



Col
Given to me by
Dr. Charles Cope
June 7th 1919

5016

GG.1.19. EL. 2...

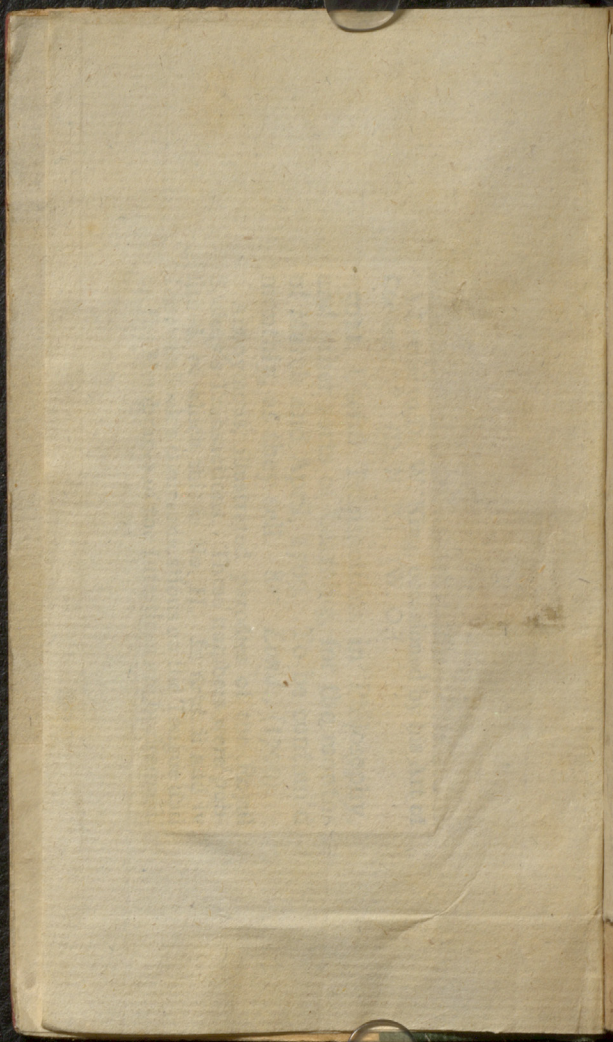
FROM
THE LIBRARY
OF
SIR WILLIAM OSLER, BART.
OXFORD

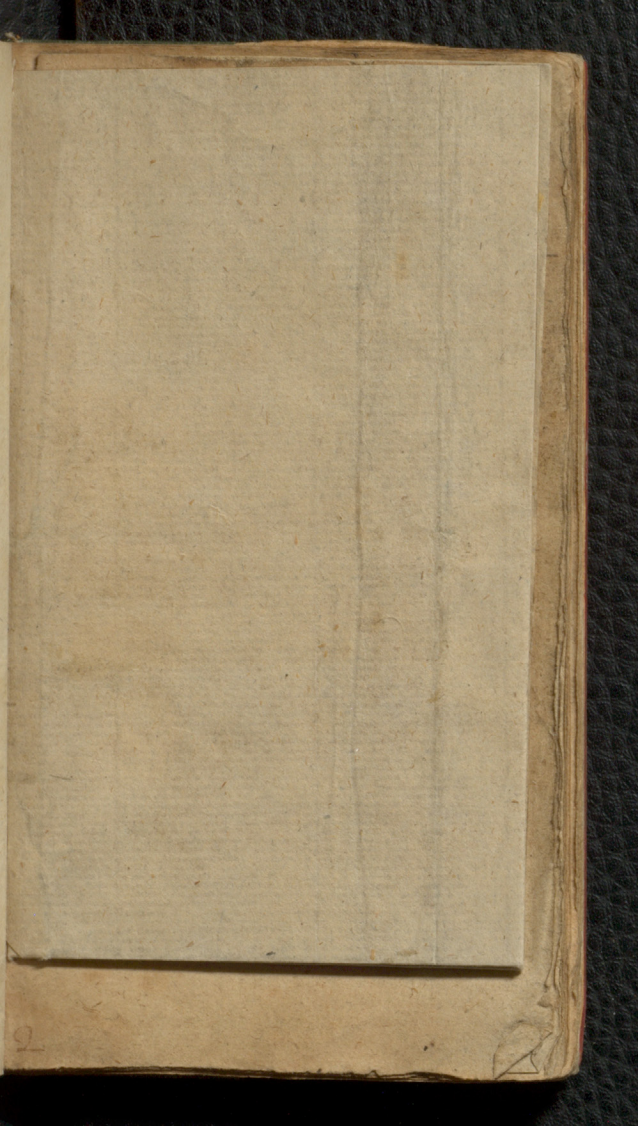
[KEN (THOMAS) Bp. of Bath and Wells. 1637-1711.]

5016. Prayers for the Use of all Persons who come to the Baths for Cure. By the Author of the Manual of Prayers, for the Use of the Scholars of Winchester Colledge. sm. 12°. Lond., *C. Brome*, 1692.

With a plan of Bath.

Given to me by Dr. Claribel Cone, 11 June, 1917.
[W. O.]



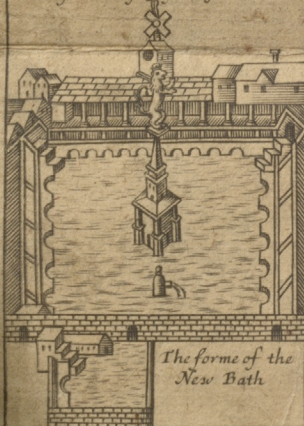


BATHE

Places
within the Citie observed
by letters

- A St Maryes
- B High Street
- C Market house
- D St Peters
- E The Abbey
- F Abbey Gate
- G St James
- H Stables Street
- I Abbeys lane
- K Kings Bath
- L Tennis Court
- M Stables Church
- N Cheap Street
- O Cockes lane
- P Vicaridge lane
- R Spuriers lane
- S The Timber green
- T St Michaels
- V Westgate Street
- W St Johns Hospital
- X Croße Bathe
- Y Hot Bathe
- Z Lazours Bathe
- St Katharines hospital

The forme of His Kings Bath



The forme of the
New Bath



The Armes of Bath

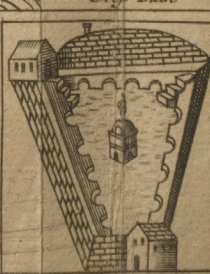


The Boat stall

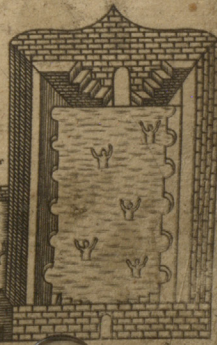
Bathrick Mill

The forme
Hot
of the
Bath

The forme of the
Croße Bath



Lazours
Bath



Prayers

FOR THE

USE of all PERSONS

Who come to the

BATHS

For CURE.

