

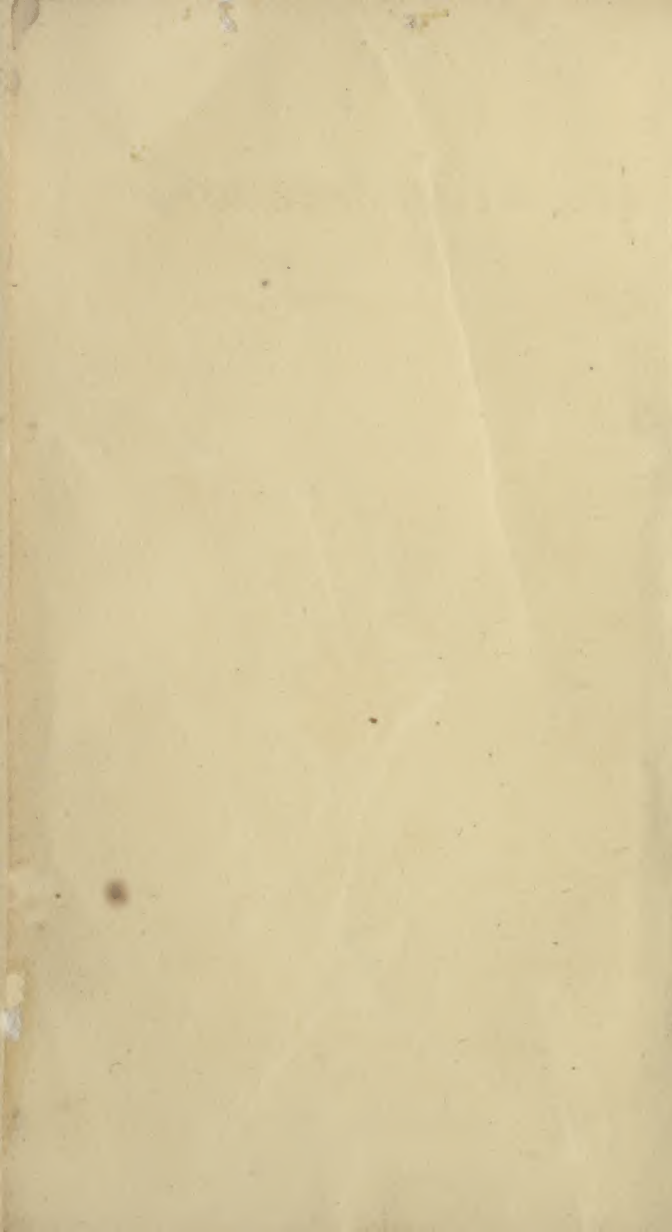
ABS. 1.75.32

21

21

24
Elizabeth Lawrie





E. Lumsden

THE
BIBLE PRAYER BOOK;

OR,
CHRISTIAN'S SCRIPTURE HELP IN PRAYER.

ALSO
AN ARRANGED SELECTION
OF THE
MOST STRIKING AND USEFUL
PROVERBS OF SOLOMON.

BY THE AUTHOR OF SERJEANT B——.

“Search the Scriptures.”
“Pray without ceasing.”

EDINBURGH: WAUGH & INNES ;
W CURRY, JUN. & CO., DUBLIN ; JAMES NISBET
& CO., AND WHITTAKER & CO., LONDON.

M.D.CCC.XXXVI.



EDINBURGH :

PRINTED BY R. MARSHALL, EAST ROSE LANE.

RECOMMENDATORY NOTICES

BY THE

REV. JOHN M'GILCHRIST,

AND THE

REV. JOHN BROWN, D.D.

NOT a few volumes of various merit have already been given to the public, as aids to social and secret devotion; and when the name of Matthew Henry is mentioned as the author of one of these treatises, it may be thought that any thing new on this subject could scarcely be a desideratum.

I have no hesitation, however, in expressing my persuasion, that a prayer book drawn exclusively from the pure source of Revelation,—as is the case with the present volume—is possessed of advantages to which no similar work, constructed on a different principle, can lay claim.

The leading idea of the BIBLE PRAYER BOOK will commend itself, I am persuaded, to every enlightened and pious mind, and will be found to be much more useful, as a help to true devotion, than any thing more mixed or human in its character.

With regard to the execution of the plan, I dare scarcely venture to express my sentiments. I have so long known, and so highly esteemed the excellent author, that I fear any thing I may say on the subject, will be too deeply coloured, by my felt partiality for him. After a careful examination of the manuscript, I may be allowed, however, to say, that the general distribution of subjects appears to me, on the whole, to be excellent, and in various instances, somewhat original. Should the Reader, at first, be at any loss to perceive the principle of classification that guided the author, in arranging some of the passages of Scripture under their respective heads, a little reflection only will be necessary to lead him to see, that though the quotation might have been appropriately employed in illustrating other subjects, yet in some of its aspects, it has a direct bearing more or less remote on the particular topic in connexion with which it is introduced.

The more frequently and carefully the volume is perused, the more clearly will the Reader perceive the aptness and propriety of the passages adduced in illustration.

The well-arranged collection of Proverbs, on subjects especially and pre-eminently important to the young, forms a very valuable and useful appendage to the volume.

It is impossible to peruse the BIBLE PRAYER BOOK without being struck with the author's intimate acquaintance with the oracles of God—without perceiving that he has made that best of volumes the man of his counsels—the companion of his leisure, and the well-spring of his best enjoyments. I have reason to know, that no common labour has been bestowed on this little work, in order to render it as perfect and useful as possible ; and that it is given to the public from the purest motives, from an enlightened and pious solicitude, to promote the interests of true devotion.

Most frankly and cordially can I give the BIBLE PRAYER BOOK my warm, though feeble recommendation ; and my best wishes will never cease to follow its humble, but worthy author,—that he may spend what remains of an active and

useful life, amid the sunshine of the Divine favour, and in those works of piety and benevolence, in which his happiness is found.

JOHN M'GILCHRIST.

REGENT TERRACE,
7th December, 1835.

IT is with cordial satisfaction, that I signify my entire concurrence with my esteemed friend and brother, in the favourable opinion above expressed of the BIBLE PRAYER BOOK, and its worthy and ingenious author. It is a very agreeable reflection that, more than twelve years ago, I, with some difficulty, prevailed on SERJEANT B——, to give to the world the “ Narrative of his Life and Travels ;” a little book, which is more interesting than most novels, and more instructive than many sermons. I believe, that his grand motive in that publication was the hope of being, in some degree, instrumental in “ glorifying” HIM, on whom he was so remarkably led to “ call in the day of trouble,” and who so merci-

fully “delivered” him ; * and I apprehend this is intended as another thank-offering to his Divine Deliverer. To HIM, I have no doubt, it will be acceptable ; and I cannot help thinking, a more appropriate mode of expressing thanks could not easily have been devised. Gratitude to God, equally with good will to men, naturally induces one, who so palpably experienced the use and efficacy of prayer, to do all in his power to instruct, and stimulate, and encourage, and help others to pray. His book is well fitted to serve all these purposes ; and in the degree in which it does so, it will benefit man, and glorify God. May it do both, to all the extent its benevolent author can wish.

JOHN BROWN.

53, ALBANY STREET,

7th Dec. 1835.

* Narrative of SERJEANT B——, p. 53, Second Edition.

CONTENTS.

	Page
Address to the Reader, - - - - -	13
Introduction, - - - - -	23
The Excellence and Utility of the Bible, -	ib.
Love to the Bible, - - - - -	25
Miscellaneous Directions for Prayer, -	ib.

CHAP. I.

ADORATION OF GOD—

As Eternal, - - - - -	27
— Holy, - - - - -	28
— Omniscient, - - - - -	31
— Omnipresent, - - - - -	33
— Omnipotent, - - - - -	34
— Unchangeable, - - - - -	36
— Incomprehensible, - - - - -	37
— True and Faithful, - - - - -	38
— Good and Merciful, - - - - -	39
— Glorious, - - - - -	42
— The Creator and Preserver of all things,	44
— The Sovereign Disposer of all events,	48
— The Hearer of Prayer, - - - - -	51
— A Refuge to His People, - - - - -	55

	Page
Adoration adapted to Morning and Evening,	58
Miscellaneous Passages, - - -	60

CHAP. II.

CONFESSION

Of our Depravity, - - - -	63
— Ignorance, - - - -	66
— Practical Wickedness, - -	68
Expressions of sorrow for Sin in general, ..	70

CHAP. III.—SECT. I.

PETITIONS

For Pardon and Purity, - - -	74
— Repentance towards God, . -	77
— Faith towards our Lord Jesus Christ,	79
— Grace to discharge Duty, - -	82

SECT. II.

Petitions for Grace to discharge our duty to God.

To Love God, - - - -	85
— Glorify God, - .. - -	86
— Trust in God, - - - -	88
— Obey God, - - . - -	90

SECT. III.

Petitions for Grace to discharge our duty to Men.

	Page
For a spirit of Christian love, - - -	92
— Disposition to do Good, - - -	96
— Spirit of Forgiveness, - - -	98
— Peace, - - -	100
— Meekness, - - -	102
— Grace to govern the Tongue, - - -	103

SECT. IV.

Petitions for Grace to discharge our duty to Ourselves.

For a spirit of Humility, - - -	105
— Consideration, - - -	107
— Watchfulness, - - -	108
— Heavenly Mindedness, - - -	110
— a spirit of Christian Diligence, - - -	112
— grace to resist Temptation, - - -	115
Against undue Carefulness, - - -	118
— Covetousness, - - -	119
— Backsliding, - - -	121
— Hypocrisy, - - -	123
— Drunkenness, - - -	126
— Impurity, - - -	128
For a spirit of Self-examination, - - -	130

CHAP. IV.

THANKSGIVING to GOD	Page
As the Author of Salvation, - - -	132
For His Faithfulness as manifested in the progressive work of Human Redemption,	134
For His sovereignty as manifested in the choice of His People, - - -	138
For the blessing of Justification, - -	139
----- Adoption, - - -	142
----- Sanctification, - - -	143
----- Fruitfulness, - - -	145
----- Perseverance, - - -	148

CHAP. V.—SECT. I

ON THE INSTITUTIONS OF RELIGION.

On keeping the Sabbath, - - -	151
— Love to the Public Ordinances, -	153
For a Blessing upon these Ordinances, -	156
On the Testimony of the Gospel, - -	162
— Preaching the Gospel, - - -	164
— Hearing the Gospel, - - -	173
— the Invitations of the Gospel, - -	179
— Accepting the Gospel, - - -	181
— Rejecting the Gospel, - - -	184
— the Extension of the Gospel in general,	189
----- among the	
Jews, - - - - -	193
— the Blessed Effects of the Gospel, -	199

SECT. II.

	Page
For the Morning of a Sacramental Sabbath,	203
Meditations when seated at the Lord's Table,	206
For the Evening of a Sacramental Sabbath,	208
—— Mourners in Zion, - - -	209
On Gratitude to God for his Benefits, -	211

SECT. III.

For the Prosperity and Protection of the Church, - - - - -	215
On Missionary Enterprise in reference to Preachers of the Gospel, - - -	220
On Missionary Enterprise in reference to those who have felt the saving power of the Gospel, - - - - -	224
On Subjection to Ministers, - - -	225

CHAP. VI.—SECT. I.

INTERCESSION

For Kings and Counsellors, - - -	227
— Judges, - - - - -	230
— Subjects, - - - - -	ib.
— Soldiers, - - - - -	231
— Seamen, - - - - -	234
— Masters, - - - - -	237
— Servants, - - - - -	238
— Parents, - - - - -	239

	Page
— Children, - - - - -	240
— Husbands, - - - - -	243
— Wives, - - - - -	ib.

SECT. II.

For the Persecuted, - - - - -	244
— Sick, - - - - -	249
— Troubled in Mind, - - - - -	253
— Aged, - - - - -	258
— Dying, - - - - -	260
— Widowed and Fatherless, - - - - -	265
On Resignation to the will of God, - - - - -	268
Acknowledgments after recovery, - - - - -	271

SECT. III.

CONFESSIONS AND PETITIONS IN REFERENCE TO OUR
NATIVE COUNTRY, &c.—

Confession of our National Sins, - - - - -	274
Supplication for National Blessings, - - - - -	277

IN REFERENCE TO THE WEATHER—

_____ winds, thunder-storms, &c.	279
_____ seasons of great drought,	281
_____ immoderate rain,	283
Thanksgiving for favourable weather, - - - - -	284
On giving thanks for food, - - - - -	286

CHAP. VII.

PRAYERS SUITED TO PARTICULAR OCCASIONS—

For an occasion of Marriage, - - - - -	295
--	-----

CONTENTS.

XV

	Page
For Women in Child-bed, - - -	297
— an occasion of Baptism, - - -	299

CHAP. VIII.—SECT. I.

PRAYERS IN REFERENCE TO VARIOUS SUBJECTS—

In reference to the Shortness of Life, -	301
--	-----

SECT. II.

In reference to Death, - - -	304
------------------------------	-----

SECT. III.

In reference to the Resurrection, - -	310
---------------------------------------	-----

SECT. IV.

In reference to the general Judgment, -	312
---	-----

SECT. V.

In reference to Heaven and its Glories,	317
---	-----

SECT. VI.

In reference to Hell and its Terrors	320
For the conclusion of Prayer, - -	323

PROVERBS OF SOLOMON.

	Page
Of True Wisdom, - - - - -	329
— Bad Company, - - - - -	333
— Tale-bearing, - - - - -	336
— Self-conceit, - - - - -	337
— Scorners, - - - - -	ib
— Flattery, - - - - -	338
— Envy, - - - - -	339
— Revenge, - - - - -	340
— Suretyship, - - - - -	ib.
— Ill-gotten Gain, - - - - -	341
— Sensuality, - - - - -	342
— Reproof, - - - - -	343
— Friendship, - - - - -	344
— Kings, &c., - - - - -	345
— Rich and Poor, - - - - -	346
— Righteous and Wicked, - - - - -	348
— Rashness and Deliberation, - - - - -	350
— Talkativeness and Silence, - - - - -	351
— Prudence and Foolishness, - - - - -	352
— Pride and Humility, - - - - -	354
— Lying and Truth, - - - - -	356
— Justice and Injustice, - - - - -	ib.
— Love and Hatred, - - - - -	357
— Anger and Meekness, - - - - -	358
— Mercy and Cruelty, - - - - -	359
— Obedience and Disobedience, - - - - -	360
— Slothfulness and Diligence, - - - - -	ib.
— Cheerfulness and Melancholy - - - - -	363
Miscellaneous Passages, - - - - -	ib.

APPENDIX.

The Success of Prayer, - - - -	367
The Prayers of Our Blessed Lord and Saviour,	369
Bible Recommended, - - - -	369
The Light and Glory of God's Word. -	371
On the Importance of Prayer, - -	ib.

ADDRESS TO THE READER.

It may be proper, at the outset of the following remarks, to make some allusion to the narrative of Serjeant B——, lest this should come into the hands of some who have read that little work, and may be anxious to know what has become of its author ; not that I think there is anything meritorious, either in him or his work, to call forth public interest, very far from it, but merely to satisfy the curiosity of those to whom I have alluded, when they see the name of Serjeant B—— at the end of this preface.

Shortly after I left you last, I was engaged by the London and Edinburgh Exchange Bank, to take the charge of conveying gold coin between these two places, by sea ; and although, for a considerable length of time, I travelled nearly every week, yet not the slightest accident ever befell me ✓

However, after the dissolution of that firm, I was employed by a Bank in Edinburgh as their porter. But those who know what my constitution has undergone in foreign climes, will not be surprised when I tell them, that I was not long able to endure the great fatigues attendant upon that employment, it being one of the most laborious of the kind in that city. I was, therefore, under the necessity of leaving it, and have been, upwards of three years, unable for any situation where much exertion was necessary; and I have great reason to bless a kind and bountiful Providence, that I am under no pecuniary necessity to exert myself more than I am able.

Mrs. B——, and all the others mentioned in the narrative, are still alive, and in ordinary health. But as I am not now writing a history, but making only a simple allusion, I shall proceed to such prefatory remarks as I intend to make.

Having, as I have just hinted, no particular business to occupy my time, I thought that I could not be better employed than by making extracts from the Bible, with a view to arrange them as materials for prayer. I was busily employed in this work when prayer meetings were

formed in the congregation to which I belonged. And as I was thus engaged for the improvement of my own mind, it occurred to me, that what I found of use to myself, might be rendered serviceable to my brethren also; I however, felt afraid that I was unequal to so laborious and difficult an undertaking. After I had made my desire a subject of meditation and prayer for some time, I at last came to the decision of making an attempt, and of classifying the subjects, as well as I could, for I felt aware that something of this kind was much wanted for those who might wish to avail themselves of it. When I had completed this manuscript, I showed it to some individuals who were well qualified to judge of its merits, and, I may add, their opinions were all of a favourable kind.

There is another reason which I beg leave to mention, and the more so as it had some weight with me, when deciding on the publication of my narrative; and it is this: When we were in the Prince of Wales' Island, I was so reduced with illness, as to render my case all but hopeless. But what I intend principally to refer to, is the truly awful state of my mind, which I formerly attempted, very imperfectly, to describe; "For

the arrows of the Almighty were within me, the poison whereof drank up my spirit." After remaining for some time in that dreadful condition, the following passage was impressed on me, with (I hope) saving and comforting power—"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Now, after my much esteemed and excellent pastor had perused the manuscript of Serjeant B——,* I was urged to let it go to the public, as he said it might do much good to a certain class of readers, who would not look into a book that bore a religious title; and as many would be attracted by the narrative, the scriptural remarks which I had made in the course of the work, might insensibly find access into the minds of such, as would not be shut against them by prejudice, &c. I said, in answer to these statements, that when I considered the providential way in which the request was made (having used no means to bring this about) and

* I may here remark, that the remaining copies are with Mr. S. Brown, merchant, Haddington; but are also to be had from Mr. Fletcher, Dundas Street, Edinburgh, as his agent. As for myself, I have not, nor ever had any pecuniary interest in the work, as I gave the manuscript to be printed for the benefit of Religious Institutions, as mentioned in the preface to the first edition.

that the above passage had been realized in my own happy experience, I was not certain whether God, in his condescending mercy, might not design me, as his humble instrument, to fulfil more extensively the last clause, viz., “ And thou shalt glorify me.” Under these considerations, therefore, I could not withhold it, although I was not willing to give an ostentatious display of my name. Now, I may say, that I have had not only similar, but even greater encouragements to give these selections to the public ; and the above passage has still its weight in this case, as in the former.

There may be readers, I have little doubt, who will object to the length of some of the paragraphs. But I hope this objection will be removed, if they consider ; that we ought as much as possible in this duty, to prefer “ the words which the Holy Ghost teacheth, to the words which man’s wisdom teacheth.” For surely “ the words which the Lord hath put into our mouth,” will be more acceptable to him, than any which we can devise, however well chosen. And, moreover, it would have been difficult, in most cases, to have been more brief, without destroying the general scope and sense of the passages. As to the greater number of the para-

graphs, such remarks are by no means necessary.

There may be some also of opinion, that it would have been an improvement, had I marked the books, chapters, and verses from which the passages are quoted. I may just say in regard to this remark, that the opposite was not my opinion only, but also, that of a kind and able friend, with whom I advised; and, had the plan referred to been adopted, it would not only have involved unnecessary expense, without answering any good end, but would, at the same time, have marred, in no small degree, the neat appearance of the work. However, as there are a few passages which the intelligent Bible Christian will detect as being chiefly, if not altogether the words of man; these I have marked with commas, as quotations.

It is hardly needful to mention my reason for using the plural, instead of the singular, as the necessity for this is obvious in social prayer. But that forms no objection whatever to individuals making use of this work, as by the substitution of *me* for *us*, &c., that obstacle is removed at once.

It will be observed, that the passages are in-

troduced by a short sentence. And this I have made short intentionally, that I might not encumber them with any thing superfluous, which would have been highly improper, seeing this is not intended as a prayer-book, properly so called. And where this is not the case, I have omitted them intentionally, at once to save repetitions, and leave it to the discretion of the person using such passages as are marked with a hyphen, to take one or more of them as he pleases, as they answer generally either with or without the introductory sentence last given. And the reader will observe, that such sentences are marked at their conclusion with an asterisk.

As to the "Collection of Proverbs," I would just observe, that I have not added them here, as materials for prayer, (although many of them are well fitted for that exercise) but that I might make this book as complete a pocket companion as possible; having the principal part of it of a devotional character, and the remainder of a practical nature, which is one great excellencé of this part of Scripture; being truly what they profess to be, "able to give, even to the young man, knowledge and discretion."

I think it my duty also to add, "that other

men have laboured, and I have (in part) entered into their labours." For I have availed myself of two of the works of eminent men, well fitted to assist me in arranging the materials, being well aware, "that in the multitude of counsellors there is safety." Yet there are a great many subjects here introduced, in which I have been left entirely to my own resources—my Bible and my God. And I here take the liberty most humbly to state, that I have spared no labour of which I am capable to make this work serviceable; for I have drawn an outline of it six times, and written it at full length four times, making less or more improvement at every transcription. And how far I have succeeded in my intention of making this book at once a profitable and portable companion, it is not my province to determine; this I will leave to be decided by a religious and discerning public. But although I am willing to set aside all claim to merit in so far as I myself am concerned; yet, when I consider the infinitely important nature of its contents, and the results to which they may lead, I conceive myself warranted to say in the significant language of an Apostle, that it is calculated, by the divine blessing, "to be profitable for doctrine, for reproof, for

correction, and for instruction in righteousness ; that the man of God may be perfect, and thoroughly furnished unto every good work.”

Yours my dear reader,

Most sincerely and affectionately,

SERJEANT B——.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

THE HISTORY OF THE REIGN OF

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

CHAPTER I

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

Edward the First, King of England, Scotland, and Wales, and Lord of Ireland, who reigned from the year 1272 to the year 1307.

INTRODUCTION.

THE wise builder built his house upon a rock. And the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; because it was founded upon a rock.

The Excellence and Utility of the Bible.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, and thoroughly furnished unto every good work.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

Whatsoever things were written aforetime, were written for our learning: that we, through patience and comfort of the Scriptures, might have hope.

The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times.

Is not thy word like a fire, and like a hammer that breaketh the rock in pieces ?

The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

The law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandments of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever, the judgments of the Lord are true, and righteous altogether. More to be desired than gold, yea, than much fine gold ; sweeter also than honey, and the honey comb.

The entrance of thy words giveth light ; it giveth understanding unto the simple.

Thy word is a lamp unto my feet, and a light unto my path.

Thy word have I hid in mine heart, that I might not sin against thee.

Remember the word unto thy servant, upon which thou hast caused me to hope.

By the word of thy lips, I have kept me from the paths of the destroyer.

Love to the Bible.

Open thou mine eyes, that I may behold wondrous things out of thy law.

I esteem all thy precepts concerning all things to be right ; and I hate every false way.

I have esteemed the words of thy mouth more than my necessary food.

How sweet are thy words unto my taste ! yea, sweeter than honey to my mouth.

O how love I thy law ! it is my meditation all the day.

I love thy commandments above gold ; yea, above fine gold.

I rejoice at thy word, as one that findeth great spoil.

Mine eyes prevent the night watches, that I may meditate upon thy word.

Thy statutes have been my songs in this house of my pilgrimage ; and thy testimonies which I have taken as an heritage for ever, have been always the rejoicing of my heart.

Miscellaneous Directions for Prayer.

Come, my people, enter thou into thy chambers, and shut thy doors about thee, and hide thyself as it were for a little moment, until the indignation be overpast.

When thou prayest, enter into thy closet : and when thou hast shut thy door, pray unto thy Father which is in secret ; and thy Father which seeth in secret, shall reward thee openly.

If I regard iniquity in my heart, the Lord will not hear me. For God heareth not sinners ; but if any man be a worshipper of God and doeth his will, him he heareth.

Behold the Lord's hand is not shortened, that it cannot save : neither is his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God : for God is in heaven, and thou upon earth, therefore let thy words be few.

Thy sacrifices, O God ! are a broken spirit ; a broken and a contrite heart, O God ! thou wilt not despise.

Let us lift up our heart, while we lift up our hands, unto God in the heavens.

The kingdom of heaven suffereth violence, and the violent taketh it by force.

There is one God, and one Mediator between God and men, the man Christ Jesus.

Continue in prayer, and watch in the same with thanksgiving.

CHAP I.

ADORATION OF GOD.

God is Eternal.

O LORD, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, ere ever thou hadst formed the earth and the world; even from everlasting to everlasting, thou art God. A thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night.

O Lord, of old thou hast laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall have no end.

We worship thee, O Lord, as the Eternal Jehovah. For thou shalt endure for ever, and thy memorial unto all generations. Thy dominion, O Lord, is an everlasting dominion, which shall

not pass away : and thy kingdom that which shall not be destroyed.

O Lord, thy name shall endure for ever ; and thy remembrance unto all generations. But the gods of the heathen are silver and gold, the work of men's hands. They have eyes, but they see not : they have ears, but they hear not : they have hands, but they handle not : feet have they, but they walk not : neither speak they through their throats. They that make them, are like unto them ; and so is every one that trusteth in them. But the portion of Jacob is not like unto them ; for he is the former of all things, and Israel is the lot of his inheritance ; the Lord of hosts is his name.

God is Holy.

O Lord, we worship thee as a God of infinite holiness. Thou art holy, O thou that inhabitest the praises of Israel. Holy and reverend is thy name ; and we desire to give thanks at the remembrance of thy holiness : for holiness becometh thine house, O Lord, for ever.

O Lord, we would approach the footstool of thy throne, under a deep impression of the solemn truth, That thou wilt be sanctified in all them that come nigh thee, and before all the people thou wilt be glorified. Do thou sanctify us through thy truth ; that we may sanctify thee in

our hearts, and make thee our fear and our dread.

O Lord, thou art seated upon a throne, high and lifted up, and thy train of glory fills the heavenly temple. The seraphim which surround that throne, veil their faces and their feet with their wings, while they cry one to another, Holy, holy, holy, is the Lord of hosts ; the whole earth is full of his glory.

O Lord, we adore thee as a God of infinite purity. Behold thou lookest to the moon and it shineth not, and the stars are not pure in thy sight. How much more filthy is man that is a worm, and the son of man that is but a worm.

O Lord, thou art of purer eyes than to behold evil, and thou canst not look upon sin. Behold thou putteth no trust in thy saints ; yea, the heavens are not clean in thy sight : how much more abominable and filthy is man, which drinketh up iniquity like water.

Lord, thou art holy ; do thou, therefore, enable us to worship thee according to the spirit of holiness ; knowing, that without holiness no man shall see thee in mercy. But in Christ Jesus, we would look to thee as our Maker, and our eyes would have respect unto the Holy One of Israel.

O Lord, thou art righteous in all thy ways, and holy in all thy works : for thou hast done marvellous things ; thy right hand, and thy holy

arm, hath gotten thee the victory. Thou hast remembered thy mercy, and thy truth toward the house of Israel: and all the ends of the earth have seen the salvation of our God.

Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy.

O Lord, thou art great, and greatly to be praised; thou art to be feared above all gods. For all the gods of the nations are idols: but our God made the heavens. Honour and majesty are before thee; strength and beauty are in thy sanctuary. Lord, enable us to give unto thee the glory which is due unto thy name: and to worship thee in the beauties of holiness.

O Lord, thou art high and highly to be exalted. But though thou be high, yet thou hast respect unto the lowly: but the proud thou knowest afar off.

We adore thee, O Lord, as the high and lofty One who inhabitest eternity, and the praises thereof; whose name is holy: thou dwellest in the high and holy place; yet we bless thee that thou hast said, To this man will I look, and with him will I dwell, that is of a contrite and humble spirit, and that trembleth at my word: to revive the spirit of the humble, and to revive the heart of the contrite ones.

Who is like unto thee, O Lord, among the

gods? who is like unto thee, glorious in holiness, fearful in praises, ever doing wonders.

Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness.

Lord, enable us at this time to present our bodies living sacrifices, holy and acceptable unto thee by Jesus Christ, which is a reasonable service. For we are not our own, but bought with a price ; and are, therefore, bound to glorify thee in our bodies, and in our spirits which are thine.

God is Omniscient.

O Lord, we adore thee as the only wise God ; who alone giveth wisdom to the wise, and knowledge to them who have understanding. And we bless thee that thou hast said, If any man lack wisdom, let him ask of God : who giveth unto all men liberally and upbraideth not, and it shall be given.

O Lord, thou art God, and there is none else ; thou art God, and there is none beside thee. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.

We adore thee, O Lord, as a God of infinite wisdom. For by thy wisdom thou hast founded the earth ; by thine understanding hast thou

established the heavens : by thy knowledge the depths are broken up, and the clouds drop down the dew.

O Lord, thou alone hath wisdom ; for in comparison of thy wisdom, all created wisdom is folly. Behold thou putteth no trust in thy servants ; and thine angels thou charged with folly. How much less trust wilt thou put in them who dwell in houses of clay, whose foundation is in the dust, and that are crushed before the moth ?

O Lord, thou art light, and in thee there is no darkness at all. Thou seest not as man seeth, for man looketh only on the outward appearance, but the Lord looketh into the heart. Therefore, if our hearts condemn us, God is greater than our hearts, and knoweth all things.

O Lord, thou art a God of knowledge, and by thee actions are weighed : and were we to be weighed in the balances, we would be found wanting. Or wert thou to lay judgment to the line, and righteousness to the plummet : the hail of thy indignation would sweep away our refuges of lies, and the waters of a sweeping judgment would overflow our hiding-place.

O Lord, thou hast searched us, and knowest us ; thou knowest our down-sitting and our up-rising ; thou understandest our thoughts afar off ; thou compasseth our path and our lying-down, and art acquainted with all our ways, for there is not a word in our tougue, but, lo, O Lord, thou

knowest it altogether. Thou hast beset us behind and before, and laid thine hand upon us. Such knowledge is too wonderful for us ; it is high, we cannot attain to it.

God is Omnipresent

O Lord, we worship thee as the omnipresent God. For thou lookest down from heaven, and beholdeth all the children of men. From the place of thy habitation, thou lookest upon all the inhabitants of the earth, and considerest all their works. There is none that can hide himself in secret that thou canst not see him, for thou fillest heaven and earth : and art a God at hand, and a God afar off. Yet we rejoyce to know, that when thine eyes run to and fro over the earth ; it is that thou mayest shew thyself strong in behalf of those whose heart is perfect toward thee.

O Lord, thine eyes are in every place, beholding the evil and the good : neither is there any creature but what is manifest in thy sight ; for all things are naked and opened unto the eyes of him with whom we have to do.

O Lord, thine eyes are upon the ways of man, and thou seeth all his goings : there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. For even hell is naked before thee, and destruction hath no covering.

Lord, we adore thee as a God every where present. For whither shall we go from thy Spirit? or whither shall we flee from thy presence? if we ascend up into heaven, thou art there; if we make our bed in hell, behold, thou art there; if we take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead us, and thy right hand shall hold us. If we say, surely the darkness shall cover us: even the night shall be light about us; yea, the darkness hideth not from thee: but the night shineth as the day; the darkness and the light are both alike unto thee.

God is Omnipotent.

We worship thee, O Lord, as the omnipotent Jehovah. For thou art wise in heart, and mighty in strength: there is none that can harden himself against thee, and prosper. Thou removest the mountains, and they know it not: thou overturnest them in thine anger: thou shakest the earth out of her place, and the pillars thereof tremble; thou commandest the sun, and it shineth not, and thou scalest up the stars. Thou alone spreadest out the heavens, and treadest upon the waves of the sea. Thou doest great things past finding out; yea, and wonders without number.

O Lord, thou art great, and of great power:

thine understanding is infinite. Thou hast measured the waters in the hollow of thine hand, thou hast meted out the heavens with the span, and comprehended the dust of the earth in a measure; thou hast weighed the mountains in scales, and the hills in a balance: Behold the nations are like the drop of a bucket, and are counted as the small dust of the balance; behold, thou taketh up the isles as a very little thing. All the nations are before thee as nothing; yea, they are counted unto thee less than nothing, and vanity.

O Lord, thou art great in counsel, and mighty in working. Thou sittest upon the circle of the earth, and the inhabitants thereof are as grasshoppers; thou stretchest out the heavens like a curtain, and spreadest them out like a tent to dwell in. Thou bringest the princes to nothing; and makest the judges of the earth as vanity.

O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee? thou rulest the raging of the sea; and when the waves thereof arise, thou stillest them. Thou hast dried up the sea, even the waters of the great deep, and hast made the depths of the sea a way for the ransomed of the Lord to pass over. Thou hast a mighty arm; strong is thy hand, and high is thy right hand.

O Lord, thou art the true God, thou art the living God, and an everlasting King. At thy

rebuke the earth trembles, and the nations cannot abide thine indignation. When thou utterest thy voice, there is a multitude of waters in the heavens, and the vapours ascend from the ends of the earth ; thou also makest the lightnings with rain, and bringest forth the wind out of thy treasures.

O Lord, thou art glorious in the displays of thy power, and a glorious high throne is the place of thy sanctuary. How terrible art thou in thy works ! and through the greatness of thy power shall thine enemies submit themselves unto thee. Thou rulest for ever by thy power, and thine eyes behold the nations ; therefore, let not the rebellious exalt themselves.

God is Unchangeable.

We worship thee, O Lord, as the immutable God. For thy counsel standeth for ever ; and the thoughts of thy heart unto all generations. And we bless thee, that being willing more abundantly to show unto the heirs of promise, the immutability of thy counsel, thou hast confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.

O Lord, thou art the same yesterday, to-day, and for ever : without variableness or shadow of

turning. And it is because thou art the Lord and changeth not, that we the children of disobedience are not consumed.

God is Incomprehensible.

Lord, thou art great, and we know thee not : neither can the number of thine years be searched out. For who can by searching find out God, who can find out the Almighty unto perfection ? It is high as heaven ; what can we do ? deeper than hell ; what can we know ? the measure of thy boundless perfections, is longer than the earth, and broader than the sea.

O Lord, thy way is in the sea, and thy path in the great waters : and thy footsteps are not known, for thou givest none account of thy matters. And we would ever remember, That secret things belong unto thee alone ; but those things which are revealed unto us, and to our children, that we may do all the words of thy law.

O Lord, thou art great, and greatly to be praised ; thy greatness is unsearchable. Lord, how great are thy works ! and thy thoughts are very deep ; a brutish man knoweth not : neither doth a fool understand this. But who can utter the mighty acts of the Lord ? or who can show forth all his praise ? yea, blessed O Lord, are they that keep thy commandments, and that do righteousness at all times.

God is True and Faithful.

O Lord our God, thou art the faithful God, which keepeth covenant and mercy with them that love thee, and keep thy commandments to a thousand generations : but thou repayest them that hate thee to their face. Lord enable us, therefore, to keep the commandments, and the statutes, and the judgments which thou hast commanded us.

O Lord our God, thy judgments are in all the earth. Thou hast remembered thy covenant for ever, the word which thou hast commanded to a thousand generations. Which covenant thou made with Abraham, and thine oath with Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.

O Lord God of Israel, there is no God like unto thee, in heaven, nor in the earth ; who keepest covenant and showest mercy unto thy servants that walk before thee with all their hearts. Let thine ears be attentive, and thine eyes open unto our prayers at this time, and turn not away the face of thine Anointed.

O Lord, we worship thee as the God of Abraham, the God of Isaac, and the God of Jacob. Thou hast said, this is my name forever ; and this is my memorial unto all generations. Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven

and earth, the sea, and all that is therein ; for he keepeth truth forever.

