

COLLECTION

The Golden Grove

Jeremy Taylor

9 texts

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To the Pious and Devout Reader

Jeremy Taylor

Anglican · Post-Reformation · Letter

STROMATA 84

INTRODUCTION

Composed during the Interregnum, when the Church of England lay dismantled and its bishops dispossessed, this preface frames Taylor's pastoral program for a people he regarded as exiles in their own land. Writing as one of the deprived clergy, he casts the Puritan ascendancy as a Babylonian captivity and sets himself the task of teaching a generation born under it how to worship as their fathers had. The piece stands among the founding documents of the Caroline Divine sensibility that would shape Anglican identity for centuries after the Restoration. Expect polemic of a particular temper — grieved rather than shrill, with Taylor's characteristic gravity already settling into the long cadences for which Holy Living and Holy Dying would be remembered.

In this sad declension of Religion, the Seers who are appointed to be the Watchmen of the Church, cannot but observe that the Supplanters and Underminers are gone out, and are digging down the Foundations: and having destroy'd all publick Forms of Ecclesiastical Government, discountenanc'd an excellent Liturgie, taken off the hinges of Unity, disgrac'd the Articles of Religion, polluted publick Assemblies, taken away all cognisance of Schism, by mingling all Sects, and giving countenance to that, against which all Power ought to stand upon their guard. There is now nothing left, but that we take care that men be Christians: For concerning the Ornament and Advantages of Religion, we cannot make that provision we desire; *Incertis de salute, de gloriâ minimè certandum*: For since they who have seen Jerusalem in prosperity, and have forgotten the order of the Morning and Evening Sacrifice, and the beauty of the Temple, will be tempted to neglect so excellent a ministration, & their assembling themselves together for peace, and holy Offices, and be content with any thing that is brought to them, though it be but the husks and acorns of Prodigals and Swine, so they may enjoy their Lands and their Money with it; we must now take care that the young men who were born in the Captivity, may be taught how to worship the God of Israel after the manner of their fore-fathers, till it shall please God that Religion shall return into the Land, and dwell safely and grow prosperously.

But never did the excellency of Episcopall Government appeare so demonstratively and conspicuously as now: Under their conduct and order we had a Church so united, so orderly, so govern'd, a Religion so settled, Articles so true, sufficient, and confess'd, Canons so prudent and so obey'd, Devotions so regular and constant, Sacraments so adorn'd and ministred, Churches so beauteous and religious, Circumstances of Religion so grave and prudent, so useful and apt for edification, that the enemies of our Church, who serve the Pope in all things, and Jesus Christ in some, who dare transgress an Institution and Ordinance of Christ, but dare not break a Canon of the Pope, did despair of prevailing against Us

and Truth, and knew no hopes but by setting their faces against us to destroy this Government, and then they knew they should triumph without any enemy: So Balaam the son of Bosor was sent for, to curse the people of the Lord, in hope that the son of Zippor might prevail against them that had long prospered under the conduct of Moses and Aaron.

But now in stead of this excellency of Condition and Constitution of Religion, the people are fallen under the harrows and saws of impertinent and ignorant Preachers, who think all Religion is a Sermon, and all Sermons ought to be libels against Truth and old Governours, and expound Chapters that the meaning may never be understood, and pray, that they may be thought able to talk, but not to hold their peace, they casting not to obtain any thing but Wealth and Victory, Power and Plunder; and the people have reap'd the fruits apt to grow upon such Crabstocks: they grow idle and false, hypocrites and careless, they deny themselves nothing that is pleasant, they despise Religion, forget Government; and some never think of Heaven; and they that do, think to go thither in such paths which all the ages of the Church did give men warning of, lest they should that way go to the Devil.

But when men have try'd all that they can, it is to be suppos'd they will return to the excellency and advantages of the Christian Religion, as it is taught by the Church of England; for by destroying it, no end can be serv'd but of Sin and Folly, Faction, and Death eternal. For besides that, no Church that is enemy to this, does worship God in that truth of Propositions, in that unblameable and pious Liturgie, and in preaching the necessities of holy life, so much as the Church of England does; besides this (I say) it cannot be persecuted by any Governour that understands his own interest, unless he be first abus'd by false Preachers, and then prefers his secret opinion before his publick Advantage. For no Church in the World is so great a friend to Loyalty and Obedience, as she, and her Sisters of the same perswasion. They that hate Bishops have destroy'd Monarchy, and they that would erect an Ecclesiastical Monarchy, must consequently subject the Temporal to it. And both one and the other would be Supreme in Consciences; and they that govern there, with an opinion that in all things they ought to be attended to, will let their Prince govern others, so long as he will be rul'd by them: And certainly, for a Prince to persecute the Protestant Religion, is as if a Physician should endeavour to destroy all Medicaments, and Fathers kill their Sons, and the Master of Ceremonies destroy all Formalities and Courtships; and as if the Pope should root out all the Ecclesiastick State. Nothing so combines with Government, if it be of Gods appointment, as the Religion of the Church of England, because nothing does more adhere to the Word of God, and disregard the crafty advantages of the world. If any man shall not decline to try his Title by the Word of God, it is certain there is not in the world a better guard for it, then the true Protestant Religion, as it is taught in our Church. But let things be as it please God; it is certain, that in that day when Truth gets her Victory, in that day we shall prevail against all Gods enemies and ours, not in the purchases and perquisites of the world, but in the rewards and returns of Holiness and Patience, and Faith and Charity; for by these we worship God, and against this interest we cannot serve any thing else.

In the mean time we must by all means secure the foundation, and take care that Religion may be convey'd in all its material parts, the same as it was, but by new and permitted instruments. For let us secure that our young men be good Christians, it is easie to make them good Protestants, unless they

be abus'd with prejudice, and suck venome with their milk; they cannot leave our Communion, till they have reason to reprove our Doctrine.

There is therefore in the following pages a Compendium of what we are to Believe, what to Do, and what to Desire; It is indeed very little, but it is enough to begin with, and will serve all persons so long as they need milk, and not strong meat. And he that hath given the following Assistances to thee, desires to be even a door-keeper in Gods House, and to be a servant of the meanest of Gods servants, and thinks it a worthy imployment to teach the most ignorant, and make them to know Christ, though but in the first rudiments of a holy Institution. This onely he affirms, That there is more solid comfort and material support to a Christian spirit in one Article of Faith, in one period of the Lords Prayer, in one holy Lesson, then in all the disputes of impertinent people, who take more pains to prove there is a Purgatory, then to perswade men to avoid Hell: And that a plain Catechism can more instruct a soul, then the whole dayes prate which some daily spit forth, to bid men get Christ, and persecute his Servants.

Christian Religion is admirable for its wisdom, for its simplicity; and he that presents the following papers to thee, designs to teach thee as the Church was taught in the early dayes of the Apostles. To believe the Christian Faith, and to understand it; to represent plain Rules of Good Life; to describe easie Formes of Prayer; to bring into your Assemblies Hymnes of Glorification and Thanksgiving, and Psalms of Prayer. By these easie paths they lead Christs little ones into the Fold of their great Bishop; and if by this any service be done to God, any ministry to the Soul of a Childe or an ignorant Woman, it is hoped that God will accept it: and it is reward enough, if by my Ministry GOD will bring it to passe, that any Soul shall be instructed, and brought into that state of good things, that it shall rejoyce for ever.

But do thou pray for him that desires this to thee, and endeavours it.

Source: The Golden Grove, Jeremy Taylor. London: Printed by J.F. for R. Royston at the Angel in Ivie-lane, 1655. Text sourced from Project Canterbury (anglicanhistory.org).

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A Short Catechism

Jeremy Taylor

Anglican · Post-Reformation · Catechesis

STROMATA 85

INTRODUCTION

Composed by Jeremy Taylor during the years when Anglican worship was proscribed under the Commonwealth, this catechism was written to keep the rudiments of the faith alive in households cut off from public liturgy and trained clergy. Taylor, later Bishop of Down and Connor and best known for *Holy Living* and *Holy Dying*, here strips his characteristic eloquence down to the bone, producing question-and-answer instruction fit for children and new believers. The form is ancient — descending from the patristic catechumenate through Luther and the Book of Common Prayer, but Taylor's particular gift is for compression without coldness. Read it as you would overhear a careful father teaching at table: plain, ordered, and quietly insistent on what must not be forgotten.

A Short Catechism The Institution of Young Persons in the Christian Religion.

QUESTION.

In what does true Religion consist?

ANSWER.

In the knowledge of the one, true God, and whom he hath sent, Jesus Christ, and in the worshipping and serving them.

Quest. What dost thou believe concerning God?

Ans. That there is a God: 2. That he is one. 3. Eternal, 4. Almighty: 5. That he hath made all the world: 6. That he knows all things: 7. That he is a Spirit; not of any shape or figure, or parts, or body: 8. That he is present in all places: 9. That his seat is in Heaven, and he governs all the world, so that nothing happens without his order and leave: 10. That he is the Fountain of Justice, 11. of Mercy, 12. of Bounty or Goodness: 13. That he is unalterably happy, and infinitely perfect: 14. That no evil can come near him: 15. And he is the Rewarder of them that diligently seek him.

Quest. What other Mystery is revealed concerning God?

Ans. That God being one in nature, is also three in Person; expressed in Scripture by the names of [Father, Son, and Holy Spirit.] The first Person being known to us by the name of [The Father of our Lord Jesus Christ.] The second Person is called [The Son, and the Word of the Father.] The third is

[The Spirit and Promise of the Father:] and these are Three and One after a secret manner, which we must believe, but cannot understand.

Quest. What is this God to us?

Ans. He is our Creator and Father, and therefore he is our Lord; and we are his Creatures, his Sons, and his Servants.

Quest. Wherefore did God create and make us?

Ans. That we might do him honour and service, and receive from him infinite felicities.

Quest. How did God make man?

Ans. By the power of his Word, out of the slime of the earth, and he breathed into him the breath of life.

Quest. Was man good or bad, when God made him?

Ans. Man was made pure and innocent.

Quest. How then did man become sinful and miserable?

Ans. By listening to the whispers of a tempting spirit, and breaking an easie Commandment, which God gave him as the first tryal of his obedience.

Quest. What evils and change followed this sin?

Ans. Adam, who was the first man and the first sinner, did both for himself and his posterity, fall into the state of death, of sickness, and misfortunes, & disorder both of body and soul: we were thrown out of Paradise, and lost our Immortality.

Quest. Was man left in these evill without remedy?

Ans. No. But God pitying his creature, promised, That of the seed of the woman, he would raise up a Saviour and Redeemer, who should restore us to Gods favour, and to the felicity which we lost.

Quest. How did God perform the promise?

Ans. By sending Jesus Christ to take upon him our nature, to dye for our sins, to become our Lord and the Author of holiness, and life, and salvation to mankinde.

Quest. Who is Jesus Christ?

Ans. He is the Son of God, the second Person of the holy Trinity, equal with the Father, true God without beginning of life, or end of days.

Quest. How then could he be our Redeemer, and the promised seed of the woman?

Ans. The Son of God in the fulness of time, by the miracles of his Mercy, took upon him humane Nature, and united it after a wonderful manner to his Godhead; so that he was both God and Man: He was born

of a Virgin, who conceived him not by any natural means, but by the power of the Holy Ghost, and was called Jesus Christ, and his Mothers name was Mary, of the seed of Abraham, of the family of King David; and all these things came to passe when Augustus Caesar was Lord of the Roman Empire.

Quest. How did Jesus Christ work this promised Redemption for us?

Ans. By his holy and humble life, and his obedient dying a painful death for us upon the Cross.

Quest. What benefits do we receive by the life and death of Jesus Christ?

Ans. We are instructed by his Doctrine, encouraged by his excellent Example, we are reconciled to God by his Death; He hath given us an excellent Law, and glorious Promises, and himself hath received power to make good all those Promises to his servants, and fearfully to destroy them that will not have him to reign over them.

Quest. What Promises hath Jesus Christ made us in the Gospel?

Ans. He hath promised to give us all that we need in this life; That every thing shall work together for our good; That he will be with us in tribulation and persecution; He hath promised his Graces and his holy Spirit to enable us to do our duty; and if we make use of these graces, he hath promised to give us more; He hath promised to forgive us our sins; to hear our prayers; to take the sting of death from us; to keep our souls in safe custody after death; and in his due time to raise our bodies from the grave, and to joyn them to our souls, and to give us eternal life, and joyes that shall never cease.

Quest. How is Jesus Christ able to do all this for us?

Ans. When he had suffered death, and was buried three dayes, God raised him up again, and gave him all power in heaven and earth, made him Head of the Church, Lord of Men and Angels, and the Judge of the Quick and Dead.

Quest. By what means doth Jesus Christ our Lord convey all these blessings to us?

Ans. Jesus Christ had three Offices, and in all he was Mediator between God and Man; He is our Prophet, our Priest, and our King.

Quest. What was his Office as he was a Prophet?

Ans. This Office he finished on earth; beginning when he was thirty years old to preach the Gospel of the Kingdome, Faith and Repentance.

Quest. When began his Priestly Office, and wherein does it consist?

Ans. It began at his death; for he was himself the Priest and the Sacrifice, offering himself upon the Altar of the Cross for the sins of all the world.

Quest. Did his Priestly Office then cease?

Ans. No: he is a Priest for ever; that is, unto the end of the world, and represents the same Sacrifice to God in heaven, interceding and praying continually for us, in the virtue of that Sacrifice, by which he obtains relief of all our necessities.

Quest. What doth Christ in heaven pray for on our behalf?

Ans. That our sins may be pardoned, our infirmities pitied, our necessities relieved, our persons defended, our temptations overcome, that we may be reconciled to God, and be saved.

Quest. How is Jesus Christ also our King?

Ans. When he arose from his grave, and had for forty dayes together conversed with his Disciples, shewing himself alive by many infallible tokens, he ascended into heaven, and there sits at the right hand of God; all things being made subject to him, Angels, and Men, and Devils, Heaven and Earth, the Elements, and all the Creatures; and over all he reigns, comforting and defending his Elect, subduing the power of the Devil, taking out the sting of death, and making all to serve the glory of God, and to turn to the good of his Elect.

Quest. How long must his Kingdome last?

Ans. Till Christ hath brought all his enemies under his feet, that is, till the day of Judgement: in which day shall be performed the greatest acts of his Kingly power; for then he shall quite conquer Death, triumph over the Devils, throw his enemies into Hell-fire, and carry all his Elect to never-ceasing glories; and then he shall deliver up the Kingdome to his Father, that God may be all in all.

Quest. How is Christ a Mediator in all these Offices?

Ans. A Mediator signifies one that stands between God and us. As Christ is a Prophet, so he taught us his Fathers will, and tyes us to obedience: As he is a Priest, he is our Redeemer, having paid a price for us, even his most precious blood, and our Advocate pleading for us, and mediating our Pardon and Salvation: As he is a King, so he is our Lord, our Patron, and our Judge; yet it is the Kingdome of a Mediator, that is, in order to the world to come, but then to determine and end. And in all these, he hath made a Covenant between God and us of an everlasting interest.

Quest. What is the Covenant which Jesus Christ our Mediator hath made between God and us?

Ans. That God will write his Laws in our hearts, and will pardon us, and defend us, and raise us up again at the last day, and give us an inheritance in his Kingdome.

Quest. To what Conditions hath he bound us on our part?

Ans. Faith, and Repentance.

Quest. When do we enter into this Covenant?

Ans. In our Baptism, and at our ripe years, when we understand the secrets of the Kingdome of Christ, and undertake willingly what in our names was undertaken for us in our infancy.

Quest. What is the Covenant of Faith which we enter into in Baptism?

Ans. We promise to believe that Jesus Christ is the Messias, or he that was to come into the world; That he is the Anointed of the Lord, or the Lords Christ; That he is the Son of God, and the Son of the Virgin Mary; That he is God incarnate, or God manifested in the flesh; That he is the Mediator between God and Man; That he died for us upon the Cross, and rose again the third day, and ascended into heaven, and shall be there till the day of Judgement, that then he shall be our Judge; In the mean time he is the King of the World, and Head of the Church.

Quest. What is the Covenant of Repentance?

Ans. We promise to leave all our sins, and with a hearty and sincere endeavour to give up our will and affections to Christ, and do what he hath commanded (according to our power and weakness.)

Quest. How if we fail of this Promise through infirmity, and commit sins?