By the Author of the *Manual of
Prayers*, for the Use of the
Scholars of *Winchester Colledge*.

London, Printed for C. Brome, 1692.

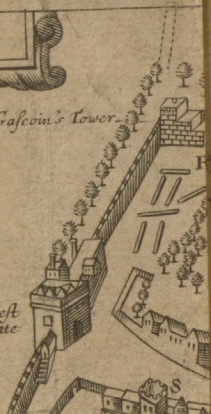
BATHE

Places
within the Citie observed
by letters

A	St Maryes
B	High Street
C	Market house
D	St Peters
E	The Abbey
F	Abbey Gate
G	St James
H	Stavles Street
I	Abbey lane
K	Wine Bath
J	

Gascoins Tower

West
Gate



Prayers

FOR THE

USE of all PERSONS

Who come to the

BATHS

For CURE.

By the Author of the *Manual of
Prayers*, for the Use of the
Scholars of *Winchester Colledge*.

London, Printed for C. Brome, 1692.

Mary Williams

her Book
July the 19

1694

[3]

Prayers

FOR THE

USE of all PERSONS

Who come to the

B A T H S

For C U R E.

All Glory be to God.

Good Christian Brother or Sister,

WHatsoever the Calami-
ty be, whether sickness,
or lameness, or want of Chil-
dren,

B 2

dren, which brings you to this place, I am sensible how tender a regard I ought to have for you; since you are come within my Fold, in imitation of our most merciful Redeemer, who in respect even of our bodily distempers, Sympathised with our miseries, *bore our griefs, and carried our sorrows* Isa. liii. 4. Mat. viii. 17.

For this reason I could not satisfy my self, in only praying for you, as I daily do, unless I did also send you these Directions and Prayers, which are few, and short, and familiar, to comply with the Infirmities of your Condition, and which I hope by Gods blessing, may be *words spoken*

spoken in season; nor can I doubt, but that All of you who want such helps, will seriously persue them, and observe the advices of your spiritual Physitians, as you are wont to do those of your Corporal.

Do not think the Baths can do you any good, without Gods immediate blessing on them; for it is God that must first *heal the waters*, before they can have any virtue to heal you.

The River *Jordan* could never have *cleansed Naaman* of his Leprosie, 2 *King* v. 10. had he *washed* himself in it, seventy times seven times, had not God blessed it to his

clensing. The Pool of *Siloam*, Joh. ix. 7. could never have restored sight to one born blind, had not our Lord sent him to it. And the Pool of *Bethesda* could never have made sick persons whole, but that an *Angel* was sent by God to trouble the waters. Joh. v. 14.

I cannot then do better, than to send you to that Angel, who according to St. John, *Flies in the midst of Heaven, having the everlasting Gospel to preach to them that dwell on the earth, saying with a loud voice, fear God, and give glory to him, and worship him, that made heaven, and earth, and the Sea, and the fountains of waters, Rev. xiv. 6, 7.* This

This was the Angel's Sermon ; and I beseech you to become his Auditors, and to observe how after the Heaven, and the Earth, and the Sea, he particularly mentions the Springs or *Fountains of waters*, as a very wonderful part of the Creation : for out of the dark places of the Earth, through Passages, and from Causes, unknown to the search of the wisest of men, God makes sweet, and fresh Springs to rise, to water the Earth, to give drink to every Beast of the Field, and to supply all the necessities of human Life, and Springs of different kinds, some to allay our thirst, some

to Cure our Diseases.

Look therefore on the Bath, as a very admirable, and propitious Work of Divine Providence, designed for the good of a great number of infirm persons, as well as for your self. Praise and Adore God, who has signally manifested his Power, and his Mercy, in Creating so Universal a Good; and the first thing you do when you are come to this place, *worship God who made the Fountain.*

To this end you may use the following form at your first coming, and all the time of your stay: and be pleased to observe that this, and all
the

the other forms which you find here, are penned in distinct parts, on purpose that you may choose those which are most suitable to your condition, or recite one at a time, if your Weakness will not bear any longer intention of your mind.

A Thanksgiving for the Waters, and a Prayer for Gods Blessing on them.

With all Humility of soul and of body, I praise, and adore, and worship
 B 5

ship thee, O Lord God, All-mighty, and All-gracious, who hast made the Fountains of Waters; thou sendest the Springs into the Vallies which run among the Hills: some for our Refreshment, some for Medicine, and in particular, thou hast sent us this Spring, as a general good to infirm persons. And therefore all Glory be to thee.

Thee only, O Lord, do I acknowledge the Author of the Spring, thou only canst make it effectual to my Cure, in thee only I trust, on thee only I depend, to thee only I commit my self, all my hope is only in thee.

Behold,

Behold, O merciful Lord,
 I am come to the Bath, as
Naaman to Jordan, O may I
 feel the like happy effect, O
may I wash and be healed!

I come Lord, like the blind
 man to *the Pool of Siloam*;
 I come, for thou thy self
 hast sent me, as thou didst
 send him. Thy Providence
 by laying on me this Di-
 stemper, has bid me come
 hither. O may the Bath be
 as powerful to restore my
 Health, as the Pool was to
 give the blind man his
 sight.

I come Lord to the Bath,
 like the Infirm man to *the*
Pool of Bethesda; O send *thy*
Angel to move the Waters
 as

as I step into them, to move them, not only for me, but for all other Infirm persons also, whom thou hast sent hither, *that we may be made Whole, of whatsoever Diseases we have*, if it seem good in thy sight.

Lord be thou pleased to guide and counsel my Physician, that he may thoroughly discover the cause of my Distemper, and prescribe proper means for my Recovery, and do thou so bless those means, that in thy good time, they may become successful.

O my God, hear me, and help me, for the merits of Jesus thy beloved. *Amen.*

You

You have great reason to begin with God, not only because he is the Author of the Bath, and can only bless it to your Health; but also because he is the Author of that very Distemper that brings you hither. *For affliction cometh not forth of the dust, neither does trouble spring out of the gound, Job. v. 6.* It is not a thing that happens to us by chance: it does not proceed only from Natural Causes, which are secondary, and instrumental; we must look beyond all these, to the permission, and apointment of Divine Providence, from which it first took its rise, and by which

which it is wholly conducted.

Since then it is certain, that your Affliction comes from God, and it is as certain that *God does not afflict willingly, nor grieve the children of men*, Lam. iii. 33. but that he has always a most Righteous motive, to incline him to afflict them. It very highly concerns you to examine your self with all the care you can, that you may discover what there is in you, what you have done, to move the God of Mercy to grieve you.

There is no Calamity, whether it be Sickness, or Pain,
or

or Lameness, or the like, that can befall us, but it is the natural consequence of our depraved, frail, mortal condition, and is incident to good Men, as well as to bad; to the former, it is a punishment, to the latter it is a trial.