O Lord, thou art our God : we will exalt thee ; we will praise thy name ; for thou hast done wonderful things : thy counsels of old are faithfulness and truth. For thou hast been a strength to the poor, a strength to the needy in his distress ; a refuge from the storm, and a shadow from the heat ; when the blast of the terrible ones was like a storm against the wall.

O Lord, thou art the Rock, thy work is perfect : all thy ways are judgment ; a God of truth, and without iniquity ; just and right art thou. God is not a man, that he should lie ; nor the Son of man, that he should repent : hath he said it, and will he not do it ? or hath he spoken it ; and will he not make it good : Yea, the strength of Israel will not lie nor repent.

God is Good and Merciful.

We worship thee, O Lord, as a God of infinite goodness and mercy. Thy chosen name is the Lord, the Lord God, merciful and gracious : long-suffering and abundant in goodness and truth : keeping mercy for thousands, forgiving iniquity, transgression and sin : and who will by no means clear the guilty without satisfaction to thy justice. But we bless thee that thou hast set forth Jesus Christ thy Son, a propitiation through faith in his

blood : declaring thy righteousness, that thou mightest be just, even when thou justifiest the ungodly sinner who believeth in Jesus.

Lord thou art good, and ready to forgive ; and plenteous in mercy unto all them that call upon thee. Thou wilt fulfil the desires of them that fear thee : thou wilt also hear their cry and wilt save them.

O Lord, thou art merciful and gracious, slow to anger, and plenteous in mercy : thou wilt not always chide : neither wilt thou keep thine anger forever. Thou hast not dealt with us after our sins, nor rewarded us according to our iniquities : for as the heavens are high above the earth, so great is thy mercy toward them that fear thee : as far as the east is from the west, so far hast thou removed our transgressions from us : for as a father pitieth his children, so the Lord pitieth them that fear him : for he knoweth our frame ; he remembereth that we are dust.

O Lord, thou art a God full of compassion ; and gracious, long-suffering, and plenteous in mercy and in truth. For thine anger endureth but a moment ; in thy favour is life : weeping may endure for a night, but joy cometh in the morning. O Lord, turn unto us, and have mercy upon us ; and show us a token for good.

Thy mercy, O Lord, is in the heavens : and thy faithfulness reacheth even unto the clouds. Thy righteousness is like the great mountains :

and thy judgments are a great deep: Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God: therefore the children of men put their trust under the shadow of thy wings. For with thee is the fountain of life, and in thy light shall we see light.

O Lord, we desire to come before thee in the multitude of thy mercies, and in thy fear we would worship toward thy holy temple. For thy mercy is from everlasting to everlasting upon them that fear thee, and thy righteousness unto children's children; to such as keep thy covenant, and to those that remember thy commandments to do them.

Have mercy upon us, O God, according to thy loving-kindness, and according to the multitude of thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquities, and cleanse us from our sins; for we acknowledge our transgressions; and our sins are ever before us.

O Lord, we worship thee as the Father of all the families of the earth. But especially we would worship thee as the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; whose ear is not heavy that it cannot hear, and whose arm is not shortened that it cannot save.

God is Glorious.

O Lord, thou art great and glorious in all thy perfections. Thine, O Lord, is the greatness and the power, and the glory, and the victory, and the majesty : For all things that are in heaven, and that are in the earth are thine ; thine is the kingdom, O Lord, and thou art exalted as head above all.

O Lord, thou art great, and of great power ; and with thee there is terrible majesty. The mountains saw thee, and they trembled : the overflowing of the waters passed by : the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation : at the light of thine arrows they went, and at the shining of thy glittering spear.

O Lord, thy name alone is Jehovah, and thou art the Most High over all the earth. Thou wentest forth before thy people when they did march through the wilderness ; the earth shook, the heavens also melted at the presence of the Lord : even Sinai itself was moved at the presence of God, the God of Israel. He shined forth from Paran, and he came with ten thousands of his saints ; and from his right hand went a fiery law for them.

O Lord our God, thou art very great ; thou art clothed with honour and majesty : thou

coverest thyself with light as with a garment : thou stretchest out the heavens like a curtain ; thou maketh the clouds thy chariot : and walketh upon the wings of the wind. Thou makest angels thy messengers, and flaming fire thy ministers.

O Lord, who in heaven can be compared unto thee ? or who among the sons of the mighty can be likened unto thee ? Among the gods there is none like unto thee, O Lord : neither are there any works like unto thy works. For thou doest great things ; thou art God alone.

O Lord, thou hast prepared thy throne in the heavens, and thy kingdom ruleth over all. Thy chariots, O God, are twenty thousand, even thousands of angels ; thou art among them as in Sinai as in the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men ; yea, even for the rebellious also, that the Lord God might dwell among them.

We adore thee, O Lord, as the blessed and only potentate ; the King of kings, and the Lord of lords. Thou alone hast immortality, dwelling in light which no man can approach unto : which no man hath seen, or can see. For no man hath seen thee at any time ; the only begotten Son, who is in the bosom of the Father, he hath declared thee.

God is the Creator of all things.

We worship thee, O Lord, as the Creator and Preserver of all things. Thou art worthy, O Lord, to receive blessing, and honour, and glory, and power ; for thou hast created all things, and for thy pleasure they are, and they were created. Thou upholdest all things by the word of thy power, and by thee all things consist.

Lord, thou hast created the heavens and the earth, the sea, and all things therein. Thou stretchest out the north over the empty place, and hankest the earth upon nothing. Thou bindest up the waters in thy thick clouds, and the cloud is not rent under them. Thou dividest the sea by thy power, and by thine understanding thou smitest through the proud. By thy Spirit thou hast garnished the heavens ; and thy hand hath formed the crooked serpent. Lo, these are parts of thy ways, but the thunder of thy power none can comprehend.

O Lord, by thy word were the heavens made ; and all the hosts of them by the breath of thy mouth. For thou didst speak, and it was done ; thou commanded it, and it stood fast. Thou saidst let there be light, and there was light ; let there be light in the firmament of heaven, to divide the day from the night ; and let them be for signs

and for seasons, for days and for years ; and it was so.

O Lord, thou art God alone ; thou hast made heaven, even the heaven of heavens, with all their hosts ; the earth, and all things that are therein ; the seas, and all things that are therein ; and thou preservest them all, and the hosts of heaven worship thee.

O Lord, the heavens declare thy glory ; and the firmament sheweth thy handiwork : day unto day uttereth speech ; night unto night teacheth us knowledge concerning thee. For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made : even his eternal power and Godhead : so that they are fools and without excuse, who say that there is no God. Verily, there is a reward for the righteous ; verily, there is a God that judgeth in the earth.

O Lord, the heavens are thine, the earth also is thine ; as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them : Tabor and Hermon shall rejoice in thy name.

O Lord, thou hast made the earth by thy power, thou hast established the world by thy wisdom, and hath stretched out the heavens by thy discretion. We pray, that the gods who made not these heavens, nor this earth, may soon perish from under these heavens, and be destroyed

from off this earth ; and the Lord alone shall be exalted in that day.

O Lord, thou art a great God, and a great King above all gods. In thy hand are the deep places of the earth ; and the strength of the hills is thine also. The sea is thine, for thou madst it : and thy hands have formed the dry land. Under these impressions we would worship, and bow down, and kneel before the Lord our Maker.

O Lord, thou hast laid the foundations of the earth, that it should not be removed for ever. Thou coverest the deep as with a garment : the waters stood above the mountains. But at thy rebuke they fled ; at the noise of thy thunder they hasted away. They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them. And thou hast set a bound that they may not pass over : that they turn not again to cover the earth.

O Lord, thy goodness is great, and thy tender mercies are over all thy works. For thou sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field ; the wild asses also quench their thirst. By them shall the fowls of heaven have their habitation, which sing among the branches. There the birds make their nests ; as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats, and the rocks for the conies.

O Lord our Lord : how excellent is thy name

in all the earth ! who hath set thy glory above the heavens. When we consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, we are disposed to exclaim with the Psalmist, Lord what is man, that thou art mindful of him ? and the son of man, that thou visitest him ? For thou hast made him a little lower than the angels, and crowned him with glory and honour : thou hast given him dominion over the works of thy hands.

O Lord, how manifold are thy works, in wisdom hast thou made them all : the earth is full of thy riches. Thou hast appointed the moon for seasons ; and the sun knoweth his going down. Thou makest darkness, and it is night, wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God.

We adore thee, O Lord, as the Creator of heaven and earth, who dwellest not in temples made with hands ; neither art thou worshipped with men's hands as though thou needed any thing : seeing that thou givest unto all life, and breath, and all things. And hast made of one blood, all nations of men to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation.

O Lord, thou hast made us, and not we ourselves : we are the workmanship of thy hands. And we are fearfully, and wonderfully made :

marvellous are thy works, O Lord: and that our souls know right well. Our substance was not hid from thee, when we were made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see our substance, yet being imperfect: and in thy book all our members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto us, O God! how great are the sum of them! if we should count them, they are more in number than the sand: when we awake, we are still with thee.

O Lord, we adore thee, as the Father of our spirits, and the former of our bodies. Thou hast clothed us with skin and flesh, and fenced us with bones and sinews. Thou hast granted us life and favour, and thy visitation hath preserved our spirits.

O Lord, all thy works praise thee, and thy saints bless thee. They speak of the glory of thy kingdom, and talk of thy power. To make known to the sons of men thy mighty acts, and the glorious majesty of thy kingdom. Lord, we desire also to meditate on thy works, and talk of thy doings. For thy works are wonderful, and they are sought out of all them that have pleasure in them.

God is the Sovereign Disposer of all Events.

O Lord, we adore thee as the sovereign disposer of all events. For we know that the race is not

always to the swift, nor the battle to the strong, neither yet bread to the wise, nor riches to men of understanding, nor favour to men of skill ; but (in so far as man is concerned,) time and chance happeneth unto them all. And we know, that whatsoever thou dost it shall be for ever : nothing can be put to it, nor any thing taken from it ; and thou dost it, that men should fear before thee.

O Lord, thou art sovereign in all thy dispensations. Thou killest, and makest alive ; thou bringest down, and liftest up. Thou raisest up the poor out of the dust, and liftest up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory : for the pillars of the earth are thine ; and thou hast set the world upon them.

Lord, thou reignest, let the earth rejoice : and let the multitude of the isles be glad thereof ; for though clouds and darkness are round about thee ; yet, justice and judgment are the habitations of thy throne ; mercy and truth go continually before thy face.

O Lord, thou art great in counsel, and mighty in working ; the great, the mighty God, the Lord of hosts is thy name. Thou settest up on high those that be low : that they who mourn, may be exalted to safety. Thou disappointest the devices of the crafty ; so that their hands cannot perform

their enterprise ; and by thee the counsel of the froward is carried headlong.

O Lord, thou doest what pleaseth thee, in heaven, on earth, in the sea, and in all deep places. Thou acceptest not the persons of princes, nor regardest the rich more than the poor ; for they are all the work of thine hands.

O Lord, thou doest according to thy will in the army of heaven, and among the inhabitants of the earth : none can stay thy hand, or say unto thee, what doest thou ?

O Lord our God, unto thee do we give thanks, unto thee do we give thanks ; for that thy name is near, thy wondrous works declare. For promotion cometh neither from the east, nor from the west, nor from the north, nor from the south : but God is judge. Thou puttest down one, and settest up another ; and thou givest none account of thy matters.

O Lord our God, who is like unto thee who dwelleth on high ? who humblest thyself to behold the things that are done in heaven, and the things that are done on earth. For both honour and riches come of thee, and thou reignest over all ; and in thy hand is power and might, and in thy hand it is to make great, and to give strength unto all.

O Lord, thou art God, and there is none else, thou art God, and there is none beside thee.

Thou hast formed the light ; and created darkness ; thou makest peace, and createst evil. Thou pourest contempt upon princes, and causest them to wander in the wilderness, where there is no way. Thou settest the poor on high from affliction, and makest them families like a flock. The righteous shall see it and rejoice, and all iniquity shall stop her mouth.

O Lord, thy works are truth, and thy ways are judgment ; and those who walk in pride, thou art able to abase. With thee there is strength and wisdom ; the deceived and the deceiver are thine. Thou ledest counsellors away spoiled, and makest the judges fools. Thou pourest contempt upon princes, and weakenest the strength of the mighty. Thou discoverest deep things out of darkness, and bringest to light the shadow of death.

God is the Hearer of Prayer.

Lord, we adore thee, as the hearer of prayer. Therefore, unto whom can we go, but unto thee, O Lord, for thou hast the words of eternal life. And as we cannot order our speech by reason of darkness : O let thy Spirit fill our mouths with arguments, that we may be able to order our cause before thee.

O Lord, we believe that the preparation of the heart in man, as well as the answer of the tongue, is from thee. We would therefore say with the

disciples of old, Lord teach us to pray; for we neither know how to pray, nor what things to pray for as we ought: but let thy Spirit help our infirmities, and make intercession for us. O send out thy light and thy truth; let them lead us, let them guide us, and bring us unto thy holy hill, and unto thy tabernacles.

O Lord, thine eyes are ever upon the righteous, and thine ears are open unto their cry. And if at any time thou turnest a deaf ear to their requests; it is not because thine ear is heavy that it cannot hear; nor that thy hand is shortened that it cannot save; but it is because our iniquities have separated between us and our God, and our sins have hid thy face from us, that thou wilt not hear; but they have covered thee with a cloud, that our prayer should not pass through.

Lord, thou hast assured us, that although the sacrifices of the wicked are an abomination unto thee; yet, the prayer of the upright is thy delight. And when a poor penitent said, I will confess my transgressions unto the Lord; thou forgavest the iniquity of his sin. For this shall every one that is godly pray unto thee, in a time when thou mayest be found.

O Lord, thou art nigh unto all them that call upon thee, to all that call upon thee in truth. Thou wilt fulfil the desire of them that fear thee; thou also wilt hear their cry, and will save them.

Praise waiteth for thee, O God, in Zion; and

unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come; yea, all nations which thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. For thou art great, and doest wondrous things; thou art God alone.

O Lord God of hosts, hear our prayer; and give ear, O God of Jacob. Behold, O God our shield, and look upon us in the face of thine Anointed. For thou, O Lord, art a sun and shield; thou wilt give grace and glory: and no good thing wilt thou withhold from them that walk uprightly.

O Lord, hear us when we cry with our voice; do thou also have mercy upon us and answer us. And when thou art saying in thy providence, Seek ye my face: may our hearts reply, Thy face, Lord, will we seek. Hide not thy face far from us, put not away thy servants in anger: Thou hast been our help, leave us not, neither forsake us, O God of our salvation.

Unto thee will we cry, O Lord our Rock; do thou hear the voice of our supplications, when we cry unto thee; when we lift up our hands toward thy holy oracle. Lord, do thou be our strength, thou who art the saving strength of thine Anointed.

O Lord, attend unto our cry, and give ear unto the prayer that goeth not out of feigned lips. Let our sentence come forth from thy presence; and

let thine eyes behold the things that are equal. By the word of thy lips, let us be kept from the paths of the destroyer. Hold up our goings in thy paths, that our footsteps slide not : incline thine ear unto us, and hear our prayer.

Lord, we desire to lift up our hearts, while we lift up our hands unto thee who dwellest in the heavens. And, Lord, grant, that integrity and uprightness may preserve us, when we wait on thee. Enable us to pray with the Spirit, and to pray with the understanding also : that we may worship thee with our spirit, according to the gospel of thy Son.

O Lord, enable us to lift up holy hands, without wrath or doubting, knowing, that if we regard iniquity in our hearts, the Lord will not hear us ; and that without faith it is impossible to please thee : for he that cometh unto thee, must believe that thou art, and that thou art the rewarder of all them that diligently seek thee.

We worship thee, O Lord, as the everlasting God, the Lord ; the Creator of the ends of the earth, who faintest not, neither art weary ; there is no searching of thine understanding. Thou givest power to the faint ; and unto them that have no might, thou increasest strength : even the youths shall faint and be weary, and the young men shall utterly fail. But they who wait upon thee, shall renew their strength : they shall mount up with wings as eagles : they shall run

and not be weary ; they shall walk and not faint. Lord, fulfil this encouraging promise, upon which thou hast caused us to hope.

God is a Refuge to his People.

O Lord, we look unto thee as our only refuge, and unto thee do we lift up our eyes. Behold, as the eyes of a servant look to the hand of his master, and as the eyes of a maiden, to the hand of her mistress ; even so, would our eyes wait upon thee, O Lord our God ; until thou be gracious unto us.

O Lord, thy name is a strong tower ; the righteous run into it, and are safe. Therefore, will we not be afraid of sudden fear, neither of the desolation of the wicked when it cometh. For thou, O Lord, wilt be our confidence, and shalt keep our feet from being taken.

O Lord, thou art our refuge and our strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; and though the mountains shake with the swelling thereof. In God have we put our trust ; therefore, we will not fear what man can do unto us.

O Lord, thou art our rock, and our fortress,

and our deliverer : our God, our strength, in whom we will trust : our buckler, and the horn of our salvation. We will call upon thee, O God, who art worthy to be praised. For thou hast not despised, nor abhorred the afflictions of the afflicted : neither hast thou hid thy face from us, but when we cried unto thee thou didst hear.

O Lord, thou art our refuge and our fortress, and under thy wings will we trust ; thy truth shall be our shield and buckler. We will therefore not be afraid for the terror by night, nor for the arrow which flieth by day. Having made the Lord our refuge, and the Most High our habitation : we trust that no evil shall befall us, nor any plague come nigh our dwelling.

O Lord, unto thee do we lift up our eyes, from whence cometh our help. Our help cometh from the Lord, who made heaven and earth. O Lord, do thou be our keeper and our shade upon our right hand : that the sun may not smite us by day, nor the moon by night. Do thou preserve us from all evil : but especially preserve our souls from the paths of the destroyer. Unto thee, O Lord, do we lift up our souls ; O our God, we trust in thee : let us not be ashamed ; and let not our enemies triumph over us. Yea, let none that wait on thee be ashamed ; let those be ashamed who transgress without cause. Shew us thy ways, O Lord : and teach us thy paths : lead us

in thy truth, and teach us : for thou art the God of our salvation : on thee would we wait all the day.

Lord, hear our cry, and attend unto our prayer. From the ends of the earth will we cry unto thee ; and when our heart is overwhelmed, do thou lead us unto the rock that is higher than ourselves. For thou hast been a shelter for us, and a strong tower from the enemy. Therefore will we abide in thy tabernacle for ever : we will put our trust under the covert of thy wings.

O Lord, in thee do we put our trust : let us never be put to confusion. Deliver us in thy righteousness, and cause us to escape : incline thine ear unto us, and save us. Be thou our strong habitation, whereunto we may continually resort : for thou art our rock and our fortress. Deliver us, O God, out of the hand of the wicked : out of the hand of the unrighteous and cruel man. For thou art our hope, O Lord God ; thou art our trust from our youth.

O Lord, we desire to make thee our refuge ; for thou art a refuge to the oppressed, even a refuge in the time of trouble. And they that know thy name will put their trust in thee : for thou, Lord, hast never forsaken them that seek thee.

O Lord, we desire to trust in thee, for thou art our God. Our times are in thy hand : deliver us from the power of our enemies, and from them

that persecute us. Make thy face to shine upon thy servants ; and save us for thy mercies' sake. Do thou be our hiding place, to preserve us from trouble, and to compass us about with songs of deliverance.

O Lord, our God, be not far from us : but make haste for our help. For we will hope in thee continually, and will praise thee more and more, until thou increase our greatness, and comfort us on every side.

Lord, we would look to thee as our only refuge. O thou hope of Israel, and Saviour thereof in the time of trouble: be not unto us as a stranger, or as a wayfaring man, that turneth aside only to tarry for a night. But be thou always in the midst of us; we are called by thy name, leave us not. Though our iniquities testify against us, do thou it for thy name's sake : though our backslidings are many ; yet, do thou pardon our sins, and lift upon us the light of thy countenance, and we shall be saved.

Adoration adapted to the Morning and Evening.

We will praise thee, O Lord, for it is good, for it is pleasant ; and praise is comely for the upright. Yea, it is a good thing to give thanks unto thee, O Lord, and to sing praises unto thy name, O Most High ; to shew forth thy loving

kindness in the morning, and thy faithfulness every night.

Give ear unto our words, O Lord: and consider our meditations. Hearken unto the voice of our cry, our king, and our God: for unto thee will we pray. Our voice, shalt thou hear in the morning, O Lord; and in the morning will we direct our prayer unto thee, and will look up for an answer.

O Lord, give ear unto our voice when we cry unto thee; do thou hear us, and answer us speedily. Let our prayer come before thee as incense; and the lifting up of our hands, as the evening sacrifice.

Give ear unto our prayer, O Lord; and attend unto the voice of our supplications. Do thou cause us to hear thy loving kindness in the morning: for in thee do we put our trust. Make us to know the way wherein we should walk; for we lift up our souls unto thee. Teach us to do thy will, for thou art our God: thy Spirit is good; lead us into the way, and to the land of uprightness.

Lord, we bless thee, that we have lain down, and slept quietly, because thou hast made us to dwell in safety. And we desire to be thankful, that we have not been scared with dreams, nor terrified with visions of the night. But that our beds have comforted us, and our couches have eased our complaints.

O Lord, we adore thee, as a God of infinite compassion. And we have great reason to say with the prophet, It is of the Lord's mercies that we are not consumed, and because thy compassions fail not: they are new unto us every morning; and great is thy faithfulness.

O Lord, we desire to give thanks unto thee for thy goodness, who art still making the out-goings of the morning and the evening to rejoice over us. Therefore, will we sing of thy power; yea, we will sing aloud of thy mercy in the morning: for thou hast been our defence and our refuge in the time of trouble.

O Lord, the day is thine, the night also is thine: thou hast prepared the light and the sun; thou hast set all the borders of the earth; thou hast made summer and winter. Surely the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

Miscellaneous Passages.

Lord, we desire to come into thy presence, and to worship at thy footstool. But wherewith shall we come before the Lord, and bow ourselves before the most high God? shall we come before thee with offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? shall we give our first-born for our transgressions; the fruit of

the body for the sin of the soul? Lord we bless thee, that we are not left to such doubtful inquiries; for thou hast told us what is good, and what thou the Lord requirest of us? Even to do justly; to love mercy; and to walk humbly with thee our God.

O Lord, who is a God like unto thee, that pardonest iniquity, and passest by the transgressions of the remnant of thy heritage? thou retainest not thine anger for ever, because thou delightest in mercy. Thou wilt turn again, and have compassion upon us; thou wilt subdue our iniquities; and cast all our sins into the depths of the sea.

O Lord, we desire to come to the throne of thy grace, encouraged by thy compassionate invitation; that we may obtain mercy to pardon, and find grace to help us in every time of need. May we have grace given us to worship thee acceptably; with reverence and Godly fear: knowing that thou our God art a consuming fire.

O Lord, thou art a Spirit, and thy word informs us, that they who would worship thee acceptably, must worship thee in spirit and in truth. For thou art not a God who hath pleasure in wickedness, neither shall evil dwell with thee: the foolish shall not stand in thy sight; and thou hatest all the workers of iniquity. Therefore, if we regard iniquity in our hearts, thou wilt not hear us. For thou hearest not sinners; but if

any man be a worshipper of thee and doeth thy will ; him thou hearest.

We worship thee, O Lord, as the God and Father of our Lord Jesus Christ ; and our God and Father in him. Doubtless, thou art our Father ; though Abraham be ignorant of us, and Israel acknowledge us not : yet thou, O Lord, art our Father, our Redeemer ; thy name is from everlasting.

Lord, we desire to come before thee at this time, in the name of the Great Apostle and High Priest of our profession, Christ Jesus. And we bless thee that we have boldness to enter into the holiest of all by the blood of Jesus, by a new and living way, which is consecrated for us through the vail : and having an High Priest over the house of God ; we would draw near with a true heart, and in the full assurance of faith ; having our hearts sprinkled from an evil conscience, and our bodies washed as with pure water.

O Lord, we adore thee as the God of peace, that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, by the blood of the everlasting covenant. And we would say, with an Apostle, Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead ; to an inheritance incorruptible,

and undefiled, and that fadeth not away; reserved in heaven for those, who are kept by the mighty power of God, through faith unto salvation, ready to be revealed in the last time.

Lord, we adore thee as the first and the last, and the living one. The Alpha and Omega, the beginning, and the ending; who was, and is, and art to come, the Almighty. Whose throne is in heaven: whose footstool is the earth, and whom the heaven of heavens cannot contain.

O Lord, Thou art infinitely glorious in all thy perfections. "We would therefore adore thee for thy holiness: trust in thee for thy wisdom: love thee for thy goodness: praise thee for thy greatness: and believe thee for thy faithfulness."

CHAP. II.

CONFESSION

Of our Depravity.

Lord, we must admit the mournful truth,*
That there is not a just man upon the earth, that
doeth good, and sinneth not.

—— That there is none righteous, no not one:

* As mentioned in the Address to the Reader, (p. xix.) an asterisk was intended to be put at the end of the introductory sentences; but the distinction is so obvious, that it is now deemed unnecessary.

there is none that understandeth, there is none that seeketh after God : we are all gone out of the way, we are altogether become unprofitable : there is none that doeth good ; no, not one. Now we know that what things soever the law saith, it saith to them that are under the law : that every mouth may be stopped, and all the world become guilty before God.

Lord, we have reason to say, The joy of our heart is ceased ; our dance is turned into mourning ; the crown is fallen from our head ; woe unto us for we have sinned.

Lord, we confess, That we were shapen in iniquity, and in sin did our mothers conceive us, and we know that no man can bring a clean thing out of an unclean.

— That we were altogether born in sin ; and we are estranged from the womb, and go astray as soon as we are born speaking lies. We are like the deaf adder that stoppeth her ear : and will not hearken to the voice of charmers, charm they never so wisely.

— That as a fountain casteth out her waters, so doeth our hearts cast out wickedness : and this has been our manner from our youth up, that we have not obeyed the voice of the Lord our God.

— That the whole head is sick, and the whole heart faint : from the sole of the foot, even unto the head, there is no soundness in our spiri-

tual constitution : nothing but wounds, and bruises, and putrifying sores : that have not been closed, nor bound up, neither molified with ointment.

Lord, thou didst plant us at first a noble vine, wholly a right seed ; but we are become the degenerate plants of a strange vine unto thee. For our vine, is the vine of Sodom : and our grapes are the grapes of Gomorrah, and our clusters bitter.

O Lord, when we look to the rock from whence we were hewn, and into the hole of the pit from whence we were digged, we see that the imaginations of the thoughts of our hearts, are evil from our youth.

Lord we must admit the melancholy truth, That the imaginations of the thoughts of our hearts are evil, only evil ; and that continually.

Lord, we are constrained to acknowledge, That the heart is deceitful above all things, and so desperately wicked, that none can know it.

— That as a cage is full of birds, so are our hearts full of deceit. For out of the heart of man proceed evil thoughts, murders, adulteries, thefts, and blasphemies : and these are the things which defile a man.

Lord we lament, that we are naturally disposed to call evil good, and good evil : to put darkness for light, and light for darkness : to put bitter for sweet, and sweet for bitter. We

feed upon ashes : a deceived heart has turned us aside, so that we cannot deliver our souls, nor say, Is there not a lie in our right hand ?

O Lord, we confess that we are polluted, and that we cannot cleanse ourselves. For though we take unto us nitre and much soap, yet would our iniquities remain marked against us. Yea, if we wash ourselves with snow water, and make our hands never so clean : yet, would thou plunge us again in the ditch, till our own clothes abhorred us.

We know, that to be carnally minded is death. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be.

Lord, we lament that we are by nature, aliens from the commonwealth of Israel : and strangers from the covenants of promise, being without God, and without hope in the world.

Of our Ignorance.

Lord we acknowledge the humiliating truth, That we are but of yesterday, and know nothing : because our days upon the earth are but a shadow.

— That vain man would be wise ; though he be born like the wild asses colt.

Lord we must admit the solemn charge, that we are wise to do evil, but how to do good, we have no knowledge.

O Lord, do thou dispose us to listen to that humbling expostulation: Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: For the stork in the heavens knoweth her appointed times; the turtle, the crane, and the swallow, knoweth the times of their coming; but my people know not the judgments of the Lord.

O Lord, thou mayest justly call heaven and earth to witness, and say, I have nourished and brought up children, but they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know; my people doth not consider.

Lord we must confess, That we are a people of no understanding; and have even hated instruction, and despised reproof. For we have not obeyed our teachers, nor inclined our ear unto them that instructed us.

We acknowledge that days should speak; and a multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty alone can give him understanding. For great men are not always wise, neither do the aged understand judgment.

O Lord, we know that the way of man is not in himself; it is not in man that walketh to direct his steps.

We must admit the mournful truth, that the natural man receiveth not the things of the Spirit

of God ; for they are foolishness unto him : neither can he know them, because they are spiritually discerned.

—— That we have hitherto walked as other Gentiles walk, in the vanity of our minds : having our understandings darkened ; being alienated from the life of God through the ignorance that is in us, because of the blindness of our heart.

Of our Practical Wickedness.

O Lord, we acknowledge our practical atheism. For of the God that made us have we been unmindful, and we have lightly esteemed the rock of our salvation.

We have committed two great evils ; for we have forsaken thee the fountain of living waters, and have hewn out for ourselves cisterns, broken cisterns that can hold no water.

We confess with shame, That we have followed after lying vanities, and forsaken our own mercies : for the God in whose hand our breath is, and whose are all our ways, have we not glorified.

—— That we have sliden back by a perpetual backsliding : we have held fast deceit, and refused to return. We have not repented us of our wickedness ; saying, What have I done ? But

every one has turned to his course, as the horse rusheth into the battle.

—— Lord, it is indeed mournfully true, that we have walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

Lord we confess, That we have all had our conversation in time past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

—— That we have sinned with our fathers ; we have committed iniquity, and have done wickedly. Yet thou wast a God that forgavest them ; though thou tookest vengeance upon their inventions.

—— That although we have wearied ourselves in the greatness of our way ; yet said we not, There is no hope : for we have found the lip of our hand, and therefore have we not grieved.

Lord, thou hast stricken us, but we have not grieved ; thou hast consumed us, but we have refused to receive correction ; we have made our faces harder than a flint, and have refused to return.

Lord, when thou hast chastised us, and we have been chastised ; we have been like a bullock unaccustomed to the yoke ; and though our

foolishness have perverted our way, yet our hearts have fretted against the Lord.

Lord, we must confess, That it is matter of mourning and lamentation, that the exercise of thy patience, and forbearance, and goodness, which are designed to lead us to repentance, have produced so frequently a very different effect, according as it is written, Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men are fully set in them to do evil.

Expressions of Sorrow for Sin in General.

O Lord, convince us of sin, for if we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, thou art merciful and just to forgive us our sins, and to cleanse us from all unrighteousness.

We confess, O Lord our God, that other lords beside thee have had dominion over us: but henceforth by thee only will we make mention of thy name.

O Lord, thou art ever nigh unto them that are of a broken heart; and savest such as be of a contrite spirit.

Thy sacrifices, O God, are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Lord, we blush, and are ashamed to lift up our

faces before thee ; for our iniquities are increased over our heads, and our trespasses are grown up into the heavens : unto us belong shame and confusion of face, because we have sinned against thee.

Against thee, thee only have we sinned, and done evil in thy sight : that thou mayest be justified when thou speakest, and be clear when thou judgest.

We lie down in our shame, and our confusion covereth us : for we have sinned against the Lord our God, we and our fathers, from our youth even unto the present day, and have not obeyed the voice of the Lord our God.

Lord, we confess, that innumerable evils have compassed us about : our iniquities have taken hold of us, so that we are not able to look up : they are more than the hairs of our head, therefore our hearts fail us. Be pleased, O Lord, to deliver us ; O Lord, make haste to help us.

Lord, we have grievously sinned, and committed iniquity : we have done wickedly, and have rebelled ; even by departing from thy precepts, and from thy judgments. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day.

Lord, we must acknowledge that we are all as an unclean thing, and all our righteousness are as filthy rags : and we all do fade as a leaf : and our iniquities, like the wind, have taken us away.

— That our iniquities are gone over our heads, as a burden too heavy for us to bear. We are troubled, and bowed down greatly: and go mourning all the day long. We are ready to halt, and our sorrow is continually before us. But we will declare our iniquity, and be sorry for our sin. Forsake us not, O Lord: but make haste to help us, O God of our salvation.

O that our heads were waters, and our eyes fountains of tears, that we might weep night and day for our transgressions, and the transgressions of the daughter of our people. We might then expect that sowing in tears under a humbling sense of sin, we should reap in joy, as thou hast said, Blessed are they that mourn, for they shall be comforted.

Behold, we are vile; what shall we answer, O thou preserver of men. We will lay our hand upon our mouth, and put our mouth in the dust: and cry out with the convicted leper under the law, unclean, unclean; God be merciful unto us sinners.

Wo is me! for I am undone; because I am a man of unclean lips, and I dwell amongst a people of unclean lips: for mine eyes have seen the king, the Lord of hosts.

I have heard of thee by the hearing of the ear, but now mine eyes seeth thee: wherefore I abhor myself, and repent in dust and ashes.

O, that each of us knowing the plague of his

own heart, may look upon him whom we have pierced by our sins, and mourn for him, as one mourneth for an only son; and be in bitterness for him, as he that is in bitterness for a first-born.

Lord we confess, that in us (that is in our flesh) there dwelleth no good thing: for if to will be present with us: yet, how to perform that which is good we find not: for we delight in the law of God after the inward man. But we find another law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin, which is in our members: and constrains us to cry out with an Apostle, O wretched man that I am! who shall deliver me from this body of death?

Lord we lament the mournful truth, That the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that we cannot do the things we would.

CHAP. III.

PETITION.

SECT. I.—*For Pardon and Purity.*

LORD we desire to be convinced with thy servant, That if we justify ourselves, our own mouth would condemn us: or, if we say that we are perfect, that also would prove us to be perverse: for if thou wert strict to mark iniquity, we could not answer for one of a thousand of our transgressions.

O Lord, enter not into judgment with thy servants: for in thy sight shall no man living be justified.

Lord all our desires are before thee, and our groanings are not hid from thee, even the groanings which cannot be uttered. But this is our consolation, that he who searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

Lord we confess and bewail our impurity; O

that we were made clean ! O when shall it once be ?

Out of the depths will we cry unto thee, O Lord ; Lord do thou hear us, and let thine ears be attentive to the voice of our supplications. For if thou, Lord, shouldst mark iniquity, O Lord, who should stand ? But there is forgiveness with thee, that thou mayest be feared ; and plenteous redemption, that thou mayest be sought unto.

O remember not against us former iniquities : but let thy tender mercies prevent us ; for we are brought very low. Help us, O God of our salvation, for the glory of thy name, and purge away our sins for thy name sake.

O remember not against us the sins of our youth, nor our transgressions ; but, according to thy mercy, remember us for thy goodness sake, O Lord.

“ For thy name sake, O Lord, pardon our iniquities, for they are very great ; purify our natures, for they are very polluted ; and save our souls, for they are very precious.”

Lord, look upon us, and be merciful unto us, as thou used to do unto those that love thy name. And though iniquities prevail against us ; yet, as for our transgressions, do thou take them away.

O Lord, blot out as a cloud our transgressions, and as a thick cloud our sins ; for we return unto thee, because thou hast redeemed us.