Ans. Still we are within the Covenant of Repentance, that is, within the promise of pardon, and possibility of returning from dead works, and mortifying our lusts; and though this be done after the manner of men that is, in weakness, and with some failings, yet our endeavour must be hearty, and constant, and diligent, and our watchfulness and prayers for pardon, must be lasting and persevering.

Quest. What Ministeries hath Christ appointed to help us in this duty?

Ans. The Ministry of the Word & Sacraments, which he will accompany with his Grace and his Spirit.

Quest. What is a Sacrament?

Ans. An outward Ceremony ordained by Christ, to be a sign and a means of conveying his grace unto us.

Quest. How many Sacraments are ordained by Christ?

Ans. Two: Baptism, and the Supper of our Lord.

Quest. What is Baptism?

Ans. An outward washing of the body in water, in the Name of the Father, Son, and Holy Ghost: in which we are buried with Christ in his death, after a Sacramental manner, and are made partakers of Christs death, and of his Resurrection, teaching us, That we should rise from the death of sin to the life of righteousness.

Quest. What is the Sacrament of the Lords Supper?

Ans. A Ceremony of eating bread and drinking Wine, being blessed or consecrated by Gods Minister in publick Assemblies, in remembrance of Christs death and Passion.

Quest. What benefits are done unto us by this Sacrament?

Ans. Our souls are nourished by the body and blood of Christ; our bodies are sealed to a blessed Resurrection, and to Immortality; our infirmities are strengthened, our graces increased, our pardon made more certain, and when we present our selves to God, having received Christs body within us, we are sure to be accepted, and all the good prayers we make to God for our selves & others are sure to be heard.

Quest. Who are fit to receive this Sacrament?

Ans. None but baptized Christians, and such as repent of their sins, and heartily purpose to lead a good life.

Quest. What other Ministeries hath Christ ordained in his Church, to help us, and to bring so many great purposes to pass?

Ans. Jesus Christ hath appointed Ministers and Embassadors of his own to preach his Word to us, to pray for us, to exhort and to reprove, to comfort and instruct, to restore and reconcile us, if we be overtaken in a fault, to visit the sick, to separate the vile from the precious, to administer the Sacraments, and to watch for the good of our souls.

Quest. What are we tied to perform towards them?

Ans. To pay them honour and maintenance, to obey them in all things according to the Gospel, and to order our selves so, that they may give account of our souls with chearfulness and joy.

Quest. Which are the Commandments and Laws of Jesus Christ?

Ans. They are many, but easie; holy, but very pleasant to all good mindes, to such as desire to live well in this world, and in the world to come: and they are set down in the Sermons of our blessed Lord, and of his Apostles; but especially in the 5. 6. 7. Chapters of S. Matthew.

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An Exposition of the Apostles' Creed

Jeremy Taylor

Anglican · Post-Reformation · Exegesis

STROMATA 86

INTRODUCTION

Composed during Taylor's enforced retirement in Wales after the Royalist defeat, when the Book of Common Prayer was outlawed and Anglican clergy scattered, this clause-by-clause unfolding of the Creed served readers cut off from public worship and catechesis. Taylor, later called the "Shakespeare of English prose" for the cadenced beauty that runs through *Holy Living* and *Holy Dying*, here works in a plainer register, paraphrasing each article into the first person so that confession becomes prayer. The text belongs to a strand of seventeenth-century Anglican devotion that refused to let doctrine and piety be separated, and it shaped the catechetical writing of Ken, Wilson, and the later Caroline divines. Read it slowly, one article at a time, as a kneeling exercise rather than a treatise.

I believe in God,

I Believe that there is a God who is one, true, supreme and alone, infinitely wise, just, good free, eternal, immense, and blessed, and in him alone we are to put our trust.

The Father Almighty,

I believe that he is (1.) The Father of our Lord Jesus Christ; and (2.) of all that believe in him, whom he hath begotten by his Word, and adopted to the inheritance of Sons: and because he is our Father, he will do us all that good to which we are created and designed by grace; and because he is Almighty, he is able to perform it all; and therefore we may safely believe in him, and relie upon him.

Maker of Heaven and Earth.

He made the Sun and the Moon, the Stars, and all the regions of glory; he made the Air, the Earth, and the Water, and all that live in them; he made Angels and Men, and he who made them does, and he onely can preserve them in the same beeing, and thrust them forwards to a better; he that preserves them, does also govern them, and intends they should minister to his glory: and therefore we are to do worship and obedience to him in all that we can and that he hath commanded.

And in Jesus Christ,

I also believe in Jesus Christ, who is, and is called a Saviour, and the Anointed of the Lord, promised to the Patriarchs, whom God anointed with the Holy Spirit, and with power to become the Great Prophet, and declarer of his Fathers Will to all the world, telling us how God will be worshipped and served; he is anointed to be the Mediator of the New Covenant, and our High-Priest, reconciling us to his Father by

the Sacrifice of himself; and to be the Great King of all the world: and by this Article we are Christians, who serve and worship God the Father through Jesus Christ.

His onely Son

Jesus Christ is the Son of God, he alone, of him alone: for God by his holy Spirit caused him to be born of a Virgin: by his power he raised him from the Dead, and gave him a new birth, or beeing in the body: he gave him all power, and all excellency; and beyond all this, he is the express Image of his person, the brightness of his glory, equal to God, beloved before the beginning of the world, of a nature perfectly Divine; very God by essence, and very Man by assumption; as God, all one in nature with the Father; and as Man, one Person in Himself.

Our Lord.

Jesus Christ, Gods onely Son, is the Heir of all things and persons in his Fathers house: All Angels and Men are his servants, and all the Creatures obey him; we are to believe in him, and by Faith in him onely, and in his Name we shall be saved.

Who was conceived by the Holy Ghost,

I believe that Jesus Christ was not begotten of a Man, nor born by natural means, but that a Divine Power from God [Gods Holy Spirit] did overshadow the Virgin-Mother of Christ, and made her in a wonderful manner to conceive Jesus in her womb; and by this his admirable manner of being conceived, he was the Son of God alone, and no man was his Father.

Born of the Virgin Mary,

Though God was his Father, and he begat him by the power of the Holy Ghost, and caused him miraculously to begin in the womb of his Mother, yet from her he also derived his humane Nature, and by his Mother he was of the Family of King David, and called the Son of Man, his Mother being a holy person, not chosen to this great honour for her wealth or beauty, but by the good will of God, and because she was of a rare exemplar modesty and humility: and she received the honour of being a Mother to the Son of God, and ever a Virgin, and all generations shall call her blessed.

Suffered under Pontius Pilate:

After that Jesus passed through the state of Infancy and Childhood, being subject to his Parents, and working in an humble Trade to serve his own and his Mothers needs, he grew to the state of a man, he began to preach at the age of Thirty years, and having for about three years and a half preached the Gospel, and taught us his Fathers will, having spoken the Gospel of his Kingdome, and revealed to us the secrets of Eternal life, and Resurrection of the Dead, Regeneration, and Renewing by the Holy Spirit, Perfect Remission of sins, and Eternal Judgement: at last, that he might reconcile the world to his Father, he became a Sacrifice for all our sins, and suffered himself to be taken by the malicious Jews, and put to a painful and shameful death; they being envious at him for the number of his Disciples, and the reputation of his person, the innocence of his life, the mightiness of his Miracles, and the power of his Doctrine: and this death he suffered when Pontius Pilate was Governour of Judea.

Was Crucified,

Jesus Christ being taken by the Rulers of the Jews, bound, and derided, buffeted, and spit upon, accused weakly, and persecuted violently; at last, wanting matter and pretences to condemn him, they asked him of his Person and Office; and because he affirmed that great Truth, which all the world of good men long'd for, that he was the Messias, and designed to sit at the right hand of the Majesty on high, they resolved to call it Blasphemy, and delivered him over to Pilate, and by importunity and threats, forced him against his Conscience, to give him up to be scourged, and then to be Crucified. The Souldiers therefore mocking him with a robe and a reed, and pressing a Crown of Thorns upon his head, led him to the place of his death; compelling him to bear his Cross, to which they presently nail'd him; on which for hours he hang'd in extreme torture, being a sad spectacle of the most afflicted, and the most innocent person of the whole world.

Dead

When the Holy Jesus was wearie with tortures, and he knew all things were now fulfilled, and his Fathers wrath appeased towards mankind: His Father pitying his innocent Son groaning under such intolerable miseries, hastened his death; and Jesus commending his Spirit into the hands of his Father, cried with a loud voice, bowed his head, and died; and by his death sealed all the Doctrines and Revelations which he first taught the world, and then confirmed by his blood: he was consecrated our merciful High-Priest, and by a feeling of our miseries and temptations, become able to help them that are tempted: and for these his sufferings, was exalted to the highest Throne, and seat of the right hand of God; and hath shewn, that to heaven there is no surer way then suffering for his name; and hath taught us willingly to suffer for his sake, what himself hath already suffered for ours: He reconciled us to God by his death, led us to God, drew us to himself, redeemed us from all iniquity, purchased us for his Father, and for ever made us his servants and redeemed ones, that we being dead unto sin, might live unto God: And this death being so highly beneficial to us, he hath appointed means to apply to us, and to represent to God for us in the Holy Sacrament of his last Supper. And upon all these considerations, that Cross which was a smart and shame to our Lord, is honour to us, and as it turned to his glory, so also to our spiritual advantages.

And Buried.

That he might suffer every thing of humane nature, he was by the care of his friends and disciples, by the leave of Pilate, taken from the Cross, and embalmed (as the manner of the Jews was to bury) and wrapt in linnen, and buried in a new grave, hewn out of a Rock; and this was the last and lowest step of his humiliation.

He descended into Hell.

That is, He went down into the lower parts of the earth, or (as himself called it) into the heart of the earth; by which phrase the Scripture understands the state of separation, or of souls severed from their bodies: by this his descending to the land of darkness, where all things are forgotten, he sanctified the state of death and separation, that none of his servants might ever after fear the jawes of Death and Hell; whither he went, not to suffer torment (because he finished all that upon the Cross) but to triumph

over the gates of hell, to verifie his death, and the event of his sufferings, and to break the iron barres of those lower Prisons, that they may open and shut hereafter onely at his command.

The third day he rose again from the Dead.

After our Lord Jesus had abode in the grave, the remaining part of the day of his Passion, and all the next day, early in the morning upon the third day, by the power of God, he was raised from death and hell, to light and life, never to return to death any more, and is become the first-born from the dead, the first-fruits of them that slept; and although he was put to death in the flesh, yet now being quickned in the Spirit, he lives for ever; and as we all die in Adam, so in Christ we all shall be made alive; but every man in his own order: Christ is the first, and we, if we follow him in the Regeneration, shall also follow him in the Resurrection.

He ascended into Heaven,

When our dearest Lord was risen from the grave, he conversed with his disciples for forty days together, often shewing himself alive by infallible proofs, and once to five hundred of his disciples, at one appearing: having spoken to them fully concerning the affairs of the Kingdome, and the Promise of the Father; leaving them some few things in charge for the present, he solemnly gave them his blessing, and in the pefrence of his Apostles, was taken up into heaven, by a bright Cloud, and the ministry of Angels, being gone before us to prepare a place for us above all heavens, in the presence of his Father, and at the foot of the Throne of God; from which glorious presence we cannot be kept by the change of death, and the powers of the grave, nor the depth of hell, nor the height of heaven, but Christ being lifted up, shall draw all his servants unto him.

And sitteth at the right hand of God, the Father Almighty.

I believe that Jesus Christ sitteth in Heaven above all Principalities and powers, being exalted above every Name that is named in heaven and earth, that is, above every creature above and below; all things being put under his feet: he is alwayes in the presence of his Father, interceding for us, and governs all things in heaven and earth, that he may defend his Church, and adorn her with his Spirit, and procure and effect her eternal salvation: There he sits and reigns as King, and intercedes as our High-Priest; He is a minister of the Sanctuary, and of the true Tabernacle which God made and not man, the Author and Finisher of our Faith, the captain of our Confession, the great Apostle of our Religion, the great Bishop of our souls, the Head of the Church, and the Lord of heaven and earth: and therefore to him we are to pay Divine Worship, Service and Obedience, and we must believe in him, and in God by him, and relie entirely on the mercies of God through Jesus Christ.

From thence he shall come

In the Clouds, shining, and adorned with the glory of his Father, attended by millions of bright Angels, with the voyce of an Archangel, and a shout of all the heavenly Army, the Trump of God; and every eye shall see him, and they that pierced his hands and his feet shall behold his Majesty, his Terror, and his Glory; and all the families of the earth shall tremble at his presence; and the powers of heaven shall be shaken, and the whole earth and sea shall be broken in pieces and confusion: for then he shall come to put an end to this world, and

To judge the Quick and Dead.

For the Father judgeth no man, but hath given all judgement to the Son; and at this day of Judgement, the Lord Jesus shall sit in the Aire in a glorious Throne; and the Angels having gathered together Gods Elect from the four Corners of the world, and all the kindreds of the earth being brought before the Judgement-feat, shall have the Records of their Conscience laid open; that is, all that ever they thought, or spake, or did, shall be brought to their memory, to convince the wicked of the Justice of the Judge in passing the fearful Sentence upon them, and to glorifie the mercies of God towards his Redeemed ones: and then the righteous Judge shall condemn the wicked to the portion of Devils for ever, to a state of torments, the second, and eternal, and intolerable death; and the godly being placed on his right hand, shall hear the blessed Sentence of Absolution, and shall be led by Christ to the participation of the glories of his Fathers Kingdome for ever and ever. Amen.

I believe in the Holy Ghost [or] the Holy Spirit.

Who is the third person of the holy, undivided, everblessed Trinity, which we worship, and adore, and admire, but look upon with wonder, and am not in a capacity to understand. I believe that the Holy Spirit, into whose name, as of the Father and the Son, I was baptized, is the heavenly Author, the Captain, the Teacher, and the Witness of all the Truths of the Gospel: That as the Father sent the Son; so the Son from heaven sent the Holy Spirit to lead the Church into all Truth; to assist us in all Temptations, and to help us in the purchase of all Vertue. This Holy Spirit proceeds from the Father, and our Lord Jesus received him from his Father, and sent him into the world, who receiving the things of Christ, and declaring the same excellent doctrines, speaks whatsoever he hath heard from him; and instructed the Apostles, and builds the Church, and produces Faith, and confirms our Hope, and increases Charity: and this Holy Spirit our blessed Lord hath left with his Church for ever, by which all the servants of God are enabled to do all things necessary to Salvation, which by the force of Nature they cannot do: and we speak by the Spirit, and work by the Spirit, when by his assistances any way imparted to us, we speak or do anything of our duty. He it is who inlightens our Understandings, sanctifies our Will, orders and commands our Affections; he comforts our sorrows, supports our spirits in trouble, and enables us by Promises and Confidences, and Gifts, to suffer for the Lord Jesus and the Gospel: and all these things God the Father does for us by his Son, and the Son by the Holy Spirit, and the Holy Spirit by all means within and without, which are operative upon, and proportionable to the nature of reasonable creatures. This is he who works Miracles, gives the gifts of Prophetie and of interpretation, that teaches us what, and how to pray; that gives us Zeal and holy Desires; who sanctifies children in Baptism, and confirms them with his grace in Confirmation, and reproves the world, and consecrates Bishops, and all the Ministers of the Gospel, and absolves the penitent, & blesses the obedient, and comforts the

sick, and excommunicates the refractory, and makes intercession for the Saints, that is, the Church, and those whom he hath blessed, appointed and sanctified to these purposes, do all these Ministeries, by his Authority, and his Commandment, and his Aids. This is he that testifies to our Spirits that we are the sons of God, and that makes us to cry, Abba Father, that is, who inspires into us such humble confidences of our being accepted in our hearty and constant endeavours to please God, that we can with chearfulness and joy call God our Father, and expect and hope for the portion of sons both here and hereafter, and in the certainty of this hope, to work out our salvation with fear and reverence, with trembling and joy, with distrust of our selves, and mighty confidence in God. By this holy and ever-blessed Spirit, several persons in the Church, and every man in his proportion, receives the gifts of Wisdome, and utterance, and Knowledge, and Interpretation, and Prophecy, and Healing, and Government, and discerning of Spirits, and Faith, and Tongues, and whatsoever can be necessary for the Church in several ages and periods, for her beginning, for her continuance, for her in prosperity, and for her in persecution. This is the great Promise of the Father, and it is the gift of God which he will give to all them that ask him, and who live piously and chastely, and are persons fit to entertain so Divine a Grace. This Holy Spirit God gives to some more, to some less, according as they are capable. They who obey his Motions, and love his Presence, and improve his Gifts, shall have him yet more abundantly: but they that grieve the holy Spirit, shall lose that which they have: and they that extinguish him, belong not to Christ, but are in the state of reprobation: and they that blaspheme this holy Spirit, and call him the Spirit of the Devil, or the Spirit of Error, or folly, or do malicious despites to him, that is, they who on purpose considering and choosing, do him hurt by word or by deed (so far as lies in them) shall for ever be separated from the presence of God and of Christ, and shall never be forgiven in this world, nor in the world to come. Lastly, this holy Spirit seals us to the day of Redemption; that is, God gives us his Holy Spirit as a testimony that he will raise us again at the last day, and give us a portion in the glories of his Kingdome, in the inheritance of our Lord Jesus.