Holy Scripture teacheth us, that God has threatened very many, and very sore bodily Diseases to Disobedience, *Deu.* xviii. 58, 59, 60. and that they who are sick, are *stricken by God*, 2 *Sam.* xii. 15. The *Corinthians*, who profaned the blessed Sacrament, were for that cause, *many of them weak, and sickly*, 2 *Chron.* xxi. 18.
1 *Cor.*

1 Cor. xi. 30. And our Saviour, in his advice he gives to the Man whom he cured of an Infirmary of thirty eight years continuance, intimates that sin was the cause of that inveterate Disease, Jo. v. 14.

But when God is pleased to afflict righteous persons with Sicknes, as he did King *David* and *Hezekiah*, their Sicknes is not an effect of God's Anger, but of his Paternal disciplin towards them, Ps xxxviii. 7. Isa. xxxviii. 1.

The like may be said of Lameness, which happens by the Divine Direction, to good Men, as well as to the wicked: *King Asa who did that*

that which was good, and right
 in the eyes of the Lord his
 God, in the time of his old,
 age, was diseased in his feet
 1 King. xv. 23. Mephibosheth
 was lame from five years old,
 2 Sam. iv. 4. And the poor
 Man whom St. Peter and St.
 John miraculously healed,
 was lame from his mothers
 womb, Acts iii. 2.

Since then both Sickneſs
 and Lameneſs are ſtrokes
 given us by God, to him
 we muſt chiefly, and in the
 firſt place, betake our ſelves
 for Cure; and the Holy
 Ghoſt has ſet a mark of
 ſpiritual diſgrace on *Aſa*,
 who was otherwiſe a good
 King, *That in his diſeaſe he*
ſought

*sought not to the Lord, but
to the Physicians, 2 Chr. xvi.
12.*

Not that the Scripture
does in the least condemn,
or discourage our going to
the Physicians when we are
sick, or our use of all due
means for our Recovery.
Our Saviour himself, when
he says, *They that are whole
need not a Physician, but they
that are sick, Mat. ix. 12.* suf-
ficiently intimates, that they
that are sick did need one.

The Son of Sirach gives
excellent advice to both the
sick and the Physician: Ho-
nour a Physician with the ho-
nour due unto him, for the uses
which you may have of him,
for

the Lord hath created him,
 the Lord hath created Medi-
 cines out of the earth, and
 he that is wise will not abhor
 them, and with such doth he
 heal men, and taketh away
 their pains, Ecclus. xxxviii. 1.
 &c. But then he adds, My
 son, in thy sickness be not
 negligent, but pray unto the
 Lord, and he will make thee
 whole; leave off from sin, and
 order thy hands aright, and
 cleanse thy heart from all
 wickedness; give a sweet sa-
 vour, and a memorial of fine
 flower; then give place to the
 Physician. There is a time
 when in their hands there is
 good success; for they also
 shall pray unto the Lord, that
 he

he would prosper that which they give for ease and remedy, to prolong life.

I earnestly recommend to you this Counsel of the Son of *Sirach*; and therefore to you that are sick, or infirm, or lame, I recommend Repentance, and Prayer, and Sacrifice; the Sacrifice of Alms, by which you will offer to God a *sweet savour*. To your Physician I also recommend devout Prayer to the Author of Health, and Sicknes, that his Physick may prosper; and then is Physick like to procure a Blessing, when both the Patient, and the

the Physician joyn in their Prayers for it.

I exhort you to begin with Repentance, and to read Devotional Books on that Subject, of which, blessed be God, there are good store ; for it is Repentance that must dispose you for Prayer.

The Prophet complains of the obdurateness of those, who, *when God had stricken them, did not grieve*, Jer. v. 3. God forbid you should be thus obdurate. God forbid ! but since he has *stricken* you, you should *grieve*, and *grieve with that godly sorrow which worketh Repentance to Salvation, not to be repented of.*

I beseech you then to examine your selves very seriously, whether you have ever repented of your sins, so as to *bring forth fruits meet for repentance*; for if you are guilty either of total Impenitence, or of an universal relapse into your old sins, or if you lie under the dominion of any one wilful sin, look no further for the original cause of your Distemper: God has in Justice sent it you for your punishment.

But the most merciful God, *who delights not in the death of a sinner*, in his very Punishments designs rather to awaken, than to destroy
us

us; and if this punishment, by which God calls you to repentance, does awaken you out of your former security, it turns to a Blessing, to a happy occasion of your eternal Bliss; be of good cheer then, and repent.

Your very bodily Distemper will present you with a lively Idea of your sins, and Holy Scripture makes use of the former, to picture out to us the latter. Think then of the weakness, and the pain, and the indisposedness, and the restlessness, and the danger that afflict the sick Man, and compare them with that impotence to good, that anguish of a wounded

wounded Spirit, that universal indisposedness to Duty, that restlessness of Conscience, those horrors of eternal torment, which attend the sinner, and which without Repentance are for ever incurable; and make this reflection with your self, that if we are so very solicitous for the cure of our Bodies, much more ought we to be solicitous for the cure of our Souls.

But if your heart does not condemn you, if you are conscious to your self, you have truly repented, and have never *returned to your vomit* again, and indulge no one wilful sin,
and

and have nothing to accuse your self of, but your daily failings; which are the unavoidable infelicities of lapsed nature, and for which you daily beg pardon, then is your Distemper a fatherly Chastisement only, and you ought to rejoyce in it rather than in the least to regret it. However it is your best way to renew your repentance on this occasion, and to be sure to *hear Gods Rod*, and to learn that Lesson from it, in which you are sensible you were deficient before, and which God has sent this affliction on purpose to teach you.

C

True

True Repentance will rightly dispose you for Prayer, and you will come with *boldness*, with an humble, but firm confidence *to the throne of Grace*, when you can look on God as reconciled to you in Jesus, and shall be sure to *obtain help in time of need*. To obtain either the Cure of your Distemper, or if God sees the continuance of it to be more for your spiritual advantage, such *Grace which is sufficient for you*, such Consolation in your own Soul, and satisfaction in God's good pleasure, as shall abundantly over-balance your Calamity.

Prayer is a Duty always obliging

obliging, and to be practised by all, because all stand alike in need of the Divine Mercy, and Benediction; but it is more especially the Duty proper for the time of affliction, because our needs are then most pressing, and therefore says *St. James, Is any afflicted, let him pray, Jam. v. 14.*

Nor is it enough for you to pray for your selves, but according to the same Apostle's advice, and as soon as you come to this place, whether you are poor, or rich, *send for*, or if you are able, go your self *to the Elders of the Church*, to pray over you as God's Ministers,

C 2 and

and to give you Ghostly
 Counsel, as they are Guides
 of Souls; desire them that
 you may have the daily
 Prayers of the whole Con-
 gregation for you, that the
 Waters may be blessed to
 you, and be sure you daily
 frequent the publick Prayers
 your self, or as often as
 your Infirmary permits.