Lord, do thou cleanse us, and we shall be

clean ; heal us, and we shall be healed ; save us, and we shall be saved ; for thou art our praise.

Do thou purge us with hyssop, and we shall be clean ; wash us, and we shall be whiter than the snow. Hide thy face from our sins ; and blot out our iniquities.

Create in us clean hearts, O God ; and renew right spirits within us. Cast us not away from thy presence ; and take not thy Holy Spirit from us ; but restore unto us the joys of thy salvation : and uphold us with thy free Spirit.

Cleanse us, O Lord, from secret faults : keep back thy servants also from presumptuous sins ; let them not have dominion over us ; then shall we be upright and innocent from the great transgression.

Lord, be merciful to our unrighteousness ; our sins and our iniquities, do thou remember no more. Let us be justified freely by thy grace, through the redemption that is in Christ Jesus, from all those things from which we could not be justified by the law of Moses.

Lord, we desire to wash in that fountain, which was opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

O let the blood of Christ, who, through the Eternal Spirit, offered himself without spot unto God, purge our consciences from dead works, to serve the living God.

O do thou give us the blessedness of those whose transgressions are forgiven, and whose sin is covered. Even of that man unto whom thou wilt not impute iniquity, and in whose spirit there is no guile.

O Lord, hear; O Lord, forgive; O Lord, hearken and do: and defer not for thine own sake, O our God. For we do not present these supplications for our own righteousness, but for thy great mercies; therefore, according to the multitude of thy mercies, do thou answer us speedily.

For Repentance towards God.

Surely it becomes us to say, O God, we have borne chastisement; we will not offend any more. That which we know not teach thou us; and wherein we have done iniquity, we shall do so no more.

O Lord, we have destroyed ourselves, but in thee is our help.

O Lord, we desire to turn unto thee with all our hearts, and with fasting, and with weeping, and with mourning: and to rend our hearts, and not our garments, and to turn unto the Lord our God; for thou art gracious and merciful, slow to anger, and of great kindness.

We desire truly to say with the prophet, Come

and let us return to the Lord : for he hath torn, and he will heal us ; he hath smitten, and he will bind us up. After two days will he revive us ; in the third day, he will raise us up, and we shall live in his sight.

May we sow to ourselves in righteousness, and reap in mercy : let us break up the fallow ground : for it is time to seek the Lord : that he may come and rain righteousness upon us.

Lord, enable us to repent, and turn from all our transgressions : so shall iniquity not be our ruin.

Lord, enable us to repent, and be converted ; that our sins may be blotted out, when the times of refreshing shall come from thy gracious presence.

Let us repent, and believe in the Lord Jesus Christ for the remission of sins ; that we may receive the gift of the Holy Ghost. For the promise is unto us, and to our children, and to all that are afar off, even unto as many as the Lord our God shall call.

Lord, teach us to put away iniquity from our hand, that wickedness may not dwell in our tabernacles. And then shall we lift up our face without spot, and forget our misery as the waters that pass away.

Lord, save us from all our uncleannesses : that we may remember our own evil ways, and our doings, which were not good, and loathe our-

selves in our own sight, for all our iniquities, and for all our abominations.

O Lord, do thou give us that godly sorrow, which worketh repentance unto salvation not to be repented off. That we may be confounded, and never open our mouth any more for shame, even when thou art pacified toward us for all that we have done.

O Lord, do thou pour upon us the spirit of grace and of supplication; that we may look upon him whom we have pierced by our sins, and mourn for him, as one mourneth for an only son, and be in bitterness for him, as one that is in bitterness for a first born.

O that we may have a saving interest in him, who is exalted a Prince, and a Saviour, to give repentance unto Israel, and the remission of sins.

God forbid, That the men of Nineveh should rise up in judgement to condemn us: because they repented at the preaching of Jonah; for behold, a greater than Jonah is here.

For Faith towards our Lord Jesus Christ.

O that we may have that repentance toward God, and faith toward our Lord Jesus Christ, which is essentially necessary unto salvation.

Lord, convince us of these important truths, that we were born children of wrath, even as others: but Christ delivereth us from the wrath

to come. We were born under the curse of a broken law : but Christ hath redeemed us from the curse of the law, by being made a curse for us. We are ignorant : but Christ is our wisdom. We are polluted : but Christ is our sanctification. Yea, we are complete in him who is the head of all principality and power.

May we ever remember, That without faith it is impossible to please God : for he that cometh unto God must believe that he is, and that he is the rewarder of all them that diligently seek him.

—— That by grace we are saved, through faith ; and that not of ourselves : it is the gift of God : not of works, lest any man should boast : For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

May we ever keep in mind, That he who believeth on the Son is not condemned ; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, but men have loved the darkness rather than the light, because their deeds are evil.

—— That he who believeth on the Son hath everlasting life ; and he who believeth not on the Son, shall not see life ; but the wrath of God abideth on him.

—— That he who believeth on the Son of

God hath the witness in himself; but he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given unto us, eternal life; and this life is in his Son.

O that we may by faith behold the Lamb of God, who taketh away the sins of the world: that we may be prepared (with the redeemed above), to follow the Lamb whithersoever he goeth.

Lord, give us that faith which purifieth the heart, which worketh by love, and overcometh the world,

O Lord, grant, that having believed the gospel of our salvation, we may be sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of thy glory.

May we count all things but loss, for the excellent knowledge of Christ Jesus our Lord: and but dung, that we may win Christ, and be found in him; not having our own righteousness, which is of the law; but that which is through the faith of Christ, even the righteousness which is of God by faith.

May we endeavour to be followers of them, who, though faith subdued kingdoms; wrought righteousness; obtained promises; stopped the mouths of lions; quenched the violence of fire; escaped the edge of the sword; out of weakness

were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

Now the God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost.

For Grace to Discharge Duty.

Lord convince us That the way of duty is the way of safety ; but that the way of transgressors is hard.

— That the way of man is not in himself ; for it is not in man that walketh to direct his own steps.

We know That there are many devices in a man's heart ; nevertheless the counsel of the Lord shall stand. For who is he that saith, and it cometh to pass, when the Lord commandeth it not ?

— That though a man's heart deviseth his way, yet the Lord directeth his steps.

Lord convince us, That he who trusteth in his own heart is a fool : but whoso walketh wisely shall be delivered.

Lord we acknowledge our insufficiency for any duty : but feeling our own weakness, and knowing where our strength lies ; we flee to thee for help to succour us. Hold thou up our goings, that our footsteps slide not ; Lord be surety for thy servants for good.

Lord enable us to trust in thee with all our hearts ; and not lean to our own understandings ; but in all our ways may we acknowledge thee, that thou mayest direct our steps.

Lord enable us to set thee continually before us, and do thou be at our right hand, that we may not be moved.

O Lord, do thou instruct us, and teach us in the way that we should go, and with thine eye set upon us, show us direction.

Show us thy ways, O Lord ; and teach us thy paths. Lead us in thy truth, and teach us : for thou art the God of our salvation, and on thee would we wait all the day.

Shew us thy mercy, O Lord, and grant us thy salvation. And cause thy righteousness to go before us ; to set us in the way of thy steps.

O Lord grant, That thy presence may go with us, and do thou give us rest. For if thy presence go not with us ; carry us not up hence.

Withhold not thy tender mercies from us, O Lord, but let thy loving-kindness and thy truth continually preserve us.

O Lord, do thou make us to know the way wherein we should walk ; for we lift up our souls unto thee. Teach us to do thy will, for thou art our God ; thy Spirit is good, lead us into the way and land of uprightness.

O Lord, do thou give us that wisdom which is profitable to direct. Even that wisdom from

above ; which is first pure, then peaceable, gentle, and easy to be entreated ; full of mercy and good fruits, without partiality, and without hypocrisy.

Lord, make thy grace sufficient for us ; and let thy strength be made perfect in weakness : that as our day is, so may our strength be.

Lord, grant unto us according to the riches of thy glory, to be strengthened with might by thy Spirit in the inward man ; and that Christ may dwell in our hearts by faith : that we being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge ; that we may be filled with all the fulness of God.

O Lord, do thou give us the spirit of wisdom and revelation in the knowledge of thy Son ; that the eyes of our understanding being enlightened : we may know what is the hope of thy calling, and what the riches of the glory of thine inheritance in the saints, and what the exceeding greatness of thy power to us-ward who believe, according to the working of thy mighty power which thou hast wrought in Christ, when thou raisedst him up from the dead, and didst set him at thine own right hand in the heavenly places, and hast given him to be head over all things to the Church, which is his body : the fulness of him who filleth all places with his glory.

O let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it.

May we remember, That whoso is wise, and and will observe these things, even they shall understand the loving kindness of the Lord. For the ways of the Lord are right ways, and the just shall walk in them: but transgressors shall fall therein.

SECT. II.

PETITIONS FOR GRACE TO DISCHARGE OUR DUTY TO GOD.

To Love God.

May we ever keep in mind, That the first and great commandment of the law, is to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind. For this is more than all burnt-offering and sacrifice.

May we give diligent heed to obey that commandment, which Moses the servant of the Lord commanded us. Even to love the Lord our God with all our heart, and to walk in his ways, and

to keep his commandments, and to serve him with all our heart, and with all our soul.

Lord, dispose us to esteem all thy commandments concerning all things to be right ; and to hate every false way.

Lord, thou hast said, If ye love me, keep my commandments. For he that hath my commandments and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father : and I will love him, and will manifest myself unto him.

May we build ourselves up in our most holy faith, and pray in the Holy Ghost, and thus keep ourselves in the love of God ; looking for the mercy of our Lord Jesus Christ unto eternal life.

May the Lord direct our hearts unto the love of God, and to a patient waiting for Christ. And may his love be shed abroad in our hearts, by the Holy Ghost being given unto us.

O that we were able truly to say, with the prophet, The Lord is my portion, saith my soul, therefore will I hope in him.

To Glorify God.

O Lord, make us feelingly alive to that important expostulation, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might ; and let not the rich man glory in his riches ; But let him that glorieth, glory in this,

that he understandeth and knoweth me, that I am the Lord who exercise loving-kindness, judgment, and righteousness in the earth : for in these things I delight, saith the Lord.

Lord, may we remember that thou hast said, If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, I will even send a curse upon you, and I will curse your blessings ; yea, I have cursed them already, because ye do not lay it to heart.

Lord, thou hast indeed just cause to say unto us, A son honoureth his father, and a servant, his master : if then I be a father where is mine honour ? and if I be a master, where is my fear ? For if ye offer the blind in sacrifice, is it not evil ? and if ye offer the lame and the sick, is it not evil ? offer it now to thy governor, and he will not be pleased with thee, or accept thy person, saith the Lord.

Lord, enable us to glorify thee, before that thou cause darkness, and before our feet stumble upon the dark mountains ; and while we look for light, thou turn it unto the shadow of death, and make it gross darkness.

Lord, enable us to weigh well that important charge, Who maketh thee to differ ? and what hast thou which thou hast not received ? may we, therefore, not glory as if we had not received it ; but say with thy devout servant, Not unto us, O Lord, not unto us ; but unto thy name give

the glory ; for thy mercy, and for thy truth's sake.

May we ever recollect, That we are a chosen generation, a royal priesthood, an holy nation, and a peculiar people ; that we should show forth the praises of him who hath called us out of darkness into his marvellous light.

—— That we are not our own, but bought with a price : let us therefore glorify God in our bodies and in our spirits which are God's.

—— That whatsoever we do in word or in deed, we are to do all in the name of the Lord Jesus, giving thanks unto God, even the Father, by him.

Lord teach us, That whether we eat or drink, or whatsoever we do ; we may do all to thy glory.

May we be able truly to say with an apostle, Whither we live, we live unto the Lord : and whither we die, we die unto the Lord ; whither we live therefore, or die, we are the Lord's.

May the love of Christ constrain us thus to judge, that if one died for all, then were all dead : and that he died for all, that we which live, should not henceforth live unto ourselves, but unto him that died for us, and rose again.

To Trust in God.

May we be fully persuaded, That it is better to trust in the Lord, than to put confidence in

man: It is better to trust in the Lord, than to put confidence in princes. For their breath goeth forth, they return to the earth; in that very day their thoughts perish.

— That the fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe. For there is neither wisdom, nor understanding, nor counsel against the Lord.

O how great is thy goodness, which thou hast laid up for them that fear thee: which thou hast wrought for them that trust in thee before the sons of men.

May we know the blessedness of that man who maketh the Lord his trust: and who respecteth not the proud, nor such as turn aside unto lies.

May we know by sweet experience, That blessed is the man who trusteth in the Lord, and whose hope the Lord is. For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh: but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.

We know, that they who trust in the Lord shall be like Mount Zion, which cannot be removed, but standeth forever. For as the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever.

We know that the Lord is good; a strong hold

in the day of trouble ; and he delivereth them that trust in him.

Lord, thou hast promised to keep him in perfect peace, whose mind is stayed on thee : because he trusteth in thee. We would therefore trust in the Lord for ever ; for in the Lord Jehovah, is everlasting strength.

O let us taste and see, that the Lord is good ; for blessed indeed is the man that trusteth in him.

To Obey God.

May we seriously ponder that solemn declaration, Let the potsherds of the earth, strive with the potsherds of the earth : but wo unto the man that striveth with his Maker. For there is none that shall harden himself against God, and prosper.

We pray, That sin may not reign in our mortal bodies, that we should obey it in the lusts thereof. Neither let us yield our members as instruments of unrighteousness unto sin : but may we yield ourselves unto God, as those that are alive from the dead ; and our members as instruments of righteousness unto God.

Lord, teach us to keep in mind, That to whom we yield ourselves servants to obey, his servants we are to whom we obey ; whether of sin unto death, or of obedience unto righteousness.

Let us consider attentively these important

words, Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice ; and to hearken than the fat of rams.

Let us be persuaded, that it shall be our righteousness, if we observe to do all his commandments ; and fear the Lord our God, for our good always, that he may preserve us alive, as it is at this day.

Lord, enable us to obey thy voice, and to walk in all the ways which thou hast commanded us ; that thou mayest be our God, and that we may be thy people.

O that we had such an heart in us, as that we might fear thee, and keep all thy commandments always ! that it might be well with us, and with our children for ever.

O that our ways were directed to keep thy statutes ! Then shall we not be ashamed when we have respect unto all thy commandments.

O that we had hearkened unto thy commandments, for then had our peace been like a river, and our righteousness as the waves of the sea.

Lord, enable us to obey thy commandments, that we may have a right to the tree of life, and may enter in through the gates into the city.

Lord, enable us to run the way of thy commandments, with an enlarged heart.

Lord, make us to walk in all thy commandments, and in all thy ordinances blameless.

Teach us, O Lord, the way of thy statutes, and we shall keep it unto the end. Give us understanding, and we shall keep thy law ; yea, we shall observe it with our whole hearts. Make us to go in the path of thy commandments ; for therein do we delight. Incline our hearts unto thy testimonies, and not unto covetousness.

Lord, enable us truly to say with thy servant, Depart from me, ye evil-doers ; for I will keep the commandments of my God.

— I am a companion of all them that fear thee, and of them that keep thy precepts. They are the excellent ones of the earth, in whom is all my delight.

SECT. III.

PETITIONS FOR GRACE TO DISCHARGE OUR DUTY TO MEN.

For a Spirit of Christian Love.

May we ever keep in mind, That the second great commandment in the law, is to love our neighbour as ourselves. And may it be truly said of us, as it was of the primitive followers of the Saviour, See how these Christians love one another.

Behold how good, and how pleasant it is, for brethren to dwell together in unity.

Lord, teach us, That whatsoever we would that others should do unto us, we may even do the same unto them : for this is the law and the prophets.

Lord, enable us to consider the solemn truth, That he who saith, he is in the light, and hateth his brother, is in darkness even until now. But he that loveth his brother abideth in the light and there is none occasion of stumbling in him.

May we ever remember, That love is of God ; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God ; for God is love.

—— That whosoever believeth that Jesus is the Christ is born of God : and every one who loveth him that begat, loveth him also that is begotten of him.

O Lord, grant, that we may have a right truly to say with an apostle, We know that we have passed from death unto life, because we love the brethren. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren.

Lord grant, That we may love them in the truth, for the truth's sake, which is in them, and which shall be in them for ever.

Lord, enable us to love one another, even as thou hast loved us, that we may also love one another.

By this shall all men know that we are thy disciples, when we have love one to another.

May we be followers of God, as dear children ; and walk in love, even as Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

Lord, dispose us to be like-minded, having the same love, being of one accord, and of one mind.

—— Lord, may our hearts be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ ; in whom are hid all the treasures of wisdom and knowledge.

O Lord grant, That our love may be without dissimulation ; that we may abhor that which is evil, and cleave to that which is good. Let us be kindly affectionate one to another, with brotherly love : in honour preferring one another.

—— That brotherly love may continue, and that we may provoke one another unto love, and to good works.

We desire, That our love may increase and abound one towards another, and towards all men ; to the end that we may establish our hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

— That our love may abound yet more and more in knowledge and in all judgment, that we may discern the things which differ, and approve of those things which are excellent : that we may be sincere, and without offence until the day of Christ : being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

The Lord grant, That we may love one another with pure hearts fervently, seeing that we are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

We desire above all things, to have fervent charity among ourselves : for charity will cover a multitude of sins.

We desire to put on charity, which is the bond of perfectness. And let the peace of God rule in our hearts, to the which also we are called in one body ; and let us be thankful.

Lord, enable us to remember, That charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up : doth not behave itself unseemly ; seeketh not her own, is not easily provoked, thinketh no evil. Beareth all things, believeth all things, hopeth all things, and endureth all things.

For a Disposition to do Good.

O Lord, do thou dispose us to do good, as we have opportunity unto all men ; especially unto those who are of the household of faith.

May we not look every man on his own things, but every man also on the things of others.

Lord, incline us, not only to rejoice with them that do rejoice, but to weep with them that weep.

Lord, dispose us to feel for those that are in bonds, as bound with them : and for those that suffer adversity, as being ourselves also in the body.

Let every one please his neighbour, for his good to edification. For even Christ pleased not himself ; but, as it is written, the reproaches of them that reproached thee, are fallen on me.

We know him who hath said, Cast thy bread upon the waters, and thou shalt find it after many days.

Lord, help us to draw out our souls to the hungry, and to satisfy the afflicted soul : then shall our light rise in obscurity, and our darkness be as the noon day.

Lord, help us to consider, That as the poor shall never cease out of the land, we ought to open our hand wide to our poor brother ; and thou hast promised to bless us in all our works, and in all that we put our hands unto.

We know, That he who hath pity on the poor, lendeth to the Lord: and that which he hath given will he pay him again.

We would remember for our encouragement, That blessed is he who considereth the poor; for the Lord will deliver him in the time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth. The Lord will strengthen him on his bed of languishing; and will make all his bed in his sickness.

May we never forget to do good and communicate; for with such sacrifices God is well pleased. For he is not unrighteous to forget our work of faith, and labour of love, which we have shewed toward his name; in that we have ministered to the saints, and do minister. And we desire that every one of us do shew the same diligence, to the full assurance of hope unto the end: that we be not slothful, but followers of them who through faith and patience inherit the promises.

We pray, That those who are rich in this world, may not be high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they may do good, and be rich in good works; ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

May we take heed that we do not our alms before men, to be seen of them; otherwise we have no reward of our Father who is in heaven. But when we bestow an alms, may we not let our left hand know what our right hand doeth; that our alms may be in secret: and our Father which seeth in secret, shall reward us openly.

May we be encouraged to do good to the souls, as well as to the bodies of men, considering, That if any man do err from the truth, and one convert him, that he who converteth a sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins.

May we never be weary in well-doing; for in due season, we shall reap if we faint not.

For a Spirit of Forgiveness.

O Lord grant, That all bitterness, and wrath, and anger, and clamour, and evil speaking, may be put away from us with all malice. And let us be kind one to another, tender-hearted; forgiving one another, even as God for Christ's sake hath forgiven us.

May we remember that declaration, Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil.

Let us put on, as the elect of God, holy and beloved, bowels of mercies; kindness, humble-

ness of mind, meekness, long-suffering ; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as God for Christ's sake hath forgiven us.

Lord, enable us to confess our faults one to another, and pray one for another, that we may be healed ; and may we do this with a warm and forgiving heart, knowing, That the effectual fervent prayer of a righteous man availeth much.

Let us be all of one mind, having compassion one of another, may we love as brethren, be pitiful and courteous : Not rendering evil for evil, or railing for railing ; but contrariwise, blessing ; knowing that we are thereunto called that we should inherit a blessing.

Lord enable us, To love our enemies ; to bless them that curse us ; to do good to them that hate us ; and to pray for them which despitefully use us, and persecute us ; that we may appear to be the children of our Father in heaven ; for he maketh his sun to rise on the evil and the good : and sendeth rain on the just, and on the unjust.

Lord, do thou bestow upon us a spirit of forgiveness, considering, that if thou hast forgiven us ten thousand talents ; we may well forgive our fellow servant an hundred pence.

Lord, help us to remember, That he shall have judgment without mercy, who hath shewed no mercy ; and mercy rejoiceth over judgment.

May we ever keep in mind, That if we forgive

men their trespasses, our heavenly Father will also forgive us. But if we forgive not men their trespasses; neither will our Father in heaven forgive us our trespasses.

Let us never be overcome of evil, but always overcome evil with good.

For a Spirit of Peace.

Lord, convince us, That the beginning of strife is like the letting out of water; therefore, may we leave off contention before it be meddled with.

— That where envy and strife is, there is confusion and every evil work. Therefore, let us be swift to hear, slow to speak, and slow to wrath: for the wrath of man worketh not the righteousness of God.

May we remember, That the wisdom which is from above, is first pure, then peaceable, gentle, and easy to be entreated: full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

Let us do all things without murmurings and disputings; that we may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom let us shine as lights in the world: holding forth the word of life.

Lord, help us to walk worthy of the vocation

wherewith we are called ; with all lowliness and meekness, with long-suffering ; forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace.

May we follow peace with all men, and holiness, without which no man shall see the Lord : looking diligently, lest any man fail of the grace of God ; lest any root of bitterness springing up trouble us, and thereby many be defiled.

If it be possible, as much as lieth in us, let us live peaceably with all men.

Let us follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

We know, That the kingdom of God is not meat and drink ; but righteousness, and peace, and joy in the Holy Ghost. Let us therefore follow after the things that make for peace, and things wherewith one may edify another.

May we acquaint ourselves with God, and be at peace : and thereby good shall come unto us.

May we remember for our encouragement, That blessed are the peace-makers : for they shall be called the children of God.

Lord convince us, That wisdom's ways, are ways of pleasantness ; and that all her paths are peace.

—— That great peace have all they that love thy law, and nothing shall offend them.



May we be able truly to say with an apostle, Herein do I exercise myself, to have always a conscience void of offence, towards God, and towards men.

Do thou say unto us, O blessed Saviour, as thou didst unto thy disciples of old, My peace I leave with you, my peace I give unto you : not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.

Lord, do thou bless us, and keep us ; and cause thy face to shine upon us, and be gracious unto us. Lord, lift upon us the light of thy countenance, and give us peace.

We pray, That the very God of peace may sanctify us wholly : and that our whole spirit, and soul, and body, may be preserved blameless, unto the coming of our Lord Jesus Christ, with all his saints. Faithful is he that called us, who also will do it.

For a Spirit of Meekness.

Lord convince us, That he who is slow to anger, is better than the mighty ; and he that ruleth his spirit than he that taketh a city.

May we ever remember, That it is the meek who shall inherit the earth ; and shall delight themselves in the abundance of peace.

— That thou liftest up the meek ; but castest the wicked down to the ground.

— That it is the meek thou wilt guide in judgment ; and the meek thou wilt teach thy way.

Lord, enable us to show out of a good conversation, our words with meekness and wisdom.

We know that it is thank-worthy, if a man, for conscience toward thee, endure grief, suffering wrongfully ; for even hereunto were we called : because Christ also suffered for us, leaving us an example, that we should follow his steps ; who did no sin, neither was guile found in his mouth : who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself unto him that judgeth righteously.

For Grace to Govern the Tongue.

Let us be fully persuaded, That death and life are in the power of the tongue ; and that they who love it shall eat the fruit thereof.

— That he who keepeth his mouth and his tongue, keepeth his soul from troubles.

Lord, enable us to keep our tongue from evil, and our lips from speaking guile. May we depart from evil, and do good ; seek peace, and pursue it.

Lord, enable us to take heed to our ways, that we sin not with our tongues : but keep our mouths with a bridle, while the wicked are before us :

lest we give that which is holy to-dogs, or cast our pearls before swine.

Set a watch, O Lord, before our mouths ; and keep the doors of our lips. Incline not our hearts to any evil thing, or to practise wicked works with them that work iniquity ; and let us not eat of their dainties.

Let us not lie one to another, seeing we have put off the old man with his deeds : and have put on the new man, which is renewed in knowledge after the image of him that created him.

May we live at all times under the influence of that holy precept, Swear not at all ; neither by heaven : for it is God's throne ; nor by the earth, for it is his footstool. But let your communication be, yea, yea ; and nay, nay ; for whatsoever is more than these cometh of evil.

May we be habitually influenced by these words of our Lord, Above all things swear not ; neither by heaven ; neither by the earth ; nor by any other oath : but let your yea, be yea ; and your nay, nay ; lest ye fall into condemnation.

Lord we pray, That no corrupt communication may proceed out of our mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers.

— That our speech may be always with grace, seasoned with salt, that we may know how we ought to answer every man.

May we duly consider, That although the tongue is a little member, yet it boasteth great things. Behold, how great a matter a little fire kindleth: And the tongue is a fire, a world of iniquity; that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell.

May we remember, That if any man seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain.

May we be ever feelingly alive to the awful truth, That for every idle word which men shall speak, they shall give account thereof in the day of judgement. For by our words, we shall be justified, or by our words we shall be condemned.

SECTION IV.

PETITIONS FOR GRACE TO DISCHARGE OUR DUTY TO OURSELVES.

For a Spirit of Humility.

Lord, keep us from being wise in our own eyes, and prudent in our own sight; knowing, that Christ came not to call the righteous, but sinners to repentance.

May we be fully persuaded, That it is better to be of an humble spirit with the lowly, than to

divide the spoil with the proud. For God resisteth the proud, but giveth grace unto the humble.

We know, That though thou art high, yet thou hast respect unto the lowly ; but the proud thou knowest afar off.

— That except we be converted, and become as little children, we cannot enter into the kingdom of God.

— That whosoever exalteth himself, shall be humbled ; but he that humbleth himself, shall be exalted.

May we ever remember, That pride goeth before humility, and a haughty spirit before a fall.

— That if any man think himself to be something when he is nothing, he deceiveth himself.

— That if any man think he knoweth any thing, he knoweth nothing yet as he ought to know.

May we never think more highly of ourselves than we ought to think ; but think soberly, according as God has dealt unto every man the measure of faith.

May we do nothing through strife or vain glory : but in lowliness of mind, let each esteem another better than himself.

— May we be of the same mind one towards another, and mind not high things, but condescend to men of low estate ; that we be not wise in our own conceits.

Lord, keep us from being wise above what is written ; for when we make the attempt, we but darken counsel by words without knowledge.

For a Spirit of Consideration.

Lord, help us to stand in awe, that we sin not : but let us commune with our own hearts upon our beds, and be still.

O Lord, enable us to consider all the way by which thou hast led us for so many years in this wilderness ; to humble us, and to prove us, and to know what was in our hearts, that we might see whether we would keep thy commandments or no.

Lord, enable us to stand in the ways, and see ; and ask for the good old way, that we may walk therein ; and we shall find rest to our souls.

Lord, enable us to ponder the path of our feet, that all our ways may be established. Let us not turn to the right hand, or to the left ; but remove our feet from evil.

May we fear the Lord always, and serve him in truth with all our hearts : considering what great things the Lord hath done for us.

O Lord, may we remember thee upon our beds, and meditate upon thee in the night watches ; because thou hast been our help, therefore, in the shadow of thy wings will we rejoice.

Lord, enable us truly to say with thy servant,

I will remember the years of the right hand of the Most High. Yea, I will remember the works of the Lord : surely I will remember thy wonders of old. I will meditate also on thy works, and talk of thy doings.

— I remembered thy judgments of old, O Lord : and I have comforted myself.

Lord, enable us to consider, That whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, let us think on these things.

May we be deeply affected with these awfully important words, Because they regard not the works of the Lord, nor consider the operations of his hands ; therefore will he destroy them, and not build them up.

For a Spirit of Watchfulness.

Lord, help us to keep our hearts with all diligence ; knowing that out of them are the issues of life.

Lord, help us to take heed to that solemn declaration, Behold, I come as a thief ; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Lord, help us to take heed, lest there be in any

of us an evil heart of unbelief, causing us to depart from the living God. But may we exhort one another daily, while it is called to-day: lest our hearts should be hardened through the deceitfulness of sin.

May we take heed to ourselves, lest at any time our hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon us unawares.

May we not sleep, as do others; but let us watch, and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day, be sober; putting on the breastplate of faith and love: and for an helmet, the hope of salvation.

Lord, help us to keep in mind, That the end of all things is at hand; let us therefore be sober, and watch unto prayer; that we may pass the time of our sojourning here in thy fear.

Lord, help us to gird up the loins of our minds, to be sober, and watch to the end, for the grace that is to be brought unto us, at the revelation of Jesus Christ. As obedient children; not fashioning ourselves according to our former lusts in our ignorance; but as he who hath called us, is holy, so may we be holy in all manner of conversation.

Lord, help us to be watchful, and strengthen

the things that remain, which are ready to die, for our works have not been perfect before thee.

For Heavenly Mindedness.

May we ever keep in mind, That no man can serve two masters ; for either he will hate the one, and love the other : or else he will hold to the one, and despise the other ; we cannot serve God and mammon.

Lord we pray, that while there be many that say, Who will show us any good ? we desire truly to say with thy devout servant, Lord, lift thou up the light of thy countenance upon us ; for this would put more gladness into our hearts than the men of the world experience, when their corn and their wine are increased.

May we ever recollect, That God cannot be deceived, and that he will not be mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption ; while he who soweth to the Spirit, shall of the Spirit reap life everlasting.

May we be ever suitably affected with that solemn declaration, Love not the world, neither the things that are in the world : for if any man love the world, the love of the Father is not in him.

Lord, thou art still saying unto us, Arise, and

depart ; for this is not your rest : because it is polluted ; and it will destroy you with a sore destruction.

May we give more earnest heed to that gracious expostulation, Come out from among them, and be ye separate, saith the Lord : and touch not the unclean thing ; and I will receive you ; and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty.

May we ever recollect, That if we live after the flesh we shall die ; but if we, through the Spirit, do mortify the deeds of the body, we shall live ; for to be carnally-minded, is death : but to be spiritually-minded, is life and peace.

Let us put off the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of our minds : and put on the new man, which after God is created in righteousness and true holiness.

May we never be conformed unto this world, but let us be transformed by the renewing of our minds ; that we may prove what is that good, and acceptable, and perfect will of God.

Lord, deliver us from the present evil world, and bring us under the power of the world to come.

Lord, teach us to lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves cannot break through and

steal : knowing, that where our treasure is, there will our hearts be also.

O Lord, dispose us to imitate the example of the heaven-bound merchant-man, Who, when he had found the pearl of great price, sold all that he had and bought it.

May we prove that we are risen with Christ, by seeking those things which are above, where Christ sitteth at the right hand of God. Let us set our affections on things above, and not upon things on the earth. For if we are dead to the world, and our life be hid with Christ in God ; then, when Christ, who is our life, shall appear, we shall also appear with him in glory.

Lord grant, That from being the servants of sin, we may now be the servants of God, that we may have our fruit unto holiness, and the end everlasting life.

Lord enable us, like thy servants of old, To confess ourselves strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. May we therefore desire a better country, that is an heavenly ; and look for a city which hath foundations, whose builder and maker is God.

For a Spirit of Christian Diligence.

May we strive to enter in at the strait gate ;

for strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.

Let us not cast away our confidence, which hath great recompence of reward. For we have need of patience; that after we have done the will of God, we might receive the promise.

Let us be diligent, that we may be found of him in peace and blameless: when the new heavens, and the new earth shall appear, wherein dwelleth righteousness.

Lord, enable us to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

Lord, enable us to work while it is called to day: before the night cometh, in which no man can work.

May we work out our own salvation with fear and trembling: encouraged by the declaration, that it is God who worketh in us, both to will and to do of his good pleasure.

Lord, help us to lay aside every weight, and the sin which doth so easily beset us, and run with diligence the race that is set before us: looking unto Jesus the author and finisher of our faith: who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

May we recollect, That we have not yet attained, neither are we already perfect; but forgetting the things which are behind, and reaching

forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus.

Lord, teach us to give all diligence, that we may add to our faith virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity ; knowing, that if these things be in us and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But so an entrance shall be ministered to us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Let us give all diligence, to the full assurance of hope unto the end ; that we be not slothful, but followers of them who through faith and patience inherit the promises.

Lord teach us, That whatsoever our hand findeth to do, we may do it with our might, since there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are fast hastening.

Let us be stedfast, and unmoveable, always abounding in the work of the Lord ; for as much as we know that our labour shall not be in vain in the Lord.

For Grace to Resist Temptation.

May we count it all joy when we fall into divers temptations ; knowing this, that the trial of our faith worketh patience ; but let patience have her perfect work, that we may be perfect and entire, wanting nothing.

May we consider, That blessed is the man who endureth temptation ; for when he is tried, he shall receive the crown of righteousness, which the Lord hath promised to them that love him. But let us not say when we are tempted that we are tempted of God ; for God cannot be tempted with evil, neither tempteth he any man : but every man is tempted when he is drawn away of his own lusts and enticed.

— That there has no temptation taken us, but such as is common to man ; but God is faithful, who will not suffer us to be tempted above what we are able to bear ; but will with the temptation also make a way to escape, that we may be able to bear it.

May we resist the devil when we are tempted by him, saying in the spirit and language of pious Joseph, How shall I do this great wickedness, and sin against God ?

Let us set our face like a flint, against the enticement of sinners : and not consent to their evil

devices. Let us not walk in the way with them ; but refrain our feet from their path.

Lord, help us to be sober and vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour ; whom may we resist stedfast in the faith.

We pray, That when the enemy cometh in like a flood, the Spirit of the Lord may lift up a standard against him.

— That we may be strong in the Lord, and in the power of his might. Putting on the whole armour of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers ; against the rulers of the darkness of this world ; against spiritual wickedness in high places.

Enable us to stand, therefore, having our loins girt about with truth, and having on the breastplate of righteousness ; and our feet shod with the preparation of the Gospel of peace. And, above all these, taking the shield of faith, wherewith we may quench all the fiery darts of the wicked ; and the helmet of salvation, and the sword of the Spirit, which is the word of God ; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

Let us consider for our comfort, That the Lord

knoweth how to deliver the godly out of temptation, as well as to reserve the unjust until the day of judgment to be punished.

We desire to thank God and take courage, That we have not an High Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin ; and in that he himself hath suffered, being tempted, he is able also to succour them that are tempted.

O Lord, do thou give thine angels charge over us, to keep us in all our ways ; for they are all thy ministering spirits, sent forth to minister for them who are the heirs of salvation.

We rejoice to know, That the angel of the Lord encampeth round about them that fear him, and delivereth them.

Lord, deliver us from every evil work, and preserve us unto thy heavenly kingdom : that being kept from falling, we may be presented faultless at the coming of thy glory with exceeding joy.