The holy Catholick Church,

I believe that there is, and ought to be a visible Company of men, professing the service and discipline, that is, the Religion of the Gospel, who agree together in the belief of all the Truths of God revealed by Jesus Christ, and in confession of the Articles of this Creed, and agree together in praying and praising God through Jesus Christ; to reade and hear the Scriptures read and expounded; to provoke each other to love and to good works; to advance the honour of Christ, and to propagate his Faith and Worship. I believe this to be a Holy Church, Spirituall, and not Civill and Secular, but sanctified by their Profession, and the solemn Rites of it, professing holiness, and separating from the evil manners of heathens and wicked persons, by their Laws and Institutions. And this Church is Catholick, that is, it is not confin'd to the Nation of the Jews, as was the old Religion; but it is gathered out of all Nations, and is not of a differing Faith in differing places, but alwayes did, doth, and ever shall profess the Faith which the Apostles preached, and which is contained in this Creed; which whosoever believes, is a Catholick and a Christian, and he that believes not, is neither. This Catholick Church I believe, that is, I believe whatsoever all good Christians in all ages, and in all places did confess to be the Catholick and Apostolick Faith.

The Communion of Saints,

That is, the Communion of all Christians: because by reason of their holy Faith, they are called Saints in Scripture; as being begotten by God into a lively Faith, and cleansed by Believing: and by this Faith, and the profession of a holy life in obedience to Jesus Christ, they are separated from the world, called to the knowledge of the truth, justified before God, and indued with the holy Spirit of Grace, foreknown from the beginning of the world, and predestinated by God to be made conformable to the image of his Son, here in holiness of life, hereafter in a life of glory; and they who are Saints in their belief and profession, must be so also in their practise and conversation, that so they may make their calling and election sure, lest they be Saints onely in name and title, in their profession and institution, and not in manners & holiness of living, that is, lest they be so before men, and not before God. I believe that all people who desire the benefit of the Gospel, are bound to have a fellowship and society with these Saints, and communicate with them in their holy things, in their Faith, and in their Hope, and in their Sacraments, and in their Prayers, and in their publick Assemblies, and in their Government: and must do to them all the acts of Charity and mutuall help which they can and are required to: and without this Communion of Saints, and a conjunction with them who believe in God through Jesus Christ, there is no salvation to be expected: which Communion must be kept in inward things alwayes, and by all persons, and testified by outward acts alwayes, when it is possible, and may be done upon just and holy conditions.

The forgiveness of sins,

I believe that all the sins I committed before I came to the knowledge of the Truth, and all the slips of humane infirmity, against which we heartily pray, and watch and labour, and all the evil habits, of which we repent so timely and effectually, that we obtain their contrary graces, and live in them, are fully remitted by the blood of Christ: which forgiveness we obtain by Faith and Repentance, and therefore are not justified by the Righteousness of Works, and by the Righteousness of Faith: and we are preserved in the state of forgiveness or justification by the fruits of a lively Faith, and a timely active Repentance.

The Resurrection of the body,

I believe that at the last day all they whose sins are forgiven, and who lived and dyed in the Communion of Saints, and in whom the holy Spirit did dwell, shall rise from their graves, their dead bones shall live, and be clothed with flesh and skin and their bodies together with their souls shall enter into the portion of a new life: and that this body shall no more see corruption, but shall rise to an excellent condition: it shall be Spiritual, Powerful, Immortal and Glorious, like unto his glorious body, who shall then be our Judge, is now our Advocate, our Saviour, and our Lord.

And the life Everlasting.

I believe that they who have their part in this Resurrection shall meet the Lord in the Air, and when the blessed Sentence is pronounc'd upon them, they shall for ever be with the Lord in joyes unspeakable, and full of glory: God shall wipe all tears from their eyes; there shall be no fear or sorrow, no mourning or death, a friend shall never go away from thence, and an enemy shall never enter; there shall be fulness

without want, light eternal brighter then the Sun; day, and no night; joy, and no weeping; difference in degree, and yet all full; there is love without dissimulation, excellency without envy, multitudes without confusion, musick without discord; there the Understandings are rich, the Will is satisfied, the Affections are all love, and all joy, and they shall reign with God and Christ for ever and ever. Amen.

This is the Catholick Faith, which except a man believe faithfully, he cannot be saved.

Tertull. de velandis Virgin.

The Rule of Faith is wholly one, unalterable, never to be mended, never changed; to wit, I believe in God, &c. This Law of Faith remaining in other things you may encrease and grow.

S. Aug. de Fide & Symb.

This is the Faith which in few words is given to Novices: These few words are known to all the faithful; that by believing they may be subject to God; by this subjection they may live well; by living well they may purifie their hearts; and with pure hearts they may relish and understand what they do believe.

Max. Taurin. de Tradit. Symb.

This Creed is the Badge or Cognisance, by which the Faithful are discerned from Unbelievers.

Leo M. ad Pulcheriam Aug.

This short and perfect Confession of this Catholick Creed, which was consigned by the Sentences of twelve Apostles, is so perfect a celestial Armour, that all the Opinions of Hereticks may by this alone, as with a sword, be cut in pieces.

Source: The Golden Grove, Jeremy Taylor. London: Printed by J.F. for R. Royston at the Angel in Ivie-lane, 1655. Text sourced from Project Canterbury (anglicanhistory.org).

Transcribed from the 1655 first edition by Project Canterbury (Anglican History Project, anglicanhistory.org). Taylor composed The Golden Grove during his years of enforced exile in Wales under the Interregnum, when Anglican worship had been suppressed and he was living under the protection of Richard Vaughan, Earl of Carbery, at the estate from which the book takes its name. The text is in the public domain; Taylor died in 1667. No translator is involved; this is Taylor's own English.

<https://www.thestromata.com/texts/an-exposition-of-the-apostles-creed>

The Diary: Or, Rule to spend each Day religiously.

Jeremy Taylor

Anglican · Post-Reformation · Exegesis

STROMATA 87

INTRODUCTION

Drawn from the devotional writings of the seventeenth-century Anglican divine who served as chaplain to Charles I and weathered the Interregnum in rural Wales, these instructions translate the contemplative discipline of the monastic hours into a rule fit for laymen with households and trades. Taylor treats the morning, waking, washing, dressing, as a sequence of small occasions for prayer, each ordinary act yoked to an ejaculation or remembrance. The method here, sanctifying time by braiding short prayers through bodily routine, became a template for English Protestant devotional manuals well into the eighteenth century. Read it slowly and in pieces; it is meant to be practiced rather than finished.

Suppose every day to be a day of business: for your whole life is a race, and a battel; a merchandise, and a journey. Every day propound to your self a Rosary or a Chaplet of good Works, to present to God at night.

Rise as soon as your health and other occasions shall permit; but it is good to be as regular as you can, and as early. Remember, he that rises first to Prayer, hath a more early title to a blessing. But he that changes night into day, labour into idleness, watchfulness to sleep, changes his hopes of blessing into a dream.

Never let any one think it an excuse to lie in bed, because he hath nothing to do when he is up: for whoever hath a Soul, and hopes to save that Soul, hath work enough to do to make his calling and election sure, to serve God, and to pray, to reade, and to meditate, to repent and to amend, to do good to others, and to keep evil from themselves. And if thou hast little to do, thou ought'st to imploy the more time in laying up for a greater Crown of Glory.

At your opening your eyes, enter upon the day with some act of piety.

- Of thanksgiving for the preservation of you the night past.
- Of the glorification of God for the works of the Creation, or any thing for the honour of God.

When you first go off from your bed, solemnly and devoutly bow your head, and worship the holy Trinity, the Father, Son, and Holy Ghost.

When you are making ready, be as silent as you can, and spend that time in holy thoughts; there being no way left to redeem that time from loss, but by meditation and short mental prayers. If you choose to speak, speak something of Gods praises, of his goodness, his mercies, or his greatness: Ever resolving,

that the first fruits of thy reason, and of all thy faculties shall be presented to God, to sanctifie the whole harvest of thy conversation.

Be not curious, nor careless in your habit, but alwayes keep these measures.

- Be not troublesome to thy self, or to others, by unhandsomeness or uncleanness.
- Let it be according to your state and quality.
- Make Religion to be the difference of your habit, so as to be best attired upon Holy or Festival dayes.

In your dressing, let there be ejaculations fitted to the severall actions of dressing: as at washing your hands and face, pray God to cleanse your Soul from sin: In putting on your clothes, pray him to clothe your Soul with the righteousness of your Saviour; and so in all the rest.

For Religion must not onely be the garment of your Soul, to invest it all over; but it must be also as the fringes to every of your actions, that something of Religion appear in every one of them, besides the innocence of all of them.

As soon as you are dressed with the first preparation of your clothes, that you can decently do it, kneel and say the Lords Prayer; then rise from your knees, and do what is necessary for you in order to your further dressing, or affairs of the house, which is speedily to be done; and then finish your dressing according to the foregoing Rules.

When you are dressed, retire your self to your Closet; and go to your usuall devotions, which it is good that at the first prayers they divided were into seven actions of piety.

- An act of Adoration.
- Of Thanksgiving.
- Of Oblation.
- Of Confession.
- Of Petition.
- Of Intercession.
- Of Meditation, or serious, deliberate, useful reading of the holy Scriptures.

I advise that your reading should be governed by these measures.

- Let it be not of the whole Bible in order, but for your devotion use the New Testament, and such portions of the Old as contain the Precepts of holy life.
- The Historical and less useful part, let it be read at such other times which you have of leisure from your domestick imployments.
- Those portions of Scripture which you use in your Prayers, let them not be long. A Chapter at once; no more: but then what time you can afford, spend it in thinking and meditating upon the holy Precepts which you read.

- Be sure to meditate so long, till you make some act of piety upon the occasion of what you meditate; either that you get some new arguments against a sin, or some new encouragements to vertue; some spiritual strength and advantage, or else some act of Prayer to God, or glorification of him.
- I advise that you would reade your Chapter in the midst of your Prayers in the Morning, if they be divided according to the number of the former actions; because little interruptions will be apt to make your Prayers less tedious, and your self more attent upon them: But if you finde any other way more agreeing to your spirit and disposition, use your liberty without scruple.

Before you go forth of your Closet, after your Prayers are done, set you self down a little while, and consider who you are to do that day, what matter of business is like to imploy you or to tempt you; and take particular resolution against that, whether it be matter of wrangling, or anger, or covetousness, or vain courtship, or feasting: and when you enter upon it, remember, upon what you resolved in your Closet. If you are likely to have nothing extraordinary that day a general recommendation of the affairs of that day to God in your Prayers will be sufficient: but if there be any thing foreseen that is not usual, be sure to be armed for it, by a hearty though a short Prayer, and an earnest prudent resolution before-hand, and then watch when the thing comes.

Whosoever hath Children or Servants, let him or her take care, that all the Children and Servants of the family say their Prayers before they begin their work; The Lords Prayer, and the Ten Commandments, with the short verse at the end of every Commandment, which the Church uses; and the Creed is a very good office for them, if they be not fitted for more regular offices. And to these also it were good, that some proper Prayer were apportioned, and they taught it. It were well if they would serve themselves of this form set down at the end of this Diary.

Then go about the affairs of your house and proper imployment, ever avoiding idlenes, or too much earnestness of affection upon the things of the world: Do your business prudently, temperately, diligently, humbly, charitably.

Let there be no idle person in or about your family, of beggers, or unemployed Servants, but finde them all work and meat; call upon them carefully; reprove them without reproaches, or fierce railings. Be a master or a mistress, and a friend to them, and exact of them to be faithful and diligent.

In your Servants suffer any offence against your self, rather than against God; endure not that they should swear, or lie, or steal, or be wanton, or curse each other, or be railers, or slanderers, or telltales, and sowers of dissension in the family, or amongst neighbors.

In all your intercourse with your neighbors in the day, let your affairs be wholly matter of business or civility, and alwayes managed with Justice and Charity; never let it be matter of curiosity or inquiry into the actions of others; alwayes without censuring or rash judgement, without backbiting, slandering, or detraction: Do it not your self, neither converse with them that do. He or she that loves tale-bearers, shall never be beloved, or be innocent.

Before dinner and supper, as often as it is convenient, or can be had, let the publick Prayers of the Church, or some parts of them, be said publickly in the family, and let as many be present as you can.

The same rule is also to be observed for Sundays and Holy-dayes for their going to Church. Let no Servant be alwayes detained, but relieved and provided for by changes.

Let your meal be temperate and wholesome, according to your quality, and the season, begun and ended with Prayer; and be sure that in the course of your meal, and before you rise, you recollect your self, and send your heart up to God with some holy and short ejaculation; remembring your duty, fearing to offend, or desiring and sighing after the Eternal Supper of the Lamb.

After meal, use what innocent refreshment you please, to refresh your minde or body, with these measures:

- Let it not be too expensive of time.
- Let it not hinder your devotion, nor your business.
- Let it be alwayes without violence or passion.
- Let it not then wholly take you up when you are at it; but let your heart retire with some holy thoughts, and sober recollections, left your minde be seised upon by it, and your affections carried off from better things: secure your affections for God, and sober and severe imployment. Here you may be refreshed, but take heed you neither dwell here, nor sin here. It is better never to use recreation, then at any time to sin by it. But you may use recreation, and avoid sin, and that's the best temper: But if you cannot do both, be more careful of your soul, then of your refreshment, and that's the best security. But then in what you use to sin, carefully avoid it, and change your refreshment for some other instance in which you can be more innocent.

Entertain no long discourses with any, but if you can bring in something to season it with Religion: as God must be in all your thoughts, so if it be possible, let him be in all your discourses, at least let him be at one end of it; and when you cannot speak of him, be sure you forget not to think of him.

Toward the declining of the day, be sure to retire to your private devotions. Reade, meditate, and pray; In which I propound to you this method: On the Lords day meditate of the glories of the Creation, the works of God, and all his benefits to Mankinde, and to you in particular. Then let your devotion be humbly upon your knees, to say over the 8th and 19th Psalms, and sometimes the 104th, with proper Collects which you shall finde or get: Adding the form of thanksgiving which is in the Rule of Holy Living, in the manner as is there directed; or some other of your own choosing.

Meditate on: Munday on 1. Death. Tuesday on 2. Judgement. Wednesday on 3. Heaven. Thursday on 4. Hell.

Saying your usuall Prayers, and adding some ejaculations or short sayings of your own, according to the matter of your devotion.

On Friday, recollect your sins that you have done that week, and all your life time; and let your devotion be to recite humbly and devoutly some penitentiall letanies, whereof you may serve your self in the Rule of Holy Living.

On Saturday at the same time, meditate on the passion of our blessed Saviour and on the mysteries of our Redemption, which you may do and pray together, by using the forms made to that purpose in the Rule of Holy Living. In all your devotions begin and end with the Lords Prayer.

Upon these two dayes and Sunday, you may choose some portions out of the Life of Christ, to reade and help your meditation, proper to the mysteries you are appointed to meditate, or any other devout books.

Reade not much at a time; but meditate as much as your time and capacity and disposition will give you leave ever remembring, that little reading, and much thinking; little speaking, and much hearing; frequent and short prayers, and great devotion, is the best way to be wise, to be holy, to be devout.

Before you go to bed, bethink your self of the day past; if nothing extraordinary hath hapned, your Conscience is the sooner examined; but if you have had any difference or disagreeing with any one, or a great feast, or great company or a great joy, or a great sorrow, then recollect your self with the more diligence to ask pardon for what is amiss; give God thanks for what was good: if you have omitted any duty, make amends next day; and yet if nothing be found that was amiss, be humbled still and thankful, and pray God for pardon if any thing be amiss that you know not of. If all these things be in your offices, for your last prayers, be sure to apply them according to what you finde in your examination: but if they be not, supply them with short ejaculations before you begin your last prayers, or at the end of them. Remember also, and be sure to take notice of all the mercies and deliverances of your self, and your relatives that day.