In all your Prayers, for
 deliverance from your pre-
 sent affliction, you must al-
 ways remember to pray
 with resignation of your
 own will, to the Divine
 Will, as our Lord hath
 taught us, *Father, if thou be
 willing, remove this cup from
 me, nevertheless not my will but
 thine*

thine be done, Luke xxii. 42.

This short affectual Heavenly Prayer I beseech you to have always in your Heart, and in your Mouth; and the oftner you repeat it, endeavour to repeat it with more and more fervency, committing your condition, all your sorrows, and the answer of all your Prayers wholly to God, *Committing your soul entirely to him in well-doing, as into the hands of a faithful Creator, 1 Pet. iv. 19.*

Of the two Prayers which follow, you may use daily one, or both, in whole, or in part, as they best suit with the temper of your
C 3 Soul,

Soul, and with your particular condition.

*A Prayer for Repentance when
God is provoked to punish us.*

O Holy Lord God, I wretched Sinner, humbly acknowledge, that thou in thy Justice hast laid this Calamity on me for my sins. Glory be to thee, O Lord, that thou hast not given me over as incorrigible, that thou hast sent this Punishment to awaken, and to humble me. O may it have that blessed effect on me, that from my very misery, I may date my salvation!

Tho

Thou Lord hast stricken me (with Sicknes) (with Lameness) and it is just I should bear thy Indignation, because I have sinned against thee.

Blessed be thy infinite Goodness, that my Punishment is not greater, that Thou hast not suffered thy whole displeasure to arise.

O Lord God, in the midst of Judgment remember Mercy, that Mercy which is over all thy Works, that Mercy in which thou thy self delightest; Behold, a great, a miserable sinner, a fit Object of that Mercy here prostrate before thee: Lord have mercy on me.

Ah Lord, my spiritual
Di-

Distemper, is infinitely more mortal than my corporal; O that it might be thy good pleasure to forgive the one, and to remove the other.

O thou that art *rich in Mercy*, give the Grace of true Repentance to all that come to the Waters; and give it to me, the greatest sinner of them all.

Lord, give me Grace to examine all my mis-spent life, in the bitterness of my Soul to confess my sins, with a broken and contrite Heart, to bewail them with utmost abhorrence to forsake them, and do thou so *order my steps in thy Word*, that for the time to come, no
wicked-

wickedness may have Dominion over me, that I may bring forth fruits meet for repentance.

I confesse, Lord, that I have abused my members, and made them Instruments of unrighteousness to sin, Rom. vi. 13. and thou hast most justly punished them for it; O restore them to me again, and I will endeavour all my life, to make them Instruments of Righteousness to thy Glory.

Ah Lord, it is the Cure of my Soul, for which I pray more earnestly, than for the Cure of my Body. I go to the Bath for my bodily Health, and bless it, if it be thy will to my perfect

fect Recovery, and to the Recovery of all those that come thither with me: But for the Health of my Soul, I fly to the blood of Jesus, to the Fountain set open for sin and for uncleanness: I consult my bodily Physitian for my Distemper, but with much greater concern, I fly to thee, O Lord, who art the Sovereign Physician of Souls.

*Heal my soul, O God, for I have sinned, grievously sinned against thee, and by my sins have provoked thee, who art the God of Mercy, to anger. O Heal my backsliding, and love me freely, and take away mine iniquity, and receive me grati-
ously, and turn thine anger from
me.* I

I humbly pray to thee, O Lord, for my Bodily Cure; but because I know I may be eternally happy hereafter without Health of Body here, I pray for it with a resolution, to acquiesce in thy good pleasure, shouldst thou think fit to deny it. But, O my God, when I pray for the Cure of my Soul, I resolve I will not be denyed, I will never give over importuning thee, till thou givest me *that Godly sorrow, which worketh repentance to salvation, not to be repented of,* till thou hast begun to kindle thy love in my Heart.

Turn.

Turn thou me, O Lord, and
 I shall be turned. I will
 give thee no rest, till thou
 hast turned me to thy self.
 Turn me then, O my God,
 O Turn me, O Pardon me,
 O Succour me, O Heal me,
 O Save me, for thy own
 infinite mercies sake, and
 for the merits of Jesus thy
 beloved, in whom thou hast
 made sinners accepted. *Amen.*
Amen.

*A Prayer for Amendment
 when God is pleased to
 Try us.*

I Know, Lord, that thy Judg-
 ments are right, and that
 thou

thou of very faithfulness hast caused me to be troubled, for before I was afflicted I went astray, but now have I learned to keep thy Word, blessed be thy goodness for afflicting me.

True it is, O my God, that thou hast most seasonably sent me this affliction, (*this Sickness, Lameness,*) because thou in thy propitious Wisdom didst see that I wanted it. O may it have its most gracious, and full influence on my soul, that I may be bettered by it.

I humbly beg of thee, O merciful Father, that this affliction may strengthen my Faith, which thou sawest
was

was growing weak : fix my
 Hope which was staggering,
 quicken my Devotion which
 was languishing, unite me
 to my first Love which I
 was forsaking, rekindle my
 Charity which was cooling,
 revive my Zeal which was
 dying, confirm my Obedience
 which was wavering, reco-
 ver my Patience which was
 fainting, mortifie my Pride
 which was presuming, and
 perfect my Repentance
 which was daily decaying :
 for all these and the like In-
 firmities, to which my Soul
 is exposed, O make thy Af-
 fliction my Cure.

Grant, O my God, that
 this Affliction, thou hast in
 mercy

mercy laid on me, may wean all my affections from the World, which I was apt to grow too fond of; rescue me from those occasions of evil, of which I was in danger; secure me from those temptations which were ready to assault me; restrain me from those sins, to which my nature most strongly inclin'd; preserve me from all those abuses of Health, I am apt to incur; and purifie my Soul, from all that dross, and from all those vicious propensions, which either my Repentance had left behind, or which I have since contracted.

O my God, let thy Affliction produce my Amendment, and all the happy effects in me, which it is wont to do in thy Children, and which thou in mercy doest design it should; and then continue thy Affliction, if it seem good in thy sight: behold, Lord, *Happy is the man whom thou thus correctest,* Job. v. 17.

What is best for me, O my God, I know not, my Flesh desires a deliverance from this Distemper, and if it be thy pleasure, O Lord deliver me: my Spirit desires that thou only wouldst choose for me: do thou then O Heavenly Father choose
for

for me; choose for me because thou art my Father, and out of thy Fatherly tenderness, wilt be sure to choose what is the best for me: I resign up my own will entirely to thine. *Father if, thou be willing, remove this cup from me, newerttheless not my will but thine be done.*

O my Father, if it be thy blessed will the Waters should not be effectual to me, make them effectual to all other Infirm Persons besides: I will rejoyce in thy goodness for removing their Affliction, I will acquiesce in thy goodness for continuing mine.

