent devotion.

Let these prayers then be used, agreeably to the order of the church, whensoever her members meet for social worship. They may be, indeed, admirably adapted also to the purposes of private devotion.* When circumstances render expedient the meeting of Christian friends in a *private* way, for Christian instruction and social prayer, let the Liturgy be used. It is the duty of churchmen thus to respect and obey the institutions of the church. And experience proves that indulgence in extempore prayer in social worship always produces a distaste for the Liturgy, and an aversion to the use of the whole of its admirable forms. And yet this service, abounding with Psalms and Lessons, and other selections from the sacred Scriptures; and with prayers, fervent, spiritual, evangelical, one would suppose, would be deemed inestimable by the truly pious soul.

These are not new sentiments, dictated by cold and formal bigotry. Listen to the same sentiments

* The prayers at the end of these dialogues, which have been inserted in this American edition, are specimens of the mode by which the prayers of the church may be thus applied.

in the language of one of the most humble and fervent Christians and profound Divines that ever adorned the Church of England or any other church, the judicious Hooker, who produced that work on ecclesiastical polity which may be considered as the bulwark of the Church of England. "To him who considers the grievous and scandalous inconveniences whereunto they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; the manifold *confusion* which they fall into, where every man's *private spirit and gift*, as they term it, is the only Bishop that ordaineth him to this ministry; the irksome *deformities* whereby, through endless and senseless effusions of indigested prayers, they, who are subject to no certain order, but pray both *what and how they list*, oftentimes disgrace, in most insufferable manner, the worthiest part of Christian duty towards God; to him, I say, who weigheth duly all these things, the reasons cannot be obscure, why God doth in public prayer so much respect the *solemnity of places where*, the *authority and calling of persons by whom*, and the *precise appointment even with what words or sentences*, his name shall be called on amongst his people."*

Beware of laying too much stress on preaching; by which is commonly understood, the exposition or enforcing of divine truth in *sermons*. As the judicious Hooker observes, "*Sermons are not the only preaching which doth save souls.*" "The apostles in writing, and others in reading to the church, those books which the apostles wrote, are

* Ecc. Pol. Book v. Sec. 25.

neither untruly or unfitly said to preach." "The apostles preached as well when they wrote as when they spoke the Gospel of Christ; and our usual public reading of the word of God for the people's instruction is preaching."* In the service of the church therefore, where the word of God is read to you in Lessons, the Epistles, and Gospels, you have preaching as well as in sermons; and preaching not in "the words of man's wisdom," but in those which "the Holy Ghost teacheth."

Not that sermons are to be undervalued, for they may be considered as "spurs unto the good affections of man, unto the sound and healthy as food, as physic unto diseased minds."† But let them not be valued to the disparagement of the word of God read in the public service, or to the neglect of the prayers of the church. For "there is in religion no acceptable duty which devout invocation of the name of God doth not either presuppose or infer. Prayers are those 'calves of men's lips;' those most gracious and sweet odours; those rich presents and gifts which, being carried up to heaven, do best testify our dutiful affection, and are, for the purchasing of all favour at the hands of God, the most undoubted means we can use."‡

Be an humble, devout, faithful worshipper in the church, and you will not fail to advance in the divine life, and in a preparation for the joys of heaven.

Avail yourselves of one of the greatest of blessings, the benefit of an able, faithful pastor, to whom you may freely open your mind, as to an holy and faithful friend: and be not displeased at his free

* Ecc. Pol. Book v. Sec. 21. † Ib. Book v. 22.

‡ Hooker, Book v. 23.

reproof. How partial are we in our own cause! And how hard is it to know ourselves without an able, faithful helper! You forfeit this great mercy when you impatiently and imprudently defend your sin.

Let your calling be managed with industry, honesty, and holiness. Live not in idleness: Be not slothful in your work: In the sweat of your brows you must eat your bread, and labour the six days, that you may have to give to him that needeth. The body must have fit employment as well as the soul; or else body and soul will fare the worse. But let all be but as the labour of a traveller, and aim at God and heaven in all.

Your conversing daily with the world will be too apt to abate your zeal for religion, if you do not keep alive the heavenly flame, by prayer, reading, and meditation. The noise and hurry of the world is apt to discompose and unfit the mind for the duties of religion. So that the man of business, who has any serious thoughts of another world, ought more especially to lay hold on all opportunities to read the holy Scriptures, to pray and meditate, which may secure him against those dangers he daily converses with, and which may fortify him against those watchful enemies that lie in wait to destroy him. For as they who have leisure, ought frequently to receive the holy communion, as the best improvement of their time; so they who are engaged in many worldly affairs, ought to come often to the sacrament, and learn how to sanctify their employments. It is your duty, indeed, to provide for yourself and family by industry and labour; but this must not take up all the vigour of your mind. You have a higher, a more

noble part to take care of; I mean your immortal soul—worth more than the whole world.

Prepare in due time for sickness, sufferings, and death. Ask your heart sincerely what will give you the greatest comfort in a dying hour; and have it not to seek in the time of extremity. Overvalue not prosperity, nor the favour of man. If selfish men prove false and cruel to you, even those from whom you have deserved best, marvel not at it; but pray for your enemies, persecutors, and slanderers, that God would turn their hearts and pardon them.