As you are going to bed, as often as you can conveniently, or that you are not hindred by company, meditate of death, and the preparations to your grave. When you lie down, close your eyes with short Prayer, commit your self into the hands of your faithful Creator; and when you have done, trust him with your self, as you must do when you are dying.

If you awake in the night, fill up the intervals or spaces of your not sleeping by holy thoughts and aspirations, and remember the sins of your youth: and sometimes remember your dead, and that you shall die; and pray to God to send to you and all mankinde a mercy in the day of Judgement.

Upon the Holy-days observe the same Rules; onely let the matter of your meditations be according to the mystery of the day. As upon Christmas day meditate on the birth of our blessed Saviour, and reade that story and Considerations which are in the Life of Christ: and to your ordinary devotions of every day adde the Prayer which is fitted to the mystery which you shall finde in the Life of Christ, or in the Rule of holy Living. Upon the day of the Annunciation or our Lady-day, meditate on the incarnation of our blessed Saviour; and so upon all the Festivals of the year.

Set apart one day for fasting once a week, or once a fortnight, or once a moneth at least, but let it be with these cautions and measures.

- Do not choose a festivall of the Church for your fasting day.
- Eat nothing till your afternoon devotions be done, if the health of your body will permit it: if not, take something, though it be the less.
- When you eat your meal, let it be no more then ordinary, lest your fasting day end in an intemperate evening.
- Let the actions of all the day be proportionable to it, abstain from your usuall recreations on that day, and from greater mirth.
- Be sure to design beforehand the purposes of your fast, either for Repentance, or for Mortification or for the advantages of Prayer; and let your devotions be accordingly. But be sure, not to think fasting or eating fish or eating nothing, of it self to be pleasing to God, but as it serves to one of these purposes.
-

Let some part of that day extraordinary be set apart for Prayer, for the actions of Repentance, for confession of sins, and for begging of those graces for whose sake you set apart that day.

- Be sure that on that day you set apart something for the poor; for Fasting and Alms are the wings of Prayer.
- It is best to choose that day for your fast, which is used generally by all Christians, as Friday and Saturday; but do not call it a fasting day, unless also it be a day of extraordinary devotion and of alms.

From observation of all the dayes of your life, gather out the four extraordinaries.

- All the great and shameful sins you have committed.
- All the excellent or greater acts of piety which by Gods grace you have performed.
- All the great blessings you have received.
- All the dangers and great sicknesses you have escaped; and upon all the dayes of your extraordinary devotions, let them be brought forth, and produce their acts of virtue.
- Repentance and Prayers for pardon.
- Resolutions to proceed and increase in good works.
- Thanksgiving to God.
- Fear and watchfulness, lest we fall into worse, as a punishment for our sin.

Keep a little Catalogue of these, and at the foot of them set down what Promises and Vows you have made, and kept or broken, and do according as you are obliged.

Receive the blessed Sacrament as often as you can: endeavour to have it once a moneth, besides the solemn and great Festivalls of the year.

Confess your sins often, hear the Word of God, make Religion the business of your life, your study, and chiefest care, and be sure that in all things a spiritual guide take you by the hand.

Thou shalt alwayes rejoyce in the evening, if thou doest spend thy day virtuously.

Via Pacis.

A short Method of Peace and Holiness.

With a Manual of Daily Prayers: Fitted to the dayes of the Week.

SUNDAY. Decad the first.

- IT is the highest wisdom by despising the world to arrive at heaven: for they are blessed whose daily exercise it is to converse with God by Prayer and Obedience, by Love and Patience.
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It is the extremest folly to labour for that which will bring torment in the end, and no satisfaction in the little enjoyment of it: to be unwearied in the pursuit of the world, and to be soon tir'd of whatsoever we begin to do for Christ.

- Watch over thy self, counsel thy self, prove thy self, censure thy self, and judge thy self impartially: whatever thou dost to others, do not neglect thy self. For every man profits so much as he does violence to himself.
- They that follow their own sensuality, stain their Consciences, and lose the grace of God: but he that endeavours to please God, whatever he suffers, is beloved of God. For it is not a Question, Whether we shall or shall not suffer? but, Whether we shall suffer for God, or for the world? whether we shall take pains in Religion, or in sin, to get heaven, or to get riches?
- What availeth knowledge without the fear of God? A humble ignorant man is better then a proud scholar, who studies natural things, and knows not himself. The more thou knowest, the more grievously thou shalt be judged: Many get no profit by their labour, because they contend for knowledge, rather then for holy life; and the time shall come, when it shall more avail thee to have subdu'd one lust, then to have known all mysteries.
- No man truly knows himself, but he groweth daily more contemptible in his own eyes; desire, not to be known, and to be little esteem'd of by men.
- If all be well within, nothing can hurt us from without: for from inordinate love and vain fear, comes all unquietness of spirit, and distraction of our senses.
- He to whom all things are one, who draweth all things to one, and seeth all things in one, may enjoy true peace and rest of spirit.
- It is not much business that distracts any man, but the want of purity, constancy, and tendency towards God. Who hinders thee more then the unmortified desires of thine own heart? As soon as ever a man desires any thing inordinately, he is presently disquieted in himself. He that hath not wholly subdued himself, is quickly tempted and overcome in small and trifling things. The weak in spirit is he that is in a manner subject to his appetite, and he quickly falls into indignation, and contention, and envy.
- He is truly great, that is great in Charity, and little in himself.

MUNDAY. The second Decad.

- Wee rather often believe and speak evil of others, then good. But they that are truly virtuous, do not easily credit evil that is told them of their neighbors. For if others may do amiss, then may these also speak amiss. Man is frail and prone to evil, and therefore may soon fail in words.
- Be not rash in thy proceedings, nor confident and pertinacious in thy conceits. But consult with him that is wise, and seek to be instructed by a better then thy self.
- The more humble and resign'd we are to God, the more prudent we are in our affairs to men, and peaceable in our selves.
- The proud and the covetous can never rest.

- Be not asham'd to be, or to be esteem'd poor in this world: for he that hears God teaching him, will finde that it is the best wisdome to withdraw all our affections from secular honour, and troublesome riches, and to place them upon eternal treasures, and by patience, by humility, by suffering scorn and contempt, and all the will of God, to get the true riches.
- Be not proud of well-doing; for the judgement of God is farre differing from the judgement of men.
- Lay not thine heart open to every one, but with the wise, and them that fear God. Converse not much with yong people and strangers. Flatter not the rich, neither do thou willingly or lightly appear before great personages. Never be partaker with the persecutors.
- It is easier, and safer, and more pleasant to live in obedience, then to be at our own disposing.
- Alwayes yield to others when there is cause; for that is no shame, but honour: but it is shame to stand stiff in a foolish or weak argument or resolution.
- The talk of worldly affairs hindreth much, although recounted with a fair intention: we speak willingly, but seldome return to silence.

TUESDAY. The third Decad.

- Watch and pray, lest your time pass without profit or fruit. But devout discourses do greatly further our spirituall progress, if persons of one minde and spirit be gathered together in God.
- We should enjoy more peace, if we did not busie our selves with the words and deeds of other men, which appertain not to our charge.
- He that esteems his progress in Religion to consist in exterior Observances, his devotion will quickly be at an end. But to free our selves of passions, is to lay the axe at the root of the tree, and the true way of peace.
- It is good that we sometimes be contradicted, and ill thought of, and that we alwayes bear it well, even when we deserve to be well spoken of: perfect peace and security cannot be had in this world.
- All the Saints have profited by tribulations; and they that could not bear temptations, became reprobates, and fell from God.
- Think not all is well within, when all is well without; or that thy being pleas'd, is a sign that God is pleas'd: but suspect every thing that is prosperous, unless it promotes Piety, and Charity, and Humility.
- Do no evil, for no interest, and to please no man, for no friendship, and for no fear.
- God regards not how much we do, but from how much it proceeds. He does much that loves much.
- Patiently suffer that from others, which thou canst not mend in them, untill God please to do it for thee; and remember that thou mend thy self, since thou art so willing others should not offend in any thing.
- Every mans virtue is best seen in adversity and temptation.

WEDNESDAY. The fourth Decad.

- Begin every day to repent, not that thou shouldst at all defer it, or stand the door, but because all that is past ought to seem little to thee; because it is so in it self: begin the next day with the same zeal and the same fear, and the same humility, as if thou hadst never begun before.
- A little omission of any usual exercise of piety, cannot happen to thee without some loss and considerable detriment, even though it be upon a considerable cause.
- Be not slow in common and usual acts of Piety and Devotion, and quick and prompt at singularities: but having first done what thou art bound to, proceed to counsels and perfections, and the extraordinaries of Religion, as you see cause.
- He that desires much to hear news, is never void of passions, and secular desires, and adherencies to the world.
- Complain not too much of hindrances of Devotion: if thou let men alone, they will let you alone: and if you desire not to converse with them, let them know it, and they will not desire to converse with thee.
- Draw not to thy self the affairs of others, neither involve thy self in the suits and parties of great personages.

- Know that if any trouble happen to thee, it is what thou hast deserved, and therefore brought upon thy self. But if any comfort come to thee, it is a gift of God, and what thou didst not deserve. And remember, that oftentimes when the body complains of trouble, it is not so much the greatness of trouble, as littleness of thy spirit, that makes thee to complain.
- He that knows how to suffer any thing for God, that desires heartily the will of God may be done in him; that studies to please others rather than himself; to do the will of his superior, not his own; that chooseth the least portions and is not greedy for the biggest; that takes the lowest place, and does not murmur secretly: he is in the best condition and state of things.
- Let no man despair of mercy and success, so long as he hath life and health.
- Every man must pass through fire and water, before he can come to refreshment.

THURSDAY. The fifth Decad.

- Soon may a man lose that by negligence, which hath by much labour, and a long time, and a mighty grace scarcely been obtain'd. And what shall become of us before night, who are weary so early in the morning? Woe be to that man who would be at rest, even when he hath scarcely a footstep of holiness appearing in his conversation.
- So think, and so do, as if thou wert to die to day, and at night to give an account of thy whole life.
- Beg not a long life, but a good one: for length of dayes oftentimes prolongs the evil, and augments the guilt. It were well if that little time we live, we would live well.
- Entertain the same opinions and thoughts of thy sin and of thy present state, as thou wilt in the dayes of sorrow. Thou wilt then think thy self very miserable and very foolish, for neglecting one hour, and one day of thy salvation: Think so now, and thou wilt be more provident of thy time and of thy talent. For there will a time come, when every careless man shall desire the respite of one hour for Prayer and Repentance, and I know not who will grant it. Happy is he that so lives, that in the day of death he rejoyces, and is not amazed.
- He that would die comfortably, may serve his ends by first procuring to himself a contempt of the world, a fervent desire of growing in grace, love of discipline, a laborious repentance, a prompt obedience, self-deniall, and toleration of every cross accident for the love of Christ, and a tender Charity.
- While thou art well, thou mayest do much good, if thou wilt; but when thou art sick, neither thou nor I can tell, what thou shalt be able to do. It is not very much, nor very good: Few men mend with sickness, as there are but few who by travell and a wandring life become devout.
- Be not troubled, nor faint in the hours of mortification, and the austerities of Repentance: for in Hell, one hour is more intolerable then a hundred years in the house of Repentance: and try, for if thou canst not endure God punishing thy follies gently, for a while, to amend thee, how wilt thou endure his vengeance for ever to undo thee?
- In thy Prayers wait for God, and think not every hearty Prayer can procure every thing thou askest. These things which the Saints did not obtain without many Prayers, and much labour, and a shower of tears, and a long protracted watchfulness, and industry, do thou exact also in its own

time, and by its usuall treasures. Do thou valiantly, and hope confidently, and wait patiently, and thou shalt finde thou wilt not be deceived.

- Be careful thou dost not speak a lye in thy Prayers, which though not observed, is frequently practis'd by careless persons, especially in the forms of Confession, affirming things which they have not thought, professing sorrow which is not, making a vow they mean not.
- If thou meanest to be devout, and to enlarge thy Religion, do it rather by increasing thy ordinary devotions, then thy extraordinary. For if they be not regular, but come by chance, they will not last long. But if they be added to your ordinary offices, or made to be daily, thy spirit will by use and custome be made tender, and not willing to go less.

FRIDAY. The sixth Decad.

- HE is a truly charitable and good man, who when he receives injuries, grieves rather for the malice of him that injures him, then for his own suffering; who willingly prays for him that wrongs him, and from his heart forgives all his faults; who stayes not, but quickly asks pardon of others for his errors or mistakes; who sooner shews mercy then anger; who thinks better of others then himself; who offers violence to his appetite, and in all things endeavours to subdue the flesh to the spirit. This is an excellent abbreviature of the whole duty of a Christian.
- No man can have felicity in two states of things; if he takes it in God here, in him he shall have it hereafter, for God will last for ever. But if he takes felicity in things of this world, where will his felicity be when this world is done? Either here alone, or hereafter must be thy portion.
- Avoid those things in thy self, which in others do most displease thee. And remember, that as thine eye observes others, so art thou observed by God, by Angels, and by Men.
- He that puts his confidence in God onely, is neither overjoyed in any great good thing of this life, nor sorrowful for a little thing. Let God be thy love and thy fear, and he also will be thy salvation and thy refuge.
- Do not omit thy Prayers for want of a good oratory or place to pray in, nor thy duty for want of temporal encouragements. For he that does both upon Gods account, cares not how or what he suffers, so he suffer well, and be the friend of Christ; nor where nor when he prays, so he may do it frequently, fervently, and acceptably.
- Very often remember and meditate upon the wound and stripes, the shame and the pain, the death and the burial of our Lord Jesus; for nothing will more enable us to bear our cross patiently injuries charitably, the labour of Religion comfortably, and censuring words and detractions with meekness and quietness.
- Esteem not thy self to have profited in Religion, unless thou thinkest well of others, and meanly of thy self: Therefore never accuse any but thy self, and be that diligently watches himself, will be willing enough to be silent concerning others.
- It is no great matter to live lovingly with good natur'd, with humble, and meek persons: but he that can do so with the froward, with the wilful, and the ignorant, with the peevish and perverse, he onely hath true charity: alwayes remembring, that our true solid peace, the peace of God, consists

rather in complying with others, then in being complied with, in suffering and forbearing, rather then in contention and victory.

- Simplicity in our intentions, and purity of affections, are the two wings of a soul investing it with the robes and resemblances of a Seraphim. Intend the honour of God principally and sincerely, and mingle not thy affections with any creature, but in just subordination to God, and to Religion, and thou shalt have joy, if there be any such thing in this world. For there is no joy but in God, and no sorrow but in an evil Conscience.
- Take not much care what, or who is for thee, or against thee. The judgement of none is to be regarded, if Gods judgement be otherwise. Thou art neither better nor worse in thy self, for any account that is made of thee by any but by God alone: secure that to thee, and he will secure all the rest.

SATURDAY. The seventh Decad.

- Blessed is he that understands what it is to love Jesus, and contends earnestly to be like him. Nothing else can satisfie, or make us perfect. But be thou a bearer of his Cross, as well as a lover of his Kingdome. Suffer tribulation for him, or from him, with the same spirit thou receivest consolation: follow him as well for the bitter Cup of his Passion, as for the Loaves; and remember, that if it be a hard saying, Take up my Cross and follow me, it is a harder saying, Go ye Cursed into Everlasting fire.
- No man can alwayes have the same spirituall pleasure in his Prayers: For the greatest Saints have sometimes suffered the banishment of the heart; sometimes are fervent, sometimes they feel a barrenness of Devotion: for this Spirit comes and goes. Rest therefore onely in God, and in doing thy duty: and know, That if thou beest overjoyed to day, this houre will passe away, and temptation and sadnesse will succeed.
- In all afflictions, seek rather for Patience then for Comfort. If thou preservest that, this will return. Any man would serve God, if he felt pleasure in it alwayes; but the virtuous does it, when his Soul is full of heavinesse, and regards not himselfe, but God, and hates that consolation that lessens his compunction; but loves any thing, whereby he is made more humble.
- That which thou doest not understand when thou readest, thou shalt understand in the day of thy visitation: for there are many secrets of Religion, which are not perceived till they be felt, and are not felt but in the day of a great calamity.
- He that prayes, despaire not. But sad is the condition of him that cannot pray. Happy are they that can and do, and love to do it.
- He that will be blessed in his Prayers, must make his Prayers his Rule. All our duty is there set down, because in all our duty, we beg the Divine Assistance: and remember, that you are bound to do all those duties, for the Divine of which you have prayed for the Divine Assistance.
- Be doing actions of Religion as often as thou canst, and thy worldly pleasures as seldome, that if thou beest surprised by sudden death, it may be oddes but thou mayest be taken at thy Prayers.
-

Watch, and resist the Devil in all his Temptations and Snares: His chief designes are these; To hinder thy desire in good; to put thee by from any Spirituall employment, from Prayers especially, from the Meditation of the Passion, from the remembrance of thy sins, from humble Confession of them, from speedy Repentance, from the custody of thy Senses and of thy Heart, from firm purposes of growing in Grace, from reading good Books, and frequent receiving the Holy Sacrament. It is all one to him, if he deceives thee by a lie, or by truth; whether he amaze or trouble thee, by love of the present, or fear of the future: Watch him but in these things, and there will be no part left unarmed, in which he can wound thee.