Hear

Hear, Lord, and have
 Compassion on me, for the
 Merits and Sufferings of
 Jesus, whose perfect Resig-
 nation may I always imi-
 tate. *Amen. Amen.*

Next to the great Duties
 of Repentance, and Prayer, I
 am to exhort you to Sacrifice
 of Alms-giving, which is a
 Duty appropriate to the
 Rich, or to those who have
 a Competence of the things
 of this World, so that as
 hitherto I have united the
 Rich and Poor together,
 because both are alike obliged
 to Repent and to Pray, I
 must now seperate them,
 and give distinct Exhortations
 to them both.

An

An Exhortation to the Rich.

IF you are Rich, or have wherewithal to relieve others, then be sure to be rich in good works, and according to your ability give alms, Luke xi. 41. and give them in this place to those poor Christians, who come to the Bath for the Cure of the like Distempers as the Rich do, but have nothing to sustain them, or to defray the Charges of their Cure.

From what you feel your self, learn to compassionate
the

the like Miseries in others; that Relief you would desire others should shew to you, were you in want, do you shew to the Poor; Those Blessings, that Ease, that Health, and that Patience, you beg of God for your self, beg of God for all others, which you see are in the like distress, and beg it as you would for your self, and with a like concern.

Such Charity as this will be an unspeakable Comfort to you, whatever your Distemper is; there is a present Temporal Blessing promised to it, and promised to Charitable persons in that very time, when they most of all

want

want it, namely in the time of their trouble, and on their sick Beds: For Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble, the Lord will strengthen him upon the bed of languishing, thou wilt make all his bed in his sickness, Psal. xli. 1, 3.

Learn then of our most Compassionate Saviour to shew Mercy to the Sick, and the Lame, and to contribute all you can to their Healing; lay aside mony for that very Use, and pray to God to direct your Charity to those who most want it, and who are most worthy to be relieved: by this means
you

you will be able Conscientiously to say with Job, *I was eyes to the blind, and feet was I to the lame, Job xxix. 15.*

A Prayer for the Rich.

ALL Glory be to thee, O Lord God, for that portion of the good things of this Life, thou hast been pleased to vouchsafe me; Thou Lord hast made me thy *Steward* of them, and at the great day, I *must* give an account to thee of my *stewardship*. O make me a *faithful Steward* of them, that I may

give

give an account to thee with joy, and not with grief.

Thou Lord hast made it an argument of my love to thee, *to open my bowels to my Brother in need.* Behold, Lord, I see many of my Brethren and Sisters here in need, and destitute of those Conveniencies for using the Waters, which thou in great goodness hast vouchsafed me, and out of a grateful sense of thy infinite Love to me, I desire to shew Love to them, and to my power to contribute to their Comfort, Support, and Cure: Glory be to thee who hast enabled me to do it.

O Blessed Saviour, I see thee, in every one of thy
poor

poor Members, here lying at the Pool, and thou hast *none to help thee in.* O give me grace to undertake that merciful Office; to open my Bowels, and my Purse wide to help thee; and do thou vouchsafe help to me, in my time of need.

O my God, do thou direct me, in the distribution of my Alms to those who most want, and who best deserve relief; that I may dispose of them most agreeable to *thy* will, and to those who shall most glorifie thee for them.

O make me *ever merciful, as thou, O Father in Heaven art merciful*; indulge me a share

share in that *mercy*, with which thou hast promised to *blefs the merciful*, and send me deliverance in the time of trouble.

Hear Lord, forgive, and save me, for thy own infinite mercies sake, for thy truth, and promise sake, and for the merits of Jesus thy beloved. *Amen. Amen.*

*Ejaculations at the giving
of Alms.*

Blessed be thou, O Lord
God, for ever and ever;
for all things come of thee,
D and

and of thy own do I now give thee, 1 Chr. xxix.

Lord, let these Alms be an odour of a sweet smell, a sacrifice acceptable, well pleasing to thee, through Jesus the son of thy love, Phil. iv. 18.

If your own Charitable disposition incline you, and your Spiritual Guide do also advise you, to devote a particular Sum to Pious Uses, you may express your Vow, in this or the like manner:

O my God, if thou wilt be with me in this place, and keep me in thy way, and deliver me from my (Sickness, Lameness) and bless the Waters to me, then shalt thou,

O Lord, be my God, and of that thou hast given me, I will surely give (here name the Sum) to thee, and to the Poor, that they may be relieved by it, and Glorifie thee for it.

An Exhortation to the Poor.

YOU that are Poor, though you cannot exercise your Charity in giving to others, yet you may, and ought to do it, in praying for them, especially for your Benefactors.

The greater your Temporal Wants are, the more
D 2 they

they should teach you to depend on God; and the fewer are your Temptations; and your very Poverty, if you make a sanctified use of it, will teach you Poverty of Spirit, Humility, Heavenly-mindedness, of lively Faith, and a firm confidence in God, who is your only Refuge, and Help in your greatest need.

A Prayer for the Poor.

O Lord God, the Refuge of all mankind, but especially of the miserable; look down with thine Eyes of tenderest pity, on my low and destitute condition.

Thou

Thou Lord, hast been pleased to deny me the good things, the Conveniencies of this Life, blessed be thy Name for it; thou sawest I should abuse them, and therefore hast in mercy with-held from me those occasions of sin. But since thou art pleased, beyond my poverty to lay this further Calamity, (this Sicknes, Lameness) on me, which has brought me hither, O be thou also pleased to succour, and to support me under it.

Ah, Lord, I come to my Remedy, but have not where-withal to apply it: I come to the Waters, but have none to assist me, none to help

me into the *Bath*; O let thy infinite Love, kindle a compassionate Charity in the Hearts of the Rich, and incline some merciful persons, to relieve me.

Send seasonable relief, O my God, to all other poor and needy persons, who come hither calamitous like my self! O blefs the Waters to our Cure, that being restored to our health, and strength, we may return to our Labour, and according to thy Divine Appointment, *In the sweat of our brows may eat our bread*; Blefs the Waters, O Lord, to all other infirm persons, but especially blefs them to my Benefactors.

Lord,

Lord, sanctifie my poverty to me, that I may be humble and constant under it, and submissive to the Disposals of thy most wise and gracious Providence.

O my God, though I am *poor in this World*, make me *rich in faith*; I will gladly want Riches here, so I may have *Treasure in Heaven* hereafter, and be an *Heir of the Kingdom*, which thou hast promised to those that love thee. Lord pity me, Lord hear me, Lord help me, Lord save me, according to the multitude of thy Mercies, and the Merits of my Saviour. Amen. Amen.

*The Poor Man's Prayer for
those that relieve him.*

GLory be to thee, O Lord,
for my Benefactors;
Glory be to thee who hast
given them ability, and in-
larged their Hearts, to re-
lieve the poor and needy;
Glory be to thee for direct-
ing them in particular to
relieve me.

