

**PRAYERS FOR PRIVATE
AND FAMILY WORSHIP:
FOUNDED UPON THE
PRIMITIVE LITURGIES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649501137

Prayers for Private and Family Worship: Founded Upon the Primitive Liturgies by Henry Allen

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Cover @ 2017

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HENRY ALLEN

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&c.

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FOR

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BY

THE REV. HENRY ALLEN, B.A.

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LINCOLN,

AND CHAPLAIN TO THE SUSSEX COUNTY GAOL.

LONDON:

PRINTED FOR J. G. F. & J. RIVINGTON,

ST. PAUL'S CHURCH YARD,

AND WATERLOO PLACE, FLEET MALL.

1839.

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P R E F A C E.

THE Author of this little volume of Prayers, appreciating the Spirit which influenced the compilers of our Liturgy, and other public services, to search, and enabled them to find, amid the sacred treasures of antiquity, that strain of devotion, purity of doctrine, and sound form of words, for which these compositions are inimitable, has been induced to examine, and has deduced from the same source, a form of Family and Private Prayers, which he believes will be found to coincide with the principles

of our Liturgy and Litany, and with the Doctrines of the Church. He is under the impression that a variation in our private devotions, from the form and phraseology which render our book of Common Prayer so peculiarly adapted to public worship, is desirable; the feelings and expressions with which we pray in private, and in our families, not being so generalized as in our public exercises of devotion.

It cannot be doubted, but that both our public, family, and private prayers, should, as much as possible, embody in them the most essential and leading doctrines of the Bible and the Church; for the character of our devotion must greatly depend on the views we hold with regard to particular Doctrines, the Sacraments, and other ordinances of religion.

E. g. As relates to doctrines¹: if we put a limitation to the universally comprehensive character of the death of Christ, and by our private interpretation of Scripture be led to deny that its efficacy is co-extensive with the race of man, and to maintain that it is limited to individuals who have been *effectually called*; the spirit and character of our prayers and intercessions will be materially altered: or if, claiming the special guidance

¹ Isa. liii. 6. Rom. v. 6. xiv. 15. 20. 1 Cor. viii. 11. 2 Cor. v. 14, 15. Col. i. 20. 1 Tim. ii. 4. iv. 10. Titus ii. 11. Heb. ii. 9. 2 Pet. iii. 9. 1 John ii. 2.

"Jesus Christ made on the Cross (by His own oblation once offered,) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."—*Communion Service. Consecration.*

"By His death, salvation came to all, and every creature was ransomed. He is the life of all, even He who like a sheep gave up His own body to death, as a ransom for the salvation of all."—*Athanasius, A. D. 326. Benedict. Ed. vol. i. p. 75.*

of the Spirit, and superseding the written witness to the truth, we should interpret Scripture according to the sense in which it is understood by the advocates of Calvinism, who, forgetting that "secret things belong to the Lord," insist that God has eternally, irrevocably, and unconditionally predestinated some to eternal life, and reprobated or *passed by* others; (thus necessarily destroying man's agency and responsibility) our prayers will be offered up under the influence of this erroneous impression, leading to uncharitable and dishonourable notions of the goodness and grace of God, or to unjustifiable self-confidence¹. (Refer to the Westminster Confession of Faith, and Brown's Dictionary of the

¹ Vid. Faber's admirable work on primitive election. John vi. 70. Rom. xi. 28. 1 Thess. i. 2, 3, 4. 1 Pet. i. 1, 2. 2 Pet. i. 10.

Bible, for the Calvinistic view of God's decrees.)

Again, if adopting the sentiments of those who maintain that the same Spirit which dictated Scripture, guides every man who desires to know the truth to a right understanding of it, we disregard the voice of antiquity, which witnesses that the office and work of the Holy Spirit, is to sanctify us through the truth as already understood and communicated to us through God's appointed means; are we not in danger of erring as widely, and in the same manner, as the Church of Rome, which claims a special guidance for the *living judge* above the *written rule*¹?

¹ Vid. Manning's Sermon, with the Appendix, on the Rule of Faith.

St. Irenæus lib. iii. ii. 1. 2. Hooker's Eccl. Pol. lib. ii. s. 7, 8. Acts xvi. 4, 5. Luke i. 1. 4. 1 Cor. xi. 2. 16. 2 Thess. ii. 15. iii. 6. Heb. xiii. 7, 8.