- Remember how the proud have fallen, and they who have presumed upon their own strength have been disgraced; and that the boldest and greatest talkers in the dayes of peace, have been the most dejected and pusillanimous in the day of temptation.
- No man ought to think he hath found peace, when nothing troubles him; or that God loves him, because he hath no enemy; nor that all is well, because every thing is according to his minde; nor that he is a holy person, because he prayes with great sweetness and comfort: But he is at peace, who is reconciled to God; and God loves him, when he hath overcome himself; and all is well, when nothing pleases him but God, being thankful in the midst of his afflictions; and he is holy, who when he hath lost his comfort, loses nothing of his duty, but is still the same, when God changes his face towards him.

Source: The Golden Grove, Jeremy Taylor. London: Printed by J.F. for R. Royston at the Angel in Ivie-lane, 1655. Text sourced from Project Canterbury (anglicanhistory.org).

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<https://www.thestromata.com/texts/the-diary-or-rule-to-spend-each-day-religiously>

A Form of Prayer on the Lord's Prayer

Jeremy Taylor

Anglican · Post-Reformation · Exegesis

STROMATA 88

INTRODUCTION

Composed by the seventeenth-century Anglican divine who served as chaplain to Charles I and later as Bishop of Down and Connor, this paraphrase expands each petition of the Lord's Prayer into a sustained meditation, drawing the brief dominical words out into a wide field of supplication, doctrine, and praise. Written during the same period that produced Taylor's *Holy Living* and *Holy Dying*, it belongs to a tradition of devotional amplification that shaped later Anglican prayer-book piety and the practice of extempore liturgical composition. The cadenced, suppliant prose carries the marks of a Church under strain, petitions against division and party-names sit alongside affirmations of adoption and inheritance. Read it slowly and aloud; it is built for prayer, not study.

Our Father,

Merciful and Gracious; thou gavest me being, raising me from nothing, to be an excellent creation, efforming me after thy own Image, tenderly feeding me, and conducting and strengthening me all my dayes: Thou art our Father by a more excellent Mercy, adopting us in a new birth, to become partakers of the inheritance of Jesus; Thou hast given us the portion and the food of Sons; O make us to do the duty of Sons, that we may never lose our title to so glorious an inheritance.

Let this excellent Name and Title, by which thou hast vouchsafed to relate to us, be our Glory and our Confidence, our Defence and Guard, our Ornament and Strength, our Dignity, and the endearment of Obedience, the Principle of a holy Fear to thee our Father, and of Love to thee and to our Brethren, partakers of the same Hope and Dignity.

Unite every member of the Church to thee in holy bands; Let there be no more names of Division, nor Titles and Ensigns of Error and Partiality; Let not us who are Brethren contend, but in giving honour to each other, and glory to thee, contending earnestly for the Faith, but not to the breach of Charity, nor the denying each others Hope: but grant, that we may all joyn in the promotion of the honour of thee our Father, in celebrating the Name, and spreading the Family, and propagating the Laws and Institutions, the Promises and Dignities of our Elder Brother; that despising the transitory entertainments of this world, we may labour for, and long after the inheritance to which thou hast given us title, by adopting us into the dignity of Sons. For ever let thy Spirit witness to our Spirit, that we are thy children, and enable us to cry Abba, Father.

Which art in Heaven,

Heaven is thy Throne, the Earth is thy Footstool: From thy Throne thou beholdest all the dwellers upon earth, and triest out the hearts of men, and nothing is hid from thy sight: And as thy Knowledge is infinite, so is thy Power, uncircumscribed as the utmost Orb of Heaven, and thou sittest in thy own Essential Happiness and Tranquillity, immoveable and eternal. That is our Countrey, and thither thy Servants are travelling; there is our Father, and that is our inheritance; there our hearts are, for there our treasure is laid up till the day of Recompence.

Hallowed be thy Name.

Thy Name, O God, is glorious, and in thy Name is our hope and confidence: According to thy Name, so is thy praise unto the worlds end: They that love thy Name, shall be joyfull in thee; for thy Name which thou madest to be proclaimed unto thy people, is, The Lord, the Lord God, mercifull and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty. In this glorious Name, we worship thee, O Lord; and all they that know thy Name, will put their trust in thee. The desire of our soul is to thy Name, and to the remembrance of thee. Thou art worthy, O Lord, of honour, and praise, and glory, for ever and ever: we confess thy glories, we rejoyce in thy mercies; we hope in thy Name, and thy Saints like it well: for thy Name is praised unto the ends of the world; it is believed by Faith, relied upon by a holy Hope, and loved by a great Charity: All thy Church celebrates thee with praises, and offers to thy Name the Sacrifice of Prayer and Thanksgiving.

Thou, O God, didst frame our Nature by thy own Image, and now thou hast imprinted thy Name upon us, we are thy Servants, the relatives and domesticks of thy family, and thou hast honoured us with the gracious appellative of Christians. O let us never dishonour so excellent a Title, nor by unworthy usages profane thy holy Name, but for ever glorifie it. Let our life be answerable to our dignity; that our body may be chaste, our thoughts clean, our words gracious, our manners holy, and our life useful and innocent, that men seeing our good works, may glorifie thee our Father which art in Heaven.

Thy Kingdome come.

Thou reignest in Heaven and Earth: O do thou rule also in our hearts; advance the interest of Religion; let thy Gospel be placed in all the regions of the earth; and let all Nations come and worship thee, laying their proud wills at thy feet, submitting their understandings to the obedience of Jesus, conforming their affections to thy holy Laws. Let thy Kingdome be set up gloriously over us; and do thou reign in our spirits, by thy Spirit of Grace; subdue every lust and inordinate appetite; trample upon our pride, mortifie all rebellion within us, and let all thine and our enemies be brought into captivity, that sin may never reign in our mortal bodies; but that Christ may reign in our Understanding by Faith, in the Will by Charity, in the Passions by Mortification, in all the members by a right and a chaste use of them. And when thy Kingdome that is within us hath flourished and is advanced to that height whither thou hast designed it, grant thy Kingdome of Glory may speedily succeed; and we thy Servants be admitted to the peace and purity, the holiness and glories of that state where thou reignest alone, and art all in all.

Thy will be done in Earth, as it is in Heaven.

Thy will, O God, is the measure of holiness and peace; thy Providence the great disposer of all things, tying all events together, in order to thy glory and the good of thy Servants, by a wonderful mysterious Chain of Wisdome. Let thy Will also be the measure of our desires: for we know, that whatsoever thou sayest is true, and whatsoever thou doest is good: Grant we may submit our wills to thine, being patient of evils which thou inflictest, lovers of the good which thou commandest, haters of all evil which thou forbiddest, pleased with all the accidents thou sendest; that though our nature is weaker then Angels, yet our obedience may be as humble, our conformity to thy will may arise up to the degrees of Unity, and theirs cannot be more; that as they in Heaven, so we in Earth may obey thy will promptly, chearfully, zealously, and with all our faculties; and grant, that as they there, so all the world here may serve thee with peace and concord, purity and love unfeigned, with one heart, and one voice glorifying thee our heavenly Father.

Grant that we may quit all our own affections, and suspect our reasonings, and go out of our selves, and all our own confidences, that thou being to us all things, disposing all events, and guiding all our actions, and directing our intentions, and over-ruling all things in us and about us, we may be Servants of the Divine Will for ever.

Give us this day our daily Bread.

Thou, O God, which takest care of our Souls, do not despise our bodies which thou hast made and sanctified, and designed to be glorious. But now we are exposed to hunger and thirst, nakedness and weariness, want and inconvenience, Give unto us neither poverty nor riches, but feed us with food convenient for us, and clothe us with fitting provisions, according to that state and condition where thou hast placed thy Servants; that we may not be tempted with want, nor made contemptible by beggery, nor wanton or proud by riches, nor in love with any thing in this world; but that we may use it as strangers and pilgrims, as the relief of our needs, the support of our infirmities, and the oyle of our lamps, feeding us till we are quite spent in thy service. Lord take from thy Servants sad carefulness, and all distrust and give us onely such a proportion of temporal things, as may enable us with comfort to do our duty.

Forgive us our Trespases, as we forgive them that trespassed against us.

O dear God, unless thou art pleased to pardon us, in vain it is that we should live here, and what good will our life do us? O look upon us with much mercy, for we have sinned grievously against thee. Pardon the adherent imperfections of our life, the weaknesses of our duty, the carelessness of our spirit, our affected ignorance, our indiligence, our rashness and want of observation our malice and Presumptions. Turn thine eyes from our impurities, and behold the brightness and purest innocence of the Holy Jesus, and under his cover we plead our cause, not that thou shouldest judge our sins, but give us pardon, and blot out all our iniquities, that we may never enter into the horrible regions where there are torments without ceasing, a Prison without ransome, reproaches without comfort, anguish without patience, darkness without light, the worm that never dies, and the fire that never goeth out.

But be pleased also to give us great Charity, that we may truly forgive all that trouble or injure us, that by that Character thou mayest discern us to be thy Sons and Servants, Disciples of the Holy Jesus, lest

our Prayer be turned into sin, and thy grace be recalled, and thou enter unto a final anger against thy Servants.

Lead us not into Temptation.

Gracious Father, we are weak and ignorant, our affections betray us, and make us willing to die, our adversary the Devil goeth up and down, seeking whom he may devour; he is busie, and crafty, malicious and powerful, watchful and envious; and we tempt our selves, running out to mischief, delighting in the approaches of sin, and love to have necessities put upon us, that sin may be unavoidable. Pity us in the midst of these disorders; and give us spirituall Strength, holy Resolutions, a watchful Spirit, the whole Armour of God, and thy protection, the guard of Angels, and the conduct of thy holy Spirit to be our security in the day of danger. Give us thy grace to flie from all occasions to sin, that we may never tempt our selves, nor delight to be tempted; and let thy blessed Providence so order the accidents of our lives, that we may not dwell near an enemy; and when thou shalt try us, and suffer us to enter into combat, let us alwayes be on thy side, and fight valiantly, resist the Devil, and endure patiently, and persevere constantly unto the end, that thou mayest crown thy own work in us.

But deliver us from evil.

From sin and shame, from the malice and fraud of the Devil, and from the falseness and greediness of men, from all thy wrath, and from all our impurities, good Lord deliver thy servants.

Do not reserve any thing of thy wrath in store for us; but let our sins be Pardoned so fully, that thou mayest not punish our inventions. And yet if thou wilt not be intreated, but that it be necessary that we suffer, thy will be done; smite us here with a Fathers rod, that thou mayest spare us hereafter: let the sad accidents of our life be for good to us, not for evil, for our amendment, not to exasperate or weary us, not to harden or confound us: and what evil soever it be that shall happen, let us not sin against thee. For ever deliver us from that evil, and for ever deliver us from the power of the evil one, the great enemy of Mankinde, and never let our portion be in that region of Darkness, in that ever-lasting burning which thou hast prepared for the Devil and his Angels for ever.

For thine is the Kingdome, the Power and the Glory, for ever and ever. Amen.

So shall we thy servants advance the Mightiness of thy Kingdome, the Power of thy Majesty, and the Glory of thy Mercy, from generation to generation for ever. Amen.

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<https://www.thestromata.com/texts/a-form-of-prayer-on-the-lords-prayer>

Hymns Celebrating the Mysteries

Jeremy Taylor

Anglican · Post-Reformation · Exegesis

STROMATA 91

INTRODUCTION

Composed during Taylor's enforced retirement in Wales after the Royalist defeat, when the Book of Common Prayer was outlawed and Anglican worship driven underground, these hymns were meant to keep the liturgical year alive in private hands, particularly among the young. Taylor follows the calendar from Advent through the Passion and Ascension, recasting the festivals in metaphysical verse that owes much to Herbert and Crashaw while pointing forward to the eighteenth-century hymnody of Watts and the Wesleys. The voice is unmistakably that of the author of *Holy Living* and *Holy Dying*: ornate, emblematic, and unembarrassed by sweetness. Read these as devotional exercises rather than poems for the page, they were built to be memorized, sung, and folded into daily prayer.

Hymns Celebrating the Mysteries and Chief Festivals of the Year

According to the manner of the Ancient Church: fitted to the fancy and devotion of the younger and pious persons. Apt for memory, and to be joyned to their other Prayers.

Hymns for Advent

Or the weeks immediately before the Birth of our blessed Saviour.

I.

When Lord, O when shall we Our dear Salvation see? Arise, arise, Our fainting eyes Have long'd all night, and 'twas a long one too. Man never yet could say He saw more then one day, One day of Edens seven: The guilty hours there blasted with the breath Of sin and death, Have ever since worn a nocturnal hue. But thou hast given us hopes that we At length another day shall see, Wherein each vile neglected place, Gilt with the aspect of thy face, Shall be like that, the porch and gate of Heaven. How long, dear God, how long! See how the Nations throng: All humane kinde Knit and combin'd Into one body, look for thee their Head. Pity our multitude, Lord, we are vile and rude, Headless and senseless without thee, Of all things but the want of thy blest face, O haste apace; And thy bright self to this our body wed, That through the influx of thy power, Each part that er'st confusion wore May put on order, and appear Spruce as the childhood of the year, When thou to it shalt so united be. Amen.

II. Christs coming to Jerusalem in triumph

Lord come away, Why dost thou stay? Thy rode is ready; and thy paths made strait With longing expectation wait The Consecration of thy beauteous feet. Ride on triumphantly, behold we lay Our lusts and proud wills in thy way. Hosanna! welcome to our hearts. Lord here Thou hast a Temple too, and full as dear As that of Sion; and as full of sin, Nothing but Thieves and Robbers dwell therein; Enter, and chase them forth & cleanse the floore; Crucifie them, that they may never more Profane that holy place Where thou hast chose to set thy face. And then if our stiff tongues shall be Mute in the praises of thy Deity, The stones out of the Temple wall Shall cry aloud and call Hosanna! and thy glorious footsteps greet. Amen.

Hymns for Christmas-day

I.

Mysterious truth! that the self same should be A Lamb, a Shepherd, and a Lion too! Yet such was he Whom first the shepherds knew, When they themselves became Sheep to the Shepherd Lambe. Shepherd of Men and Angels, Lamb of God, Lion of Judah, by these Titles keep The Wolf from thy indangered Sheep. Bring all the world unto thy Fold, Let Jews and Gentiles hither come In numbers great that can't be told, And call thy Lambs that wander, home. Glory be to God on high, All glories be to th'glorious Deity.

II. A Dialogue between three Shepherds

1. Where is this blessed Babe That hath made All the world so full of joy And expectation; That glorious boy That crowns each Nation With a triumphant wreath of blessedness?
2. Where should he be but in the throng, And among His Angel Ministers, that sing And take wing Just as may Echo to his Voyce, And rejoyce, When wing and tongue and all May so procure their happiness?
3. But he hath other Waiters now, A poor Cow, An Ox and Mule stand and behold, And wonder, That a stable should enfold Him that can thunder.

Chorus. O what a gracious God have we? How good, how great! even as our misery.

III. Of Christs birth in an Inne

The blessed Virgin travail'd without pain, And lodged in an Inne, A glorious Star the signe But of a greater guest then ever came that way, For there he lay That is the God of Night and Day, And over all the pow'rs of heaven doth reign. It was the time of great Augustus Tax, And then he comes That payes all sums, Even the whole price of lost humanity, And sets us free From the ungodly Emperie Of Sin, and Satan, and of Death. O make our hearts, blest God, thy lodging place, And in our brest Be pleas'd to

rest, For thou lov'st Temples better then an Inne, And cause that sin May not profane the Deity within,
And sully o're the ornaments of Grace. Amen.