We rejoice to know, That the steps of a good man are ordered by the Lord ; and he delighteth in his ways. Though he fall, he shall not be utterly cast down ; for the Lord upholdeth him with his hand.

May we be able to say, in the triumphant language of the prophet, Rejoice not against me, O mine enemy : for when I fall, I shall arise ; and

when I sit in darkness, the Lord shall be a light unto me.

We rejoice in the assurance, That the God of peace shall bruise Satan under our feet shortly. Then shall the accuser of the brethren be cast down for ever, which accused them before their God day and night.

Against Undue Carefulness.

God forbid, that our most solicitous inquiry should be, What shall we eat ? or what shall we drink ? or wherewithal shall we be clothed ? But let us seek first thy kingdom, and the righteousness thereof, and thou hast assured us, that all these things shall be added unto us.

Lord, enable us to cast our burden upon thee, under the assurance that thou carest for us : and that thou wilt never suffer the righteous to be moved.

Lord we pray, That while we are careful and troubled about many things, we may never forget the one thing needful ; even that good part which shall not be taken away.

Let us be careful for nothing ; but in every thing, by prayer and supplication, with thanksgiving, make our requests known unto God. And the peace of God, which passeth all under-

standing, shall keep our hearts and minds through Christ Jesus.

Against Covetousness.

Lord, may we remember that thou hast said, Woe unto them that devise iniquity, and work evil upon their beds : that when the morning light is come they may practise it, because it is in the power of their hand. And they covet fields, and take them by violence ; and houses, and take them away : so they oppress a man and his house, even a man and his heritage.

— Woe unto him, That coveteth an evil covetousness to his house, that he may set his nest on high, and that he may be delivered from the fear of evil. For thy works are truth, and thy ways are judgment ; and those that walk in pride thou art able to abase.

— Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth.

May we be fully persuaded, That he who loveth silver, shall not be satisfied with silver ; nor he who loveth abundance with increase. And we know that when goods increase, they are increased that eat them ; and, therefore, there is no profit to the owners thereof ; save the beholding of them with their eyes.

Lord, enable us to take heed and beware of covetousness, knowing, that a man's happiness consisteth not in the abundance of the things which he possesseth.

Lord, teach us to have our conversation without covetousness ; and to be content with such things as we have, for thou hast said, I will never leave thee nor forsake thee.

May the Lord deliver us from that covetousness which is idolatry ; and from thinking that gain is godliness ; for we know, that because of these things the wrath of God cometh upon the children of disobedience ; let us not, therefore, be partakers with them.

Lord, keep us from setting our hearts upon that which is not ; for riches certainly make unto themselves wings, and flee away as an eagle towards heaven.

Let us study to be quiet, and do our own business, and work with our own hands ; that we may walk honestly towards them that are without ; that we may have lack of nothing.

We pray for the disposition of that man, Who despiseth the gain of oppressions, and shaketh his hands from holding of bribes. For he shall dwell on high : his place of defence shall be the munitions of rocks ; bread shall be given him, and his water shall be sure. His eyes shall see the king in his beauty ; and he shall behold the land that is afar off.

O Lord, do thou give us that godliness with contentment, which is great gain ; for we brought nothing into the world with us, and it is certain that we can carry nothing out ; and having food and raiment, let us therewith be content.

May we ever remember, That they who will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition ; for the love of money is the root of all evil ; which, while some have coveted after, they have erred from the faith ; and pierced themselves through with many sorrows.

Lord, arrest those in their mad career : who, while they are laying up treasures upon earth, are at the same time treasuring up for themselves wrath against the day of wrath, and revelation of the righteous judgements of God, who will render unto every man according to their works.

Against Backsliding.

Lord, we must acknowledge, That our wickednesses have corrected us, and our backslidings have reprov'd us ; we would therefore be convinced, that it is an evil thing and a bitter, that we have forsaken the Lord our God, and that thy fear was not in our hearts.

Lord, thou hast said, That the just shall live by faith ; but that if any man draw back, my soul shall have no pleasure in him. We pray, O Lord,

that we may not be of them who draw back unto perdition ; but of them who believe to the saving of the soul.

May we ever keep in mind, That we are partakers of Christ only, if we hold fast the beginning of our confidence stedfast unto the end. May we therefore take heed, lest there be in any of us an evil heart of unbelief, causing us to depart from the living God.

Lord, we must acknowledge with shame, That our goodness is like the morning cloud, and as the early dew, which soon passeth away.

Lord, we must confess, That we have gone astray like lost sheep ; seek thy servants ; for we would not forget thy commandments.

—— That we have fallen by our iniquity ; we will therefore take with us words, and turn unto thee, saying, Take away all iniquity, and receive us graciously ; heal our backslidings, and love us freely ; for in thee the fatherless findeth mercy.

Lord, do thou say unto us, as thou didst unto thy rebellious people of old, Turn, O backsliding children, for I am married unto you : and I will take you one of a city, and two of a family, and I will bring you unto Zion.

O Lord, when thou art saying unto us, Return, ye backsliding children, and I will heal your backslidings, May our hearts reply, Behold, we come unto thee, for thou art the Lord our God. Truly in vain is salvation looked for from the hills,

and from the multitude of mountains ; truly in the Lord our God is the salvation of Israel.

Lord, enable us to cease to do evil, and learn to do well. Let us depart from evil and do good ; seek peace, and pursue it.

May we be able truly to say with thy servant, We were as sheep going astray, but are now returned unto the Shepherd and Bishop of souls.

— I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.

Let us beware, lest any man spoil us through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ : for in him dwelleth all the fulness of the Godhead bodily. And we are complete in him, who is the head of all principality and power.

Lord we pray, That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may we grow up unto him in all things, who is the head, even Christ.

Against Hypocrisy.

May we ever keep in mind the solemn truth, That the hypocrite's hope shall perish ; for his

hope shall be cut off ; and his trust shall be like the spider's web.

— That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds : yet he shall fly away as a dream, and shall not be found ; yea, he shall be chased away as a vision of the night. Though sin be sweet in his mouth, and though he roll it under his tongue, yet the meat in his bowels is turned, it is the gall of asps within him.

God forbid, that we should be amongst the number of those who have a name to live, while they are spiritually dead ; who profess that they know God, but in works deny him ; being abominable, and disobedient, and unto every good work reprobate ; having a form of godliness ; but denying the power thereof.

God forbid, that we should be of the number who lull themselves into a false security, saying, Peace, peace ; when there is no peace. For there is no peace, saith God, to the wicked.

May we ever keep in mind, That they are not all Israel who are of Israel. For except our righteousness exceed the righteousness of the Scribes and Pharisees, we shall in no wise enter into the kingdom of heaven.

Lord, do thou convince us of the important truth, That he is not a Jew which is one out-

wardly ; neither is that circumcision which is outward in the flesh ; but he is a Jew which is one inwardly ; and circumcision is that of the heart ; in the Spirit, and not in the letter ; whose praise is not of men, but of God.

Lord, we confess with shame, That we have often drawn near unto thee with our mouths, and honoured thee with our lips, while our hearts have been far from thee.

Lord, we lament that it may be truly said of us, as was said of thy ancient people in reference to the prophet, They come before thee as thy people cometh, and they sit before thee as thy people sitteth ; they hear thy words, but they will not do them : for with their mouths they show much love, but their heart goeth after their covetousness. And lo, thou art unto them as the very lovely song of one that hath a pleasant voice, and can play well upon an instrument, for they hear thy words, but they do them not.

Lord, we must acknowledge, That we are disposed to think ourselves rich, and increased with goods, and have need of nothing ; while, at the same time, we are wretched, and miserable, and poor, and blind, and naked. We feed upon ashes ; a deceived heart hath turned us aside, that we cannot deliver our souls, nor say, Is there not a lie in our right hands ?

Lord, may we remember that thou hast said, Woe unto them that are at ease in Zion, that put

far away the evil day, and cause the seat of violence to come near ; that eat the lambs out of the flock, and the calves out of the stall ; that drink wine in bowls, and anoint themselves with the chief ointments ; but they are not grieved for the afflictions of Joseph.

O that the sinners in Zion were afraid, and that fearfulness would surprise the hypocrites ; for who amongst us can dwell with devouring fire ? O who can dwell with everlasting burnings ?

God forbid, that we should be of the number who say, It is vain to serve God ; and what profit is it that we keep his ordinances, or that we have walked mournfully before the Lord of hosts ? But grant, that it may be said of us, as it was of the pious Jews, That they feared the Lord, and spake often one to another ; and the Lord hearkened and heard it ; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, even as a man spareth his own son that serveth him.

Against Drunkenness.

Lord convince us, That wine is a mecker, and strong drink is raging ; and that whosoever is deceived thereby is not wise.

Lord, deliver us from such awful self-deception, as to bless ourselves in our hearts, and say, We shall have peace, though we walk in the imaginations of our hearts, to add drunkenness to thirst ; for thou hast told us, that there is no peace to the wicked.

God forbid, that we should ever be of the number, Who rise up early in the morning that they may follow strong drink ; that continue until night till wine inflame them ; and the harp and the viol, the tabret and the pipe, and wine are in their feasts ; but they regard not the works of the Lord, neither consider the operations of his hands.

Lord, may we remember that thou hast said, Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink ; which justify the wicked for reward, and take away the righteousness of the righteous from him.

Let us never be found amongst wine-bibbers ; or amongst riotous eaters of flesh ; for the drunkard and the glutton shall come to poverty ; and drowsiness shall clothe a man with rags.

Lord, keep us from looking upon the wine when it is red ; when it giveth its colour in the cup, and when it moveth itself aright ; knowing that at the last it biteth like a serpent, and stingeth like an adder.

Lord, keep us from being drunk with wine,

wherein is excess ; but may we be filled with the Spirit.

Lord, enable us ever to obey that precept, Touch not, taste not, handle not ; which all are to perish with the using. And do thou give us that truly Christian resolution, which will incline us to abstain from all appearance of evil.

Against Impurity.

May we consider the important truth, That to the pure all things are pure ; but unto them that are defiled, and unbelieving, there is nothing pure ; but even their minds and consciences are defiled.

— That whoso looketh upon a woman to lust after her, hath committed adultery with her already in his heart. Let us therefore make a covenant with our eyes, that we may not thus sin against thee.

The Lord grant, That as strangers and pilgrims, we may abstain from fleshly lusts which war against the soul ; having our conversation honest amongst the men of the world ; that wherein they speak evil of us as of evil doers, they may, by our good works which they behold, glorify God in the day of visitation.

— That we may mortify our members which are upon the earth ; fornication, uncleanness, in-

ordinate affection, evil concupiscence, and covetousness which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience.

Lord we pray, That fornication, and all uncleanness, or covetousness, may not once be named amongst us, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For we know that no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ and of God.

The Lord grant, That we may not live the rest of our time to the lusts of the flesh, but to the will of God; for the time past of our lives may suffice to have wrought the will of the flesh; therefore let us not live unto ourselves; but unto him that died for us, and rose again.

We pray, That no corrupt communication may proceed out of our mouths, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Lord, enable us to cast off the works of darkness, and put on the armour of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but let us put on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

Lord grant, That we may have no fellowship

with the unfruitful works of darkness, but rather reprove them.

Lord, we beseech thee to cleanse us, from all filthiness of the flesh and of the spirit, that we may perfect holiness in thy fear.

For a Spirit of Self-examination.

God forbid, that we should make ourselves of the number, or compare ourselves with some that commend themselves ; as they, measuring themselves by themselves, and comparing themselves amongst themselves, are not wise.

Let us examine ourselves whether we be in the faith ; and prove our ownelves ; knowing that Jesus Christ is in us, except we be reprobates.

Lord, enable us truly to say with thy devout servant, Examine us, O Lord, and prove us ; try our reins and our hearts ; for thy loving-kindness is before our eyes ; and we have walked in thy truth.

— Search us, O God, and know our hearts, try us, and know our thoughts ; and see if there be any wicked way in us, and lead us in the way everlasting.

May we ever remember, That except a man be born again, he cannot see the kingdom of God. We pray, therefore, O Lord, that we may be born, not of corruptible seed, but of incorrupti-

ble, by thy word which liveth and abideth for ever.

— That if any man be in Christ, he is a new creature ; old things are passed away ; behold all things are become new.

— That in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love.

May we be able truly to say with an apostle, We are the true circumcision ; which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

May we ever remember, That we are to be known by our fruits, for every good tree bringeth forth good fruit : but a corrupt tree bringeth forth evil fruit ; a good tree cannot bring forth evil fruit : neither can a corrupt tree bring forth good fruit.

— That a good man out of the good treasure of his heart, bringeth forth good things ; but an evil man, out of the evil treasure of his heart, bringeth forth evil things ; for out of the abundance of the heart the mouth speaketh.

— That the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; against such there is no law. And they that are Christ's have crucified the flesh with its affections and lusts.

CHAP. IV.

THANKSGIVINGS TO GOD.

As the Author of Salvation.

Lord, we bless thee that thou hast said, Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else.

—— Hearken unto me, ye stout-hearted, that are far from righteousness ; behold, I bring near my righteousness : it shall not be far off, and my salvation shall not tarry ; and I will place salvation in Zion for Israel my glory.

—— That Israel shall be saved with an everlasting salvation ; he shall not be ashamed, nor confounded, world without end. For thou hast not spoken in secret, in a dark place of the earth ; thou never saidst unto the seed of Jacob, Seek ye me in vain.

—— This people have I formed for myself, and they shall show forth my praise.

—— I am the Lord thy God, the Holy One of Israel, thy Saviour ; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou

wast precious in my sight, thou hast been honourable, and I have loved thee: therefore, will I give men for thee, and people for thy life.

Lord, we desire to rejoice in that gracious promise, I will even betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.

— I, even I, am he that blotteth out thy transgressions, for mine own sake; and will not remember thy sins. For though your sins be as scarlet, they shall be white as snow; and though they are red like crimson, they shall be as wool.

Lord, we adore thy tender compassion, For when thou didst pass by us, and didst look upon us, that time was a time of love. Yea, thou hast loved us with an everlasting love; therefore with loving-kindness hast thou drawn us.

Lord, we thank thee, That although thou wast angry with us, thine anger is turned away, and thou comfortest us. For thou art in Christ reconciling the world unto thyself, not imputing unto men their trespasses.

— That thy thoughts which thou hast had toward us, have been thoughts of peace, and not of evil, that thou mightest give us an expected end.

We rejoice to know, That in the Lord we have righteousness and strength; for in the Lord shall all the seed of Israel be justified, and shall glory.

Lord, we thank thee that thou hast saved us, and called us with an holy calling ; not according to our works, but according to thine own purpose and grace, which was given us in Christ Jesus before the world began ; but is now made manifest by the appearing of Jesus Christ, who hath brought life and immortality to light through the Gospel.

For his Faithfulness, as manifested in the Progressive Work of Human Redemption.

Lord, we bless thee for the promise made unto our first parents after their fall, That the seed of the woman should bruise the head of the serpent : as in that promise the great deliverer was announced ; even Jesus, who delivereth us from the wrath to come.

Lord, we thank thee for the promise made unto Abraham, That in his seed all the nations of the earth should be blessed ; and to Jacob, that the Shiloh should come, and unto Him should the gathering of the people be ; that the patriarchs rejoiced to see Christ's day afar off, and they saw it, and were glad.

Lord, we thank thee for that salvation into which the prophets inquired, who prophesied of the grace which should come unto us ; searching in what way, and at what time, the Spirit of

Christ which was in them did signify ; when they testified before hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they ministered these things,—things which even the angels themselves desire to look into.

Lord, we bless thee, That thou hast so loved the world, as to give thine only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life. For thou didst not send thy Son into the world to condemn the world ; but that the world by him might be saved. Herein, indeed, is love ; not that we loved God ; but that he loved us ; and sent his Son to be the propitiation for our sins.

— That thou hast laid our help upon one that is mighty ; one chosen out of the people ; that thou hast found David thy servant : and with thy holy oil thou hast anointed him ; that thou hast made him thy first-born, higher than the kings of the earth ; that thou hast set his hand in the sea, and his right hand in the rivers. And we rejoice to know, That his seed shall endure for ever : and his throne as the days of heaven.

Blessed be the Lord God of Israel, who hath visited and redeemed his people, and hath raised up for us an horn of salvation in the house of his servant David : as he hath spoken by the mouth of his holy prophets, which have been since the

world began ; that we, being saved from our enemies, should serve him without fear ; in holiness and righteousness before him, all the days of our lives.

Blessed be the Lord God of Israel, for these glad tidings of great joy ; which proclaim, Glory to God in the highest ; on earth peace and good will toward men.

We rejoice in the delightful assurance, That Jesus of Nazareth was a man approved of God, and before all the people ; both by signs, and wonders, and mighty deeds ; and that he was holy, harmless, undefiled, and separate from sinners.

Lord, we desire to receive it as a faithful saying, That as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death, he might destroy him that had the power of death, that is the devil ; and deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels ; but he took upon him the seed of Abraham.

Lord, we thank thee, That Christ hath redeemed us from the curse of the law, by being made a curse for us ; for he was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed.

Lord, we rejoice to know assuredly, That he

hath spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross ; and that by one offering, he hath perfected for ever them that are sanctified.

—— That he hath finished transgression, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness ; that he hath blotted out the hand-writing of ordinances, which was against us, which was contrary to us ; and hath taken it out of the way, by nailing it to his cross.

We rejoice to know, That having finished the work which the Father gave him to do ; he is now exalted a Prince and a Saviour, to give repentance unto Israel, and the remission of sins.

—— That because he humbled himself, and became obedient unto death, even the death of the cross ; God also hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.

—— That he is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us ; and unto them that look for him, shall he appear the second time, not

as a sin-offering ; but for the salvation of his people.

Lord we rejoyce, That thou hast put all things under his feet, and hast given him to be head over all things to the church, which is his body : the fulness of him that filleth all places with his glory.

We desire to rejoyce in the assurance, That he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

For His Sovereignty in the Choice of His People.

Lord, thou hast said in the exercise of thy sovereignty, I will have mercy on whom I will have mercy : and I will have compassion on whom I will have compassion ; so then it is not of him that willeth, or of him that runneth, but of God that showeth mercy.

Lord, we thank thee, That thou hast from the beginning, chosen some to salvation, through sanctification of the Spirit, and belief of the truth, according to thy foreknowledge, unto obedience, and sprinkling of the blood of Jesus Christ.

— That thou hast chosen the foolish things of the world, to confound the wise : and weak

things of the world, to confound the things that are mighty; and base things of the world, and things that are not, to bring to nought things that are; that no flesh may glory in thy presence.

We thank thee, O Father, Lord of heaven and earth, That thou hast chosen the poor in this world, and made them rich in faith, and heirs of the kingdom which thou hast promised to them that love thee.

— That thou hast hid these things from the wise and prudent, and revealed them unto babes; even so Father, for so it seemed good in thy sight.

Lord, we are bound to give thanks unto thee always, because thou hast from the beginning chosen us to salvation, through sanctification of the Spirit, and belief of the truth.

We bless thee, That thou hast saved us, and called us with an holy calling, not according to our works, but according to thine own purpose and grace, which was given us in Christ Jesus, before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.

For the Blessing of Justification.

We rejoice to know, That in the Lord shall all the seed of Israel be justified, and shall glory.

May we ever remember, That by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith in Jesus Christ unto all, and upon all them that believe, for there is no difference; for all have sinned and come short of the glory of God.

— That a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law, there shall no flesh be justified.

— That through Christ Jesus alone, is preached unto us the forgiveness of sins: and that by Him, all that believe are justified from all things, from which we could not have been justified by the law of Moses.

We know, That as many as are of the works of the law, are under the curse; for it is written, Cursed is every one who continueth not in all things, which are written in the book of the law to do them.

We would ever keep in mind, That the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a

schoolmaster : for we are all the children of God, by faith in Christ Jesus. Let us, therefore, stand fast in that liberty wherewith Christ hath made us free ; that be not entangled again in the yoke of bondage.

— That the law entered, that the offence might abound ; but where sin abounded, grace did much more abound ; for as sin hath reigned unto death, even so hath grace reigned through righteousness unto eternal life, by Jesus Christ our Lord.

Lord, we rejoyce in the recollection, That we are justified freely by thy grace, through the redemption which is in Christ Jesus ; whom thou hast set forth to be a propitiation through faith in his blood, to declare thy righteousness ; that thou mayest be just, and the justifier of him which believeth in Jesus.

We rejoyce to know, That being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access through faith unto this grace wherein we stand, and rejoyce in hope of the glory of God. And we rejoyce to know also, That the gifts and calling of God are without repentance.

— That there is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit ; for the law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death. For what

the law could not do, in that it was weak through the flesh, God hath done by sending his Son in the likeness of sinful flesh : and who, by offering himself a sacrifice for sin, condemned sin in the flesh ; that the righteousness of God might be fulfilled in them, who walk not after the flesh, but after the Spirit.

For the Blessing of Adoption.

We rejoice in the gracious assurance, That when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of his Son into our hearts, disposing us to cry, Abba, Father.

— That as many as received Him, to them gave he power to become the sons of God, even unto them that believed on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

O Lord grant, That we may be amongst the happy number, who are delivered from the bondage of corruption, and brought into the glorious liberty of thine own children.

We desire to say in the admiring language of an apostle, Behold, what manner of love the Father hath bestowed upon us, that we should be

called the children of God ! therefore the world knoweth us not, because it knew him not.

— Now are we the sons of God ; and it doth not yet appear what we shall be : but we know that when Christ shall appear, we shall be like him, for we shall see him as he is.

We would ever remember, That as many as are led by the Spirit of God, even they are the sons of God ; for we have not received the spirit of bondage again to fear ; but we have received the spirit of adoption, whereby we cry, Abba, Father.

— That the Spirit itself beareth witness with our spirits, that we are the children of God ; and if children, then heirs, heirs of God, and joint heirs with Jesus Christ.

For the Blessing of Sanctification.

Lord, we desire to bless thy name, for the many great and precious promises which thou hast given us, that by these, we may be partakers of a Divine nature ; having escaped the pollution which is in the world through lust.

Lord, we desire to bless thee for that precious promise, I will sprinkle clean water upon you, and you shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give unto you, and a new spirit will I put within you, and I will

take away the stony heart out of your flesh, and I will give you an heart of flesh ; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.

We would ever remember, That it is not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost ; which is shed on us abundantly through Jesus Christ our Saviour.

We rejoyce to know, That by one offering he hath perfected for ever them that are sanctified. For both he that sanctifieth, and they who are sanctified are all of one ; for which cause he is not ashamed to call them brethren.

We desire to bless thee, O Lord, that although we were once defiled and unbelieving ; yet now we are washed, we are justified, and we are sanctified, in the name of the Lord Jesus, and by the Spirit of our God.

We rejoyce in the gracious assurance, That Christ is made of God unto us, not only wisdom, and righteousness ; but also sanctification, and redemption ; and that we are complete in him, who is the head of all principality and power.

— That Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word ; that he

might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it might be holy, and without blemish.

May we all with open face, beholding as in a glass the glory of the Lord, be changed into the same image, from glory to glory, even as by the Spirit of the Lord.

We pray, That the God of peace may sanctify us wholly ; and that our whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ with all his saints.

For the Blessing of Fruitfulness.

O Lord grant, That we may bring forth fruits meet for repentance ; knowing, that the axe is laid to the root of the trees ; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Lord, we bless thee that thou hast said, Abide in me, and I in you : as the branch cannot bear fruit of itself, except it abide in the vine ; no more can ye, except ye abide in me. I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing.

— I will be as the dew unto Israel ; he shall grow as the lily, and cast forth his roots as Lebanon. They that dwell under his shadow

shall return ; they shall revive as the corn, and grow as the vine ; and the scent thereof shall be shall be as the wine of Lebanon.

We desire to rejoice in the gracious promise, That the righteous shall flourish like the palm-tree ; and grow like a cedar in Lebanon. That they who are planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age ; they shall be fat and flourishing ; to show that the Lord is upright ; he is our Rock, and there is no unrighteousness in him.

Lord we pray, That the Sun of Righteousness may arise with healing in his wings, that we may go forth, and grow up as calves of the stall.

— That the word of Christ may dwell in us richly, in all wisdom and spiritual understanding ; that we may be able to discern the things which differ, and approve of those things that are excellent ; that we may be sincere, and without offence until the day of Christ ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Lord grant, That we may be filled with the knowledge of his will, in all wisdom and spiritual understanding ; that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to his glorious power, unto all patience

and long-suffering with joyfulness ; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance with the saints in light.

Let us give all diligence, that we may add to our faith, virtue ; and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity ; for if these things be in us and abound, they make us, that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ ; but so an entrance shall be ministered unto us abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Lord we pray, That we may be the epistles of Christ, known and read of all men ; written, not with ink and pen, but by the Spirit of the living God ; not upon tables of stone, but upon the fleshly tables of the heart.

Lord, enable us to cause our light to shine before men, that they may see our good works, and glorify thee, our heavenly Father.

We rejoice in the gracious assurance, That we shall know, if we follow on to know the Lord, whose goings forth are prepared as the morning ; and he shall come to us as the rain, as the former and the latter rain into the earth.

We desire to be diligent in business, and fer-

vent in spirit, in both serving the Lord ; that we may adorn the doctrine of God our Saviour, in all things.

For the Blessing of Perseverance.

We desire to remember for our comfort, That the Lord's portion is his people ; and Jacob is the lot of his inheritance.

We desire to give thanks unto God, even the Father of our Lord Jesus Christ, for the hope which is laid up for us in heaven, whereof we have heard before in the word of the truth of the gospel, which has come unto us, and enabled us to bring forth fruit unto God.

We thank thee, O blessed Saviour, for that animating declaration, My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life ; and they shall never perish ; neither shall any pluck them out of my hand.

—— Father, I will that they also whom thou hast given me be with me where I am, that they may behold the glory which thou hast given me ; for thou lovedst me before the foundation of the world.

—— This is the Father's will that sent me, that of all which he hath given me, I should lose nothing ; but should raise it up at the last day.

We desire to rejoice in the assurance, That he

who hath begun the good work, will perform it until the day of Jesus Christ.

Lord, we bless thee for the animating promise, That the righteous shall hold on his way; and that he who hath clean hands, shall wax stronger and stronger.

— That the path of the just shall be like the shining light, which shineth more and more until the perfect day.

We desire to join in the triumphant language of an apostle, and with him be persuaded, That neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God; let us hold fast our profession.

Lord, enable us to hold fast the beginning of our confidence, and the rejoicing of our hope firm unto the end. For we would ever remember, That we are made partakers of Christ, only if we hold the beginning of our confidence steadfast unto the end.

We have too much reason to say, That because iniquity abounds, therefore the love of many waxeth cold. But we rejoice to know, That they who shall endure unto the end, the same shall be saved.

Lord, enable us to be faithful unto death, that we may receive the crown of life ; for thou hast graciously said, That he who overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

Seeing that we have so learned Christ, and have been taught by him, as the truth is in Jesus, let us not grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption.

Now unto him that is able to keep us from falling, and to present us faultless, before the presence of his glory with exceeding joy : to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever, Amen.

CHAP. V.

SECT. I.

ON THE INSTITUTIONS OF RELIGION.

On Keeping the Sabbath.

— Lord, enable us to remember the Sabbath-day, to keep it holy ; for thou hast said, Ye shall keep my Sabbaths, and reverence my sanctuary ; I am the Lord.

Lord, we would remember that thou hast said, Six days shall work be done ; but the seventh is a Sabbath of rest, an holy convocation ; may it therefore be the Sabbath of the Lord in all our dwellings.

May we remember, for our encouragement, That there remaineth the keeping of a Sabbath to the people of God. And he that is entered into this rest, has ceased from his works, even as God did from his, when he had finished the works which he created and made.

We desire to say, under the influence of true devotion, This is the day which the Lord hath

made, we will be glad and rejoice in it. Save now, we beseech thee, O Lord ; O Lord, we beseech thee, send now prosperity. O that this may truly be a day of refreshing from the presence of the Lord.

We desire to be in the Spirit upon the Lord's day, That we may call the Sabbath a delight, the holy of the Lord, and honourable ; not thinking our own thoughts ; nor speaking our own words ; nor doing our own works, upon God's holy day ; that we may ride upon the high places of the earth, and be fed with the heritage of Jacob, our father.

Lord, we desire to take encouragement from that gracious declaration, Blessed is the man that doeth this, and the son of man that layeth hold on it ; that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil. Even them will I bring to my holy mountain, and make them joyful in my house of prayer ; their burnt-offerings and their sacrifices shall be accepted upon mine altar ; for my house shall be an house of prayer for all people.

God forbid, that we should be of the number who say, Behold, what a weariness is it ! when will the new moon be gone, that we may sell corn ? and the Sabbath, that we may set forth wheat ? lest that come upon us which is written in the prophets, I will turn your feasts into mourning, and your songs into lamentation ; and

I will make it as the mourning for an only son, and the end thereof as a bitter day.

On Love to the Public Ordinances.

Lord, we bless thee, for the glorious things which are spoken of the city of God. For of Zion it shall be said, this and that man was born there; and the Highest himself shall establish her. And the Lord will count, when he writeth up the people, that all his well-springs were in her.

O Lord, grant that when thou art saying unto us in thy providence, Seek ye my face; may our hearts reply, Thy face, Lord, will we seek.

May we be glad when it is said, Let us go up into the house of the Lord; and resolve with holy David, that our feet shall stand within the walls of Jerusalem.

Lord, enable each of us truly to say, A day in thy courts is better than a thousand; I would rather be a door-keeper in the house of my God, than to dwell in the palaces of wickedness. For the Lord God is a sun and shield; the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly.

O Lord, give us the blessedness of the man whom thou choosest, and whom thou causest to approach unto thee, that we may dwell in thy

courts ; then shall we be satisfied with the goodness of thy house, even of thy holy temple.

Lord, help us to serve thee with gladness, and to come before thee with singing. Let us enter thy gates with thanksgiving, and thy courts with the voice of praise.

O Lord, enable each of us to say with the sweet singer of Israel, My heart is fixed, O God, my heart is fixed ; I will sing and give praise. Awake up, my glory, awake psaltery and harp ; for I myself will awake early.

O that we were able to say from sweet experience, How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord ; my heart and my flesh crieth out for the living God.

— O God, thou art my God ; early will I seek thee ; my soul thirsteth for thee, and my flesh longeth for thee in a dry and thirsty land, where no water is ; to see thy power and thy glory so as I have seen thee in the sanctuary.

— As the hart panteth for the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, even the living God ; when shall I come and appear before God ?

— I have loved the habitation of thy house, and the place where thine honour dwelleth ; I am thy servant, devoted to thy fear.

— One thing have I desired of the Lord,

and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

Lord, enable us to hunger and thirst after righteousness, that we may be filled ; for thou hast said, Open thy mouth wide, and I will fill it.

O that our desires may go out towards thy name, and towards the remembrance of thee ; with our hearts may we desire thee ; and with our spirits within us may we seek thee early.

May we endeavour to keep our feet, when we go into the house of God, and be more ready to hear, than to give the sacrifice of fools ; for they consider not that they do evil.

The good Lord pardon every one that prepareth his heart to seek the Lord God of his fathers, though he be not cleansed according to the preparation of the sanctuary.

O Lord, be merciful unto those who love thy name, and the place where thine honour dwelleth, but are detained, in thy providence, from waiting upon thee. O do thou let them know, by sweet experience, That although Zion is the place where thou delightest to dwell ; yet thou art also to be found in the dwellings of Jacob.

For a Blessing Upon These Ordinances.

The Lord grant, that we may be able to say with a truly devout heart, We will go into his tabernacles ; we will worship at his footstool. Arise, O Lord, into thy rest, thou, and the ark of thy strength. But will God in very deed dwell with man upon the earth ? Behold the heaven, even the heaven of heavens, cannot contain thee ; how much less any house which man can build.

Lord, we rejoice that thou hast chosen Zion ; and hast desired it for thy habitation ; saying, This is my rest for ever ; here will I dwell ; for I have desired it. I will abundantly bless her provision ; I will satisfy her poor with bread ; I will clothe her priests with salvation ; and her saints shall shout aloud for joy.

May the Lord grant us the hearing ear, and the understanding heart, That we may hear what God the Lord will speak ; for he will speak peace unto his people, and to his saints ; but let us never return again unto folly.

May we remember for our instruction, That he filleth the hungry with good things, while the rich is sent empty away.

O Lord, let our mouths be filled with thy praise, and with thy honour all the day. For we

will hope in thee continually, and will praise thee more and more.

Let us see thy goings, O God, even the goings of our God, and our king in the sanctuary. For God is our king of old, working salvation in the midst of the earth.

O send out thy light and thy truth ; let them lead us, let them bring us unto thy holy hill, and into thy tabernacles. Then will we go unto the altar of God, unto God our exceeding joy ; yea, with our hearts will we praise thee, O God, our God.

O Lord, we bless thee that thou hast said, In all places where I record my name, I will come unto thee, and I will bless thee. My presence shall be with thee, and I will give thee rest.

O Lord, do thou fulfil the gracious promise, That where two or three are met together in thy name, there thou wilt be in the midst of them to bless them. Be it unto us, O Lord, according to thy word.

O Lord, do thou bless us, and we shall be blessed ; for thou art the Lord our God who teacheth to profit, and leadest us by the way wherein we should go.

Let thy hand be still upon the man of thy right hand, even the Son of man whom thou madest strong for thyself ; so will we not go back from thee ; O do thou quicken us, and we will call upon thy name.

Satisfy us abundantly with the fatness of thy

house, that we may drink of the rivers of thy pleasures ; for with thee is the fountain of life ; and in thy light shall we see light.

Lord, we humbly entreat, That Christ may come down in the saving influences of his Spirit, like rain upon the mown grass ; and as showers that water the earth.

Lord, we plead the promise, That as the rain cometh down, and the snow from heaven, and returneth not thither ; but watereth the earth, and causeth it to bring forth and bud, that it may give seed to the sower, and bread to the eater ; so let thy word be that goeth out of thy mouth ; let it not return unto thee void, but may it accomplish that which thou pleasest, and prosper in the thing whereto thou hast sent it.

O Lord, do thou send a plenteous rain, to refresh thine inheritance when it is weary, and make all the places about thy hill a blessing.

O save thy people, and bless thine heritage ; feed them also, and lift them up for ever.

Lord we pray, That the doctrine of thy servants may drop as the rain, and that their speech may distil as the dew ; as the small rain upon the tender herb, and as showers upon the grass.

We pray, that the preaching of the word may descend as dew from the Lord ; and as showers upon the grass, which tarrieth not for man, nor waiteth for the sons of men.

Lord, we bless thee that thou hast said, I will

regard my dwelling-place like a clear heat upon herbs, and as a cloud of dew in the heat of harvest.

O thou, with whom is the residue of the Spirit, shed abroad thy sanctifying influences in our souls, that we may grow as lilies amongst the grass, and as willows by the water courses.

Do thou rend the heavens and come down, and let the mountains flow down at thy presence. O do thou open the windows of heaven, and pour out a blessing, till there not be room enough to receive it.

O Spirit of the Lord, say unto these dry bones, O dry bones, hear the word of the Lord. Come from the four winds, O breath, and breathe upon these slain that they may live.

Lord we pray, That thy word may be quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of the soul and spirit, of the joints and marrow; and may it prove itself a discerner of the thoughts and intents of the heart.

— That thy word which is a powerful word, may this day be like a fire, and like a hammer, which breaketh the rock in pieces.