Use the best means to secure your peace of mind and conscience. Encourage not *presumptuous hopes*; and banish from your mind all *causeless fear*. They destroy our thankfulness, and our delight in God, and make us a burden to ourselves, and a grievous stumbling-block to others. If God, and holiness, and heaven have the highest estimation in your judgment; and if they be preferred in the choice and resolution of your will, and that habitually, before all the pleasures of the world; and be first and principally the object of all your endeavours; this is the infallible proof of your sanctification.

Thus you must endeavour to “make your calling and election sure.” For remember there is no absolute election or predestination of any persons to everlasting life. All are elected to everlasting life who are admitted into covenant with God by baptism. All Christians are now, as the Jews of old were, the elect of God. If you read the epistles of the apostles to the *whole body* of Christians in different cities and countries, you will find *all* these Christians styled *elect, predestinated, called, justi-*

fied, sanctified, chosen in Christ unto everlasting life; and so they are styled in the 17th article of our church. These were the privileges which they received in baptism on the condition of their repentance and faith. But they may, by impenitence and unbelief, forfeit their election, their justification, their sanctification, their heavenly inheritance. And therefore the apostles exhort them to "make their calling and election sure;" to see that they "receive not the grace of God in vain;" and to take heed "lest a promise being made them of entering into God's rest, they fall short through unbelief."

Give all diligence, therefore, to "add to your faith virtue, and to virtue knowledge, and to knowledge patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if you continue in these things and abound, an entrance shall be administered unto you into the kingdom of our Lord and Saviour Jesus Christ."

Upon long and serious study and experience, I dare boldly commend the above directions to you as the way of God, which will end in blessedness. The Lord strengthen you to obey them.

P. Sir, I can never sufficiently thank you for these excellent instructions. I pray God that they may make a deep and lasting impression on my mind, and influence my conduct all the remaining days of my life.

M. This is the true constitution of Christianity; this is true godliness; and this is to be religious indeed; and all this is no more than to be seriously such, as all among us, in general words, profess to be. This is the religion which must distin-

guish you from hypocrites; which must settle you in peace, and make you an honour to your profession, and a blessing to those who dwell about you! Happy is the land, the church, the family, which consists of such Christians as these! These are not they who either persecute or divide the church; or who make their religion a servant to their policy, to their ambitious designs, or carnal lusts; or who make it the foment of sedition, or rebellion, or of an envious, hurtful zeal; or a snare for the innocent and upright in heart. When your religion consists in faith and love to God and man, in mortifying your sinful lusts, in self-denial, humility, and patience, in sincere obedience, and faithfulness in all relations, in preserving the unity of the church, in watchful self-government, in doing good, and in a divine and heavenly life, though it may be hated by the ungodly world, it shall never be a dishonour to your Lord, nor deceive nor disappoint your soul.

A Prayer for a holy Life.

(In the Language of the Offices of the Church.)

O ALMIGHTY and most merciful God, our only refuge and strength, who art the Author of all godliness, grant that being called by thy holy word, and instructed in the heavenly doctrine of thy blessed Son and his apostles, I may not be carried away by every blast of vain doctrine, but may be established in the truth of thy Gospel; and forsaking all worldly and carnal affections, may give myself up obediently to fulfil thy holy

commandments. I beseech thee, O Lord, to pour thy grace into my heart, that I may love thee with all my mind, and with all my soul, and with all my strength; that I may fear thee; may worship thee; may give thee thanks; may put my whole trust in thee; may honour thy holy name and word, and serve thee truly all the days of my life. Give me grace to do unto all men as I would that they should do unto me; to keep my body in temperance, soberness, and chastity; and to do my duty in that state of life unto which it hath pleased thee to call me.

O God, whom truly to know is everlasting life; grant me perfectly to know thy Son Jesus Christ to be the way, the truth, and the life. Give unto me the increase of faith, hope, and charity; and make me to love that which thou commandest, and to follow after that which thou dost promise. Grant me by thy Holy Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort. O Almighty and everlasting God, mercifully hear my supplications; keep me under the protection of thy good providence; graft in my heart the love of thy name; increase in me true religion, and of thy great mercy keep me in the same. Of thine only gift it cometh, that I can render unto thee true and laudable service; let thy grace, I beseech thee, always direct, sanctify, and govern me, and make me continually to be given to all good works. May I, in heart and mind, ascend unto the same place whither my Saviour Christ hath gone before, and with him continually dwell.

Almighty God, who by thy providence and Holy Spirit hast appointed divers orders of ministers

in thy church, and called some to the office and administration of Deacons and Priests, and some to the work and ministry of Bishops, and hast built thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; give thy grace to all Bishops and other ministers, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And grant, O most merciful Father, that I may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of salvation; and continuing in the communion and fellowship of thy blessed saints in the mystical body of thy Son, and following them in all virtuous and godly living, I may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee, through Jesus Christ our Lord. *Amen.*