A Hymn upon S. Johns day

This day We sing The friend of our eternal King, Who in his bosome lay, And kept the Keys Of his profound and glorious Mysteries: Which to the world dispensed by his hand, Made it stand Fix'd in amazement to behold that light Which came From the Throne of the Lamb, To invite Our wretched eyes (which nothing else could see But fire, and sword, hunger and miserie) To anticipate by their ravish'd sight The beauty of Celestial delight. Mysterious God, regard me when I pray: And when this load of clay Shall fall away, O let thy gracious hand conduct me up, Where on the Lambs rich viands I may sup: And in this last Supper I May with thy friend in thy sweet bosome lie For ever in Eternity. Allelujah.

Upon the day of the holy Innocents

Mournful Judah shrieks and cries At the obsequies Of their Babes, that cry More that they lose the paps, then that they die. He that came with life to all, Brings the Babes a funeral, To redeem from slaughter him Who did redeem us all from sin. They like himself went spotless hence, A sacrifice to Innocence; Which now does ride Trampling upon Herods pride: Passing from their fontinels of clay To heaven a milky and a bloody way. All their tears and groans are dead, And they to rest and glory fled; Lord, who wert pleas'd so many babes should fall, Whil'st each sword hop'd that every of the All Was the desir'd King: make us to be In Innocence like them, in Glory, thee. Amen.

Upon the Epiphany

And the three wise men of the East coming to worship Jesus.

A Comet dangling in the aire Presag'd the ruine both of Death and Sin; And told the wise-men of a King, The King of Glory, and the Sun Of Righteousness, who then begun To draw towards that blessed Hemisphere. They from the furthest East this new And unknown light pursue, Till they appeare In this blest Infants King's propitious eye, And pay their homage to his Royalty. Persia might then the rising Sun adore, It was Idolatry no more: Great God, they gave to thee Myrrhe, Frankincense, and Gold: But Lord, with what shall we Present our selves before thy Majesty, Whom thou redeem'dst when we were sold? W'hav nothing but our selves, & scarce that neither, Vile dirt and clay: Yet it is soft, and may Impression take: Accept it, Lord, and say, this thou had'st rather; Stamp it, and on this sordid metal make Thy holy Image, and it shall out-shine The beauty of the golden Myne. Amen.

A Meditation of the Four Last Things

Death, Judgment, Heaven, Hell. For the time of Lent especially.

Of Death

Death, the old Serpents Son, Thou had'st a sting once like thy Sire, That carried Hell, and ever-burning fire: But those black dayes are done; Thy foolish spite buried thy sting In the profound and wide Wound of our Saviours side. And now thou art become a tame and harmless thing, A thing we dare not fear Since we hear That our triumphant God to punish thee For the affront thou didst him on the Tree, Hath snatcht the keyes of Hell out of thy hand, And made thee stand A Porter to the gate of Life, thy mortal enemie. O thou who art that Gate, command that he May when we die And thither flie, Let us into the Courts of Heaven through thee. Allelujah.

The Prayer.

My Soul doth pant tow'rds thee My God, Source of eternal life: Flesh fights with me, Oh end the strife And part us, that in peace I may Unclay My wearied spirit, and take My flight to thy eternal Spring; Where for his sake Who is my King, I may wash all my tears away That day. Thou Conqueror of Death, Glorious triumph' o're the Grave, Whose holy breath Was spent to save Lost Mankind; make me to be stil'd Thy Child, And take me when I dye, And go unto my dust, my Soul Above the sky With Saints enroll, That in thy arms for ever I May lye. Amen.

Of the Day of Judgement

Great Judge of all, how we vile wretches quake! Our guilty bones do ake, Our marrow freezes, when we think Of the consuming fire Of thine ire; And horrid phials thou shalt make The wicked drink, When thou the winepress of thy wrath shalt tread With feet of lead. Sinful rebellious clay! what unknown place Shall hide it from thy face! When earth shall vanish from thy sight, The heavens that never err'd, But observ'd Thy laws, shal from thy presence take their flight, And kil'd with glory, their bright eyes, stark dead Start from their head: Lord, how shall we, Thy enemies, endure to see So bright, so killing Majesty? Mercy dear Saviour: Thy Judgement seat We dare not Lord intreat; We are condemn'd already, there. Mercy: vouchsafe one look On thy book Of life; Lord we can read the saving Jesus, here, And in his Name our own Salvation see: Lord set us free, The book of sin Is cross'd within, Our debts are paid by thee. Mercy.

Of Heaven

O Beauteous God, uncircumscribed treasure Of an eternal pleasure, Thy Throne is seated far Above the highest Star, Where thou prepar'st a glorious place Within the brightness of thy face For every spirit To inherit That builds his hopes on thy merit, And loves thee with a holy charity. What ravish'd heart, Seraphick tongue or eyes, Clear as the mornings rise, Can speak, or think, or see That bright eternity?

Where the great Kings transparent Throne, Is of an intire Jasper stone: There the eye O'th'Chrysolite,
And a sky Of Diamonds, Rubies, Chrysoprase, And above all, thy holy face Makes an eternal Clarity,
When thou thy Jewels up dost binde: that day Remember us, we pray, That where the Beryl lyes And
the Crystal, 'bove the skyes, There thou may'st appoint us place Within the brightness of thy face; And
our Soul In the Scrowl Of life and blissfulness enrowl, That we may praise thee to eternity. Allelujah.

Of Hell

Horrid darkness, sad and fore, And an eternal Night, Groans and shrieks, and thousands more In the
want of glorious light: Every corner hath a Snake In the accursed lake: Seas of fire, beds of snow
Are the best delights below, A Viper from the fire Is his hire That knows not moments from Eternity.
Glorious God of Day and Night, Spring of eternal Light, Allelujahs, Hymns and Psalms, And Coronets
of Palms Fill thy Temple evermore. O mighty God, Let not thy bruising rod Crush our loins with an
eternal pressure; O let thy mercy be the measure, For if thou keepest wrath in store We all shall die,
And none be left to glorifie Thy Name, and tell How thou hast sav'd our souls from Hell. Mercy.

On the Conversion of S. Paul

Full of wrath, his threatning breath Belching nought, but chains and death: Saul was arrested in his way
By a voice and a light, That if a thousand dayes Should joyn rayes To beautifie one day, It would not
shew so glorious and so bright. On his amazed eyes it night did fling, That day might break within; And
by those beams of Faith Make him of a childe of wrath Become a vessel full of glory. Lord curb us in
our dark and sinful way, We humbly pray, When we down horrid precipices run With feet that thirst to
be undone, That this may be our story. Allelujah.

On the Purification of the blessed Virgin

Pure and spotless was the Maid That to the Temple came, A pair of Turtle-doves she paid, Although she brought the Lamb. Pure and spotless though she were, Her body chaste, and her soul faire, She to the Temple went To be purifi'd And try'd, That she was spotless and obedient. O make us to follow so blest Precedent, And purifie our souls, for we Are cloth'd with sin and misery. From our conception One imperfection, And a continued state of sin, Hath sullied all our faculties within. We present our souls to thee Full of need and misery: And for Redemption a Lamb The purest, whitest that e're came A Sacrifice to thee, Even he that bled upon the Tree.

On Good-Friday

The Lamb is eaten, and is yet again Preparing to be slain; The Cup is full and mixt, And must be drunk: Wormwood and gall To this, are draughts to beguile care withall, Yet the Decree is fixt. Doubled knees, and groans, and cries, Prayers and sighs, and flowing eyes Could not intreat. His sad Soul sunk Under the heavy pressure of our sin: The pains of Death and Hell About him dwell. His Fathers burning wrath did make His very heart, like melting wax, to sweat Rivers of blood, Through the pure strainer of his skin: His boiling body stood Bubbling all o're, As if the wretched whole were but one dore To let in pain and grief, And turn out all relief. O thou, who for our sake Didst drink up This bitter Cup: Remember us, we pray, In thy day, When down The strugling throats of wicked men The dregs of thy just fury shall be thrown. Oh then Let thy unbounded mercy think On us, for whom Thou underwent'st this heavy doom, And give us of the well of life to drink. Amen.

On the Annunciation to the blessed Virgin

A Winged harbinger from bright heav'n flown, Bespeaks a lodging room For the mighty King of Love, The spotless structure of a Virgin womb, O'reshadow'd with the wings of the blest Dove: For he was travelling to earth, But did desire to lay By the way, That he might shift his clothes, and be A perfect Man as well as we. How good a God have we! who for our sake, To save us from the burning lake, Did change the order of Creation: At first he made Man like himself in his own Image; now In the more blessed reparation The Heavens bow: Eternity took the measure of a span, And said, Let us make our self like Man, And not from Man the Woman take, But from the Woman, Man. Allelujah: we adore His Name, whose goodness hath no store. Allelujah.

Easter Day

What glorious light! How bright a Sun after so sad a night Does now begin to dawn! Bless'd were those eyes That did behold This Sun when he did first unfold His glorious beams, and now begin to rise: It was the holy tender Sex That saw the first ray: Saint Peter and the other, had the reflex, The second glimpse o'th'day. Innocence had the first, and he That fled, and then did penance, next did see The glorious Sun of Righteousness In his new dress Of triumph, immortality, and bliss. O dearest God preserve our souls In holy innocence; Or if we do amiss, Make us to rise again to th'life of Grace, That we may live with thee, and see thy glorious face, The crown of holy Penitence. Allelujah.

On the day of Ascension

He is risen higher, not set: Indeed a cloud Did with his leave make bold to shroud The Sun of Glory from Mount Olivet. At Pentecost hee'll shew himself again, When every ray shall be a tongue To speak all comforts, and inspire Our Souls with their celestial fire; That we the Saints among May sing, and love, and reign. Amen.

On the Feast of Pentecost, or Whitsunday

Tongues of fire from heaven descend With a mighty rushing wind, To blow it up and make A living fire Of heavenly Charity, and pure desire, Where they their residence should take. On the Apostles sacred heads they sit, Who now like Beacons do proclaim and tell Th'invasion of the host of Hell; And give men warning to defend Themselves from the enraged brunt of it. Lord, let the flames of holy Charity, And all her gifts and graces slide Into our hearts, and there abide; That thus refined, we may soar above With it unto the element of Love, Even unto thee dear Spirit, And there eternal peace and rest inherit. Amen.

Penitentiall Hymns

I.

LOrd, I have sinn'd, & the black number swells To such a dismal sum, That should my stony heart and eyes, And this whole sinful trunk, a flood become, And run to tears, their drops could not suffice To count my score, Much less to pay: But thou, my God, hast blood in store, And art the Patron of the poore. Yet since the Balsam of thy Blood, Although it can, will do no good, Unless the wounds be cleans'd with tears before; Thou in whose sweet but pensive face Laughter could never steal a place, Teach but my heart and eyes To melt away, And then one drop of Balsam will suffice. Amen.

II.

Great God, and just! how canst thou fee, Dear God, our miserie, And not in mercy set us free? Poor miserable man! how wert thou born, Weak as the dewy jewels of the Morn, Rapt up in tender dust, Guarded with sins and lust, Who like Court flatterers waite To serve themselves in thy unhappy fate. Wealth is a snare, and poverty brings in Inlets for theft, paving the way for sin: Each perfum'd vanity doth gently breath Sin in thy Soul, and whispers it to Death. Our faults like ulcerated sores do go O're the sound flesh, and do corrupt that too. Lord, we are sick, spotted with sin, Thick as a crusty Lepers skin, Like Naaman, bid us wash, yet let it be In streams of blood that flow from thee: Then will we sing, Touch'd by the heavenly Doves bright wing, Hallelujahs, Psalms and Praise To God the Lord of night and dayes; Ever good, and ever just, Ever high, who ever must Thus be sung; is still the same; Eternal praises crown his Name. Amen.

Source: The Golden Grove, Jeremy Taylor. London: Printed by J.F. for R. Royston at the Angel in Ivie-lane, 1655. Text sourced from Project Canterbury (anglicanhistory.org).

Transcribed from the 1655 first edition by Project Canterbury (Anglican History Project, anglicanhistory.org). Taylor composed The Golden Grove during his years of enforced exile in Wales under the Interregnum, when Anglican worship had been suppressed and he was living under the protection of Richard Vaughan, Earl of Carbery, at the estate from which the book takes its name. The text is in the public domain; Taylor died in 1667. No translator is involved; this is Taylor's own English.

<https://www.thestromata.com/texts/hymns-celebrating-the-mysteries-and-chief-festivals-of-the-year>

Letanies for All Things and Persons

Jeremy Taylor

Anglican · Post-Reformation · Exegesis

STROMATA 89

INTRODUCTION

Composed during Taylor's enforced retirement in Wales after the Royalist defeat, when the deposed Anglican chaplain turned his energies to furnishing the dispossessed Church of England with prayers it could no longer say in public, these litanies offer petitions for every conceivable circumstance of a Christian life—childhood sins, the temptations of age, sickness, journeys, the dying. Taylor's prose here is the same instrument that produced *Holy Living* and *Holy Dying*, and the cadence belongs to the same school of devotional English that shaped Anglican piety from Andrewes through Keble. The repeated forms invite slow use rather than continuous reading: a manual to be prayed through in pieces, found wanting in oneself, and prayed through again.

O God the Father of Mercies, the Father of our Lord Jesus Christ, have mercy upon thy servants, and hear the prayers of us miserable sinners.

O blessed Jesus, the Fountain of Peace and Pardon, our Wisdome and our Righteousness, our Sanctification and Redemption, have mercy upon thy servants, refuse not to hear the prayers of us miserable, sorrowful, and returning sinners.

O holy and divinest Spirit of the Father, help our infirmities, for of our selves we know not what to ask, nor how to pray, but do thou assist and be present in the desires of us miserable sinners.

#I. For Pardon of Sins.

Remember not Lord the follies of our childehood, nor the lusts of our youth, the wildness of our head nor the wandrings of our heart, the infinite sins of our tongue, and the inexcusable errors of the dayes of vanity.

Lord have mercy upon us poor miserable sinners.

Remember not, O Lord, the growing iniquities of our elder age, the pride of our spirit, the abuse of our members, the greediness of our appetite, the inconstancy of our purposes, the peevishness and violence of all our passions and affections.

Lord have mercy, &c.

Remember not, O Lord, how we have been full of envy and malice, anger and revenge, fierce and earnest in the purchases and vanities of the world, and lazy and dull, slow and soon weary in the things of God and of Religion.

Lord have mercy, &c.

Remember not, O Lord, our uncharitable behaviour towards those with whom we have conversed, our jealousies and suspicions, our evil surmisings and evil reportings, the breach of our promises to men, and the breach of all our holy vows made to thee our God.

Lord have mercy, &c.

Remember not, O Lord, how often we have omitted the several parts and actions of our duty; for our sins of Omission are infinite, and we have not sought after the righteousness of God, but have rested in carelessness and forgetfulness, in a false Peace and a silent Conscience.

Lord have mercy, &c.

O most gracious Lord, enter not into judgement with thy servants, lest we be consumed in thy wrath, and just displeasure: from which

Good Lord deliver us, and preserve thy servants for ever.

#II. For deliverance from evils.

From gross ignorance and stupid negligence, from a wandering head, and a trifling spirit, from the violence and rule of passion, from a servile will, and a commanding lust, from all intemperance, inordination and irregularity whatsoever:

Good Lord deliver and preserve thy servants for ever.

From a covetous minde and greedy desires, from lustful thoughts, and a wanton eye, from rebellious members, and the pride and vanity of spirit; from false opinions and ignorant confidences:

Good Lord deliver, &c.

From improvidence and prodigality from envy and the spirit of slander, from idleness and sensuality, from presumption and despair, from sinful action; and all vicious habits:

Good Lord deliver, &c.

From fierceness of rage, and hastiness of spirit, from clamorous and reproachful language, from peevish anger, and inhumane malice, from the spirit of contention, and hasty and indiscreet zeal:

Good Lord deliver, &c.

From a schismatical and heretical spirit, from tyranny and tumults, from sedition and factions, from envying the grace of God in our Brother, from impenitence and hardness of heart, from obstinacy and apostasie, from delighting in sin, and hating God and good men:

Good Lord deliver, &c.