O that thy words may be written in our hearts, as with a pen of iron, and the point of a diamond, and as lead in the rock for ever.

We pray, That thine arrows may be sharp in

the hearts of the King's enemies, so that the people may fall down before Him.

— That the gospel may be preached with the Holy Ghost sent down from heaven, and that the Word of the Lord may have free course, and be glorified.

Lord, let us be begotten again by the word of truth, that we may be a kind of first fruits of thy creatures.

Lord grant, That the Spirit of truth, may guide us unto all truth : and that he may glorify the Saviour, by taking of the things which are Christ's, and showing them unto us.

O Lord, do thou open our understandings, to understand the Scriptures ; and open our hearts to receive the truth in the love of it ; so as that we may be saved by it.

We pray, That God who commanded the light to shine out of darkness, may shine into our hearts, to give us the light of the knowledge of his glory, in the face of Jesus Christ.

Do thou give us the blessedness of the people, who know the joyful sound ; that we may walk, O Lord, in the light of thy countenance. Let us rejoice in thy name all the day ; and, in thy righteousness, may we be exalted.

Remember us, O Lord, with the favour which thou bearest unto thy people ; O visit us with thy salvation ; that we may see the good of thy

chosen ; that we may rejoice in the gladness of thy nation ; and may glory with thine inheritance.

O satisfy us abundantly with the fatness of thy house, that we may drink of the rivers of thy pleasures ; for with thee, is the fountain of life ; and in thy light shall we see light clearly.

We beseech thee, O Lord, That thy words may be found of us, and may we eat them ; and let thy words be unto us the joy, and the rejoicing of our hearts.

God forbid, that thy word should be this day, like the seed which fell by the way-side, and was picked up by the fowls of the air. Or like that which fell upon stony places, which was scorched by the noon-day sun. Or like unto the seed which fell among thorns, and was forthwith choked. But may it be like the good seed, which fell upon good ground ; and brought forth in some thirty, in some sixty, and in some, even an hundred fold.

O Lord, let the vicious be reclaimed ; let the wavering be confirmed ; let the bowed down be raised ; let the mourners be comforted ; let Israel rejoice in him that made him ; and let all the children of Zion be joyful in their king.

Lord grant, that all who seek thee may rejoice and be glad in thee ; and let such as love thy salvation say continually, The Lord be magnified.

On the Testimony of the Gospel.

Lord, help us to draw comfort from the blessed truth, That as Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up ; that whosoever believeth in him should not perish, but have eternal life.

—— That thou hast so loved the world, as to give thine only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

Herein is love ; not that we loved God, but that he loved us ; and sent his Son to be the propitiation for our sins.

We would ever remember, That he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.

—— That the Son of man came not to be ministered unto, but to minister ; and to give his life a ransom for many.

—— That his ownself bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness ; by whose stripes we are healed.

Surely he hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded

for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed.

Let us never forget the amazing truth, That he who was in the form of God, was found in the fashion of a man, and humbled himself unto death, even the death of the cross ; that by the blood of his covenant, he might send forth the prisoners out of the pit, wherein there was no water.

Lord, we bless thee, That thou hast laid in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation ; and he who believeth on him shall never be ashamed.

May we ever remember, That other foundation can no man lay, than that is laid, which is Jesus Christ. For there is no other name given under heaven amongst men, by which we can be saved.

We rejoice to know, That the stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes.

Without controversy, great is the mystery of godliness : God was manifest in the flesh ; justified in the Spirit ; seen of angels ; preached to the Gentiles ; believed on in the world ; and received up into glory.

On Preaching the Gospel.

Lord, we beseech thee to give us pastors, according to thine own heart ; who shall feed us with wisdom and understanding ; and grant, that our teachers may never be removed into a corner any more, but that our eyes may see our teachers ; whose instructions shall be like a word behind us, saying, This is the way, walk ye in it, when we turn to the right hand, or when we turn to the left.

Lord, we bless thee, That thou hast hitherto given some, apostles, and some, prophets : and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ.

The Lord grant, that those who profess to preach the gospel, may build upon the foundation of the apostles and prophets, making Jesus Christ himself their chief corner-stone.

We pray, That the Spirit of the Lord may be upon them ; the Spirit of wisdom and understanding ; the Spirit of counsel and might ; the Spirit of knowledge, and of the fear of the Lord,

to make them of quick understanding in the fear of Lord.

We desire that they may be clean, who bear the vessels of the Lord ; may the Lord go before them, and the God of Israel be their rear-ward.

May they be able truly to say with an apostle, Seeing we have received this ministry, as we have received mercy, we faint not ; but have renounced the hidden things of dishonesty ; not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience, as in the sight of God.

May they diligently proclaim the common salvation, and earnestly contend for the faith once delivered to the saints.

Lord, enable them to take heed to themselves, and to all the flock, over the which the Holy Ghost hath made them overseers, that they may feed the church of God, which he has purchased with his own blood.

May they stand and feed in the strength of the Lord, in the majesty of the name of the mighty God of Jacob.

We pray, That they may feed the flock of God faithfully and tenderly ; taking the oversight thereof, not by constraint, but willingly ; not for filthy lucre's sake, but of a ready mind. That when the Chief Shepherd shall appear, they may receive a crown of glory which fadeth not away.

Lord, help them to preach the word diligently ; to be instant in season, and out of season ; to reprove, rebuke, and exhort, with all long-suffering and doctrine.

Enable them to warn the unruly, to comfort the feeble minded, to support the weak ; and to be patient towards all men.

Lord, help them to warn every man, and teach every man in all wisdom ; that they may present every man perfect in Christ Jesus.

Lord, enable them to remember, that thou art still addressing them in these solemn words : Son of man, I have set thee a watchman unto the house of Israel : therefore, when I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at thy hand.

God forbid, that this charge should be brought against any of thy servants, They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there was no peace. For there is no peace, saith God, to the wicked.

Lord, help them ever to recollect, That they are stewards of the manifold grace of God ; and it is required of a steward that he be found faithful, as they must one day give an account of their stewardships, when they shall be no longer stewards.

Lord, help them to remember that exhorta-

tion of an apostle, Of some have compassion, making a difference ; and others save with fear, pulling them out of the fire ; hating even the garment, spotted by the flesh.

O Lord, do thou make them as a defenced city, and an iron pillar, and a brazen wall ; that whosoever shall fight against them, may be unable to prevail.

Lord, we bless thee, that thou art still saying unto each of thy faithful servants, I have made thy mouth like a sharp sword ; and thou shalt be a polished shaft in my quiver. Yet in the shadow of my hand will I hide thee, and suffer no man to do thee harm.

We pray, That those who are set over us in the Lord, may obtain mercy of the Lord to be faithful ; that they may cry aloud and spare not ; but lift up their voice like a trumpet, and show unto the people their transgressions, and to the house of Jacob their sins.

May they indure hardships as good soldiers of Jesus Christ ; ever keeping in mind, That no man who warreth, entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier.

The Lord grant, That their consolations may so abound by Christ ; that when they are called to suffer, they may truly say ; none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and

the ministry of the Lord Jesus, to testify the gospel of the grace of God.

May they remember, That the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; that they may meekly instruct those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Lord we pray, That they may be examples to the believers, in word, in conversation, in charity, in spirit, in faith, and in purity; taking good heed to their doctrine; that they may both save themselves, and those who hear them.

— That in all things they may show themselves patterns of good works; in doctrine, showing uncorruptness, gravity, sincerity, and sound speech that cannot be condemned; that he who is of the contrary part may be ashamed, having no evil thing to say of them.

The Lord grant, That in all things they may approve themselves as the ministers of God; by pureness, by knowledge, by kindness, by the Holy Ghost, and by love unfeigned; by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left.

— That they may be able truly to say with Moses, We are journeying unto the place of

which the Lord said, I will give it you ; come thou with us, and we will do thee good ; for the Lord hath spoken good concerning Israel.

Lord we pray, That they may be scribes well instructed in the mysteries of the kingdom ; that they may bring out of an abundant treasury, things both new and old.

— That they may not labour in vain, nor spend their strength for nought, and in vain ; but let thy hand be with them, that many may believe and turn unto thee.

We pray, for all the faithful ministers of Jesus Christ, that the Lord may be their strength ; and that the arms of their hands may be made strong by the hands of the mighty God of Jacob.

We pray, that utterance may be given unto them ; that they may open their mouths boldly, to make known the mystery of the gospel ; that thereof they may speak, as they ought to speak ; and as their day is, so let their strength be.

Lord, help them to remember for their encouragement, That they who are wise, shall shine as the brightness of the firmament ; and they who turn many to righteousness, as the stars for ever and ever.

O Lord, do thou give them a mouth and wisdom, which all their adversaries shall not be able to gainsay nor resist ; and that they may know how to speak a word in season to them that are weary.

“ Lord we pray, That they may speak because they believe ; let them speak from faith to faith ; and from the heart to the heart ; as dying men to dying men ; and may the joy of the Lord be their strength.”

Let their tongues be like the pen of a ready writer, when they speak of the things which concern the King ; who is fairer than the sons of men, and into whose lips is poured the grace of compassion.

Lord we pray, That thy servants may come unto us, fully fraught with the blessing of the gospel of Christ. And of his fulness may we all receive, and grace for grace.

May they be able to say, under a conscious sense of their mission, We are ambassadors for Christ ; as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God : for he hath made him to be sin for us who knew no sin ; that we might be made the righteousness of God in him.

Lord, enable each of them to say with an apostle, I am not ashamed of the gospel of Christ ; for it is the power of God unto salvation to every one who believeth ; to the Jew first, and also to the Greek.

— God forbid that I should glory, save in the cross of our Lord Jesus Christ ; by whom the world is crucified unto me, and I unto the world.

—— I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

—— I determined not to know any thing among you, save Jesus Christ, and him crucified; and my speech and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.

—— The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds; casting down imaginations, and every high thing which exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Lord, bestow upon them many seals of their ministry; many for a joy, and a crown of rejoicing, in the day of Jesus Christ.

May they receive a good reward for their labour, by gathering fruit unto eternal life; that both he who soweth, and they who reap, may rejoice together.

May they truly say with the beloved disciple, I have no greater joy, than to hear that my children are walking in the truth. For I love them in the truth, for the truth's sake, which is in them, and which shall be in them for ever.

O Lord grant, That when they come into the circumstances of Joshua, they may be able also with him to say, Behold, this day I am going the way of all the earth ; and ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, even as at this day.

Lord, grant each of them a right to say at last, I have not shunned to declare unto you all the counsel of God. For I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house ; testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ.

May their rejoicing be this, even the testimony of their consciences, that in simplicity and godly sincerity ; not with fleshly wisdom, but by the grace of God, they have had their conversation in the world.

May they truly say, when the time of their departure is at hand, I have fought a good fight ; I have finished my course ; I have kept the faith ; henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not unto me only, but unto all them also that love his appearing.

On Hearing the Gospel.

Let us hold fast the profession of our faith without wavering ; not forsaking the assembling of ourselves together, as the manner of some is ; but let us exhort one another daily ; and so much the more, as we see the day approaching.

May we be able to say at our stated seasons of worship, Now we are all present before God, to hear all the things that are commanded us of God. Speak Lord, for thy servants are listening.

Lord, impress our hearts with the important truth, That bodily exercise profiteth little ; but godliness is profitable unto all things ; having promise of the life which now is, and of that which is to come.

May we remember, O Lord, that thou lookest not so much on the outward appearance, as upon the heart. May this, therefore, be our motto : Thou God seest us. For as a man thinketh in his heart, so is he in thy sight.

May we remember, That as the priest's lips should keep knowledge, we are to seek the law at his mouth ; as the messenger of the Lord of hosts.

Lord, keep us from trusting to an arm of flesh, For Paul may plant, and Apollos water ; but thou only can give the increase. So then, neither is

he that planteth any thing ; neither is he that watereth ; but God who giveth the increase.

May we ever remember, That the treasure is put into earthen vessels, that the excellency of the power may appear to be of God, and not of men ; for the kingdom of heaven is not in word, but in power.

May we receive the gospel of our salvation, not as the word of man, but as it is in truth, the word of the living God ; which worketh effectually in all them that believe.

May we remember, That every man has his proper gift of God ; one after this manner, and another after that ; for though there are diversities of gifts and operations ; yet it is the same God which worketh in all ; and the self-same Spirit which divideth unto every man severally as he will.

Lord, keep us from glorying in men ; for all things are ours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are ours, if we are Christ's ; for Christ is God's.

Lord, help us to remember, That if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away : how shall not the ministration of the

Spirit be rather glorious ? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

Lord, we bless thee, that we are not called to hear the rolling thunders of Sinai, but the still small voice of the gospel. For we are not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest. But we are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels ; to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect ; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than the blood of Abel.

May we ever keep in mind, That it is not the hearers of the law which are just before God ; but it is the doers of the law that shall be justified ; for when the Gentiles which have not the law, do by nature the things contained in the law ; those having not the law, are a law unto themselves ; which show the work of the law written in their hearts ; their consciences also bearing them witness, and their thoughts, the meanwhile, accusing, or else excusing one another.

O Lord grant, That we may be doers of the word, and not hearers only, deceiving our own

souls : for thou hast declared, That if any man be a hearer of the word, and not a doer ; he is like unto a man who beholdeth his natural face in a glass ; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word ; that man shall be blessed in his deed.

O Lord, do thou give us the hearing ear, the understanding mind, and the obedient heart ; that we may hear, and fear, and do no more wickedly.

Lord, help us to take heed how we hear ; knowing, that whosoever hath to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Lord, enable us to lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save our souls.

Lord we pray, That our souls may be purified in obeying the truth, through the Spirit, unto unfeigned love of the brethren ; and that we may love one another with pure hearts fervently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Lord, teach us to prove all things, with a view to hold fast that which is good ; that we may

not be carried about with divers and strange doctrines ; but may have our hearts established with grace.

May we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up unto him in all things, who is the head, even Christ.

“ Let us ever keep in mind the solemn truth, that we can never return from the house of God in the very same circumstances in which we entered it. For the gospel must either prove unto us, the savour of life unto life, or the savour of death unto death.”

“ We pray, that we may never return from the public ordinances, with the sound of grace in our ears, and not the word of grace in our hearts ; but give us the hearing ear, and the understanding heart, that we may profit by every opening of the mouth.”

Lord, enable us to consider, That thou hast set before us this day, life and death, a blessing and a curse ; may we therefore choose life ; that both we and our children may live.

Lord, thou mayest justly say unto us in the language of reproof, What could have been done more for my vineyard, that I have not done unto it ? wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes.

Lord, we must acknowledge, That when for the time we ought to have been teachers of others, we have still need that some one teach us over again, what be the first principles of the oracles of God : and are become such as have need of milk, and not of strong meat.

We know, That every one who useth milk is unskilful in the word of righteousness ; for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern between truth and falsehood.

Lord, make us feelingly alive to the important truth, That the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God ; but that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.

O Lord, help us to keep in mind, what we are so apt to forget, That Christ not only came that we might have life : but that we might have it more abundantly. Let us therefore press forward from grace to grace ; and from strength to strength, until we appear before thee in the heavenly Zion.

God forbid that we should be of the number, who are ever learning, but never able to come to the knowledge of the truth ; but leaving the first principles of the oracles of God, let us go on to

perfection ; till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, to the measure of the stature of the fulness of Christ.

On the Invitations of the Gospel.

O Lord, we would rejoice in the blessed truth,
That thy thoughts are not as our thoughts,
neither thy ways our ways : for as the heavens
are higher than the earth, so are thy ways higher
than our ways : and thy thoughts than our
thoughts.

Lord, we bless thee, That because thou couldst
swear by none greater, thou didst swear by thy-
self, That thou hast no pleasure in the death of
the wicked, but that the wicked turn from his
ways and live, for thou hast said, Turn ye, turn
ye, from your evil ways ; for why will ye die ?

Lord we bless thee, that thou art not willing
that any should perish, for thou hast said, How
shall I give thee up, Ephraim ? how shall I de-
liver thee, Israel ? how shall I make thee as Ad-
mah ? how shall I set thee as Zeboim ? my heart
is melted within me, and my repentings are
kindled together. I will not execute the fierce-
ness of mine anger : for I am God, and not man ;
the Holy One in the midst of thee.

Come now, and let us reason together ; for
though your sins be as scarlet, they shall be

white as snow : and though they be red like crimson, they shall be as wool.

Lord, we thank thee, for that gracious invitation, Look unto me, and be ye saved, all the ends of the earth ; for I am God, and there is none else.

—— Hearken unto me, ye stout-hearted that are far from righteousness. Behold I bring near my righteousness : it shall not be far off, and my salvation shall not tarry : I will place salvation in Zion, for Israel my glory.

—— Ho every one that thirsteth, come ye to the waters ; and he that hath no money, come ye, buy, and eat ; yea, come, buy wine and milk without money, and without price. Incline your ear and come unto me : hear, and your soul shall live ; and I will make an everlasting covenant with you, even the sure mercies of David.

We thank thee, O blessed Saviour, that thou hast said, Come unto me, all ye that labour, and are heavy laden, and I will give you rest ; take my yoke upon you, and learn of me, for I am meek and lowly in heart ; and ye shall find rest unto your souls ; for my yoke is easy, and my burden is light.

—— Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and unto him that knocketh, it shall be opened ; for he that cometh unto me, I will in no wise cast out.

— Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto, ye have asked nothing; ask, and ye shall receive, that your joy may be full.

— Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take of the water of life freely.

Lord, enable us ever to remember, That we have not, because we ask not; or we ask, and receive not, because we ask amiss; that we may consume it upon our lusts.

— That thou hast made an inviolable connection between our asking and our receiving; because thou hast said, For all these things will I be inquired of by the house of Israel, that I may do it for them.

On Accepting the Gospel.

We would remember, That God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him.

Lord, we thank thee, That thou hast given us precept upon precept; precept upon precept;

line upon line ; line upon line ; here a little, and there a little instruction, as we are able to bear it.

—We would rejoice, That through the tender mercies of our God, the day-spring from on high hath visited us, to give light to them who sat in darkness, and in the shadow of death, to guide our feet into the way of peace.

Lord, we thank thee, That the mystery which hath been hid from ages, and from generations, is now made manifest among the Gentiles, which is Christ in us, the hope of glory.

Lord, help us to seek thee while thou art to be found ; and to call upon thee while thou art near. For we bless thee that thou art still saying, Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord, and he will have mercy upon him ; and unto our God, for he will abundantly pardon.

Lord, we would remember that thou hast said, To day if ye will hear my voice, harden not your hearts. Let us, therefore, listen while it is called to day ; lest our hearts should be hardened through the deceitfulness of sin.

— I have heard thee in a time accepted, and in the day of salvation have I succoured thee : Behold, now is the accepted time ; behold, now is the day of salvation.

Lord, help us to consider in this the day of

our visitation, the things which belong unto our peace; before they be for ever hid from our eyes.

· May we ever remember, That he who believeth on the Son of God, hath the witness in himself; but he that believeth not God, hath made him a liar; because he believeth not the record God gave of his Son. And this is the record: that God hath given unto us eternal life; and this life is in his Son.

O that we may kiss the Son, lest he be angry and we perish from the way, when once his wrath is kindled but a little; for blessed are all they that put their trust in him.

· Let us take encouragement from the gracious assurance, That as many as received him, to them gave he power to become the sons of God, even to those who believed on his name.

—— That there remaineth a rest to the people of God; let us therefore fear lest a promise being left us of entering into that rest, any of us should seem to come short of it.

God forbid, that for the misimprovement of our privileges, thou shouldst send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord. So that men may wander from sea to sea, and run to and fro to seek the word of the Lord, but shall not find it.

Lord, help us to abstain from all appearance

of evil ; for if after that we have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, we are again entangled therein and overcome, the latter end would be worse with us than the beginning. For it had been better for us not to have known the way of righteousness, than after we have known it, to turn from the holy commandment delivered unto us ; for then would the proverb be sadly verified, the dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire.

Lord, help us to remember, That if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour us as the adversaries of God.

On Rejecting the Gospel.

We bless the Lord, Who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, and hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he hath made the worlds ; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself atoned for our

sins, sat down on the right hand of the Majesty on High: being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

May we remember, That the preaching of the cross is to them who perish foolishness; but unto them who are saved, it is the power of God.

Lord, help us to be deeply affected by the awful truth, That if the gospel be hid, it is hid to them that are lost! whom the God of this world hath blinded; lest the light of the glorious gospel of the blessed God should shine into their hearts.

May we ever remember, That as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ, according to his gospel.

— That the servant which knew his Lord's will, and prepared not himself, neither did according to his will, was beaten with many stripes; but he that knew not, and did commit things worthy of stripes, was beaten with few stripes. For unto whomsoever much is given, of them also shall much be required.

Let us give more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was stedfast, and every transgression and disobe-

dience received a just recompense of reward ; how shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and has been confirmed unto us by those who heard him ?

Let us seriously consider, That if he who despised Moses' law, died without mercy under two or three witnesses ; of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace ? for we know him who hath said, Vengeance is mine ; I will repay, saith the Lord.

—— That if they escaped not, who refused Him who spake on earth, much more shall not we escape, if we turn away from Him who speaketh from heaven.

God forbid, that it should be said concerning any of us, Who hath believed our report ? and to whom is the arm of the Lord revealed ? But may our profiting appear unto all men ; that they may take knowledge of us, that we have been with Jesus.

—— I have stretched out my hands all the day long, to a rebellious and gainsaying people, which walketh in a way that is not good, after their own hearts.

Lord we lament, that the language of our conduct has too often been, We will not have the Lord to reign over us.

— Who is the Lord, that we should obey him ? we know not the Lord ; neither will we obey his voice.

— What is the Almighty, that we should serve him ? or what profit should we have, if we pray unto him ?

— Depart from us ; for we desire not the knowledge of thy ways.

— Thy gifts be to thyself ; and thy rewards to another.

God forbid, that as we are exalted to heaven in point of religious privileges, we should ever be cast down to hell for the abuse of them ! for then shall it be more tolerable for Sodom and Gommorah, at the day of judgment, than for us.

O that we were deeply affected with that lamentation of a weeping Saviour, O Jerusalem, Jerusalem ; thou that killest the prophets, and stonest them which are sent unto thee ; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold, your house is left unto you desolate.

Let us ever keep in mind that solemn declaration, He who rejecteth me, and receiveth not my words, hath one that judgeth him ; the word

which I have spoken, the same shall judge him at the last day.

May the Lord forbid, That we should ever reject his counsel against ourselves ! lest that come upon us which is spoken of in the prophets, Behold, ye despisers, and wonder, and perish ; for I work a work, in your days, a work which you will in no wise believe, though a man declare it unto you.

O that we may be deeply impressed with the awful truth, That there is a sin against the Holy Ghost ; there is a sin unto death ; there is a point, beyond which the Spirit of God will not strive. Unto those who are in such a case, may these fearful words be truly directed, Woe unto you ; when I depart from you. O that they who forget God would consider this : lest he tear them in pieces, when there is none to deliver.

Lord, save us all from that fearful sentence, Because I have called, and ye refused ; I have stretched out my hands, and ye have not regarded ; but have set at nought all my counsel, and would have none of my reproof ; I will therefore laugh at your calamity, I will mock when your fear cometh, when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you.

— Because they received not the love of the truth, that they might be saved by it : God shall

send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

“God be merciful unto those who (like Gallio of old) care for none of these things! Arouse them to serious consideration before it be too late; and constrain them to flee for refuge, to lay hold upon the hope set before them.”

On the Extension of the Gospel in General.

Lord, we bless thee for the many intimations which thy Word contains, in reference to the spread of the everlasting gospel; and, Lord, hasten the blessed period, when the Jews shall be brought in with the fulness of the Gentiles, and when there shall be one Shepherd, and one sheep-fold.

We would ever rejoice in the glorious truth, That the mountain of the Lord's house, shall be established upon the top of the mountains; and shall be exalted above the hills; and all nations shall flow into it.

— That as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations.

O Lord, do thou say by the power of thine

Omnipotent grace, Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child ; then shall the children of the desolate be even more than the children of the married wife.

— Enlarge the place of thy tent, and stretch forth the curtains of thine habitations ; spare not ; lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

— Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness covers the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee ; and the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Lord, Do thou give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. Bring thy seed from the east, and gather them from the west ; say to the north give up, and to the south keep not back ; bring thy sons from far, and thy daughters from the ends of the earth ; that the Redeemer may see of the travail of his soul, and be satisfied.

Lord, we rejoice to know, That there shall be an handful of corn in the earth upon the top of the mountains ; the fruit whereof shall shake like

Lebanon; and they of the city shall be as the grass of the earth.

— That his name shall endure for ever, and shall be continued as long as the sun; that men shall be blessed in him; and all nations shall call him blessed.

— That a seed shall serve him, and it shall be counted for a generation. For they shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Lord, we bless thee, That thou hast not only given thy servant to raise up the tribes of Judah, and to restore the preserved of Israel; but thou hast also given him to be a light unto the Gentiles: that he might be thy salvation to the ends of the earth.

O Lord, do thou send the rod of thy strength out of Zion; and rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power; in the beauties of holiness, as from the womb of the morning, thou shalt have the dew of thy youth.

Gird thy sword upon thy thigh, O Most Mighty: and in thy majesty ride forth prosperously, for the cause of truth, and meekness, and righteousness: and thy right hand shall teach thee terrible things.

O Lord, have respect unto the covenant; for the dark places of the earth are full of the habitations of horrid cruelty. For they are still giving

their first-born for their transgressions, and the fruit of their body, for the sin of the soul.

God, be merciful unto us, and bless us ; and cause thy face to shine upon us ; that thy way may be known upon the earth, and thy saving health among all nations. Let the people praise thee, O Lord ; yea, let all the people praise thee.

Lord, send the gospel into the dark places of the earth, where there is no vision, and where the people are perishing for lack of knowledge.

Let the people who sit in darkness see a great light, and those who sit in the region of the shadow of death, upon them cause the light to shine.

Lord, revive thy work in the midst of the years ; in the midst of the years make known thy truth ; and in wrath remember mercy.

Do thou pour out thy Spirit upon the churches from on high, that the wilderness may become as a fruitful field, and the fruitful field be counted as a forest. Then shall the work of righteousness be peace ; and the effect of righteousness, quietness and assurance for ever.

Lord we pray, That in every place, incense may be offered unto thy name, and a pure offering ; that from the rising of the sun, to the going down of the same, thy name may be great among both Jews and Gentiles.

O Lord grant, That every valley may be exalted, and every mountain and hill may be made

low ; and the crooked made straight, and the rough places plain, that thy glory may be revealed, and all flesh may see it together.

Let all the ends of the earth remember, and turn unto thee, and all the kindreds of the nations worship before thee. For the earth is thine and thou art the governor amongst the nations.

We rejoice to know, That this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, before that the end come. May the Lord hasten it in his time. For it is not by might nor by power ; but the Spirit of the Lord of hosts shall perform this.

O Lord, do thou Overturn ; overturn ; overturn ; until He come whose right the kingdom is, and do thou give it him. Then shall the voice be heard in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever.

On the Extension of the Gospel amongst the Jews.

Lord, we pray for thine ancient people, the Jews, To whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom, as concern-

ing the flesh, Christ came, who is over all, God blessed for ever.

Our hearts' desire and prayer to God for Israel is, that they might be saved.

O that the salvation of Israel were come out of Zion ! for when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

O Lord, do thou turn again the captivity of thy people, like streams in the south ; that their mouths may be filled with laughter, and their tongues with singing.

Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubims, shine forth ; that the vine which thou broughtest out of Egypt, may take deep root and fill the land ; that the hills may be covered with the shadow of it, and the branches thereof be like the goodly cedars.

Lord we pray, That the branches which are broken off, may not abide still in unbelief ; and though blindness in part has happened to Israel, yet, may the fulness of the Gentiles come in, and all Israel be saved ; and let the vail which is upon their hearts be taken away.

O thou who healest the broken in heart, and bindest up their wounds ; do thou build up Jerusalem, and gather together the out-casts of Israel.

O Lord, look down from heaven, and behold from the habitation of thy holiness and of thy glory ; where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies towards them ; are they restrained ? Doubtless, O Lord, thou art still their Father, though Abraham be ignorant of them, and Israel acknowledge them not ; yet thou, O Lord, art their Father, their Redeemer ; thy name is from everlasting. O return for thy servant's sake, the tribes of thine inheritance.

We rejoice in the blessed truth, That the Lord will not cast off his people, neither will he forsake his inheritance. But judgment shall return unto righteousness ; and all the upright in heart shall follow it.

We would rejoice in the animating assurance, That though the children of Israel may abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim ; yet, afterward shall the children of Israel return ; and seek the Lord their God, and David their king ; and shall fear the Lord and his goodness, in the latter days.

— That Israel shall be saved in the Lord with an everlasting salvation ; he shall not be ashamed nor confounded, world without end. For thou hast not spoken in secret, in a dark

place of the earth ; thou never saidst to any of the seed of Jacob, Seek ye me in vain.

O Lord, we rejoice that the time is coming, When thou wilt set up an ensign for the nations, and shalt assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. Then the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off ; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

Lord, we bless thee that thou hast said, Behold, I will gather them out of all the countries, whither I have driven them in mine anger, and in my fury, and in my great wrath ; and I will bring them again unto this place, and I will cause them to dwell safely ; and they shall be my people, and I will be their God.

— Behold, I, even I, will both search my sheep, and seek them out, as a shepherd seeketh out his flock, in the day that he is amongst his sheep that are scattered ; so will I seek out my sheep, and will deliver them out of all places where they have been scattered, in the cloudy and dark day.

— Behold I will set up one Shepherd over them, and he shall feed them ; even my servant David, he shall feed them, and he shall be their Shepherd. And I the Lord will be their God,

and my servant David, a prince among them ; I the Lord have spoken it, and I will do it.

—— I will bring forth a seed out of Jacob, and out of Judah an inheritor of my holy mountains ; and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

O Lord, do thou feed thy people with thy rod, even the flock of thine heritage, which dwell solitary in the wood, in the midst of Carmel ; let them feed in Bashan and Gilead, as in the days of old. Even according to the days of their coming up out of the land of Egypt, do thou show them marvellous things.

Lord, do thou build up the tabernacle of David that is fallen down, and close up the breaches thereof ; and raise up its ruins, and build it as in the days of old ; that they may possess the remnant of Edom, and of all the countries which are called by thy name.

Lord, we would plead the fulfilment of that gracious promise, I will build thee again, and thou shalt be built, O virgin daughter of Israel ; thou shalt again be adorned with thy tabrets and shalt go forth in the dances of them that make merry.

—— Surely the number of the children of Israel shall be as the sand of the sea, which cannot

be measured nor numbered : and it shall come to pass, that in the place where it was said unto them, Ye are not my people ; there it shall be said, Ye are the children of the living God.

O Lord, we rejoyce that the time is coming, When the inhabitants of one city shall go unto another and say, let us go speedily to pray before the Lord of hosts ; and they shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you.

Lord, we would plead thine own promise, For is not this the covenant which thou hast made with the house of Israel, that thou wilt take away their sins ; that the iniquity of Israel shall be sought for, but there shall be none ? and the sins of Judah, but they shall not be found ? then one shall say, I am the Lord's ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself, by the name of Israel.

We rejoyce that the time is coming, When the Lord shall defend the inhabitants of Jerusalem ; and he that is feeble among them, shall be as David ; and the house of David shall be as God, even as the angel of the Lord before them.

— When the light of the moon shall be as the light of the sun, and the light of the sun shall be as the light of seven suns ; in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

We desire to say with the inspired penman, Happy art thou, O Israel ; who is like unto thee, O people, saved by the Lord, the shield of thy help, and the sword of thine excellency ; for the Eternal God is thy refuge, and underneath thee, are the everlasting arms.

Let us not say in the vain confidence of boasting, That the branches were broken off, that we might be grafted in ; for if God spared not the natural branches, let us take heed lest he spare not us.

We would here adore the goodness and severity of God ; on them which fell, severity ; but towards us, goodness, if we continue in his goodness ; otherwise we also shall be cut off. Let us therefore not be high-minded, but fear.

We would here say in the adoring language of an apostle, O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! For of him, and through him, and to him are all things : to whom be glory for ever,—Amen.

On the Blessed Effects of the Gospel.

Lord, we rejoice, that through the pacifying effects of the gospel, The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together ; and a little child shall lead

them. And the cow and the bear shall feed ; their young ones shall lie down together ; and the lion shall eat straw like the ox. And the sucking child shall play upon the hole of the asp, and the weaned child shall put his hand upon the cockatrice' den. There shall be nothing to hurt or destroy in all thy holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

O Lord, we would rejoice in the prospect of that blessed period, When men shall cast their idols of gold, and their idols of silver, which they have made each one for himself to worship, to the moles and to the bats.

— When they shall teach no more every one his neighbour, and every man his brother, saying, Know the Lord : for they shall all know thee, from the least of them even unto the greatest of them ; for thou wilt forgive their iniquity, and wilt remember their sin no more.

We rejoice to know, That a man shall be an hiding-place from the wind, and a covert from the tempest ; as rivers of water in a dry place ; and as the shadow of a great rock in a weary land.

— That he shall not break the bruised reed, nor quench the smoking flax ; until he bring forth judgment unto victory.

Lord, we thank thee, That thou hast given him for a covenant of the people, for a light of

the Gentiles ; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

Lord, we bless thee that thou hast said, When the poor and the needy seek water, and there is none : and their tongues fail for thirst ; I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys ; I will make the wilderness a pool of water, and the dry land springs of water.

—— I will pour water upon him that is thirsty, and floods upon the dry ground ; I will pour my Spirit upon thy seed, and my blessing upon thine offspring ; and they shall grow up as amongst the grass, and as willows by the water courses.

—— I will bring the blind by a way that they know not ; I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight : these things will I do unto them, and will not forsake them.

We rejoice that the time is coming, When the eyes of them which see, shall not be dim ; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongues of the stammerers shall be ready to speak plainly.

—— When the eyes of the blind shall be opened, and the ears of the deaf shall be unstop-

ped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing ; for in the wilderness shall waters break out, and streams in the desert.

— When the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and it shall be called the way of holiness ; the unclean shall not pass over it, and the way-faring men, though fools, shall not err therein.

O Lord, do thou open the blind eyes ; turn men from darkness to light, and from the power of Satan unto thee ; that they may receive the forgiveness of sins, and inheritance amongst all them that are sanctified.

Do thou turn the hearts of the fathers unto the children, and the disobedient to the wisdom of the just ; and make ready a people prepared for the Lord.

SECT. II.

For the Morning of a Sacramental Sabbath.

The Lord grant, that we may be feelingly alive to that solemn declaration, Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself; and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself; not discerning the Lord's body.

We desire to rejoice in the gracious promise, That in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined,

Lord, enable us to keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

O do thou satisfy our souls, as with marrow and fatness; that our mouths may praise thee with joyful lips.

Awake, O north wind; and come thou south;

and blow upon our garden, that the spices thereof may flow out ; then let our Beloved come into his garden, and eat his pleasant fruits.

Draw us, O Lord, and we will run after thee ; we will be glad and rejoice in thee ; and remember thy love more than wine.

O blessed Saviour, Let us see thy countenance, let us hear thy voice ; for sweet is thy voice, and thy countenance is comely.

Lord, help us to remember That the redemption of the soul is precious, but it must have ceased for ever for what man could do. For we are not redeemed with such corruptible things as silver and gold, but by the precious blood of Christ, as of a lamb without blemish, and without spot.