O my God, I earnestly beg
of thee, to shew mercy to
them, who have shewed
mercy to me: I have had
the comfort of their Alms,
Blessed be thy Name: O
give

give them a plentiful recompence for it, reward them sevenfold into their Bosom, through Jesus thy Beloved.

Amen. Amen.

Ejaculations for the Poor.

AS for me I am poor and needy, but thou Lord, carest for me, and on thee, Lord, I cast all my cares.

Glory be to thee, O Lord, who deliverest the poor in his affliction: O let it be thy pleasure to deliver me.

O Lord, the poor committeth himself to thee, for thou art the helper of the friendless;

D 5 and

and to thee, poor as I am,
I wholly commit my self.
O be thou my Helper, O
be thou my Friend.

*Thou, O God, hast of thy
goodness prepared for the poor,
and the poor and needy shall
give thanks unto thy Name.*

*O my Soul, put thy trust in
the Lord, and by doing good
dwell in the Land, and verily
thou shalt be fed.*

Having thus allotted to
you that are Rich, and to
you that are Poor, your di-
stinct Duties, I must now
again joyn you together;
and I most passionately be-
seech you, if you have a
concern for the eternal well-
fare of your Souls, any Hon-
our

our for that most Holy Religion you profess, any Reverence for the Pure All-seeing Eyes of God, to take all imaginable care, that you do not abuse the *Bath*, by any Lasciviousness, or Impurity, which may defile your selves, or others: for this is the way to turn the means of your cure, into an occasion of the more outrageous sin; and to provoke God to send you away with a dreadful Curse, instead of a Blessing.

If after a due use of the Baths, you find any benefit by them, and that your Distemper is either removed, or abated, as you desired the

the Prayers of the Congregation at your first coming, for God's Blessing on the Waters ; So it is most just you should desire the Congregation to give thanks for you, and to render to God a publick acknowledgment for the Mercy he has vouchsafed you.

Be very careful, that when you are well, you do not forget you were sick : but let that advice which our Lord gives to the impotent Man, be deeply impressed on your mind, say it often to your own Soul, *Sin no more, lest a worse thing come unto thee.*

Renew

Renew all those good Resolutions you made in the day of your distress; be very watchful and jealous over your self for fear of Backslidings; avoid all occasions of sin for the future; and dedicate that Health, to which God has in tender mercy restored you, to his Glory.

A Thanksgiving

ALL Praise, all Glory
 be to thee, my Lord
 and my God, for hearing
 my Prayers in the time of
 my trouble, for blessing the
Waters

Waters to my Good, (to
my Ease) (to *my Cure*;) O,
 may I never forget this
 Blessing, O may I ever give
 thee thanks for it.

Lord, I am jealous over
 my own treacherous Heart,
 that now thou hast (*abated*)
 (*freed me from*) my Cala-
 mity, I shall grow cold in
 my Devotion, and that the
 sense of my Duty will be
 apt to wear off with my
 affliction: but my sure and
 only Trust is in the as-
 sistances of thy Grace. O,
hold up my goings in thy
paths, that my foot-steps slip
not, O, keep me as the Apple
of the Eye.

O, may I sin no more, lest

a worse thing come unto
me.

Praise the Lord, O my
Soul, while I live will I praise
the Lord, as long as I have
my Being, I will sing Praises
unto my God.

I called upon the Lord in
my trouble, and the Lord
heard me at large, therefore
will I praise him.

Thou art my God, and I
will thank thee; thou art the
Lord, and I will praise thee.

Praised be the Lord, who
hath not cast out my Prayer,
nor turned his mercy from
me.

O give thanks unto the
Lord, for he is Gracious, and
his mercy endureth for ever.

I will not only praise thee, O Lord, in private, but I will tell abroad what thou hast done for my Soul.

I will give thanks unto thee in the great Congregation, I will praise thee amongst much people.

Accept, O my God, this my Sacrifice of Praise and Thanksgiving; and since the longer I live, the more I experience thy most adorable, and boundless Goodness, the more devoutly may I daily praise thee, the more intensely may I daily love thee, through Jesus thy Beloved. *Amen Amen.*

To

To this you may properly add the hundred and third *Pſalm*.

If after you have used the Waters, you find no relief by them, be not discouraged: it may be God designs to effect your Cure some other ways; it may be he ſees it beſt for your ſpiritual good, that your Diſtemper ſhould continue, and it is your Duty patiently to ſubmit to his good pleaſure.

If you are conſcious to your ſelf, that you have truly repented of all your ſins paſt, and that the deſire of your Soul is towards God, you may be then aſſured.

fured, that God *chastened* you because he *loves* you, that he *dealeth* with you as *with a Child*, and that his *paternal Bowels* are ever yearning on you.

'Tis most true in common experience, what the *Appostle* affirms, *That no Chastning for the present seemeth to be joyous, but grievous, and so will your Chastning seem to you; nevertheless afterward it yieldeth the peaceble fruit of righteousness, unto them which are excercised thereby, Heb. xii. 11.* and such fruit it will in the end infallibly yield to you.

Believe

Believe me then, that
you will at last to your
unutterable joy, experimen-
tally find that *all things*,
even the sharpest and the
most continued afflictions,
work together for good, to
those that love God, Rom.
viii. 28.

Ejaculations for the Af-
flicted.

DEal thou with me, O
Lord, according to thy
Name, for sweet is thy Mer-
cy.

Thou hast been my Succour,
leave me not, neither for-
sake

sake me, O God of my Salvation.

I should utterly have fainted, but that I verily believe to see the Goodness of the Lord, in the Land of the Living.

I will wait on the Lord, from whom cometh my Salvation.

Though I am sometime afraid, yet put I my trust in thee.

Thou shalt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee.

O what great Troubles and Adversities hast thou shewed me, and yet didst thou turn, and refresh me.
As

As for me, I patiently abide alway, and will praise thee more and more.

In the multitude of the sorrows I had in my heart, thy comforts have refreshed my Soul.

Unto thy entire disposal I resign my Spirit, for thou hast redeemed me, O Lord, thou God of Truth.

O, may I always Do and Suffer thy will.

My God, though thou slayest me, yet will I put my trust in thee.

It is the Lord, it is my God, it is my Father, it is my Friend, it is infinite Love that afflicts me: let him do what seemeth

seemeth him good, he can
will nothing but good to
me; his Will be ever
done, and not my own.

To these Ejaculations
may be added that Prayer
for Amendment when God
is pleased to try us, which
went before.

If want of Children
good Christian, and hopes
of Benefit from the Water,
bring you hither, then I be-
seech you, as I did those who
were sick or lame, to be-
gin with God: Repentance
and Prayer, and Resignation
and Charity, are all as pro-
per for your condition, as
for them.

Be

Be assured, that Children are the *Gift of God*, and let your first and chief recourse be to him, and from him, only expect a Blessing.

'Tis true, the *Blessing of the Wome* are temporal only, yet they are such which all married persons regularly ought to desire, and for which they ought with humility, and submission to Pray.