From fornication and adultery, from unnatural desires and unnatural hatreds, from gluttony & drunkenness, from loving and believing lies, and taking pleasure in the remembrances of evil things, from delecting in our Neighbours misery, and procuring it, from upbraiding others, and hating reproof of our selves:

Good Lord deliver, &c.

From impudence and shame, from contempt and scorn, from oppression and cruelty, from a pitiless and unrelenting spirit, from a churlish behaviour, and undecent usages of our selves or others:

Good Lord deliver, &c.

From famine and pestilence, from noisome and infectious diseases, from sharp and intolerable pains, from impatience and tediousness of spirit, from a state of temptation, and hardened spirits:

Good Lord deliver, &c.

From banishments and prison, from widowhood and want, from violence of pains and passions, from tempests and earthquakes, from the rage of fire and water, from Rebellion and Treason, from fretfulness and inordinate cares, from murmuring against God, and disobedience to the divine Commandment:

Good Lord deliver, &c.

From delaying our repentance, and persevering in sin, from false principles and prejudices, from unthankfulness and irreligion, from seducing others, and being abused our selves, from the malice and craftiness of the Devil, and the deceit and lyings of the World:

Good Lord deliver, &c.

From wounds and Murther, from precipices and falls, from fracture of bones, and dislocation of joynts, from dismembring our bodies, and all infatuation of our souls, from folly and madness, from uncertainty of minde and state, and from a certainty of sinning:

Good Lord deliver, &c.

From thunder and lightning, from phantasms, spectres and illusions of the night, from sudden and great Changes, from the snares of wealth, and the contempt of beggery and extreme poverty, from being made an example and a warning to others by suffering sad judgements our selves:

Good Lord deliver, &c.

From condemning others, and justifying our selves, from mispending our time and abusing thy grace, from calling good evil, and evil good, from consenting to folly, and tempting others:

Good Lord deliver, &c.

From excess in speaking and peevish silence, from looser laughing and immoderate weeping, from giving evil example to others, or following any our selves, from giving or receiving scandal, from the horrible sentence of endless death and damnation:

Good Lord deliver, &c.

From cursing and swearing, from uncharitable chiding, and easiness to believe evil, from the evil spirit that walketh at noon, and the arrow that flieth in darkness, from the Angel of wrath, and perishing in popular diseases:

Good Lord deliver, &c.

From the want of a Spiritual Guide, from a famine of the Word and Sacraments, from hurtful persecution, and from taking part with persecutors:

Good Lord deliver, &c.

From drowning or being burnt alive, from sleepless nights, and contentious dayes, from a melancholy and a confused spirit, from violent fears and the loss of reason, from a vicious life, and a sudden and unprovided death:

Good Lord deliver, &c.

From relying upon vain fancies and false foundations, from an evil and an amazed Conscience, from sinning near the end of our life, and from despairing in the day of our death:

Good Lord deliver, &c.

From hypocrisie and wilfulness, from self-love and vain ambition, from curiosity and carelesness, from being tempted in the dayes of our weakness from the prevailing of the flesh, and grieving the Spirit, from all thy wrath, and from all our sins:

Good Lord deliver, &c.

#III. For Gifts and Graces.

Hear our Prayer, O Lord, and consider our desire, hearken unto us for thy truth and righteousness sake: O hide not thy face from us, neither cast away thy servants in displeasure.

Give unto us the spirit of Prayer, frequent and fervent, holy and persevering, an unreprouable Faith a just and a humble Hope, and a never-failing Charity.

Hear our prayers, O Lord, and consider our desire.

Give unto us true humility, a meek and a quiet spirit, a loving and a friendly, a holy and a useful conversation, bearing the burthens of our Neighbours, denying our selves, and studying to benefit others, and to please thee in all things.

Hear our prayers, &c.

Give us a prudent and a sober, a just and a sincere, a temperate and a religious spirit; a great contempt of the world, a love of holy things, and a longing after Heaven, and the instruments and paths that lead thither.

Hear our prayers, &c.

Grant us to be thankful to our Benefactors, righteous in performing promises, loving to our relatives, careful of our charges, to be gentle and easie to be intreated, slow to anger, and fully instructed and readily prepared for every good work.

Hear our prayers, &c.

Give us a peaceable spirit, and a peaceable free from debt, and deadly sin, grace to abstain from all appearances of evil, and to do nothing but what is of good report, to confess Christ and his holy Religion, by a holy and obedient life, and a minde ready to die for him when he shall call us, and assist us.

Hear our prayers, &c.

Give to thy servants a watchful and an observing spirit, diligent in doing our duty, inflexible to evil, obedient to thy word, inquisitive after thy will, pure and holy thoughts, strong and religious purposes, and thy grace to perform faithfully what we have promised in the day of our duty, or in the day of our calamity.

Hear our prayers, &c.

O teach us to despise all vanity, to fight the battles of the Lord manfully against the Flesh, the World, and the Devil, to spend our time religiously and usefully, to speak gracious words, to walk alwayes as in thy presence, to preserve our souls and bodies in holiness, fit for the habitation of the holy Spirit of God.

Hear our prayers, &c.

Give us a holy and a perfect repentance, a well instructed understanding, regular affections, a constant and a wise heart, a good name, a fear of thy Majesty, and a love of all thy glories above all the things in the world for ever.

Hear our prayers, &c.

Give us a healthful body and a clear understanding the love of our neighbors, and the peace of the Church, the publick use and comfort of thy holy Word and Sacraments, a great love to all Christians, and obedience to our Superiors, Ecclesiastical and Civil, all the dayes of our life.

Hear our prayers, &c.

Give us spiritual wisdom, that we may discern what is pleasing to thee, and follow what belongs unto our peace; and let the knowledge and love of God, and of Jesus Christ our Lord, be our guide and our portion all our dayes.

Hear our prayers, &c.

Give unto us holy dispositions, and an active industry in thy service, to redeem the time mispent in vanity; for thy pity sake take not vengeance of us for our sins, but sanctifie our souls and bodies in this life, and glorifie them hereafter.

Hear our prayers, &c.

Our Father, &c.

#IV. To be added to the former Letanies, according as our Devotions and time will suffer.#

For all states of men and women, especially in the Christian Church.

O Blessed God, in mercy remember thine inheritance, and forget not the congregation of the poor for ever; pity poor mankinde, whose portion is misery and folly, shame and death: But thou art our Redeemer, and the lifter up of our head, and under the shadow of thy wings shall be our help, untill this Tyranny be overpast.

Have mercy upon us, O God, and hide not thy self from our petition.

Preserve, O God, the Catholick Church in holiness and truth, in unity and peace, free from persecution, or glorious under it, that she may for ever advance the honour our of her Lord Jesus, for ever represent is Sacrifice, and glorifie his Person, and advance his Religion, and be accepted of thee in her blessed Lord, that being filled with his Spirit, she may partake of his Glory.

Have mercy upon us, &c.

Give the spirit of Government and holiness to all Christian Kings, Princes and Governours: grant that their people may obey them, and they may obey thee, and live in honesty and peace, justice and holy Religion, being Nursing Fathers to the Church Advocates for the oppressed, Patrons for the widows, and a Sanctuary for the miserable and the fatherless, that they may reign with thee for ever in the Kingdome of the Lord Jesus.

Have mercy upon us, &c.

Give to thy servants the Bishops, and all the Clergy, the spirit of holiness and courage, of patience and humility, of prudence and diligence, to preach and declare thy will by a holy life, and wise discourses, that they may minister to the good of souls, and finde a glorious reward in the day of the Lord Jesus.

Have mercy upon us, &c.

Give to our Relatives [our Wives and Children, our Friends and Benefactors, our Charges, our Family, &c.] pardon and support, comfort in all their sorrows, strength in all their temptations, the guard of Angels to preserve them from evil, and the conduct of thy holy Spirit, to lead them into all good; that they doing their duty, may feel thy mercies here, and partake of thy glories hereafter.

Have mercy upon us, &c.

Give to all Christian Kingdomes and Common-wealths peace and plenty, health and holy Religion: to all families of Religion and Nurseries of piety, zeal and holiness, prudence and unity, peace and contentedness: To all Schools of Learning, quietness and industry, freedome from wars and violence, factions and envy.

Have mercy upon us, &c.

Give to all married pairs, faith and love, charitable and wise compliances, sweetness of society, and innocence of conversation; To all Virgins and Widows, great love of Religion, a sober and a contented spirit, an unwearied attendance to devotion, and the offices of holiness; protection to the fatherless, comfort to the disconsolate, patience and submission, health and spiritual advantages to the sick; that they may feel thy comforts for the dayes wherein they have suffered adversity.

Have mercy upon us, &c.

Be thou a star and a guide to them that travel by land or sea, the confidence and comfort of them that are in storms and shipwracks, the strength of them that toil in the Mynes, and row in the Gallies, an instructor to the ignorant, to them that are condemn'd to die, be thou a guide unto death; give chearfulness to every sad heart, spiritual strength, and proportionable comfort to them that are afflicted by evil spirits: pity the lunaticks, give life and salvation to all to whom thou hast given no understanding; accept the stupid and the fools to mercy, give liberty to prisoners, redemption to captives maintenance to the poor, patronage and defence to the oppressed, and put a period to the iniquity, and to the miseries of all mankind.

Have mercy upon us, &c.

Give unto our enemies grace and pardon, charity to us, and love to thee; take away all anger from them, and all mistakes from us, all misinterpretations and jealousies; bring all sinners to repentance, and holiness, and to all thy Saints and Servants give an increasing love, and a persevering duty; bring all Turks, Jews and Infidels to the knowledge and confession of the Lord Jesus, and a participation of all the Promises of the Gospel, all the benefits of his Passion; to all Hereticks give humility and ingenuity, repentance of their errors, and grace and power to make amends to the Church and Truth, and a publick acknowledgement of a holy faith, to the glory of the Lord Jesus.

Have mercy upon us, &c.

Give to all Merchants faithfulness and truth; to the labouring husbandman health, and fair seasons of the year, and reward his toil with the dew of heaven, and the blessings of the earth; To all Artizans give diligence in their Callings, and a blessing on their labours and on their families; To old men piety and perfect repentance, a liberal heart, and an open hand, great religion, and desires after heaven; To young men give sobriety and chastity, health and usefulness, an early piety, and a persevering duty; To all families visited with the rod of God, give consolation, and a holy use of the affliction, and a speedy deliverance; To us all pardon and holiness, and life eternal, through Jesus Christ. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit, be with us all for ever. Amen.

Source: The Golden Grove, Jeremy Taylor. London: Printed by J.F. for R. Royston at the Angel in Ivie-lane, 1655. Text sourced from Project Canterbury (anglicanhistory.org).

Transcribed from the 1655 first edition by Project Canterbury (Anglican History Project, anglicanhistory.org). Taylor composed The Golden Grove during his years of enforced exile in Wales under the Interregnum, when Anglican worship had been suppressed and he was living under the protection of Richard Vaughan, Earl of Carbery, at the estate from which the book takes its name. The text is in the public domain; Taylor died in 1667. No translator is involved; this is Taylor's own English.

<https://www.thestromata.com/texts/letanies-for-all-things-and-persons>

A Prayer for Charity

Jeremy Taylor

Anglican · Post-Reformation · Exegesis

STROMATA 92

INTRODUCTION

A devotional lyric from the seventeenth-century Anglican divine best known for *Holy Living* and *Holy Dying*, composed in the rhymed octosyllabic couplets favored by the devotional poets of his generation. Taylor, who preached through the upheavals of the English Civil War and lost three sons in quick succession, here catalogues the healing miracles of the Gospels, the blind, the lame, the leper, the mute, the demoniac, and turns each into an argument for fraternal forgiveness. The poem belongs to the same Caroline tradition of meditative verse that produced Herbert and Vaughan, where doctrine is worked out in measured rhyme rather than argued in prose. Read it slowly, as a prayer rehearsed aloud: the petition does not arrive until the final lines, and everything before is preparation.

Full of Mercy, full of Love,
Look upon us from above;
Thou who taught'st the blind mans night
To entertain a double light,
Thine and the dayes (and that thine too)
The Lame away his Crutches threw,
The parched Crust of Leprosie
Return'd unto its infancy:
The Dumb amazed was to hear
His own unchain'd tongue strike his ear:
Thy powerful Mercy did even chase
The Devil from his usurp'd place,
Where thou thy self shouldst dwell, not he.
O let thy love our pattern be;
Let thy Mercy teach one Brother

To forgive and love another,
That copying thy Mercy here,
Thy Goodness may hereafter reare
Our Souls unto thy Glory, when
Our Dust shall cease to be with men. Amen.

Source: The Golden Grove, Jeremy Taylor. London: Printed by J.F. for R. Royston at the Angel in Ivie-lane, 1655. Text sourced from Project Canterbury (anglicanhistory.org).

Transcribed from the 1655 first edition by Project Canterbury (Anglican History Project, anglicanhistory.org). Taylor composed The Golden Grove during his years of enforced exile in Wales under the Interregnum, when Anglican worship had been suppressed and he was living under the protection of Richard Vaughan, Earl of Carbery, at the estate from which the book takes its name. The text is in the public domain; Taylor died in 1667. No translator is involved; this is Taylor's own English.

<https://www.thestromata.com/texts/a-prayer-for-charity>

Prayers

Jeremy Taylor

Anglican · Post-Reformation · Exegesis

STROMATA 90

INTRODUCTION

Composed by one of the great Caroline divines and a chaplain to Charles I, these prayers belong to the same devotional impulse that produced *Holy Living* and *Holy Dying*, works that shaped Anglican piety for two centuries after their author's death in 1667. The morning and evening offices gathered here carry the cadences of the Book of Common Prayer but turn inward, toward the examined conscience and the ordinary hazards of a day. Taylor writes in the long, balanced periods of seventeenth-century English prose, and the petitions move by accumulation rather than argument. Read slowly: these are prayers meant to be prayed, not surveyed.

A Short Prayer to be Said every Morning.

O Almighty God, Father of our Lord Jesus Christ, the God of mercy and comfort, with reverence and fear, with humble confidence and strong desires, I approach to the Throne of Grace, begging of thee mercy and protection, pardon and salvation. O my God, I am a sinner, but sorrowful and repenting: Thou art justly offended at me, but yet thou art my Lord and my Father, merciful and gracious: Be pleased to blot all my sins out of thy remembrance, and heal my soul, that I may never any more sin against thee. Lord open my eyes, that I may see my own infirmities, and watch against them; and my own follies, that I may amend them: and be pleased to give me perfect understanding in the way of godliness, that I may walk in it all the dayes of my pilgrimage. Give me a spirit diligent in the works of my Calling, chearful and zealous in Religion, fervent and frequent in my Prayers, charitable and useful in my conversation: Give me a healthful and a chaste body, a pure and a holy soul, a sanctified and an humble spirit; and let my body and soul and spirit be preserved unblameable to the coming of the Lord Jesus. Amen.

II. Blessed be thy Name, O God, and blessed be thy Mercies, who hast preserved me this night from sin and sorrow, from bad chances, and a violent death, from the malice of the Devil, and the evil effects of my own corrupted nature and infirmity. The out-goings of the Morning and Evening shall praise thee, and thy servants shall rejoyce in giving thee praise for the operation of thy hands. Let thy providence and care watch over me this day, and all my whole life, that I may never sin against thee by idleness or folly, by evil company or private sins, by word or deed, by thought or desire; and let the imployment of my day leave no sorrow, or the remembrance of an evil conscience at night: but let it be holy and profitable, blessed, and alwayes innocent; that when the dayes of my short abode are done, and the shadow is departed, I may die in thy fear and favour, and rest in a holy hope, and at last return to the

joyes of a blessed Resurrection, through Jesus Christ: In whose Name, and in whose words, in behalf of my self and all my friends, and all thy servants, I humbly and heartily pray, Our Father. &c.

A Prayer for the Evening.

Eternall God, Almighty Father of Men and Angels, by whose care and providence I am preserved and blessed, comforted and assisted, I humbly beg of thee to pardon the sins and follies of this day, the weaknesses of my services, and the strength of my passions, the rashness of my words, and the vanity and evil of my actions. O just and dear God, how long shall I confess my sins, and pray against them, and yet fall under them! O let it be so no more, let me never return to the follies of which I am ashamed, which bring sorrow, and death, and thy displeasure, worse then death. Give me a command over my evil inclinations, and a perfect hatred of sin, and a love to thee above all the desires of this world. Be pleased to bless and preserve me this night from all sin, and all violence of Chance, and the malice of the Spirits of darkness: watch over me in my sleep, and whether sleep or wake, let me be thy servant. Be thou first and last in all my thoughts, and the guide and continual assistance of all my actions: Preserve my body, pardon the sin of my soul, and sanctifie my soul; let me alwayes live holily, and justly, and soberly; and when I die, receive my soul into thy hands, O holy and ever Blessed Jesus, that I may lie in thy bosome, and long for thy coming, and hear thy blessed Sentence at Doomsday, and behold thy face, and live in thy Kingdome, singing praises to God for ever and ever. Amen.