—— That without the shedding of blood, there is no remission ; therefore the blood of Christ was shed for the remission of sins unto many. And O that we may say with adoring gratitude, Unto him that loved us, and washed us from our sins in his own blood ; and hath made us kings and priests unto God, even his Father ; to him be glory and dominion for ever, Amen.

—— That if the blood of bulls and of a goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the Eternal Spirit, offered himself without spot to

God, purge our consciences from dead works, to serve the living God ?

Let us ever keep in mind, That greater love hath no man than this : that a man lay down his life for his friends. But God commendeth his love towards us ; in that while we were yet sin-Christ died for us.

Lord, we bless thee, That we have redemption through his blood, even the forgiveness of sins, according to the riches of thy grace ; wherein thou hast abounded towards us in all wisdom and prudence.

O that we may be deeply affected by the solemn truth, That when the sword of divine justice awoke against our Shepherd, it dried up his strength like a potsherd, and melted his heart like wax in the midst of his bowels.

Let us turn aside and see this great sight ; where Jesus Christ is evidently set forth crucified and slain before our eyes.

O Lord grant, that we may have a better token to thy table than man can give. Do thou bestow upon us that white stone, and new name, which no man knoweth, but he that receiveth it.

Lord we pray, That Christ may be made known to us in the breaking of bread ; and O that our hearts may burn with love to him, who loved not his life, unto the death, for our salvation.

Lord, help us to feel grateful, while we say in

the language of gratitude, What shall we render unto the Lord, for all his benefits ? we will take this day, in the presence of all his people.

Meditations when Seated at the Lord's Table.

O my blessed Saviour, I desire to be deeply impressed with that affecting exclamation, My soul is exceeding sorrowful, even unto death.—

—— O my Father, if it be possible, let this cup pass from me.—

—— Father, my soul is troubled ; and what shall I say ?—

—— My God ! my God ! why hast thou forsaken me ?—

O my Lord, I desire to feel grateful for these gracious words, This is my body, which was broken for you ; this is my blood, which was shed for you.—

—— I am the bread of life, which came down from heaven ; if any man eat of this bread, he shall live for ever ; and the bread which I give is my flesh, which I give for the life of the world.—

—— Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day ; for my flesh is meat indeed, and my blood is drink indeed.—

I desire to say in the adoring language of an apostle, Without controversy, great is the mys-

tery of godliness ; yet I remember, O blessed Saviour, that thou art not only called Wonderful, but also the True and Faithful Witness, and therefore would I believe that amazing declaration, He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and as I live by the Father, so he that eateth me, even he shall live by me.

Lord, I desire humbly to partake of these emblems of thy broken body and shed blood, under the solemn impression, That as often as I eat of this bread, and drink of this cup, I do show forth thy death until thou come again.—

O thou whom my soul loveth, thou who art the chiefest amongst ten thousands, and altogether lovely ; help us all, with a spirit of adoring gratitude, to obey that kind and pressing invitation, Eat, O friends ; drink, yea, drink abundantly, O beloved.—

Lord, do thou clothe me with thy righteousness, that I may truly say with the prophet, I will greatly rejoice in the Lord ; my soul shall be very joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with a robe of righteousness ; even as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.—

O that I may have a covenant-right to say, Truly, O Lord, I am thy servant ; I am thy servant ; for thou hast loosed my bonds.—

Lord, I am thine, save me ; and I desire to be thine only ; thine wholly ; and thine for ever.—

O my gracious Lord and Master, sustain us all by the power of thy grace, that having put our hands to the plough, we may never draw back.—

For the Evening of a Sacramental Sabbath.

O that each of us may be able to say from sweet experience, Truly it was good for us to be there ; for it was none other than the house of God ; and the very gate of heaven.

—— We sat under his shadow with great delight ; and his fruit was sweet unto our taste.

—— Truly our fellowship was with the Father, and with his Son, Jesus Christ.

May we ever keep in mind, That we have joined ourselves unto the Lord, in a perpetual covenant, never to be forgotten.

—— That we have avouched the Lord this day, to be our God ; and to walk in his ways, and to keep his statutes, and his judgments, and to hearken to his voice.

—— That we have opened our mouths unto the Lord, and therefore we cannot go back.

O that we may be enabled truly to say, Thine

are we, O Son of David, and on thy side, thou Son of the living God.

We would rejoice in the glorious truth, That if, when we were enemies, we were reconciled unto God by the death of his Son : much more, being reconciled, we shall be saved by his life.

Lord, help us to carry about in the body, the dying of the Lord Jesus ; that the life of Jesus may be made manifest in our mortal bodies ; knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed ; that henceforth we should not serve sin : for they that are Christ's have crucified the flesh with its affections and lusts.

O Lord, keep the good hand of thy providence around those, who have for the first time, professed a good profession before many witnesses:

For the Mourners in Zion.

Lord, pity those who are going mourning without the sun ; and saying, in the language of the spouse, I sought him whom my soul loveth ; I sought him, but I found him not.

— Whither is my Beloved gone ? whither has he withdrawn himself ? I opened to my Beloved, and he was gone ; I sought him, but I

could not find him ; I called upon him, but he gave me no answer.

God be merciful unto those who are saying, in the desponding language of Job, Oh that I knew where I might find him ! that I might come even to his seat. I would order my cause before him, and fill my mouth with arguments.

— Behold, I go forward, but he is not there ; and backward, but I cannot perceive him ; on the left hand where he doth work, but I cannot behold him ; he hideth himself on the right hand, that I cannot see him.

— O that I were as in months past, as in the days when God preserved me ; when the candle of the Lord shone upon my head, when by his light I walked through darkness ; as I was in the days of my youth, when the secret of the Lord was upon my tabernacle.

Lord, show them wherefore thou contendest with them ; and O restore unto them the joys of thy salvation, and uphold them with thy free Spirit ; lift upon them the light of thy countenance, and give them peace.

Lord, we thank thee for that delightful proclamation, Who is among you that feareth the Lord, and obeyeth the voice of his servant, but walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God.

Lord, enable them truly to say with thy servant, Why art thou cast down, O my soul ? and why art thou disquieted within me ? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.

O Lord, do thou appoint unto them who mourn in Zion ; give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness ; that they may be called trees of righteousness ; the planting of the Lord ; that he may be glorified.

On Gratitude to God for His Benefits.

Lord, What shall we render unto thee for all thy benefits ? Bless the Lord, O our souls ; and all that is within us, bless his holy name. Bless the Lord, O our souls ; and forget not all his benefits ; who forgiveth all our iniquities ; who healeth all our diseases ; who redeemeth our lives from destruction, and crowneth us with loving-kindness and tender-mercies.

Lord, we bless thee, That thou hast loved us with an everlasting love ; therefore, with loving-kindness hast thou drawn us. And because thy loving-kindness is better than life, our lips shall praise thee : Thus shall we bless thee ; while we live we will lift up our hands in thy name.

We would say in the conclusive reasoning of an apostle, He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.

We have thought of thy loving-kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth ; for thy right hand is full of righteousness.

Lord, help us to say in the grateful language of the Psalmist, We will mention the loving-kindness of the Lord, and the praises of the Lord : according unto all that the Lord hath bestowed upon us, even according to his mercies, and according to the multitude of his loving kindnesses.

— We will love thee, O Lord, because thou hast heard our voice and our supplications ; because thou hast inclined thine ear unto us, therefore will we call upon thee so long as we live.

— Our mouths shall shew forth thy righteousness, and thy salvation all the day ; for we know not the numbers thereof. We will go in the strength of the Lord God ; we will make mention of his righteousness, even of his only.

— We will praise thee, O Lord our God, with all our hearts ; and we will glorify thy name for evermore ; for great is thy mercy towards us :

for thou hast delivered our souls from the lowest hell.

—— Return unto thy rest, O our souls ; for the Lord hath dealt bountifully with us. For thou hast delivered our souls from death, our eyes from tears, and our feet from falling.

Lord, we will praise thee ; for though thou wast angry with us, thine anger is turned away, and thou comfortest us. Behold, God is our salvation ; we will trust and not be afraid : for the Lord Jehovah is our strength and song ; he also is become our salvation. Therefore, with joy will we draw water out of the wells of salvation.

We would say in the admiring words of the prophet, Sing, O ye heavens : for the Lord hath done it ; shout, ye lower parts of the earth ; break forth into singing, ye mountains, O forest, and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel.

Our souls do magnify the Lord, and our spirits do rejoice in God, our Saviour ; for he that is mighty hath done great things ; and holy is his name.

We desire to say with grateful hearts, Blessed be the Lord God of Israel, for he hath visited, and redeemed his people ; and hath raised up an horn of salvation for us, in the house of his servant David ; as he spake by the mouth of his holy prophets which have been since the world

began ; that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the the days of our lives.

— Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away.

— Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ Jesus. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love ; having predestinated us to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of his glorious grace.

Lord, we bless thee for that great love where-with thou hast loved us, even when we were dead in sins ; and hast raised us up together, and made us to sit together in heavenly places in Christ Jesus ; that in the ages to come, thou mightest shew the exceeding riches of thy grace, in thy kindness towards us, through Christ Jesus.

SECT. III.

*For the Prosperity and Protection of the
Church.*

We desire to say with holy admiration, Out of Zion, the perfection of beauty God hath shined.

— Beautiful for situation, the joy of the whole earth is mount Zion, the city of the great King ; God is known in her palaces for a refuge.

Lord, we rejoice that the time is coming, When this song shall be sung in the land of Judah : We have a strong city ; salvation will God appoint for walls and bulwarks ; open ye the gates, that the righteous nation which keepeth the truth, may enter in.

We rejoice that there is a river, the streams whereof make glad the city of God ; the holy place of the tabernacle of the Most High. God is in the midst of her ; she shall not be moved ; God shall help her, and that right early.

We rejoice to know, That the Lord will yet comfort Zion ; he will comfort all her waste places, and make her wilderness like Eden, and

her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody.

Lord, we would rejoice that thou hast said, Comfort ye, comfort ye my people. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned ; for she hath received, at the Lord's hand, double for all her sins.

—— I will allure her, and bring her into the wilderness, and speak comfortably unto her ; and she shall have her vineyards from thence, and the valley of Achor for a door of hope ; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.

We pray for the peace of Jerusalem ; let peace be within her walls, and prosperity within her palaces ; for our brethren and our companions' sakes, we will say, Peace be within her ; because of the house of the Lord our God, we will always seek her good.

O Lord, arise and have mercy upon Zion ; let the time to favour her come ; even the time which thou hast set ; when thou wilt build up Zion, and appear in thy glory.

Lord, look upon Zion, the city of our solemnities ; let our eyes see Jerusalem a quiet habitation, a tabernacle that shall not be taken down ; let none of the stakes thereof be removed, nor any

of the cords thereof be broken; but do thou lengthen her cords, and strengthen her stakes.

Do good in thy good pleasure unto Zion: and build up the walls of Jerusalem, Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offerings, and whole burnt-offerings: then shall they offer bullocks upon thine altar.

Lord, do thou create upon every dwelling-place of mount Zion, and upon her assemblies, a pillar of cloud by day, and the shining of a flaming fire by night; and upon all the glory, let there be a defence.

We desire to say in the sublime language of the prophet, O Zion, thou that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; behold, the Lord God will come with a strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him.

— Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come unto thee, the uncircumcised and the unclean.

We pray for the latter-day glory of the gospel church, when it shall be said concerning her, Thy sun shall no more go down; neither shall thy moon withdraw her shining; for the Lord

shall be thine everlasting light, and the days of thy mourning shall be ended.

— Thy people shall be all righteous, and shall inherit the land for ever ; the branch of my planting ; the work of my hands ; that I may be glorified. A little one shall become a thousand, and a small one a strong nation ; I the Lord will hasten it in his time.

We rejoice that the time is coming, when Christians shall speak the same thing ; when they shall be perfectly joined together in the same mind, and in the same judgment. Then shall the church in her union, look upon that world destined to be her own, Fair as the moon ; clear as the sun ; and terrible to her enemies as an army with banners.

Lord, we bless thee, that we have no¹ cause to say in the desponding language of the prophet, Our holy cities are a wilderness ; Zion is a wilderness ; Jerusalem, a desolation ; our holy and beautiful house, where our fathers praised thee, is burnt up with fire ; and all our pleasant things are laid waste. But that we sit under our own vines, and under our own fig-trees ; none making us afraid.

Lord, we thank thee, That though the enemies of Israel have afflicted them from their youth, yet have they not prevailed against them ; and we rejoice to know, that Jesus Christ has

built his church on a rock, against which the gates of hell shall never prevail ; but his seed shall endure for ever ; and his throne as the days of heaven.

Lord we pray, That they may be confounded and turned back that hate Zion ; let them be as the grass upon the house tops, which withereth before it be grown up : wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.

Let the man of sin be consumed by the Spirit of thy mouth, and destroyed with the brightness of thy coming ; then shall the cry be heard in heaven, Babylon the great is fallen—is fallen ; and shall never more arise.

Lord we pray, That all who are incensed against her may be ashamed and confounded, and that they who strive with her, may perish ; let those who war against her be as nothing, and as a thing of nought.

— That no weapon which is formed against Zion may prosper ; and that every tongue which shall rise against her in judgment, thou mayest condemn.

— That all the enemies of Zion may be scattered ; but let all those that love her, be as the sun when he goeth forth in his might.

*On Missionary Enterprise in reference to
Preachers of the Gospel.*

We pray, that those who preach the gospel, may be feelingly alive to that important commission, Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And may they take encouragement from that gracious promise, Lo, I am with you always, even unto the end of the world.

Lord, help them to remember, that thou art still addressing them in these words of the prophet, Cast ye up, cast ye up, prepare the way ; take up the stumbling-blocks out of the way of my people.

—— Go through, go through the gates ; prepare ye the way of the people ; Cast up, cast up the highway ; gather out the stones ; lift up a standard for the people.

Lord, grant unto them a true missionary spirit ; that they may never be disposed to make excuse, saying, There are yet four months, and then cometh harvest ; but may they lift up their eyes and look abroad upon the fields, for they are white already unto harvest.

O Lord, do thou touch their lips as with a live coal from off thine altar, that when the voice shall cry, Who will go for us ? they may de-

voutly reply each for himself, Here am I ; send me.

Lord, set watchmen upon the walls of Jerusalem, which will never hold their peace day or night ; let them that make mention of the Lord, keep not silence, until he establish, and till he make Jerusalem a praise in the earth.

Lord, help them truly to say with the prophet, For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest : until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

We pray, that they may be willing to spend, and to be spent in the service of that gracious Sovereign, who sends none a warfare at his own charges ; but hath promised his soldiers an hundred fold in this life, and in the world to come, life everlasting.

The Lord grant, that they may cheerfully go through the world, and teach the Gentiles, that they should turn from their idols unto God, who made heaven and earth, the sea, and all things therein, and who will have all men to be saved, and come to the knowledge of the truth.

— That they may go far hence unto the Gentiles, and preach peace to them that are afar off, as well as unto them that are nigh. For through Christ Jesus, we have all access by one Spirit unto the Father.

— That they may be willing to preach

among the Gentiles the unsearchable riches of Christ ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ. To the intent that men may be saved ; and that the principalities and powers in the heavenly places, may know yet more extensively by the church, the manifold wisdom of God.

Lord, send by the hand of him whom thou wilt send. But how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach except they be sent ? Lord, grant that they may not only be sent to preach the gospel ; but let it be preached with the Holy Ghost sent down from heaven, and then shall the word of the Lord have free course and be glorified ; then shall it grow mightily and prevail.

O do thou give but the word, and great shall be the company of them who shall publish it.

Lord, we bless thee for that delightful promise, The wilderness and the solitary place shall be glad for them ; and the desert shall rejoice, and blossom like the rose. It shall blossom abundantly, and rejoice even with joy and singing ; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon ; they shall see the glory of the Lord, and the excellency of our God.

— They shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before them into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

We would say, in the animating language of the prophet, How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

On Missionary Enterprise, in reference to those who have felt the saving power of the gospel.

Let us honour the Lord with our substance, and with the first fruits of all our increase; so shall our barns be filled with plenty, and our presses shall burst out with new wine.

May we ever remember, That there is who scattereth, and yet increaseth; and there is who withholdeth more than is meet, but it tendeth to poverty; for it is the liberal soul that shall be

made fat ; and he who watereth, that shall be watered himself.

— That he who soweth sparingly, shall reap also sparingly ; and he who soweth bountifully, shall reap also bountifully. Therefore, whatsoever we purpose in our hearts, so let us give ; not grudgingly, or of necessity ; for the Lord loveth a cheerful giver.

— That the liberal soul deviseth liberal things ; and by liberal things shall he stand.

— That the widow's mite was more acceptable to the Lord, than all that the rich men cast into the treasury. For if there be first a willing mind, it is accepted according to that which a man hath ; and not according to that which he hath not.

Let us remember, The grace of our Lord Jesus Christ ; who, though he was rich ; yet for our sakes he became poor, that we, through his poverty, might be made rich.

We pray, That he who ministereth seed to the sower, may both minister bread for our food, and multiply our seed sown, and increase the fruits of our righteousness. That we may be enriched in every thing to all bountifulness, which shall cause through us thanksgiving to God.

Our hearts' desire' and prayer to God for Israel is, that they might be saved.

Our hearts' desire and prayer for the Gentiles

is, that they may be turned from idols, to serve the living and true God; and to wait for his Son from heaven, even Jesus who delivereth us from the wrath to come.

On Subjection to Ministers.

Let us cheerfully submit ourselves unto them which labour amongst us, and are over us in the Lord, and admonish us; and may we esteem them very highly in love for their work's sake; and be at peace amongst ourselves.

May we remember them which have the rule over us, and who have spoken unto us the word of God; whose faith let us follow, considering the end of their conversation.

Let us obey them which have the rule over us, and submit ourselves; knowing, that they watch for our souls, as those who must give an account; that they may do it with joy, and not with grief; for that would be unprofitable for us.

Let us cheerfully obey that just and equitable precept, Let him that is taught in the word, communicate unto him that teacheth in all good things.

We know that it is written in the law, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And this is written no doubt, that he who ploweth, should plough in hope; and

that he who thrasheth in hope, should be partaker of his hope.

We would ever recollect, That they who ministered in holy things, lived of the things of the temple ; and they which waited at the altar, were partakers with the altar ; even so hath the Lord ordained, that they who preach the gospel should live of the gospel.

CHAP. VI.

INTERCESSIONS, &C.

SECT. I.

For Kings and Counsellors.

Lord, we pray for kings and for all that are in authority ; that we may lead quiet and peaceable lives, in all godliness and honesty.

Lord we pray, That mercy and truth may preserve our king ; that his throne may be established in righteousness.

Give the king thy judgments, O God ; that he may judge the people with righteousness, and thy poor with judgment. That he may also save the children of the needy, and break in pieces the oppressor.

Lord, convince him of the important truth, That there is no king saved by the multitude of an host ; and that a mighty man is not delivered by much strength ; that an horse is a vain thing

for safety ; neither can he deliver any by his great strength.

We pray, That kings may be wise ; and that the judges of the earth may be instructed. That they may serve the Lord with fear, and rejoice with trembling.

May they ever remember, O Lord, That the thrones of iniquity have no fellowship with thee, which frameth mischief by a law ; which decree unrighteous decrees, and write grievousness which they have prescribed ; that they may turn away the needy from judgment, and rob the poor and the fatherless.

We rejoice to know, That the king's heart is in the hand of the Lord ; and as the rivers of water, he turneth it whithersoever he will.

Lord we rejoice, that thou canst say of all kings, as thou didst in reference to Sennacherib of old, I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.

We desire to rejoice, That wisdom and might are the Lord's ; for he changeth the times and the seasons ; he removeth kings, and setteth up kings ; he giveth wisdom to the wise, and knowledge to them who have understanding.

O Lord, set wise and able counsellors around our king's throne ; men of truth, who fear thee, and hate covetousness.

Grant unto them the spirit of their station ;

even the spirit of wisdom and understanding, the spirit of counsel and might ; the spirit of knowledge, and of the fear of the Lord.

We plead, That those who rule over us may be just, ruling in the fear of God ; that they may be as the light of the morning, when the sun ariseth ; even a morning without clouds ; and as the tender grass springing out of the earth by clear shining after rain.

Lord we pray, That those who rule over us, may have thy fear ruling in them : that judgment may run down our streets like a river, and righteousness as a mighty stream.

Do thou make our officers peace, and our exactors righteousness ; let violence never be heard in our gates, wasting nor destruction in our borders ; but let our walls be called salvation, and our gates praise. And may that righteousness abound which exalteth a nation : and deliver us from sin, which is a reproach to any people.

Lord, dispose our magistrates to defend the poor and the fatherless, and do justice to the afflicted and needy ; may they deliver the poor and needy, and rid them out of the hand of the wicked ; that they may prove themselves to be a terror to evil-doers, and a praise unto them that do well.

For Judges.

O Lord, do thou be for a spirit of judgment, to him who sitteth in judgment ; and for strength to them who turn the battle to the gate.

The Lord enable judges to take heed what they do : because they judge not for men, but for the Lord : who is with them in the judgment.

May they ever remember, That they are commanded to do no unrighteousness in judgment ; by respecting the person of the poor, or honouring the person of the mighty ; but to judge righteous judgment, as they that must themselves be judged.

Lord, help them to recollect that important precept, Thou shalt not wrest the judgment of thy poor in his cause, and thou shalt take no gift ; for a gift blindeth the wise, and perverteth the words of the righteous.

Lord, help them to consider thy test of character, That the righteous judge considereth the cause of the poor, but that the wicked regardeth not to know it.

For Subjects.

Let us remember, That every soul is to be subject to the higher powers ; for there is no power but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power,

resisteth the ordinance of God ; and they that resist shall receive to themselves condemnation. Let us therefore be subject, not only for wrath, but also for conscience sake.

Lord, teach us to be subject to principalities and powers, to obey magistrates, and to be ready to every good work.

Let us submit ourselves to every ordinance of man for the Lord's sake : whether it be to the king as supreme ; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for a praise of them that do well.

Lord, help us to render unto all their dues ; tribute, to whom tribute is due ; custom, to whom custom ; fear, to whom fear ; and honour, to whom honour.

For Soldiers.

Lord, we pray for those, Who jeopard their lives upon the high places of the field ; do thou teach their hands to war, and their fingers to fight ; and crown their heads in the day of battle.

Lord, disappoint their enemies when they say, in the vain confidence of boasting, I will pursue ; I will overtake ; I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword ; my hand shall destroy them. And let them know by experience, That he who girdeth

on his armour, should not boast himself as he who putteth it off.

May they ever acknowledge him who hath said, O that my people had hearkened unto me, and that Israel had walked in my ways ; I would soon have subdued their enemies, and turned my hand against their adversaries.

Lord, deliver them from their more dangerous enemies, even those lusts which war in their members. Encompass them by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left.

We pray, for those soldiers of Jesus Christ in distant lands, and who, in consequence of their religious privations, are disposed in imagination to sit down and weep, with the weeping captives at the rivers of Babylon. But Lord grant, that through the consolations of thy Spirit, they may be enabled to say each for himself, If I forget thee, O Jerusalem, let my right hand forget its cunning ; if I do not remember thee, let my tongue cleave to the roof of my mouth ; if I prefer not Jerusalem above my chiefest joy.

God bless and pity those, who are saying with thy sorrowful, yet rejoicing servant, I looked on my right hand, and beheld, but none would know me : refuge failed me ; no man cared for my soul. Then I cried unto thee, O Lord ; I said, Thou art my refuge, and my portion in the land of the living.

Lord, sustain those who are soldiers of the cross under their trials, by that animating promise, To him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.

—— To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God.

—— To him that overcometh, the same shall be clothed in white raiment ; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

—— Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the name of my God, and the name of the city of my God, and I will write upon him my new name.

—— Him that overcometh, shall inherit all things, and I will be his God, and he shall be my son.

O Lord, scatter the people who delight in war ; defeat their conspiracy, and turn their counsels into foolishness.

Lord, hasten that happy time, When wars shall cease to the ends of the earth ; when thou wilt break the bow, cut the spear in sunder, and burn the chariot in the fire.

—— When men shall beat their swords into ploughshares, and their spears into pruning-

hooks ; when nation shall not lift up sword against nation ; nor people learn the art of war any more.

— When instead of the war-cry, Order the buckler and shield, and draw near to battle ; it shall be said, Come, O house of Jacob ; and let us walk in the light of the Lord.

For Seamen.

O Lord, do thou be the confidence of all the ends of the earth ; and of those who are afar off upon the sea. Let them have the blessing which came upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren.

We pray, for those who go down to the sea in ships, and do business in the great waters. Lord protect them, when the stormy wind lifteth up the waves thereof, and when their souls are melted because of trouble. Do thou make the storm a calm, and bring them in safety to the desired haven.

We would say in the sublime and beautiful language of the Psalmist, The floods have lifted up, O Lord, the floods have lifted up their voice ; the floods have lifted up their waves. But yet the Lord that is on high, is mightier than the voice of many waters ; yea, than the mighty waves of the sea.

— The voice of the Lord is a powerful voice ; the voice of the Lord is full of majesty ; the Lord sitteth upon the floods ; yea, the Lord sitteth king for ever.

The Lord grant, That when the sea and the waves are roaring, and men's hearts are failing them with fear, that they may be protected by the omnipotent power of him, Whose way is in the sea, and his path in the great waters.

We would adore the display of that wisdom and power, Who gave to the sea his decree, that the waters should not pass his commandment.

— Who hath shut up the sea with doors, and broken up for it his decreed place; and said, Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed.

— Who hath placed the sand for the bound of the sea. by a perpetual decree, that it should not pass his commandment; for though the waves thereof toss themselves, yet they cannot prevail, and though they roar, yet they cannot pass over.

Lord, thou art he Who rebukest the sea, and makest it dry; and who driest up the rivers.

— Who turnedst the sea into dry land, and rulest for ever by thy power.

— Who gatherest the waters of the sea together as an heap, and layest up the depths in store-houses.

— Who driedst up the sea, even the waters of

the great deep ; and madest the depths of the sea a way for thy ransomed ones to pass over.

Lord we pray, That when the waves mount up unto the heavens, and go down again into the depths, and when men's souls are melted because of trouble ; they may cry unto thee, who divided the sea before thy people, and didst cast their persecutors into the deep waters.

O Lord, we adore that sovereign omnipotence, Which caused thy wind to blow upon thine enemies, and sunk them like lead in the mighty waters.

— Who did cast Pharaoh's chariots and horses into the sea ; his chosen captains also into the Red Sea.

— Who caused the depths to cover thine enemies, and sunk them to the bottom like a stone.

Lord, help us to place our confidence in thee, Who stilleth the noise of the seas, the noise of their waves, and the tumults of the people.

— Who alone spreadeth out the heavens, and treadeth upon the waves of the sea ; who doeth great things past finding out ; yea, and wonders without number.

We pray, that they may sing unto the Lord, a new song ; and his praise from the ends of the earth ; they that go down to the sea, and all that is therein ; the isles and the inhabitants thereof ; let them give glory unto the Lord, and declare his praise in the islands.

— That those who have passed through the paths of the sea, and have been delivered from its dangers, may praise the Lord for his goodness, and for his wonderful works unto the children of men.

For Masters.

We pray, that masters would consider that important precept, Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates ; at his day thou shalt give him his hire, neither shall the sun go down upon it ; lest he cry against thee unto the Lord, and it be found sin unto thee.

— Thou shalt not defraud thy neighbour, neither rob him ; the wages of him that is hired, shall not abide with thee all night until the morning.

Lord, let them remember that thou hast said, Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong ; that useth his neighbour's service without wages, and giveth him not for his work.

We pray, that masters may forbear threatening ; knowing, that they also have a master in heaven ; neither is there respect of persons with him.

The Lord grant, that each of them may be

desirous to obtain that commendation from the Lord, I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him.

Lord, keep them from halting between two opinions, but in the decidedly devout spirit of Joshua, enable them to say, As for me and my house, we will serve the Lord.

For Servants.

We pray, That as many servants as are under the yoke, may count their masters worthy of all honour : that the name of God, and his doctrine, be not blasphemed. And they who have believing masters, let them not despise them because they are brethren ; but rather do them service ; because they are faithful and beloved, partakers of the benefit.

— That servants may be obedient to them that are their masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ ; not with eye-service as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ; with good will doing service as to the Lord, and not unto men ; knowing, that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free.

— That servants may be obedient to their masters, and endeavour to please them well in all things ; not answering again ; not purloining, but showing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

— That servants may be subject to their masters with all fear ; not only to the good and gentle, but also to the froward : knowing, that it is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully ; because Christ also suffered for us, leaving us an example, that we should follow in his steps. Who, when he was reviled, reviled not again ; when he suffered, he threatened not, but committed himself to him who judgeth righteously.

For Parents.

We pray, that parents may be enabled to bring up their children in the nurture and admonition of the Lord ; using the rod of correction when necessary, as an ordinance of God, for driving away that foolishness which is bound up in their hearts.

— That parents may train up their children in the way they should go ; encouraged by the promise, That when they are old, they will not depart from it.

Lord convince them, That the rod and reproof

give wisdom ; but that a child left to himself bringeth his mother to shame.

— That he who spareth the rod, hateth the child ; but that he who loveth him, chasteneth him betimes.

Lord, help parents to remember, that thou art still saying, in the language of admonition, These words which I command thee this day shall be in thine heart ; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way ; when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

Lord, help them to consider that solemn declaration, If any man provide not for his own, especially for those of his own house, he hath denied the faith, and is worse than an infidel.

• May they remember, That the children are not to lay up for the parents, but the parents for the children.

For Children.

We pray, That children may obey their parents in the Lord, for this is right ; and that they may honour their father and mother, (which is the first commandment with promise,) that it may be

well with them ; and that they may live long upon the earth.

May they remember, That the eye which mocketh at his father, and despiseth to obey his mother, that the ravens of the valley shall pick it out, and the young eagles shall eat it.

— That whoso robbeth his father or his mother, and saith, It is no transgression ; the same is the companion of a destroyer.

May they ever keep in mind that important admonition, Let children learn to show piety at home, and requite their parents ; for this is good and acceptable before God.

O Lord grant, That they may remember thee, the God of their fathers, and serve thee with a perfect heart, and with a willing mind ; for thou searchest all hearts, and understandest all the imaginations of the thoughts ; and hast said, That if they seek me, I will be found of them ; but if they forsake me, I will cast them off for ever.

Lord, enable the young to purify their way, by taking heed thereto, according to thy word. Help each of them to say, with the devout Psalmist, With my whole heart have I sought thee ; O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee.

May they remember thee, their Creator, in the days of their youth ; while the evil days come

not, nor the years draw nigh, when they shall say, I have no pleasure in them. In the day when the keepers of the house shall tremble ; and the strong men bow themselves ; and the grinders cease because they are few ; and those that look out at the windows be darkened.

May they seriously ponder these important words, Though a man live many years and rejoice in them all ; yet, let him remember the days of darkness, for they shall be many ; for childhood and youth are vanity.

— Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth ; and walk in the ways of thine heart, and in the sight of thine eyes ; but know thou, that for all these things God will bring thee into judgment.

O Lord, may they remember that thou hast said for their encouragement, I love them that love me, and they that seek me early shall find me. From this time let them cry unto thee, My Father ; my Father ; thou art the guide of my youth.

The Lord grant, that it may be said concerning many of the young, That they are like Jeremiah, sanctified from the womb. And like good Obadiah, That they fear the Lord greatly. And with young Timothy, That they know the Holy Scriptures, which are able to make them wise unto salvation, by faith which is in Christ Jesus.

For Husbands.

We pray, That husbands may love their wives, even as their own bodies ; knowing, that he who loveth his wife, loveth himself ; and no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord, the church ; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and be joined unto his wife, and they shall be one flesh.

Lord grant, That they may dwell with their wives according to knowledge, giving honour unto the wife, as unto the weaker vessel ; and as being heirs together of the grace of life ; that their prayers be not hindered.

For Wives.

We pray, That wives may submit themselves to their own husbands, as unto the Lord ; knowing, that the husband is the head of the wife, even as Christ is the head of the church. Therefore as the church is subject unto Christ, so let them be to their own husbands in every thing.

— That wives may be in subjection to their own husbands ; that if any obey not the word, they may without the word be won by the conversation of their wives, while they behold their

chaste conversation coupled with fear ; whose adorning, may it not be that outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel ; but let it be the hidden man of the heart, in that which is not corruptible ; even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Lord we pray, That the husband may render unto his wife due benevolence ; likewise also the wife unto her husband.

— That every one of them in particular may so love his wife even as himself ; and the wife see that she reverence her husband.

SECT. II.

For the Persecuted.

Lord we know, that according to thy sovereign arrangements, we must through much tribulation enter into thy kingdom.

O Lord, we pray for those who have cause to say with thy servant, Woe is me, that I sojourn in Meshech ; that I dwell in the tents of Kedar. My soul hath long dwelt with him that hateth

peace. I am for peace ; but when I speak, they are for war.

—— O that I had wings like a dove ; for then would I flee away and be at rest. Then would I wander far off, and remain in the wilderness ; I would hasten my escape from the windy storm and the tempest.

—— O that I had in the wilderness a lodging-place of way-faring men, that I might leave this people, and go from them ; for they are an assembly of treacherous men. They bend their tongues like their bow for lies ; but they are not valiant for truth upon the earth ; but they proceed from evil to evil, because they have not known the Lord.

We desire to thank thee for these animating words, I, even I, am he that comforteth you ; who art thou, that thou shouldst be afraid of a man that shall die, or the son of man that shall be made as grass ? and forgettest the Lord thy Maker, who hath stretched out the heavens, and laid the foundations of the earth ? and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy ? and where is the fury of the oppressor ?

Surely, O Lord, even the wrath of man shall praise thee ; and the remainder of his wrath thou wilt restrain. For thou canst put thy hook in his nose, and thy bridle in his lips, and turn him whithersoever thou pleasest.

Let us not think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us ; but may we rather rejoice, inasmuch as we are made partakers of Christ's sufferings, that when his glory shall be revealed, we may be glad also with exceeding joy.

May we remember, blessed Saviour, that thou art still saying unto us, Marvel not that the world hate you, for it hated me before that it hated you. If ye were of the world, the world would love his own ; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

May we ever keep in mind these terms of discipleship, If any man will come after me, let him deny himself ; and take up his cross and follow me.

Truly, the disciple is not above his Master, nor the servant above his Lord. It is enough that the disciple be as his Master, and the servant as his Lord. And if they have called the Master of the house Beelzebub, how much more they of his household ?

Let us not fear them that kill the body, but are not able to kill the soul ; but let us rather fear him that is able to destroy both soul and body in hell.

Lord, thou hast said for our comfort, Blessed are they which are persecuted for righteousness' sake ; for theirs is the kingdom of heaven.

— Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake ; rejoice, and be exceeding glad ; for great is your reward in heaven ; for so persecuted they the prophets which were before you.

Lord grant, That the trial of our faith being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ ; whom having not seen we love ; in whom, though now we see him not, yet believing, may we rejoice with joy unspeakable and full of glory ; receiving the end of our faith, even the salvation of our souls.

May we remember, for our comfort, That if we suffer according to the will of God, we may commit our souls unto him in well-doing, as unto a faithful Creator. For if we suffer with Christ, we shall also reign with Christ.

May we follow the example of Moses, Who chose rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt, because he had respect to the recompense of the reward.

Lord, enable us to glory in tribulation. For though we are troubled on every side, yet not distressed ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about

in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our mortal body.