Though the blessing of Children is very often indulged to wicked persons as well as to good, yet we see many times that God denies them to both, though they never so passionately desire them. When

When God denies Children to wicked persons, it is in his anger, and for punishment. Thus Nadab and Abihu for offering strange fire, died before the Lord, Num. iii. 4. and as an aggravation of their punishment it is remarked, *that they had no children.* And the doom that God pronounced against wicked Coniah was, *Thus saith the Lord, write this man childless,* Jer. xxii. 30. God threatens incestuous persons, *That they shall die childless,* Lev. xx. 20, 32. And sometimes when hopes of Issue appear, he gives the Wife *a miscarrying womb, and dry breasts*

breasts, Hof. ix. 14. It is therefore most needful, that you should ground your hopes of Children, on a previous Repentance.

Children are no certain marks of Gods Favour, and therefore the good often want them. Never were there two better married Couples, than Abraham *the friend of God*, and Sarah, than Zechary and Elizabeth; who were both righteous before God, walking in all the Commandments of the Lord blameless, and yet Sarah, and Elizabeth were both barren, and never had been mothers but by Miracle.

E

Rebeckah

Rebeckah, and Rachel, and Hannah, had all for a long time their wombs shut up, and by Prayer they were all at last opened.

However, when God foresees Children like to prove, either Temptations, or Calamities, or Curses to their good Parents, it is a great blessing then to deny them: which our Lord imitates to the Daughters of Jerusalem, when he told them, *The dayes were coming in which they should say, blessed are the barren, and the wombs that never bare, and the paps that never gave suck.* Luk xxiii. 29.

But when God denies Children to Holy Persons, he

he makes up the blessing
 some other way, and gives
 them a name better than of
 sons, and of daughters, an e-
 verlasting name, that shall not
 be cut off, Isa. lvi. 5. so that,
 which way soever God thinks
 fit to deal with you, you have
 all the reason imaginable,
 to assure your self that what
 is Gods Will is best for
 you, and chearfully to ac-
 quiesce in his good plea-
 sure.

A Prayer for a Wife.

O Lord God Almighty, who formest us from the womb, who coverest us there, and seest our substance when imperfect, and all our Members, and how they are curiously formed, Ps. cxxxix. 16. All Glory be to thee.

I know Lord that Children, and the Fruit of the womb, are an heritage and gift that cometh of thee, and therefore of thee only I beg
it ;

it; O vouchsafe me that gift in thy good time. Glory be to thee O Lord, *who makest the barren Woman to keep House, and to be a joyful Mother of Children.* O that it might please thee, to make me a joyful Mother.

Deliver me, O my God, from either a barren, or from a miscarrying womb, and from dry Breasts; and if it be thy will, bless the Waters, that they may dispose me to to be Fruitful, and to Conceive; and do thou, O Lord, most tenderly preserve the *Fruit of my womb*, that I may at last happily bring forth, and may for-

get my pangs, and may praise
thy Name, for joy that
a Child is born into the
World.

To thee, O Lord God,
do I Vow this Vow, that if
thou wilt indeed look on the
affliction of thy handmaid, and
remember me, and wilt give
unto thy handmaid Children,
then I will give them unto
thee, 1 Sam. i. 11. I will ear-
ly devote them to thee in
Holy Baptism: I will do
my utmost to bring them
up in thy nurture and ad-
monition; in thy filial Fear,
and reverential Love, that
they may become instru-
ments of thy Glory on
Earth,

Earth, and may at last become Saints in Heaven, to sing eternal praises to thee there.

Bless me, and my Husband, O Lord God Almighty, bless us with the blessings of Heaven above, and with the blessings of the deep that lyeth under, bless us with the blessings of the Breasts, and of the Womb, if it be thy will.

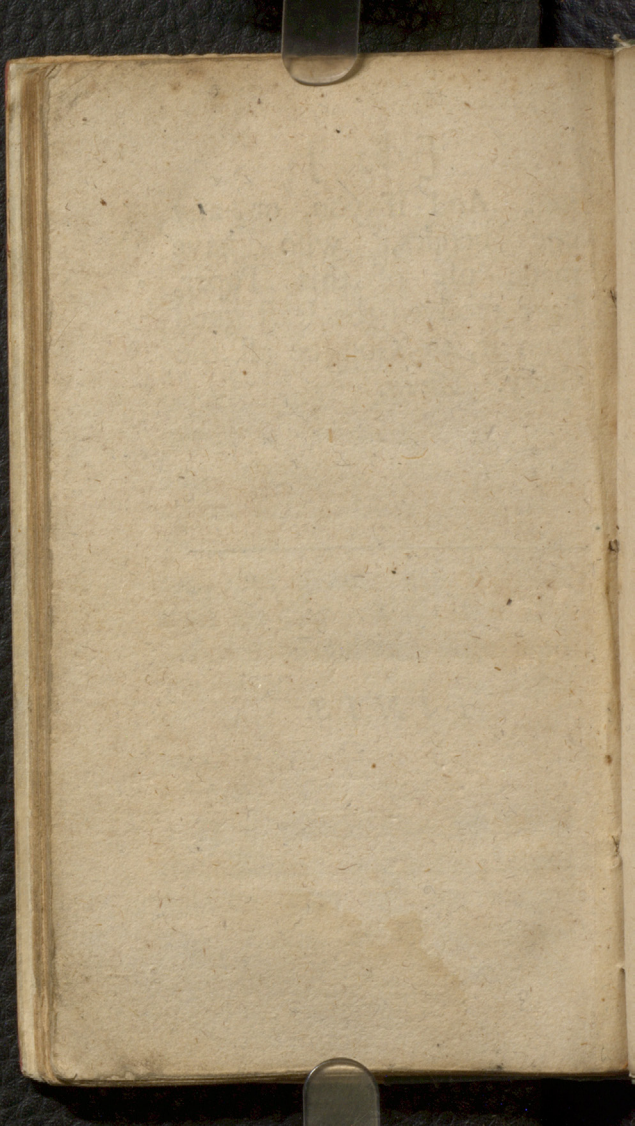
O Lord, if thou art pleased, for most wise and gracious purposes, to deny us the blessings of Children; thy most Holy Will be done: O give us an entire contentedness without them;
and