Our Father, &c.

For SUNDAY. A Prayer against Pride.

I. O Eternal God, merciful and glorious, thou art exalted far above all heavens, thy Throne, O God, is glory, and thy Scepter is righteousness, thy Will is holiness, and thy Wisdome the great foundation of Empire and Government: I adore thy Majesty, and rejoyce in thy Mercy, and revere thy Power, and confess all glory, and dignity and honour to be thine alone, and theirs to whom thou shalt impart any ray of thy Majesty, or reflexion of thy honour; but as for me, I am a worm and no man, vile dust and ashes, the son of corruption, and the heir of rottenness, seized upon by folly, a lump of ignorance and sin, and shame and death. What art thou O Lord? the great God of Heaven and Earth, the fountain of Holiness, and Perfection infinite. But what am I? so ignorant, that I know not what; so poor, that I have nothing of my own; so miserable, that I am the heir of sorrow and death; and so sinful, that I am encompassed with shame and grief.

II. And yet, O my God, I am proud: proud of my shame, glorying in my sin, boasting my infirmities; for this is all that I have of my own, save onely that I have multiplied my miseries by vile actions, every day dishonouring the work of my hands: my understanding is too content, my affections rebellious, my will refractory and disobedient; and yet I know thou resistest the proud, and didst cast the Morning Stars, the Angels, from heaven into chains of darkness, when they grew giddy and proud, walking upon the battlements of heaven, beholding the glorious Regions that were above them.

III. Thou, O God, who givest grace to the humble, do something also for the proud man; make me humble and obedient. Take from me the spirit of pride and haughtiness, ambition and self-flattery, confidence and gayety: teach me to think well, and to expound all things fairly of my brother, to love his worthiness to delight in his praises, to excuse his errors, to give thee thanks for his grace to rejoice in all the good that he receives and ever to believe and speak better things of him than of my self.

IV. O Teach me to love to be concealed and little esteemed; let me be truly humbled, and heartily ashamed of my sin and folly: teach me to bear reproaches evenly, for I have deserved them; to refuse all honours done unto me, because have not deserved them; to return all to thee, for it is thine alone; to suffer reproof thankfully, to amend all my faults speedily; and do thou invest my soul with the humble robe of my meek Master and Saviour Jesus; and when I have humbly, patiently, charitably and diligently served thee, change this robe into the shining garment of immortality, my confusion into glory, my folly to perfect knowledge, my weaknesses and dishonours to the strength and beauties of the Sons of God.

V. IN the mean time use what means thou pleasest to conform me to the image of thy holy Son; that I may be gentle to others, and severe to my self: that I may sit down in the lowest place; striving to go before my brother in nothing, but in doing him and thee honour; staying for my glory till thou shalt please in the day of recompences to reflect light from thy face, and admit me to behold thy glories. Grant this for Jesus Christs sake, who humbled himself to the death and shame of the Cross, and is now exalted unto glory: Unto him, with thee O Father, be glory and praise for ever and ever. Amen.

For MUNDAY. A Prayer against Covetousness.

I. O Almighty God, eternal Treasure of all good things, thou fillest all things with plenteousness; Thou clothest the lillies of the field, and feedest the young ravens that call upon thee: Thou art all-sufficient in thy self, and all-sufficient to us, let thy Providence be my store-house, thy dispensation of temporal things the limit of my labour, my own necessity the measures of my desire: but never let my desires of this world be greedy, nor my labour immoderate, nor my care vexatious, and distracting, but prudent, moderate, holy, subordinate to thy Will, the measure thou hast appointed for me.

II. Teach me, O God, to despise the world, to labour for the true riches, to seek the Kingdome of heaven and its righteousness, to be content with what thou providest, to be in this world like a stranger, with affections set upon heaven, labouring for, and longing after the possessions of thy Kingdome; but never suffer my affection to dwell below, but give me a heart compassionate to the poor, liberal to the needy, open and free in all my communications, without base ends, or greedy designs, or unworthy sorts of gain; but let my strife be to gain thy favour, to obtain the blessedness of doing good to others, and giving to them that want, and the blessedness of receiving from thee pardon and support, grace and holiness perseverance and glory, through Jesus Christ our Lord.

For TUESDAY. A Prayer against Lust.

I. O Eternal Purity, thou art brighter than the Sun, purer than the Angels, and the Heavens are not clean in thy sight, with mercy behold thy servant apt to be tempted with every object, and to be overcome by

every enemy. I cannot, O God, stand in the day of battel and danger, unless thou coverest me with thy shield, and hidest me under thy wings. The fiery darts of the Devil are ready to consume me, unless the dew of thy grace for ever descend upon me. Thou didst make me after thy image: be pleased to preserve me so, pure and spotless, chaste and clean; that my body may be a holy Temple, and my soul a sanctuary to entertain thy divinest Spirit, the Spirit of love and holiness, the Prince of Purities.

II. Reprove in me the spirit of Fornication and Uncleaness, and fill my soul with holy fires, that no strange fire may come into the Temple of my body, where thou hast chosen to dwell. O cast out all those unclean spirits which have unhallowed the place where thy holy feet have trod: Pardon all my hurtfull thoughts, all my impurities, that I who am a member of Christ, may not become the member of a harlot, nor the slave of the Devil, nor a servant of lust and unworthy desires: But do thou purifie my love, and let me seek the things that are above, hating the garments spotted with the flesh; never any more grieving thy holy spirit by filthy inclinations, with impure and phantastick thoughts; but let my thoughts be holy, my soul pure, my body chaste and healthful my spirit severe, devout and religious, every day more and more; that at the day of our appearing, I may be presented to God washed and cleansed, pure and spotless by the blood of the holy Lamb, through Jesus Christ our Lord. Amen.

For WEDNESDAY. A Prayer against Gluttony and Drunkenness.

I. O Almighty Father of Men and Angels, who hast of thy great bounty provided plentifully for all mankinde to support his state, to relieve his necessities, to refresh his sorrows, to recreate his labours; that he may praise thee, and rejoyce in thy mercies and bounty: Be thou gracious unto thy servant yet more, and suffer me not by my folly to change thy bounty into sin, thy grace into wantonness. Give me the spirit of temperance and sobriety, that I may use thy creatures in the same measures, and to the same purposes which thou hast designed, so as may best enable me to serve thee, but not to make provision for the flesh, to fulfil the lusts thereof: Let me not, as Esau, prefer meat before a blessing; but subdue my appetite, subjecting it to reason and the grace of God, being content with what is moderate, and useful, and easie to be obtained; taking it in due time, receiving it thankfully, making it to minister to my body, that my body may be a good instrument of the soul, and the soul a servant of thy Divine Majesty for ever and ever.

II. Pardon, O God, in whatsoever I have offended thee by meat and drink and pleasures; and never let my body any more be oppressed with loads of sloth and delicacies, or my soul drowned in seas of wine or strong drink; but let my appetites be changed into spiritual desires, that I may hunger after the food of Angels, and thirst for the wine of elect souls, and may account it meat and drink and pleasure to do thy will, O God. Lord let me eat and drink so, that my food may not become a temptation, or a sin, or a disease; but grant that with so much caution and prudence I may watch over my appetite, that I may in the strength of thy mercies, and refreshments, in the light of thy countenance, and in the paths of thy Commandments, walk before thee all the dayes of my life acceptable to thee in Jesus Christ, ever advancing his honour, and being filled with his Spirit, that I may at last partake of his glory, through the same Jesus Christ our Lord. Amen.

For THURSDAY. A Prayer against Envy.

I. O Most gracious Father, thou Spring of an Eternal Charity, who hast so loved mankinde, that thou didst open thy bosome, and send thy holy Son to convey thy mercies to us; and thou didst create Angels and Men, that thou mightest have objects to whom thou mightest communicate thy goodness: Give me grace to follow so glorious a precedent that I may never envy the prosperity of any one, but rejoyce to honour him whom thou honourest, to love him whom thou lovest, to commend the vertuous, to discern the precious from the vile, giving honour to whom honour belongs, that I may go to heaven in the noblest way of rejoycing in the good of others.

II. O Dear God, never suffer the Devil to rub his vilest Leprosie of Envy upon me; never let me have the affections of the desperate and damned; let it not be ill with me, when it is well with others, but let thy holy Spirit so over-rule me for ever, that I may pity the afflicted, and be compassionate, and have a fellow-feeling of my brothers sorrows, and that I may as much as I can promote his good, and give thee thanks for it, and rejoyce with them that do rejoyce; never censuring his actions curstly, nor detracting from his praises spitefully, nor upbraiding his infelicities maliciously, but pleased in all things which thou doest or givest, that I may then triumph in spirit, when thy Kingdome is advanced, when thy Spirit rules, when thy Church is profited, when thy Saints rejoyce, when the devils interest is destroyed, truly lovieg thee, and truly loving my brother; that we may all together joyn in the holy Communion of Saints, both here and hereafter, in the measures of grace and glory, through Jesus Christ our Lord. Amen.

For FRIDAY. A Prayer against Wrath and inordinate Anger.

I. O Almighty Judge of Men and Angels, whose anger is alwayes the minister of Justice, slow, but severe, not lightly arising, but falling heavily when it comes: Give to thy servant a meek and a gentle spirit, that I also may be slow to anger, and easie to mercy and forgiveness. Give me a wise and a constant heart, that I may not be moved with every trifling mistake, and inconsiderable accident in the conversation and entercourse of others; never be moved to an intemperate anger for any injury that is done or offered; let my anger ever be upon a just cause, measured with moderation and reason, expressed with charity and prudence, lasting but till it hath done some good, either upon my self or others.

II. Lord let me be ever courteous, and easie to be intreated; never let me fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness, or cross accident, no imployment or weariness, make me angry or ungentle, and discontent, or unthankful, or uneasie to them that minister to me; but in all things make me like unto the holy Jesus. Give me the spirit of a Christian, charitable, humble, merciful and meek, useful and liberal, complying with every chance; angry at nothing but my own sins, and grieving for the sins of others; that while my passion obeys my reason, and my reason is religious, and my religion is pure and undefiled, managed with humility, and adorned with charity, I may escape thy anger which I have deserved, and may dwell in thy love, and be thy Son and Servant for ever, through Jesus Christ our Lord. Amen.

For SATURDAY. A Prayer against weakness in well-doing.

I. O My God, merciful and gracious, my soul groans under the loads of its own infirmity, when my spirit is willing, my flesh is weak; my understanding foolish and imperfect, my will peevish and listless, my affections wandring after strange objects, my fancy wilde and unfixed, all my senses minister to folly and vanity; and though they were all made for Religion, yet they least of all delight in that. O my God pity me, and hear me when I pray, and make that I may pray acceptably. Give me a love to Religion, an unwearied spirit in the things of God. Let me not relish or delight in the things of the world, in sensual objects, and transitory possessions; but make my eyes look up to thee, my soul be filled with thee, my

spirit ravished with thy love, my understanding imployed in the meditation of thy Law, all my powers and faculties of soul and body wholly serving thee, and delighting in such holy ministeries.

II. O Most gracious God, what greater favour is there then that I may, and what easier imployment can there be then to pray thee, to be admitted into thy presence, and to represent our needs, and that we have our needs supplied onely for asking and desiring passionately and humbly. But we rather quit our hopes of heaven, then buy it at the cheapest rate of humble prayer. This, O God, is the greatest infirmity and infelicity of man, and hath an intolerable cause, and is an unsufferable evil.

III. O Relieve my spirit with thy graciousness, take from me all tediousness of spirit, and give me a laboriousness that will not be tired, a hope that shall never fail a desire of holiness not to be satisfied till it possesses, a charity that will alwayes increase; that I making Religion the business of my whole life, may turn all things into Religion, doing all to thy glory, and by the measures of thy Word and of thy Spirit, that when thou shalt call me from this deliciousness of imployment, and the holy ministeries of grace, I may pass into the imployment of Saints and Angels, whose work it is with eternal joy and thanksgiving to sing praises to the mercies of the great Redeemer of Men, and Saviour of Men and Angels, Jesus Christ our Lord: To whom, with the Father and the Holy Ghost, be all honour and worship, all service and thanks, all Glory and Dominon for ever and ever. Amen.

#A Prayer to be said by a Maiden, before she enters into the state of Marriage.

I. O Most glorious God, and my most indulgent Lord and gracious Father, who doest bless us by thy bounty, pardon us by thy mercy, support and guide us by thy grace, and govern us sweetly by thy providence; I give thee most humble and hearty thanks, that thou hast hitherto preserved me in my Virgin state with innocence and chastity in a good name, and a modest report. It is thy goodness alone, and the blessed emanation of thy holy Spirit, by which I have been preserved, and to thee I return all praise and thanks, and adore and love thy goodness infinite.

II. And now, O Lord, since by thy dispensation and over-ruling providence I am to change my condition, and enter into the holy state of Marriage, which thou hast sanctified by thy Institution, and blessed by thy Word and Promises, and raised up to an excellent mystery, that it might represent the Union of Christ and his Church: Be pleased to go along with thy servant in my entring into, and passing through this state, that it may not be a state of temptation or sorrow, by occasion of my sins or infirmities, but of holiness and comfort, as thou hast intended it to all that love and fear thy holy Name.

III. Lord bless and preserve that dear person whom thou hast chosen to be my Husband; Let his life be long and blessed, comfortable and holy, and let me also become a great blessing and comfort unto him; a sharer in all his joyes, a refreshment in all his sorrows, a meet helper for him in all accidents and chances of the world. Make me amiable for ever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness; and mine to him in all sweetness, and charity, and compliance. Keep from me all morosity and ungentleness, all fullness and harshness of disposition, all pride and vanity, all discontentedness and unreasonableness of passion and humour: and make me humble and obedient, charitable and loving, patient and contented, useful and observant, that we may

delight in each other according to thy blessed Word and Ordinance, and both of us may rejoyce in thee, having our portion in the love and service of God for ever and ever.

IV. O Blessed Father, never suffer any mistakes or discontent, any distrustfulness or sorrow, any trifling arrests of fancy, or unhandsome accident to cause any unkindness between us: but let us so dearly love, so affectionately observe, so religiously attend to each others good and content, that we may always please thee, and by this learn and practise our duty and greatest love to thee, and become mutual helps to each other in the way of godliness; that when we have received the blessings of a married life, the comforts of society, the endearments of a holy and great affection, and the dowry of blessed children, we may for ever dwell together in the embraces of thy love and glories, feasting in the Marriage-supper of the Lamb to eternal ages, through Jesus Christ our Lord. Amen. Amen.

A Prayer for a holy and happy Death.

O eternal and holy Jesus, who by death hast overcome death, and by thy Passion hast taken out its sting, and made it to become one of the gates of heaven, and an entrance to felicity; have mercy upon me now and at the hour of my death; let thy grace accompany me all the dayes of my life, that I may by a holy conversation, and an habitual performance of my duty, wait for the coming of our Lord, and be ready to enter with thee at whatsoever hour thou shalt come. Lord let not my death be in any sense unprovided, nor untimely, nor hasty, but after the manner of men, having in it nothing extraordinary, but an extraordinary piety, and the manifestation of a great and miraculous mercy. Let my senses and my understanding be preserved intire till the last of my dayes, and grant that I may die the death of the righteous, free from debt and deadly sin, having first discharged all my obligations of Justice, leaving none miserable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy blessing descend upon their heads, and abide there till they shall meet me in the bosome of our Lord. Preserve me ever in the communion and peace of the Church; and bless my Death-bed with the opportunity of a holy and a spiritual Guide, with the assistance and guard of Angels, with the reception of the holy Sacrament, with patience and dereliction of my own desires, with a strong faith, and a firm and humbled hope, with just measures of repentance, and great treasures of charity to thee my God, and to all the world, that my soul in the arms of the holy Jesus, may be deposited with safety and joy, there to expect the revelation of thy day, and then to partake the glories of thy Kingdome, O eternal and holy Jesus. Amen.

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