

**A MANUAL OF PLAIN,
SHORT, AND INTELLIGIBLE
FAMILY PRAYERS**

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A Manual of Plain, Short, and Intelligible Family Prayers by George Musgrave

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GEORGE MUSGRAVE

**A MANUAL OF PLAIN,
SHORT, AND INTELLIGIBLE
FAMILY PRAYERS**

A MANUAL
OF
PLAIN, SHORT, AND INTELLIGIBLE
FAMILY PRAYERS,
FOR
THE LARGEST OR SMALLEST HOUSEHOLDS, SCHOOLS,
AND OTHER DOMESTIC CONGREGATIONS.

"In such a language and order as is most easy and plain for the
understanding both of the readers and hearers."
Preface to the Book of Common Prayer.

IN LARGE TYPE

BY
THE REV. GEORGE MUSGRAVE, M.A.,
B.N.C., Oxon.



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P R E F A C E.

THE Editor of this little Manual hopes, in all sincerity, that its subject matter will *not* appear new or unfamiliar to those who, from childhood, have known the Word of God; inasmuch as the several Prayers herein comprised are but echoes (as, indeed, they ought to be) of that Scripture which is able to make men wise unto salvation.

“Sound speech that cannot be condemned,” rather than any devotional phrases which could not be comprehended, has been consistently preferred in these compositions. The doctrine of God our Saviour is their constituent sub-

stance, and thus will the voice of the Gospel be heard among them.

The chief aim and object, therefore, of this publication at the present period are—

I. That the WEEK'S PRAYERS should enforce the vital truth of salvation through the one only Atonement made by Christ, and set forth the efficacy of His continual intercession, advocacy, and grace.

The like prominence is also given, as is most due, to the Sanctification of the Holy Spirit, the Divine Worker of all Holiness in the Creature.

II. That these forms of Supplication and Thanksgiving should inculcate the fear of God, and the faithful keeping of His commandments, "which is the whole duty of Man," by appealing to the memory, mind, and heart, and calling

forth that secret judgment of the soul which approves conduct that it knows to be good, and reproaches itself with that which it believes to be evil in the sight of Heaven.

III. That when the Morning and Evening devotions are ended, the humblest scholar of average intelligence in any household should be able to declare that he or she has thoroughly understood all that has been spoken.

This last consideration seemed so vitally important, that, at the Author's suggestion, one of his acquaintances, an Incumbent in the Diocese of Oxford, very kindly tested the whole of the Prayers, in manuscript, by reading them most carefully to his domestic servants, who declared them to be so plain as to need no explanation.

Where such comprehension is want-

ing, attendance on Family Prayers amounts to little else than a cold and formal compliance with a custom, and cannot rationally be expected to exercise any the slightest beneficial influence, either on the mind or heart:—the best solution, perhaps, that can be given to that oft-repeated query—“Whence is it that Family Prayers avail not, more than they do, to secure faithfulness in Service, and Practical Religion in our Homes?”

G. M.

Bunsz Gardens, Hyde Park.

INTRODUCTORY OBSERVATIONS.

It will be seen that these Prayers were not intended to supersede the use of any of the beautiful Collects, or other short comprehensive portions of the Liturgy, or adaptations from them. The Collect for the Week may be added, at the discretion of the reader, immediately after each Prayer, as well as the Collect appended by the Author, for which any other, equally appropriate, may be substituted.

The average length of time occupied herein exceeds not six minutes—a limit which, of course, may be extended at will by the introduction of any supplementary Prayers of like character, or