Lord, help us truly to say, The Lord is my light, and my salvation, whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Though an host encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident.

May we take comfort from the consideration, That the rod of the wicked shall not always rest upon the lot of the righteous; lest the righteous put forth his hands unto iniquity.

May we remember for our comfort, That when a man's ways please the Lord, he can make even his enemies to be at peace with him.

Show us thy marvellous loving-kindness, O thou that savest by thy right hand, them which put their trust in thee, from those that rise up against them. Keep us as the apple of thine eye; and hide us under the shadow of thy wings, from the wicked that oppress us, from our deadly enemies who compass us about.

Lord, deliver us from the wicked which are thy sword; from men which are thy hand, O Lord; from the men of the world, which have their portion in this life, and whose belly thou fillest with thy hidden treasures.

O let the wickedness of the wicked come to an

end : but establish the just, thou righteous God, who triest the hearts and reins. Our defence is from thee, who savest the upright in heart. But thou art angry with the wicked every day, and directest thine arrows against the persecutors.

For the Sick.

[I have, in many cases, applied the language to an individual in making intercessions for the sick, &c. ; as I thought it upon the whole, a much more serviceable method.]

O Lord, may we always consider it as our duty, not only to rejoice, with them that do rejoice ; but also to weep with them that weep.

Let us remember them that are in bonds, as bound with them ; and they that suffer adversity, as being ourselves also in the body.

May we ever remember, That affliction cometh not forth of the dust, neither doth trouble spring out of the ground ; although man be born to trouble as the sparks fly upward. We would, therefore, seek unto God, and unto God would we commit our cause ; who doeth great things, past finding out ; yea, and wonders without number.

Lord, we would remember that thou hast said, In trouble have they visited me ; they have poured out a prayer, when my chastening was upon them ; for as many as I love, I rebuke and chasten ; be zealous therefore, and repent.

Lord, we know that thou hast said, If my children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgressions with the rod, and their iniquity with stripes ; nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail ; my covenant I will not break, nor alter the thing that is gone out of my lips.

O that we may be deeply affected by the amazing truth, That even the great Captain of our salvation, in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death ; and was heard in that he feared. For though he were a Son, yet learned he obedience by the things which he suffered.

— That it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. And being made perfect, he became the author of eternal salvation unto all them that obey him.

Let us draw comfort from that gracious declaration, In all their afflictions he was afflicted, and the angel of his presence saved them ; in his love and in his pity he redeemed them ; and he bare them, and carried them all the days of old.

Lord, we desire to obey that important direction, Is any among you afflicted ? let him pray.

Is any sick among you? let him call for the elders of the church, and let them pray over him.

We pray, that he (or she) may neither despise the chastening of the Lord, nor faint when he is rebuked of him; but let him both hear the rod, and him who hath appointed it; and may he kiss the rod, and acknowledge the punishment of his iniquity.

Lord, since thou art pleased to correct thy servant, O do it with judgment; but not in thine anger, lest thou bring him to nothing.

Lord, rebuke him not in thine anger, neither chasten him in thy hot displeasure. Have mercy upon him, O Lord, for he is weak; heal him, for his bones are sore vexed. His soul is also sore vexed; but do thou return, O Lord, and deliver him; O save him for thy mercies' sake.

Remove thy stroke away from him, for he is consumed by the blow of thine hand. Truly, O Lord, when thou with rebukes dost correct man for his iniquity, thou makest his beauty to consume away, like a moth; surely every man is vanity.

Hear his prayer, O Lord, and give ear unto his cry; O spare him, that he may recover strength, before he go hence, and be no more seen.

Hear him, O Lord, for thy loving-kindness is good; turn unto him, according to the multitude of thy tender mercies. O hide not thy face from thy servant; but do thou heal him speedily.

The Lord grant, that it may be truly said concerning this our brother, That as a man chasteneth his son, so doth the Lord thy God chasten thee.

We beseech thee, O Lord, that this chastening may be with the rod of a Father, and not with the wounds of an enemy.

O Lord, give him the blessedness of that man whom thou chastenest : while at the same time thou art teaching him out of thy law.

Lord, if it be thy blessed will, set bounds to his sickness ; and say, Hitherto shalt thou come, but no farther ; let it not prevail to extremity, but in measure ; when it shooteth forth, do thou debate it ; and stay thy rough wind, in the day of thine east wind ; and let the fruit of his affliction be the taking away of his sin.

Jehovah hear him in the day of his distress ; and let the name of the God of Jacob defend him ; send him help from thy sanctuary, and strengthen him out of Zion.

Lord, help him to seek unto thee, more than unto the physicians ; for without thy efficacious blessing, they shall be unto him physicians of no value. We beseech thee, therefore, O Lord, that thy power may be present to heal him.

Lord, deliver him in the time of his trouble, preserve him and keep him alive ; strengthen him upon his bed of languishing, and make all his bed in his sickness.

Lord grant, that when thou hast tried him, he

Agnes A. Laurie

may come forth like gold. O deal bountifully with thy servant, that he may live and keep thy word ; yea, do thou say unto him, live ; and that time shall be a time of love.

We would say in the grateful language of an apostle, Blessed be God who comforteth us in all our tribulations ; that we may be able to comfort them which are in any trouble, with that comfort wherewith we ourselves have been comforted of God.

For the Troubled in Mind.

Lord, we lament that we have now reason to say, in the words of the prophet, Verily thou art a God that hidest thyself ; O God of Israel, the Saviour.

God be merciful unto those, who know from sad experience, That the spirit of a man may sustain his infirmity, but that a wounded spirit none can bear. For who knoweth the power of thine anger ? even according to thy fear, so is thy wrath.

It well becomes us to ponder that solemn enquiry, Can our hearts endure, or our hands be strong, in the day when the Lord shall deal with us ? Truly it is a fearful thing to fall into the hands of the living God.

May we ever be deeply convinced of the truth, That God is to be feared ; and that none can

John H.

stand when once he is angry ; for if he will not withdraw his anger ; the proud helpers do indeed stoop under him.

Lord, do thou pity this afflicted person, who is virtually saying with the weeping prophet, I am the man that hath seen affliction by the rod of thy wrath. My strength and my hope is perished from the Lord ; remembering mine affliction and my misery, the wormwood and the gall.

— I am afflicted and ready to die ; while I suffer thy terrors, I am distracted ; thy fierce wrath goeth over me : for thou hast called as in a solemn day, my terrors round about.

— Is it nothing to you, all ye that pass by ? behold and see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

Lord, look in pity upon him who is in effect saying with the patriarch, Trouble and anguish make me afraid ; they prevail against me as a king ready to battle.

— O that thou wouldst hide me in the grave, that thou wouldst keep me in secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me.

Lord, help us to consider, That to him who is afflicted, pity should be shown from his friends. May we therefore listen unto him who is now saying, Have pity upon me, O ye my friends, for

the hand of God hath touched me ! The arrows of the Almighty are within me, the poison whereof drinketh up my spirit ; the terrors of the Lord do set themselves in array against me.

Lord, we would ever remember, That without thy help, vain is the help of man. What shall we answer unto thee, O thou preserver of men ? we will lay our hands upon our mouths, and put our mouths in the dust, if so be that there may be hope. And though our hearts are overwhelmed, yet would we trust in thee.

O Lord, withdraw thine hand far from him ; and let not thy dread make him afraid. O write not bitter things against him, nor make him possess the iniquities of his youth.

Save him, O Lord, for the waters are come up into his soul ; save him, O God, when he sinks in deep mire, where there is no standing ; lest the floods overwhelm him for ever.

Lord, deliver him out of the mire, and let him not sink ; let not the deep swallow him up, nor the pit shut her mouth upon him for ever.

O Lord grant, That he who now remembers thee and is troubled, whose spirit is overwhelmed, and whose soul refuses to be comforted, may be enabled to trust in thy mercy ; so that at length he may rejoice in thy salvation.

— That although he is disposed to say with Jonah, I am cast out of thy sight ; he may be

enabled also with Jonah to say, Yet I will look again toward thy holy temple.

— That though deep calls unto deep at the noise of thy water-spouts ; and all thy waves and thy billows are going over him ; yet do thou command thy loving-kindness in the day-time, and in the night let thy song be with him, and his prayer to thee, the God of his life ; and may that prayer return with comfort into his own bosom.

O Lord, do thou say unto him in these consoling words of the prophet, O thou afflicted, tossed with tempest and not comforted ; behold I will lay thy stones with fair colours, and thy foundation with sapphires ; O do thou give unto him beauty for ashes ; the oil of joy for mourning, and the garment of praise, for the spirit of heaviness.

Lord, thou art he who stillest the noise of the seas, the noise of their waves, and the tumults of the people ; and who also canst still the commotions of the agitated mind ; O speak but the word, and thy servant shall be healed.

We would ever remember, That it is he who telleth the number of the stars, and calleth them all by their names ; that healeth the broken in heart, and bindeth up their wounds.

O strengthen the weak hands, and confirm the feeble knees ; say unto him that is of a fearful

heart, be strong ; fear not ; behold, I will come with a recompense and save you.

O bring him out of this fearful pit, and out of this miry clay ; set his feet upon a rock ; and establish all his goings. Put a new song into his mouth, even praise unto our God ; that many may hear thereof and fear, and be encouraged to trust in the Lord.

O quench not the smoking flax, nor break the bruised reed ; but bring forth judgment unto victory ; that he may know from sweet experience, that thy consolations are neither few nor small.

Lord, make him to hear joy and gladness, so that the bones which thou hast broken may rejoice.

O bring home the light of thy word into his darkened mind ; enabling him to receive it as a faithful saying, That Christ Jesus came into the world to save sinners, even the chief.

Let him remember for his comfort, That he is able to save unto the very uttermost, all that come unto God by him, seeing that he ever liveth to make intercession for them.

Lord, we bless thee, that we have now reason to say in reference to our friend, That thou hast done great things for him, whereof we are glad ; for thou hast delivered him out of great and sore troubles ; and hath turned the shadow of death into the morning.

O Lord grant, that he may henceforth say in the overflowings of a grateful heart, Come and hear, all ye that fear God, and I will declare what he hath done for my soul. For he hath turned my mourning into dancing; he hath put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise unto him, and not be silent; O Lord my God, I will give thanks unto thee for ever and ever.

For the Aged.

Lord, have mercy upon this aged person, who is labouring under the infirmities of declining life, and who feels the full emphasis of these words of the prophet, Woe is me! for the day goeth away, for the shadows of the evening are stretched out.

O Lord, look with compassion upon him, who is now drawing to the utmost verge of human life; and who feels a pleasing melancholy in these memorable words, How long have I to live? I am now fourscore years old, and can I discern between good and evil? can thy servant taste what I eat, or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden to my Lord the king?

God bless and pity him, with whom the day is far spent, and the night is at hand; and who is

disposed to say with good old Jacob, Few and evil have the days of the years of my life been, and have not attained to the years of the life of my fathers, in the days of their pilgrimage.

O Lord, give support and consolation unto thine aged servant, who is now applying his heart unto wisdom by numbering his days, and saying, with the venerable patriarch, The days of our years are threescore years and ten ; and if by reason of strength they be fourscore years, yet is that strength labour and sorrow ; for it is soon cut off and we fly away.

Lord, cast him not off in old age ; fail him not when his strength fails. But let his hoary head be a crown of glory, by being found in the way of righteousness.

O say unto him in the accents of Divine compassion, Even unto your old age I am he ; and to hoar hairs have I carried you ; I have made, and I will bear ; yea, I will carry, and will deliver you.

O Lord grant, that as he is now experiencing the fulfilment of that promise, Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season ; may he also know from comfortable experience, That his tabernacle shall be in peace ; and that he shall visit his habitation and not sin.

Lord grant, That he may still bring forth fruit in old age ; that he may be fat and flourishing ; to shew

that the Lord is upright, and that there is no unrighteousness with him.

For the Dying.

O Lord, look with compassion upon him for whom wearisome nights are appointed ; and who is disposed to say in the morning, Would to God it were evening ; and in the evening, Would to God it were morning. Let the eternal God be his refuge ; and may the everlasting arms be underneath him.

God be merciful to this afflicted person, who is chastened with pain upon his bed, and the multitude of his bones with strong pain ; so that his life abhorreth bread, and his soul dainty meat. Whose flesh is consumed away that it cannot be seen ; and his bones which were not seen stick out ; who is apparently drawing near to the grave, and his life to the destroyer.

Lord, help him to apply by faith to the physician of souls, for we desire to draw comfort from the assurance, That there is balm in Gilead, and a physician there.

Lord grant, that if his afflictions abound, his consolations may much more abound. O say unto him in the exercise of divine compassion, Son be of good cheer ; thy sins are forgiven thee.

Lord grant, That if this sickness is unto death,

his soul may live before thee. O say, in reference to it, Deliver from going down to the pit, for I have found a ransom; and may Christ be formed in his soul, the hope of glory.

Lord, we pray that if the language of this painful dispensation be, Set thine house in order, for thou shalt die, and not live; O enable him to say, with holy David, Although my house be not so with God, yet hath he made with me an everlasting covenant, well ordered in all things and sure; for this is all my salvation, and all my desire, although he make it not to grow.

Lord, help him truly to say with an apostle, I know that if this earthly house of my tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens.

— Though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

— I am willing rather to be absent from the body, and to be present with the Lord.

— I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

May he truly say with the patient patriarch, I loathe life ; I would not live always ; yet all the days of my appointed time will I wait, until my change come.

Lord, give him faith to say, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.

—— Behold, my witness is in heaven, and my record is on high.

Lord, help him to say in the triumphant language of an apostle, I know whom I have believed ; and I am persuaded, that he is able to keep that which I have committed unto him, against that day.

—— Who shall lay any thing to the charge of God's elect ? It is God that justifieth ; who is he that condemneth ? It is Christ that died ; yea, rather that is risen again ; who is even at the right hand of God, who also maketh intercession for us.

—— Who shall separate us from the love of Christ ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? nay, in all these things we are more than conquerors through him who loved us.

—— I am persuaded, that neither death, nor

life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

— I have fought a good fight ; I have finished my course ; I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not unto me only, but unto all them also that love his appearing.

O enable him to say with good old Simeon, Lord, lettest now thy servant depart in peace, according to thy word ; for mine eyes have seen thy salvation.

Into thine hand I commit my spirit ; for thou hast redeemed it, O Lord God of truth.

O death, where is thy sting ? O grave where is thy victory ? The sting of death is sin ; and the strength of sin is the law ; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

Lord, strengthen our friend for his last conflict with the last enemy, and enable him truly to say, Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me ; thy rod and thy staff, they comfort me.

O Lord, fulfil now in his experience that gracious promise, When thou passest through the

waters, I will be with thee ; and through the rivers, they shall not overflow thee ; when thou walkest through the fire, thou shalt not be burnt ; neither shall the flame kindle upon thee.

— Fear thou not, for I am with thee ; be not dismayed, for I am thy God ; I will strengthen thee ; yea, I will help thee ; yea, I will uphold thee by the right hand of my righteousness.

Lord, convince us more and more of the truth of thy word ; and may the affecting scene before us produce this sanctified impression, That all flesh is as grass, and all the glory of man is like the flower of the grass. The grass withereth, and the flower thereof fadeth away ; but the word of the Lord endureth for ever.

O Lord grant, That we may find it better to go to the house of mourning, than to go to the house of feasting ; for that is the end of all flesh, and may we who are living, lay it seriously to heart.

May we find that sorrow is better than laughter, for by the sadness of the countenance, the heart is made better.

May we know by a sanctified experience, That they who sow in tears, shall reap in joy. And that he who goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.

— That blessed are they that mourn, for they shall be comforted.

O Lord grant, That as thou art changing his countenance, and sending him away, that thou wouldest appoint a guard of angels to conduct his soul to the shores of Immanuel's land; for we bless thee, that they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

O thou compassionate and divine Saviour; thou who hast suffered death in all its horrors; sustain his soul in the last struggle, and now that his flesh and heart is failing, O be thou the strength of his heart, and his portion for ever.

O Lord, prepare us all for that great change, beyond which there is no change for ever. May we then be able to say with good old Jacob, I have waited for thy salvation, O Lord.

This is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad, and rejoice in his salvation.

This is our God for ever and ever; and he will be our guide even unto death.

For the Widow and Fatherless.

God be merciful unto her, who is now mourning the loss of a near and dear relative, and saying in the bitterness of her soul; Me ye have bereaved, and I am bereaved; for lover and friend hast thou put far from me, and mine acquaint-

ance into darkness. O send her help from thy sanctuary, and strengthen her out of Zion.

Lord convince her, that her present bereavement is such as is common to men, and that she is following in the footsteps of the flock ; enable her, therefore, to show by a consistent conduct, that she is truly a follower of them, who through faith and patience are now inheriting the promises.

The Lord help her to draw consolation from these memorable words, While the child was yet alive, I fasted and wept ; if peradventure God would be gracious to me, that the child might live ; but now he is dead, wherefore should I fast ? can I bring him back again ? I shall go to him, but he shall not return to me.

Enable her to say in the spirit of holy resignation, The Lord gave ; and the Lord hath taken away ; and blessed be the name of the Lord.

— Although he whom I love is dead, yet the Lord liveth, and blessed be my Rock ; and let the God of my salvation be exalted.

O that she may have a Scripture right to say, My Maker is my Husband ; the Lord of hosts is his name ; and my Redeemer the Holy One of Israel ; the God of the whole earth shall he be called.

Lord, say unto her in the accents of divine compassion, For a small moment have I forsaken thee ; but with great mercies will I gather thee ;

in a little wrath I hid my face from thee for a moment ; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

— For this is as the waters of Noah unto me ; for as I have sworn that the waters of Noah shall no more go over the earth ; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed ; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

Lord, we bless thee, That thou art a Father of the fatherless, and a judge of the widow, in thy holy habitation.

Lord, help this family to take comfort from those gracious words ; Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me.

— When my father and my mother forsake me, then the Lord will take me up.

Lord, we thank thee, That thou art he who preserveth the strangers, and relieveth the fatherless and widow. But thou wilt be a swift witness against those who oppress the widow and fatherless, and that turn aside the stranger from his right.

— That thou defendest the poor who committeth his cause unto thee ; and thou art the helper of the fatherless. For thou wilt judge the

fatherless and the oppressed, that the man of the earth may no more oppress.

We would rejoice in the delightful truth, That the Lord our God, who is a great God, a mighty, and a terrible, doth execute judgment for the fatherless and widow, and loveth the strangers, by giving them food and raiment.

Lord, help us to seek judgment ; to relieve the oppressed ; to judge the fatherless, and to plead for the widow ; that the blessing of them that are ready to perish, may come upon us.

May we ever remember, That pure religion and undefiled before God, even the Father, is this ; to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world.

On Resignation to the Will of God.

Lord we lament, That when thou hast chastised us, and we have been chastised, we have been like bullocks unaccustomed to the yoke. And though our own wickedness have perverted our way ; yet have our hearts fretted against the Lord.

Let us ponder seriously that important inquiry, If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses ? and if thou art overwhelmed by the

brook in the way, how wilt thou stand in the swellings of Jordan ?

God forbid, that we should say in our haste, This evil is of the Lord, then why should we wait for the Lord any longer ? but let us rather say in a spirit of holy resignation, It is the Lord ; let him do unto us what seemeth him good.

Let us be admonished to take the prophets, who have spoken in the name of the Lord, for examples of suffering affliction, and of patience. Behold, we count them happy which endure ; and we have heard of the patience of Job, and have seen the end of the Lord in his affliction ; that the Lord is very pitiful and of tender mercy.

Lord, we desire to listen to that instructive declaration, Behold, happy is the man whom God correcteth ; therefore let us not despise the chastening of the Almighty ; for he maketh sore, and bindeth up ; he woundeth, and his hands make whole.

Let us not forget the exhortation which speaketh unto us as unto children, My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked of him ; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If we endure chastening, God dealeth with us as with sons, for what son is he whom the father chasteneth not ? but if we be without chastisement, whereof all are partakers ; then are we bastards and not sons.

May we ever remember, That though no chastening for the present is joyous, but grievous ; nevertheless, afterward it yieldeth the peaceable fruits of righteousness, unto them who are rightly exercised thereby.

Lord, help our afflicted brother thus to reason, Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I know not, teach thou me ; wherein I have done iniquity, I will do so no more.

Lord, enable him truly to say with the prophet, Wherefore doth a living man complain ? a man for the punishment of his sins ? let us search and try our ways, and turn again unto the Lord.

— What ! shall we receive good at the hand of the Lord, and shall we not receive evil also ? yea, though he slay me ; yet will I trust in him.

— It is good that a man should both hope, and quietly wait for the salvation of the Lord.

— I will bear the indignation of the Lord, because I have sinned against him ; until he plead my cause, and execute judgment for me ; then will he bring me forth to the light, and I shall behold his righteousness.

Lord, help him truly to say, I was dumb, I opened not my mouth ; because that thou didst it ; and the will of the Lord be done.

— I waited patiently for the Lord, and he inclined unto me and heard my cry. He brought me up also out of an horrible pit, and

out of the miry clay, and set my feet upon a rock, and established all my goings; and he put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord.

Lord, enable us truly to say with an apostle, We glory in tribulation; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us.

Acknowledgments after Recovery.

O Lord, we desire ever to adore thy divine sovereignty; For thou killest, and makest alive; thou bringest down to the grave, and liftest up; and unto thee alone belong the issues of life or death.

Lord, we bless thee for these comforting words, I will not contend for ever; neither will I be always wroth; for the spirits should fail before me, and the souls which I have made.

Lord, we bless thee for that gracious invitation, Call upon me in the day of trouble; I will deliver thee; and thou shalt glorify me.

Lord, do thou say unto our brother I will be with thee in trouble; I will deliver thee, and honour

thee ; with long life will I satisfy thee, and show thee my salvation.

O satisfy him early with thy mercy, that he may rejoice and be glad all his days. Make him glad according to the days wherein thou hast afflicted him, and the years wherein he hath seen evil.

O Lord, it well becomes us to sing of mercy as well as of judgment ; and to give thanks at the remembrance of thy goodness. For thine anger endureth but a moment ; in thy favour there is life ; weeping may endure for a night, but joy cometh in the morning.

O Lord grant, that our friend may now have a right to say with the Psalmist, I shall not die, but live, and declare the works of the Lord. The Lord hath chastened me sore ; but he hath not given me over unto death.

— I will abide in thy tabernacle for ever ; I will trust in the covert of thy wings. For thou, O God, hast heard my vows : thou hast given me the heritage of those that fear thy name ; therefore will I sing praise unto thee for ever, and I will daily perform my vows.

Lord, enable him to say with good Hezekiah, Although for peace I had great bitterness ; yet, thou hast in love to my soul delivered it from the pit of corruption ; thou hast cast all my sins behind thy back. For the grave cannot praise

thee ; death cannot celebrate thee ; they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day ; the fathers to the children shall make known thy truth.

Lord, help him to say with a truly grateful heart, I will sacrifice unto thee, O Lord ; and I will praise thy name for it is good ; for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling ; and therefore will I walk before thee in the land of the living.

—— I will go into my house ; and I will pay my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.

O Lord grant, that he may be able to say from sweet experience, It was good for me that I was afflicted, that I might learn thy statutes ; for before I was afflicted I went astray ; but now have I kept thy word.

—— Unless that thy law had been my delight, I should have perished in mine affliction. But I will never forget thy precepts ; for by them thou hast quickened me.

—— Unless the Lord had been my help, my soul had almost dwelt in silence. But when I said, My foot slippeth ; thy mercy, O Lord, held me up ; and in the multitude of my thoughts within me, thy comforts have been the delight of my soul.

Lord, we bless thee, That though thou hast

proved him, and tried him as silver is tried ; yet thou hast brought him through fire and through water, unto the wealthy place.

—— That though many are the troubles of the righteous, yet thou deliverest him out of them all. Truly light is sown for the righteous ; and gladness for the upright in heart.

SECT. III.

CONFESSIONS AND PETITIONS IN REFERENCE TO OUR NATIVE COUNTRY, &c.

Confession of our National Sins.

May we ever remember, That righteousness exalteth a nation, but that sin is a reproach to any people.

Lord, thou mayest justly say unto us in the language of reproof, Hath a nation changed their Gods, which yet are no Gods ? but my people have forsaken me times without number.

—— Can a maid forget her ornaments, or a

bride her attire ? yet my people have forgotten me days without number.

— Woe to the rebellious children, that take counsel, but not of me ; and that cover with a covering, but not of my Spirit ; that they may add sin to sin, yea, they are a rebellious people, that will not hear the law of the Lord.

Lord, thou mayest justly say unto us, as thou didst unto thine ancient people by the prophet, You only have I known of all the families of the earth ; therefore will I punish you for all your iniquities.

— Ah sinful nation ! a people laden with iniquity ; a seed of evil doers, children that are corrupters ; ye have forsaken the Lord ; ye have provoked the Holy One of Israel unto anger, and have gone away backward.

It may indeed be truly said of us, They have corrupted themselves ; their spot is not the spot of God's children. For of the God that made us have we been unmindful ; we have lightly esteemed the rock of our salvation.

We confess, That we are a nation void of counsel, neither is there understanding in us. O that we were wise, that we understood this, that we would consider our latter end.

— That we are a froward generation, children in whom there is no faith ; for we have broken our covenant, and forsaken the Lord our

God, who hath led us by the right way. We have drawn back, and dealt unfaithfully like our fathers ; we have turned aside like a deceitful bow.

Alas ! that we should have so much cause to say with the prophet, Woe is me ! for it is as when the husbandman gathereth the corn, and reapeth the ears with his arm ; for only gleaning grapes are left in it, as the shaking of an olive tree ; two or three berries on the top of the uppermost bough, four or five on the outmost fruitful branches thereof.

— Woe is me ! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage ; there is no cluster to eat ; the good man is perished out of the land ; and they hunt every man his brother with a net.

— Help, Lord, for the godly man ceaseth ; for the faithful fail from amongst the children of men. They speak vanity every one with his neighbour ; with flattering lips, and with a double heart do they speak.

— How is the gold become dim ! and the most fine gold changed ? The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers ; the work of the hands of the potter.

O Lord, we would deplore the violence and strife of our city ; for day and night they go round about it ; mischief also and sorrow are in

the midst of it ; deceit and guile depart not from our streets.

How is the faithful city become an harlot ! it was once full of judgment, and righteousness lodged in it, but now murderers. Our silver has become dross ; and our wine mixed with water.

Let us remember that he hath said, whose eyes behold, and whose eye-lids try the children of men, I will search Jerusalem as with lighted candles, and will punish the men that are settled upon their lees ; and who say in their heart, The Lord will not do good, neither will he do evil.

Supplication for National Blessings.

Shew us thy mercy, O Lord, and grant us thy salvation ; even that salvation which is nigh unto them that fear thee, that glory may dwell in our land. Let mercy and truth meet together, righteousness and peace embrace each other ; let truth spring out of the earth, and righteousness look down from heaven ; even that righteousness which shall go before us, to set us in the way of thy steps.

Lord we pray, That our sons may be as plants grown up in their youth, and that our daughters may be as corner-stones, polished after the similitude of a palace ; that our garners may be full, affording all manner of store ; that our sheep may bring forth in abundance, and that our oxen may

be strong to labour ; that there be no breaking in, nor going out ; and that there may be no complaining in our streets. Surely, happy is the people that are in such a case ; yea, happy is that people whose God is the Lord.

Lord, we bless thee for the privileges which we enjoy. For thou hast strengthened the bars of our gates, and blessed our children within them ; thou art making peace in all our borders, and filling us with the finest of the wheat ; thou hast showed us thy commandments, and taught us thy statutes ; thou hast not dealt so with any nation ; and as for thy judgments, they have not known them.

We would rejoice in the delightful truth, That the Lord knoweth them who are his ; and that he is still virtually saying, Go through the midst of the city, through the midst of Jerusalem ; and set a mark upon the men that sigh, and that cry, for all the abominations which are done in the midst thereof.

Lord, fulfil unto us that gracious promise, I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. And I will restore thy judges as at the first, and thy counsellors as at the beginning ; afterwards thou shalt be called, The city of righteousness, the faithful city.

O Lord grant, That we may be a chosen generation, an holy nation, and a peculiar people ;

that we may shew forth the praises of him who hath called us out of darkness into his marvellous light.

Surely, we will mention the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed upon us ; even according to his mercies, and according to the multitude of his loving-kindnesses.

IN REFERENCE TO THE WEATHER.

In reference to Winds, Thunder-storms, &c.

O Lord, all thy works praise thee. Fire, hail, snow, vapour, and the stormy winds, obey thy commandment. Even they are the ministers which do thy pleasure, and hearken unto the voice of thy word.

Lord, thy way is in the whirlwind and in the storm, and the clouds are the dust of thy feet.

O thou who holdest the winds in thy fist, and the waters in the hollow of thine hand ; do thou say unto these conflicting elements, Peace ; be still ; and there shall be a great calm.

O Lord, thou lookest to the ends of the earth, and seest under the whole heaven ; to make a balance for the winds, and a measure for the

waters. Thou also makest a decree for the rain, and a way for the lightening of the thunder.

O Lord, when thou utterest thy voice, there is a multitude of waters in the heavens ; thou makest the lightnings with rain, and bringest the winds out of thy treasures.

Thou art a God that doest wonders ; at thy command the clouds pour out water, and thine arrows are scattered abroad ; the voice of thy thunder is in the heavens ; and thy lightnings lighten the world ; the depths also are troubled, and the earth trembles at thy rebuke.

Lord, we would listen to the noise of thy voice, and to the sound which goeth out of thy mouth. For thou dividest thy thunder under the whole heavens ; and thy lightnings unto the ends of the earth.

A fire goeth before thee, and burneth up thine enemies round about. Thy lightnings lightened the world ; the earth saw it and trembled. Yea, the hills melted at the presence of the Lord ; at the presence of the God of the whole earth.

Lord, thou doest great things which we cannot comprehend. For thou sayest to the snow, Be thou upon the earth ; likewise to the small rain, and to the great rain of thy strength.

O Lord, how wonderful are thy works ! and in wisdom hast thou made them all. For thou not only givest thy snow like wool, and castest forth thy ice like morsels ; but thou also keepest

the snow in store-houses, and the hail in thy treasuries ; which thou hast reserved against the time of trouble, against the day of battle and war.

In Reference to Seasons of Great Drought.

Lord, impress us with the solemn truth, That when thou turnest the rivers into a wilderness, and a fruitful land into barrenness, that it is for the wickedness of those who dwell therein.

— That when the showers have been withholden, and there has been no latter rain, it is because that we have spoken, and done evil as we could.

O Lord, thou mightest justly take away the whole stay of bread, and the whole stay of water ; and make us to eat our bread by weight, and drink our water by measure, and with astonishment. But, O Lord, we turn unto thee, for thou art God, and not man ; the Holy One in the midst of us.

God forbid, that ever it should be said unto us, I have given you cleanness of teeth in all your cities, and want of bread in all your borders ; yet have ye not returned unto me, saith the Lord.

— The tongue of the sucking child cleaveth to the roof of his mouth for thirst ; and the young children ask for bread, but no man breaketh it to them. They that fed delicately are desolate in the

streets ; and they that were brought up in scarlet embrace dunghills.

Lord, help us to be suitably affected with that solemn proclamation, When the land sinneth against me, by trespassing grievously ; then will I stretch out mine hand upon it, and break the staff of bread thereof ; and will send a famine upon it. But if my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways ; then will I hear from heaven, and will forgive their sins, and will heal their land.

We acknowledge, O Lord, our iniquity, and the iniquity of our fathers ; for we have sinned against thee. But do not abhor us, for thy name's sake ; do not disgrace the throne of thy glory ; remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain ? or can the heavens give showers ? art thou not he, O Lord our God ? therefore we will wait upon thee ; for thou hast made all these things.

We would rejoice in that gracious declaration, Ask ye of the Lord rain in the time of the latter rain ; so the Lord shall make bright clouds, and give you showers of rain, and to every one grass in the field. For how great is his goodness, and how great is his beauty ? corn shall make the young men cheerful, and new wine the maids.

In reference to Seasons of Immoderate Rain.

Lord, we would ever remember, That it is the wickedness of a land, which causeth the inhabitants thereof to mourn.

O Lord, we look unto thee who alone can help us; for thou only knowest the balancing of the clouds, and canst effectually stay the bottles of heaven.

O say not unto us in thy righteous displeasure, as thou didst concerning thy rebellious people of old, In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; but thy harvest shall be an heap, in the day of grief and of desperate sorrow.

God forbid, that ever we should have cause to exclaim with the prophet, The meat is cut off before our eyes; yea, joy and gladness from the house of our God; the seed is rotten under the clods; the garners are laid desolate, and the barns are broken down; the herds of cattle are perplexed, and the flocks of sheep are perishing for want.

O Lord, we will put our mouths in the dust, if so be that there may be hope; and we will say, Take away all iniquity, and receive us graciously; pardon our transgressions and love us freely; for in thee, the fatherless findeth mercy.

Thanksgiving for Favourable Weather.

Lord, we bless thee for the gracious promise,
That while the earth remaineth, seed time and
harvest, and summer and winter, and day and
night, shalt not cease.

Lord, we adore thy patience, and forbearance,
and goodness, who maketh thy sun to rise upon
the evil and the good ; and sendeth rain upon
the just and the unjust ; so that we know neither
love nor hatred, by all that is before us.

Lord, we bless thee, That thou causest it to
rain upon the earth, where no man is ; and in the
wilderness, where there is no man ; that thou
mayest satisfy the desolate and waste ground, and
make the bud of the tender herb to spring forth.

— That thou turnest the wilderness into a
standing water, and the dry ground into water-
springs : and there thou makest the hungry
to dwell, that they may prepare a city for habita-
tion ; and sow their fields, and plant their vine-
yards, which may yield fruits of increase.

— That thou sendest the springs into the
valleys, which run among the hills. They give
drink to every beast of the field ; the wild asses
quench their thirst ; by them shall the fowls of
the heaven have their habitation, which sing
among the branches. Thou waterest the hills

from thy chambers ; and the earth is satisfied with the fruit of thy works.

Lord, we thank thee for thy bountiful providence, For thou givest rain upon the earth, and sendest waters upon the fields ; to set up on high them that are low, that those who mourn, may be exalted to safety.

—— For thou visitest the earth, and waterest it ; and thou preparest corn when thou hast so provided for it. Thou crownest the year with thy goodness, and all thy paths drop fatness ; they drop upon the pastures of the wilderness ; and the little hills rejoice on every side. The pastures are clothed with flocks ; the valleys are also covered over with corn ; they shout for joy ; they also sing.

—— For thou causest the grass to grow for the cattle, and corn for the service of man ; thus bringing food out of the earth ; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

We desire to look unto thee, as the Lord our God, that giveth us rain ; both the former and the latter rain in their season ; and reserveth unto us the appointed weeks of harvest.

Lord, we bless thee, That thou hast not left thyself without witness, in that thou art doing good ; by giving us rain from heaven, and fruit-

ful seasons ; filling our hearts with food and gladness.

In Giving Thanks for Food.

O Lord, thou givest food unto all flesh, for thy mercy endureth for ever. But especially thou givest food unto them that fear thee, being ever mindful of thy covenant. Lord, give us an interest in that covenant, which is well ordered in all things and sure ; and let us obtain a Father's bounty, with a Father's blessing ; for Christ's sake, Amen.

Lord, help us to remember, That every creature which thou hast provided for our sustenance, is good ; and nothing to be refused, if it be received with thanksgiving ; for it is sanctified by the Word of God and prayer, by all those who believe and obey the truth, &c.