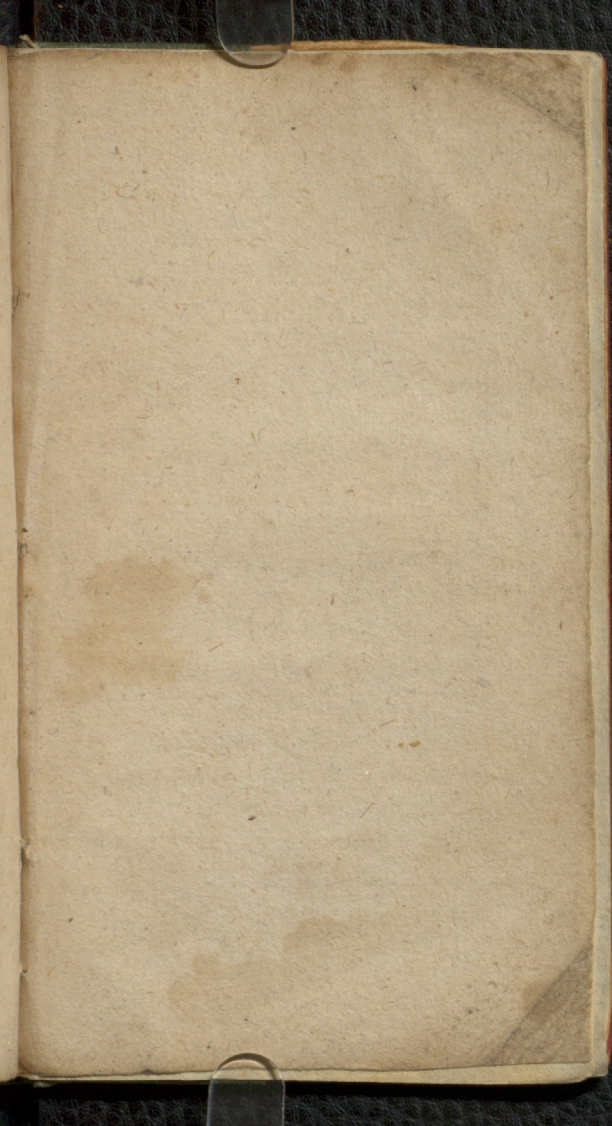
and though it is not thy pleasure to make us Fruitful in our Bodies, yet make us Fruitful in our Souls, Fruitful in all saving Graces, which will in the end, prove a much greater joy, and comfort, and blessing to us both, than Children. Hear me, O Lord, and help me, and grant my Petition if it be thy Will, for thy infinite Goodness sake, and the sake of Jesus the Son of thy Love. *Amen. Amen.*

If it please God to bless the Waters to your Fruitfulness, then use the foregoing Form of Thanksgiving.

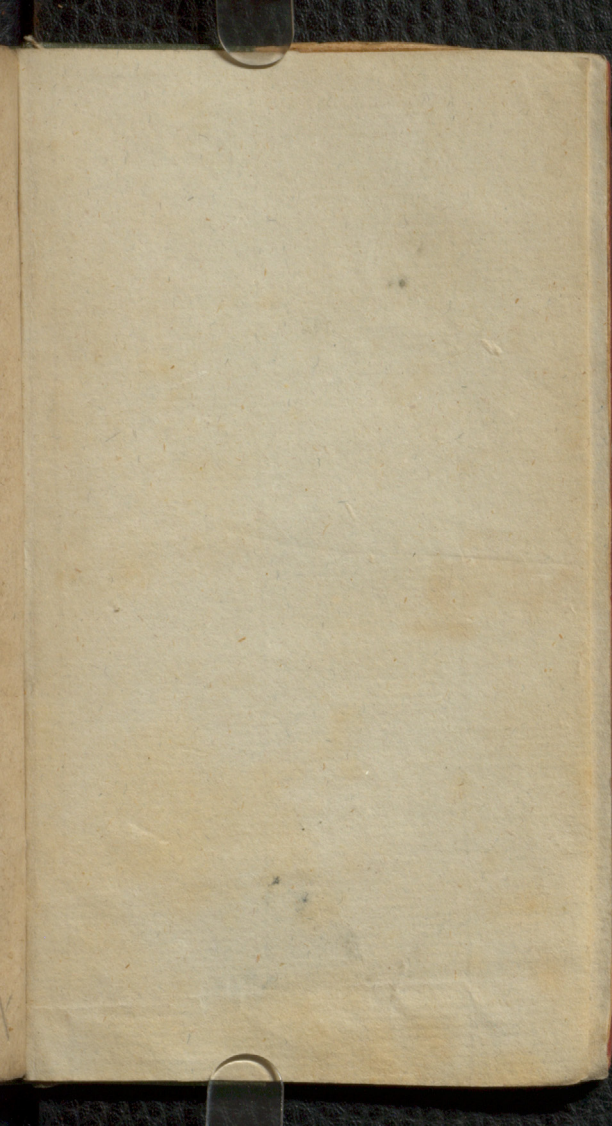
ing. And if you, or any
one besides, who have
made use of this Paper,
have received the least good
from it, to God be all the
Glory. *Amen.*

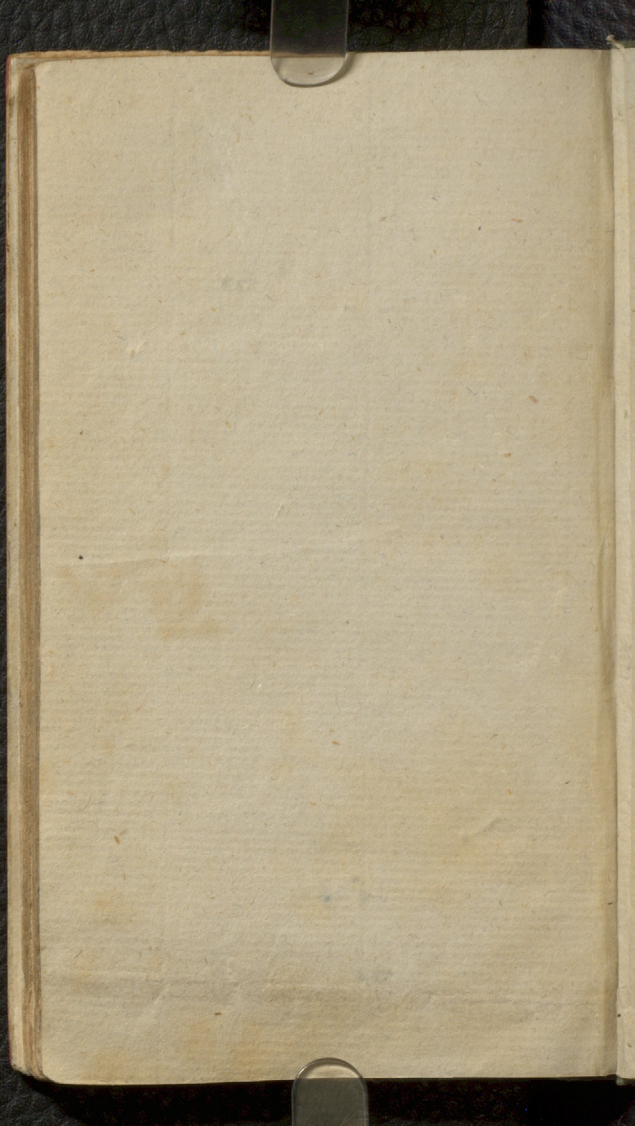
FINIS.





ex





Litt.
K 337 P
1692

