

**PSALMS AND LITANIES:  
COUNSELS  
AND COLLECTS,  
FOR DEVOUT PERSONS**

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Psalms and Litanies: Counsels and Collects, for Devout Persons by Rowland Williams

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**ROWLAND WILLIAMS**

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## **Psalms and Litanies.**

LIBRARY EDITION  
OF  
PSALMS AND LITANIES,

COUNSELS AND COLLECTS, FOR DEVOUT PERSONS.

By ROWLAND WILLIAMS, D.D.

*Edited by his Widow.*

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BY  
**ROWLAND WILLIAMS, D.D.,**

LATE VICAR OF BROADCHALKE,

*Sometime Senior Fellow and Tutor of King's College, Cambridge.*

EDITED BY HIS WIDOW.

*SECOND POPULAR EDITION.*

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## PREFACE

(TO THE LIBRARY EDITION).

**ROWLAND BRIDGES, D.D.,**

Born Aug. 16, 1817, Died Jan. 18, 1870.

**The letter killeth,**

**the Spirit giveth Life.**

**Where the Spirit of the Lord is,  
there is liberty.**

IN the village churchyard of Broadchalke, amid the downs of Wiltshire, a granite boulder, surmounted by a small cross of old British type, bears the above inscription, and marks the resting-place of one who, having "in a short time fulfilled a long time," was early called to his rest.

Its motto serves to remind the passer-by of principles which he held dear, and which formed the keynote of his teaching.

A divine of the Anglican Church, Rowland

Williams combined with strong prepossession in favour of her doctrine and ritual, an earnest love of Truth, and claimed the right of perfect freedom in all literary investigation of the contents of the Holy Scriptures. This caused him to become involved in the theological controversies with which his name is now associated. But while controversy was the accident of his life, being the result of circumstances in which he was placed, he did not love it for its own sake, and the characteristics of the keen controversialist were not those which *alone* or even chiefly belonged to him. Of other features which might be enumerated as finding place in his very varied character, most striking was the strong devotional feeling and deep spirituality which overshadowed and pervaded his whole life.

He was thereby led especially to turn his thoughts to the consideration of prayer, in its relation both to philosophy and ethics.

Regarding prayer as the "*ultimate test of theology*," he would often ask of different theological systems, "*How will this bear being prayed out?*" In his own teaching he laid great stress upon man's need of communion with the Father of his spirit, both at set times, and in set forms, as well as in the more constant aspiration of a devout life. He also held that between prayer and a logical belief, there should ever be an increasing measure of harmony.

The endeavour to embody prayerful thoughts in suitable words—at once sober and fervent—was a favourite and frequent occupation. As a boy at Eton, and an undergraduate at Cambridge, he was fond of composing prayers; and of late years the habit seemed to become to him in itself, as it were, an act of devotion, and he was wont to give some

minutes daily, usually the first thing in the morning, to revising or writing prayers. Some of these have already been published,\* and others still remain.

He was engaged about the present book at the time of his death, and one of the last wishes he expressed was that it should be published.

The MS. breaks off abruptly in the middle of the prayers "At an Eucharist," and forms Part I. of this volume, showing how far he had himself completed the work. It comprises Litanies, Psalms, Prayers, and Creeds, arranged anew from ancient sources, and in part from those *compiled* by Bishop Andrewes, but so much revised as to become in great measure original, and some of them I believe are entirely so. The fragmentary readings under the heads of "*Counsel*" and "*Story*," while showing incompleteness, give an idea of what had been further intended.

I have continued the "Eucharist Prayers," from Dr. Williams's intended copy of "*Ancient Collects*," Ed. I., and have placed them in Part II., together with the rest of these revised Collects, on the fly-leaf of which he had written, "*I should like this book, and if it may be, some other of my Revised Prayers, especially the later, published after my death, if not before.*" I think it, however, evident that had he completed the MS. himself, these Collects would have undergone still further revision and arrangement.

In Part III. I have added some Miscellaneous Meditations and Prayers, found among his papers, believing them to be his own. If I am mistaken about any of them, I shall be glad to be informed. Of these, the "*Meditations on God's Law*," and one

\* "*A Revised Manual of Family Prayers, after Bishop Blomfield.*" By a Clergyman. May be had at Broadberes, Salisbury.