O Lord, thou art good, and doest good ; teach us thy statutes. O that the goodness and mercy which hitherto have followed us, may continue with us all the days of our lives ; and may it be our unspeakable happiness to dwell in the house of the Lord for ever, &c.

O Lord, thou hast made of one blood all nations of men, to dwell upon all the face of the earth, and hast determined the times before appointed, and the bounds of their habitations ; and we have reason to say with grateful hearts, The

lines have fallen unto us in pleasant places ; yea, we have a goodly heritage ; and with all our good things, O Lord, do thou give us thy blessing, which maketh rich, and with which thou addest no sorrow.

O Lord, how great is thy goodness, which thou hast laid up for them that fear thee ; which thou hast wrought for them that trust in thee, before the sons of men. For thou lovest righteousness and judgement ; and the earth is full of thy bountiful goodness.

O Lord, thy goodness is great, and thy tender mercies are over all thy works. The eyes of all things wait upon thee, that thou mayest give them their meat in due season ; what thou givest they gather ; thou openest thy hand, and they are filled with good.

O Lord, thou openest thy hand liberally, and satisfiest the desires of every living thing. Thou fillest the appetites of the young lions, when they seek their meat from thee. Thou providest for the young ravens their food, when their young ones cry, and wander for lack of meat. Yea, the king himself is served by the field ; and thou hast provided of thy goodness for the poor.

O Lord, thou givest the beasts their food, and the young eagles when they cry ; but, Lord, grant, That as thou hast given us more understanding than the beasts of the field, and more knowledge than the fowls of heaven, that we may be distin-

guished from them, by seeking that heavenly manna, that spiritual food, which is suited to our natures, and which thou alone canst bestow.

O Lord, we desire to adore thee, as the Father of our spirits, and the former of our bodies ; the God of our lives, and the length of our days ; and we bless thee, that thou art still preparing a table for us in this wilderness, and making our cup to overflow with thy goodness.

O Lord, thou art our Shepherd ; we are the people of thy pasture, and the sheep of thy hand ; and we thank thee, that thou art making us to lie down in green pastures, and feeding us beside the still waters.

O Lord, thou art the God who hast fed us, and led us all our lives unto the present day, and hast redeemed us from all evil. And when we consider all the way which thou hast led us for so many years in this wilderness, it well becomes us to set up our stone of remembrance, and call it Ebenezer ; for hitherto the Lord hath helped us.

O Lord, we desire to say with thy grateful servant ; Full many, O Lord our God, are thy wonderful works which thou hast done, and thy thoughts which have been to us-ward ; they cannot be reckoned up in order unto thee ; if we were to declare or speak of them, they are more than can be numbered.

O Lord, we must acknowledge, That we are unworthy of the least crumb which falls from the

table of thy providence ; for too often when we have fed to the full, have we forgotten God our Maker, and like Jeshurun of old, when we have waxed fat, we kicked.

O Lord, we have sinned against thee, and have lost all claim to any of thy benefits : yet, O say not unto us, as thou didst unto thy rebellious people of old, I will curse your blessings, yea, I have cursed them already. But do thou bless us ; even us, O our Father.

O Lord, pardon our sins, and prevent our table from becoming a snare unto us, or from that being made a trap which should be to our comfort ; and help us to make our moderation known unto all men.

Lord, make us contented with that lot which thou hast chosen out for us, and we would ever say with thy servant Agar, Remove far from us vanity and lies ; give us neither poverty nor riches ; but feed us with food convenient for us, lest we be full and deny thee, and say, Who is the Lord ? or lest we be poor, and steal, and take the name of our God in vain.

“ Lord, keep us from abusing the world, by making it our chief good ; for by so doing, we give that to the servant, which is due to the master ; and that to the subject, which is due to the sovereign ; and that to the creature, which is due only to the Creator ; who is over all, God blessed for ever.”

Lord, enable us to take heed ; lest at any time our hearts should be overcharged with surfeiting and drunkenness, and the cares of this life ; and so the great day of accounts come upon us unawares.

Lord, may we ever remember, That although thou hast made meats for the belly, and the belly for meats ; yet, the time is not far distant, when thou wilt destroy both it and them.

O Lord, keep us from desiring to live, that we may eat ; but may we desire to eat that we may live to thy glory ; let us never feed ourselves without fear, nor make a god of our bellies ; lest were these animal enjoyments abridged, we should be disposed to say with Micah, Ye have taken away my gods, and what have I more ?

Lord, keep us from carefulness ; and let it never be our most solicitous inquiry ; What shall we eat ? or what shall we drink ? or wherewithal shall we be clothed ? but enable us to seek first thy kingdom, and the righteousness thereof ; and thou hast graciously promised, that all these things shall be added unto us.

Lord, enable us to have our conversation without covetousness, and to be content with such things as we have ; for thou hast said, I will never leave thee, nor forsake thee. Let us therefore not labour so much for the bread which perisheth, as for that which endureth unto ever-

lasting life ; which the Son of man shall give unto us ; for him hath God the Father sealed.

O Lord, do thou give us that godliness with contentment which is great gain ; for we brought nothing into the world with us, and it is certain that we can carry nothing out ; and having food and raiment, let us therewith be content.

Lord, do thou convince us, That every good gift, and every perfect gift, is from above ; and cometh down from thee, the Father of lights ; with whom there is no variableness, neither shadow of turning. And we have reason to conclude with an apostle, that having given us thine only begotten Son, thou wilt also with him freely give us all things. Thanks be unto God, for his unspeakable gift.

Lord, enable us to believe with thy servant, That better is a little with the fear of the Lord and quietness, than great treasure and trouble therewith. For thine eyes are upon them that fear thee, and upon them that hope in thy mercy ; to deliver their souls from death, and to keep them alive in famine.

Lord, help us to be fully persuaded, That better is a dinner of herbs where love is, than the stalled ox with strife. For where envy and strife is, there is confusion and every evil work.

—— That better is the little which a righteous man hath, than the riches of many wicked ; for they shall not be ashamed in the evil time, and

in the days of famine they shall be satisfied ; but the wicked shall perish, and the enemies of the Lord shall be like the fat of lambs; they shall consume ; yea, into smoke shall they consume away.

— That blessed is the man who feareth thee, and who walketh in thy ways ; for he shall eat the labour of his hands, and it shall be well with him. His wife shall be like a fruitful vine by the sides of his house ; and his children like olive plants, round about his table.

Lord, enable us to trust in thee, and do good ; so shall we dwell in the land, and verily we shall be fed. Let us commit our way unto the Lord, and trust also in him, and he will bring it to pass ; and he shall bring forth our righteousness as the light, and our judgment as the noon-day.

Lord, we desire to thank thee, That thou art giving us all things richly to enjoy, and hast told us, that we should eat, and drink, and make our souls enjoy good in our labour, as coming from thy bountiful hand ; but we desire to remember at the same time, that while we are allowed to use the world, we are not to abuse it, by consuming it in the gratification of unhallowed desires.

— That thou hast brought us forth into a good land, where we eat our bread without scarceness, and drink our water from the rivers and fountains ; therefore, when we have eaten

and are full, let us bless the Lord our God for the good land ; and express our gratitude by keeping all his commandments.

— For the precious things of heaven, for the dew, and the rain, and for the deep that coucheth beneath ; for the precious fruits brought forth by the sun, and for the precious things put forth by the moon. Lord, cause that blessing to come upon us, which came upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren.

— That thou art blessing our basket and our store, and all that we are putting our hands unto ; but O forbid, that while we are getting health to our bodies, we should be getting leanness to our souls ; but do thou feed us with that bread of life which came down from heaven, and was given for the life of the world, that our souls may prosper and be in health.

We desire to thank thee, O Lord, For thou art good, and thy mercy endureth for ever ; for thou hast blessed us in the city, and blessed us in the field ; thou hast blessed the fruit of our bodies, and the fruit of our ground ; the increase of our kine, and the flocks of our sheep ; do thou more than all these, Bless us with spiritual blessings in heavenly places in Christ Jesus ; and supply all our needs according to thy glorious riches by him.

O Lord, we thank thee for all the goodness,

and for all the truth which thou hast hitherto made to pass before us ; and although thou hast not fed us miraculously with angels' food, yet thou hast fed us with food convenient for us ; and although our raiment has not been prevented from decaying ; yet hast thou hitherto clothed us with change of raiment.

Lord, we desire to thank thee, That thou art daily loading us with thy gracious benefits ; and, O Lord, what are we ? or what is our fathers' house, that thou hast brought us hitherto ? O forgive our numberless offences, and grant us bread to eat, and raiment to put on, until we arrive at our heavenly Father's house in peace.

Lord, teach us contentment ; enable each of us truly to say with the apostle, I have learned in whatsoever state I am in, therewith to be content. I know both how to be abased, and how to abound ; every where and in all things I am instructed ; both to be full and to be hungry ; both to abound and to suffer need ; yea, I can do all things through Christ which strengtheneth me. Lord, teach us therefore, That whether we eat, or drink, or whatsoever we do ; we may do all to thy glory.

CHAP. VII.

PRAYERS SUITED TO PARTICULAR OCCASIONS.

For an Occasion of Marriage.

Lord, thy word informs us, That thou didst make man at first out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. But thou sawest that it was not good for man to be left alone, and therefore provided an help-meet for him, and hast said, For this cause shall a man leave his father and mother, and shall cleave unto his wife; and these twain shall be one flesh; wherefore, they are no more twain, but one flesh; what, therefore, God hath joined together, let no man put asunder.

Lord grant, that these young persons may really be helps-meet for each other; not only in reference to the life that now is, but especially as it regards the life to come. Lord, enable them to be helpers of each other's faith, and hope, and

joy, and holiness, that they may be truly blessed, and be made blessings.

— That they may indeed be equally yoked ; being perfectly joined together in the same mind, and in the same judgment ; and having truly married in the Lord, may they keep themselves in the love of God, by looking for the mercy of our Lord Jesus Christ unto eternal life.

Lord, enable them to bear one another's burdens, and so fulfil the law of Christ ; and when thy purposes are accomplished with them here, do thou receive them into everlasting habitations, where they neither marry, nor are given in marriage ; but are like unto the angels of God in heaven.

Lord, help them to love one another with pure hearts fervently ; that they may be ever ready to say as Ruth to Naomi, Where thou goest I will go ; and where thou lodgest I will lodge ; thy people shall be my people ; and thy God my God ; where thou diest will I die, and there will I be buried. The Lord do so unto me, and more also, if ought but death part thee and me.

Lord grant, That their house may be a Bethel, an house of God ; a tabernacle of the righteous, where the voice of salvation shall be heard ; and from whence shall proceed joy and gladness, thanksgiving and the voice of melody.

Lord we pray, that he whom thy providence hath set over this house, may not be disposed to

halt between two opinions ; but enable him to say in the decided language of Joshua, As for me and my house, we will serve the Lord.

We pray, That his wife may be as a fruitful vine by the sides of his house ; and his children like olive plants round about his table ; do thou bless their basket and their store, their going out and coming in ; and let them see their children's children, and peace upon Israel.

For Women in Child-bed.

O Lord, thou hast in the exercise of thy Sovereign pleasure, passed sentence upon the woman who was first in the transgression, That in sorrow she should bring forth children. But we pray, O Lord, that this thine handmaid may be saved in child-bearing ; O let not the root be dried up from beneath, nor the branch be withered or cut off ; but do thou give her strength according to her day, and let them both live before thee.

Lord, support her under that trouble which is before her ; and at what time she is afraid, enable her to trust in thee.

Lord, help her to cast her burden upon thee, and do thou sustain her, and bring her up again from the depths of distress.

O Lord, it becomes us in our present circumstances, to call to mind these important words ; A woman when she is in travail, hath sorrow, be-

cause her hour is come ; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

Lord, we thank thee, for a living mother, and a living child ; and we earnestly plead, that as she has been saved in child-bearing, she may also be saved by child-bearing ; even by a saving interest in him, who was made of a woman, made under the law, to redeem those who were under the law, that we might receive the adoption of sons.

O Lord, we desire to observe the truth of thy word daily verified ; and even now we have an evidence of this before us, That one generation passeth away, and another generation cometh ; and, Lord, do thou fulfil that gracious promise, that one generation shall praise thy works unto another, and show thy mighty deeds.

Lord, enable us to remember, That we must be born again ; and O grant, that as we have borne the image of the earthly Adam, we may also bear the image of the heavenly Adam ; that so we may be amongst the number who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

For an Occasion of Baptism.

O Lord, as thou hast been pleased in thy sovereign arrangements, not to write these young persons childless, but hast given them the blessings of the breasts and of the womb ; do thou bless also their basket and their store, their going out, and their coming in, and all that they put their hands unto ; but above all these, Bless them with spiritual blessings, in heavenly places in Christ Jesus ; and make them thine in that day, when thou makest up thy jewels.

Lord, teach them to instruct their children in the principles of our most holy faith ; to pray with and for them ; and do thou so bless their efforts, that when all the families of the earth shall be congregated, they may be able to point to their children and say, Lord, here are we, and the children whom thou hast given us.

Lord, help them to remember, that the language of this providence virtually is, Take this child, and nurse it for me ; and I will pay thee thy wages.

Lord we pray, that it may be kept alive upon the imaginations of their hearts, That thy vows are upon them ; O let mercy and truth preserve them, that they may daily perform these vows, and do thou enable them to bring up their children in the nurture and admonition of the Lord.

O Lord, fulfil unto them that gracious promise, Instead of the fathers, I will take the children ; that my name may be remembered unto all generations, and that the people may praise me for ever and ever.

O pour out thy Spirit upon their seed, and thy blessing upon their offspring ; that they may grow as lilies amongst the grass, and as willows by the water courses.

O thou Shepherd of the sheep ; thou who gatherest the lambs with thine arm, and carriest them in thy bosom, and gently leadest those that have young, Do thou take this little lamb into thy flock ; feed it upon the green pastures, and lead it beside the still waters ; and bring it at last unto thy heavenly fold, where it shall never stray ; but shall go out and in and find pasture.

O thou who hast said, Suffer the little children to come unto me, and forbid them not ; take up this child in the arms of thy grace, and preserve it from the dangers of childhood and youth ; and make it one of those little children, of whom is the kingdom of heaven.

May we ever remember, That when we were baptised into Jesus Christ, we were baptised into his death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

CHAP. VIII.

PRAYERS SUITED TO VARIOUS SUBJECTS.

SECT. I

Prayers in Reference to the Shortness of Life.

O Lord, impress us with the shortness and uncertainty of life. For in reference to man, his days are as grass, and as a flower of the field, so he flourisheth; the wind passeth over it, and it is gone; and the place thereof shall know it no more.

Lord, help us to keep in mind, That when a few years at the most are come, we shall go the way whence we shall not return; even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order; and where the light is as darkness.

O Lord, thou turnest man to destruction; and

sayest ; Return, ye children of men. Thou carriest them away as with a flood ; they are as a sleep, and as the grass which groweth up ; in the morning it flourisheth and groweth up, but in the evening it is cut down and withereth ; yea, we spend our years like a tale that is told.

Lord, thou hast told us, That there is an appointed time for man upon the earth, and that his days also are as the days of an hireling.

Lord, we must acknowledge the solemn truth, That our days are swifter than a post ; they flee away ; they see no good ; they are passed away as the swift ships ; and as the eagle that hasteth to the prey.

— That we are but of yesterday, and know nothing ; for our days upon the earth are but a shadow.

— That our days are swifter than a weaver's shuttle, and are spent without hope of recovery.

— That our days are like unto the wind ; even a wind that passeth, and cometh not again.

— That as the cloud is consumed, and vanisheth away ; and as the snow is melted before the sun, so he that goeth down to the grave shall come up no more ; he shall return no more to his house, neither shall his place know him any more.

Lord, thy word informs us, and daily observation illustrates the truth, That man who is born of a woman, is of few days and full of trouble ;

he cometh forth like a flower, and is cut down ; he fleeth also as a shadow, and continueth not. There is hope of a tree, if it be cut down, that it will sprout again ; and that the tender branch thereof shall not cease ; though the root thereof wax old in the earth, and the stock thereof die in the ground ; yet, through the scent of water, it shall bud, and bring forth boughs like a plant. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and as the flood decayeth and is dried up ;, so man lieth down, and riseth not ; till the heavens be no more, they shall not awake, nor be raised out of their sleep.

Lord, make us to know our end, and the measure of our days, what it is ; that we may know, how frail we are. Behold, thou hast made our days as an hand-breadth, and our age is as nothing before thee ; verily, every man, at his best estate, is altogether vanity. Surely, every man walketh in a vain show ; surely, they are disquieted in vain ; for they heap up riches, and know not who shall gather them.

Lord, help us to remember that needful caution, Boast not thyself of to-morrow ; for thou knowest not what a day may bring forth ! For our life is but as a vapour, that appeareth for a little time, and then vanisheth away.

Lord, teach us in the day of prosperity to be joyful, and in the day of adversity to consider ;

for thou hast set the one over against the other, that we may weep, as though we wept not ; and rejoice, as though we rejoiced not ; and buy, as though we possessed not ; and use this world as not abusing it ; for the time is short, and the fashion of this world passeth away.

SECT. II.

In Reference to Death.

Lord, help us ever to keep in mind, That it is appointed unto all men once to die ; for that sentence has gone forth which can never be repealed, In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return.

— That by one man sin entered into the world, and death by sin ; and so death has passed upon all men, for that all have sinned. O that we were wise ; that we understood this ; that we would consider our latter end.

Lord, help us to recollect, that the time is not far distant, when we shall go the way of all

the earth ; that as death entered by sin, sin may go out by death ; but it is our consolation, that we have heard of Him, of whom Moses in the law, and the prophets did write ; even Him who hath abolished death, and brought life and immortality to light through the gospel.

Lord, we remember that thou hast said, Lift up your eyes unto the heavens, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old as doth a garment, and they that dwell therein shall die in like manner ; but my salvation shall be for ever ; and my righteousness shall not be abolished.

Lord, we desire to be convinced, That our days are determined ; and that the number of our months are with thee ; for thou hast appointed our bounds that we cannot pass ; then thou changest our countenance, and sendest us away.

Lord, help us to ponder that solemn inquiry, What man is he that liveth, and shall not see death ? shall he deliver his soul from the hand of the grave ?

— Our fathers, where are they ? and the prophets, do they live for ever ?

Lord we know, That no man hath power over the spirit, to retain the spirit ; neither hath he power in the day of death ; for there is no discharge in that war.

Let us not trust in princes, nor in the son of

man, in whom there is no help ; for his breath goeth forth ; he returneth to the earth : in that very day his thoughts perish.

Lord, we know that thou wilt bring us to death, and to the house appointed for all living. There the wicked cease from troubling ; and there the weary are at rest ; there the prisoners rest together ; they hear not the voice of the oppressor ; the small and the great are there ; and the servant is free from his master.

Lord, help us to remember, That though the living know that they shall die ; yet the dead know not any thing ; neither have they any more a reward, for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished ; neither have they any more a portion for ever, in any thing that is done under the sun.

We see that even in the article of death, All things come alike to all ; for the same event happens to the righteous, and to the wicked ; to the clean, and to the unclean ; to him that sacrificeth, and to him that sacrificeth not ; to him that sweareth, as to him that feareth an oath.

We desire to see here the vanity of riches ; For they who trust in their wealth, and boast themselves in the multitude of their riches ; none of them can by any means redeem his brother ; nor pay unto God a ransom for him, that he should still live for ever, and not see corruption.

O Lord, we would recognise thy sovereignty in death, as well as in the daily occurrences of life. For we see that wise men die ; likewise also the fool and the brutish person perish, and leave their wealth unto others.

—— For one dieth in his full strength, being wholly at ease and quiet ; his breasts are full of milk, and his bones are moistened with marrow ; another dieth in the bitterness of his soul, and never eateth with pleasure ; but they shall lie down alike in the dust, and the worms shall cover them.

We see that there is no security against the common enemy, For death has even come up into our windows, and entered into our palaces, to cut off the children from within, and the young men from the streets.

It well becometh us with the patriarch, To make our beds in the darkness ! to say unto corruption, thou art our father ; and to the worm, thou art our mother and our sister ; for we also shall go down to the bars of the pit, when our rest together is in the dust.

We desire to be deeply impressed with the important truth, That it shall be well with the righteous, but ill with the wicked. For the wicked is driven away in his wickedness, but the righteous hath hope in his death.

Lord grant, that when we are tempted to envy the worldly rich, or mighty, or noble, we may listen to that instructive declaration, I have

seen the wicked in great power, and spreading himself like a green bay-tree ; yet he passed away, and lo, he was not ; yea, I sought him, and he could not be found. But, mark the perfect man, and behold the upright ; for the end of that man is peace.

Lord, we would remember, That the light of the wicked shall be put out, and the spark of his fire shall not shine ; he shall be driven from light into darkness, and chased out of the world. They that come after him shall be astonished at his day, as they that went before him were affrighted ; surely, such are the dwellings of the wicked, and this is the portion of him that knoweth not God.

Let us not be afraid when one is made rich, or when the glory of his house is increased ; for when he dieth he shall carry nothing away, his glory shall not descend after him ; but he shall go to the generation of his fathers, and shall never see the light.

Lord, we desire to take consolation from that blessed promise, My people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting places. There they shall lie still and be quiet ; they shall sleep, and be at rest.

We desire to remember, That though the righteous may perish, and no man lay it to heart ; and though merciful men may be taken away and be forgotten ; yet, they shall be had in

everlasting remembrance before the Lord. For blessed are the dead which die in the Lord ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

Lord, enable us to live the life, that we may die the death of the righteous ; and let our last end and future state be like unto his.

Lord, help us to improve time while we have it, Before the silver cord be loosed, or the golden bowl broken ; or the pitcher broken at the fountain, or the wheel broken at the cistern. For then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.

Lord, help us to keep in mind the solemn truth, That as the tree falls, so it must lie ; whither towards the north, or towards the south ; in the place where the tree falleth there it shall be. Therefore, whatsoever our hand findeth to do, let us do it with our might ; as there is no work, nor device, nor knowledge, nor wisdom in the grave, whither we are going.

We would remember, that the period will arrive, When the angel shall lift up his hand unto heaven, and swear by Him that liveth for ever and ever, that there shall be time no longer.

SECT. III.

In Reference to the Resurrection.

Lord, help us to remember, That as in Adam all die, even so in Christ shall all be made alive. For the hour is coming, when all that are in their graves, shall bear the voice of the Son of man, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

— That they who sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame and everlasting contempt.

Lord, we desire to draw comfort from that gracious declaration, I will ransom them from the power of the grave ; I will redeem them from death ; O death, I will be thy plagues ; O grave, I will be thy destruction ; repentance shall be hid from mine eyes.

— Thy dead men shall live ; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust ; for thy dew shall be as the dew of herbs, and the earth shall cast out her dead.

Let us not sorrow for those that are asleep, even as others who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus, shall God bring with him.

We desire to remember for our comfort, That if the Spirit of Him who raised up Jesus from the dead dwell in us; he that raised up Christ from the dead, shall also quicken our mortal bodies, by his Spirit which dwelleth in us.

We know from the testimony of an apostle, That the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then they which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be for ever with the Lord. Therefore, let us comfort one another with these words.

Lord, enable us to have our conversation in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile bodies, that they may be fashioned like unto his own glorious body; according to the working whereby he is able even to subdue all things unto himself.

We know, That while the body is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in

weakness, it is raised in power ; it is sown a natural body, and it is raised a spiritual body.

— That this corruptible must put on incorruption, and this mortal must put on immortality ; so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin ; and the strength of sin is the law ; but thanks be unto God, who giveth us the victory through our Lord Jesus Christ.

Lord, grant each of us a Scripture warrant to say, As for me, I shall behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness.

SECT. IV.

In Reference to the General Judgment.

Lord, help us to remember, That as it is appointed unto all men once to die, so after death the judgment. For we must all appear before the judgment-seat of Christ ; that every one may

receive for the deeds done in his body, according to that which he hath done, whether it be good or bad.

O that we may be deeply affected with those sublime, and awfully solemn words of the prophet, I beheld till the thrones were cast down, and the ancient of days did sit ; whose garment was white as snow, and the hair of his head like the pure wool ; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him ; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him ; the judgment was set ; and the books were opened.

O that we may be looking for, and hasting unto the coming of the day of God. For our God shall come, and shall not keep silence ; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people ; and the heavens shall declare his righteousness ; for God is judge himself.

Lord, prepare each of us for that tremendous day, When the powers of heaven shall be shaken ; and when the Son of man shall come in the clouds of heaven with power and great glory. Then shall the hearts of the wicked fail them for fear, when they shall see those things that are coming upon them ; but the righteous shall lift

up their heads with joy, because their eternal redemption draweth nigh.

We know from the testimony of an apostle, That the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly, of their ungodly deeds which they have wickedly committed ; and of all the hard speeches which ungodly sinners have spoken against him.

Behold, he cometh with clouds, and every eye shall see him ; and they also which pierced him ; and all the wicked of the earth shall wail because of him.

We desire to recollect, that He whose name is secret hath said, But of that day and hour knoweth no man, not even the angels of God in heaven ; for as the days of Noah were, so shall also the coming of the Son of man be. Let us watch therefore ; for we know not at what hour our Lord doth come.

We would remember, That the day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also and the works which are therein shall be burnt up. Seeing that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness ?

O let us ponder that solemn interrogation, Who shall abide the day of his coming ? or who

shall stand when he appeareth ? for the day of the Lord shall be cruel, both with wrath and fierce anger ; and the earth shall remove out of her place in the wrath of the Lord of hosts.

“ O that we may be prepared for that tremendous day, when we shall receive the punishment or prize ; the curse or the crown ; for then shall every man be rewarded according to his works.”

Let us now take refuge in the Rock of ages, before that awfully decisive day come ; when the despisers of a Saviour shall call to the mountains, and to the rocks to fall on them, and hide them from the face of Him who sitteth upon the throne, and from the wrath of the Lamb ; for when the great day of his wrath is come, who shall be able to stand ? For if the righteous scarcely be saved, O where shall the ungodly and the sinner appear ? Truly, it is a fearful thing to fall into the hands of the living God.

We desire to rejoice in the dignity of our blessed Redeemer, For the Lord shall judge the world in righteousness, by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

— For the Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father. For he that honoureth not

the Son, honoureth not the Father, who hath sent him.

We desire to ponder this truth in our hearts, That when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory ; and he shall send his angels to gather out of his kingdom all things which offend, and them which do iniquity. Then shall the righteous shine forth as the sun, in the kingdom of their Father.

Let us live, at all times, under the solemn impression, That the Lord will bring every work into judgment ; with every secret thing, whether it be good, or whether it be evil.

That our eternal state shall then be fixed by a law, much surer than the law of the Medes and Persians ; for that sentence shall go forth which can never be repealed ; He that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still.

O let us now ponder that awful declaration, He that is ashamed of me, or of my words, before a sinful and adulterous generation ; of him also will I be ashamed, when I come in the glory of my Father, and of the holy angels.

O Lord grant, that when we stand in our lot at the end of the days, we may hear that blessed sentence pronounced upon us, Come, ye blessed of

my Father, inherit the kingdom prepared for you, from the foundation of the world.

SECT. V.

In Reference to Heaven and its Glories.

In that glorious place to which we look forward, There is no need of the sun, neither of the moon to shine in it ; for the glory of the Lord doth enlighten it, and the Lamb is the light thereof ; and the nations of them that are saved shall walk in the light of it.

There the inhabitant shall not say, I am sick ; for all the people that dwell therein, are forgiven their iniquity.

Then God shall wipe away all tears from our eyes ; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain ; because the former things shall be done away.

We thank thee, O blessed Redeemer, that thou hast graciously said, In my Father's house are many mansions ; if it were not so I would have told you ; I go to prepare a place for you ; and if I go and prepare a place for you, I will come

again and receive you unto myself, that where I am, there ye may be also.

Let us ever keep in mind, That those who are arrayed in white robes, are they which have come out of great tribulation ; and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither shall they thirst any more ; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to fountains of living waters ; and God shall wipe away all tears from their eyes.

— That there shall in no wise enter into the New Jerusalem, any thing that defileth ; neither whatsoever worketh abomination, or maketh a lie ; but they whose names are written in the Lamb's book of life.

O that we were able truly to say with an apostle, Now are we the sons of God ; and it doth not yet appear what we shall be ; but we know that when Christ shall appear, we shall be like him ; for we shall see him as he is.

For eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.

Lord, we beseech thee, To guide us with thy counsel while we live, and afterwards receive us into thy glory. For whom have we in heaven

but thee ? and there is none upon the earth we would desire besides thee. When our flesh and our hearts fail, O be thou the strength of our hearts, and our portion for ever.

—— To shew us the path of life, for in thy presence there is fulness of joy ; and at thy right hand there are pleasures for evermore.

O do thou prepare us by thy blessing upon the ordinances below, for joining the spirits of the just made perfect in heaven ; then shall we sing that song which is ever new ; Worthy is the Lamb that was slain, for he hath redeemed us unto God by his blood, out of every kindred, and tongue, and people, and nation.

—— Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

—— Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, even his Father ; to him be glory and dominion for ever and ever, Amen.

SECT. VI.

In Reference to Hell and its Terrors.

We would remember, That Tophet is ordained of old, yea, for the king it is prepared ; he hath made it deep and large ; the pile thereof is fire and much wood ; and the breath of the Lord, like a stream of brimstone, doth kindle it.

Lord, impress us with the solemn truth, That there is a day coming which shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be as stubble ; and the day that cometh shall burn them up, that it shall leave them neither root nor branch.

O that we may be prepared for that tremendous day, When the Lord shall be revealed from heaven in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe.

O that the sinners in Zion were afraid, and that fearfulness would surprise the hypocrites ; for who among us shall dwell with devouring fire ? O who can dwell with everlasting burnings ?

Lord, help us to consider that important admonition, If thy right hand offend thee, cut it off, and cast it from thee ; for it is better that one of thy members perish, than that thy whole body should be cast into hell.

Lord, enable us to remember, That those who are contentious, and do not obey the truth, but obey unrighteousness, shall receive indignation and wrath ; tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ; for there is no respect of persons with God.

— That the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their portion in the lake which burneth with fire and brimstone ; which is the second death.

Lord, help us to ponder the fearful truth, That the wicked shall be turned into hell, and all the nations that forget God. There the worm dieth not, and there the fire is never quenched.

We know, that he to whom vengeance belongeth hath said, That upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest ; this shall be the portion of their cup.

— That the wicked shall drink of the wine of God's wrath, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, for ever and ever.

Lord, deliver us from that dreadful place, Where thy mercy is clean gone for ever, and where thou wilt be favourable no more ; but where there shall be weeping, and wailing, and gnashing of teeth. All these are the beginnings of sorrows.

Lord, help each of us to pray with thy servant, Gather not my soul with sinners, nor my life with bloody men. My soul come not thou into their secret ; into their assembly, mine honour be not thou united.

Lord, deliver us from that fearful sentence, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

O that the Lord may keep alive upon the imaginations of our hearts, That although—Come or Depart—are words which daily pass without observation ; yet the time shall arrive, when our weal or woe shall depend upon their being pronounced by the Judge of all upon us. For the wicked shall go away into everlasting punishment ; but the righteous into life eternal.

For the Conclusion of Prayer.

Now unto God, even our Father; be glory for ever and ever. Amen.

The grace of our Lord Jesus Christ be with us all, now and for ever. Amen.

Now, to the King Eternal, Immortal, and Invisible, the only wise God, be honour and glory for ever. Amen.

Now, may the Lord direct our hearts unto his love, and to a patient waiting for Christ. To whom with the Father, and the Holy Spirit, be glory for ever. Amen.

Now, let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength, and our Redeemer. Amen.

Now, blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen.

Now, we commend ourselves unto thee, and to the word of thy grace, which is able to build us up, and to give us an inheritance amongst all them that are sanctified, through faith which is in Christ Jesus. Amen.

Now, unto him that is able to do exceeding abundantly above all that we can ask or think,

according to the power which worketh in us ; unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

Now the God of grace, who hath called us to his eternal glory by Christ Jesus, after that we have suffered a while, make us perfect ; stablish, strengthen, and settle us ; to whom be glory and dominion for ever. Amen.

Now, unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.

Now, our Lord Jesus Christ himself, and God even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort our hearts, and stablish us in every good word and work ; to whom be glory for ever. Amen.

Lord, look upon us, and be merciful unto us, as thou usest to do unto those that fear thy name ; and supply all our needs according to thy glorious riches by Christ Jesus ; to whom with thee, and the Holy Spirit, be honour and glory, both now and for ever. Amen.

Now, the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, by the blood of the everlasting cove-

nant ; make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever. Amen.

Now, may the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with us all, both now and for ever. Amen.

AN ARRANGED COLLECTION

OF THE

MOST STRIKING AND USEFUL

PROVERBS OF SOLOMON.

THE
PROVERBS OF SOLOMON.*

Of True Wisdom.

Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

Wisdom is good with an inheritance; and by it there is profit to them that see the sun. For wisdom is a defence; and money is a defence; but the excellency of knowledge is, that wisdom giveth life to them that have it.

The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

Wisdom is better than weapons of war; but one sinner destroyeth much good.

Wisdom excelleth folly, as far as light excelleth darkness.

A man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

The mouth of the righteous speaketh wisdom; and his tongue talketh of judgment. The law of

* The reader will observe, that two or three passages from the Book of Job and the Psalms are introduced, as being of similar import.

God is in his heart, and none of his steps shall slide.

But where shall wisdom be found? and where is the place of understanding? For man knoweth not the price thereof; neither is it found in the land of the living; the depth saith, It is not in me; and the sea saith, It is not in me; it cannot be gotten for gold, neither shall silver be weighed for the price thereof; it cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire; no mention shall be made of coral or of pearls; for the price of wisdom is above rubies. Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air? Behold, the fear of the Lord, that is wisdom; and to depart from evil, that is understanding.

Doth not wisdom cry? and understanding put forth her voice? She standeth upon the top of high places, by the way in the places of the paths; she crieth at the gates, at the entry of the city, at the coming in at the doors; Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom; and, ye fools, be ye of an understanding mind.

Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, saying, How long ye simple ones will ye love simplicity, and the scornors delight in their

scorning, and fools hate knowledge? Turn ye at my reproof; behold, I will pour out my Spirit unto you; I will make known my words unto you.

Hear, for I will speak of excellent things; and the opening of my mouth shall be right things; for my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them; they are all plain to him that understandeth, and right to them that find knowledge.

Hear instruction, and be wise, and refuse it not; blessed is the man who heareth me, watching daily at my gates, and waiting at the posts of my doors; for whoso findeth me, findeth life, and shall obtain favour of the Lord; but he that sinneth against me, wrongeth his own soul; all they that hate me love death.

Eat thou honey, for it is good; and the honeycomb, which is sweet to thy taste; so shall the knowledge of wisdom be to thy soul; when thou hast found it, then there shall be a reward; and thy expectation shall not be cut off.

If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shall thou understand the fear of the Lord, and find the knowledge of God; for the

Lord giveth wisdom, and out of his mouth cometh knowledge and understanding.

Wisdom is the principal thing ; therefore get wisdom ; and with all thy getting, get understanding. Exalt her, and she shall promote thee ; yea, she shall bring thee to honour when thou dost embrace her ; she shall give to thine head an ornament of grace ; a crown of glory shall she deliver unto thee.

Riches and honour are with me ; yea, durable riches and righteousness ; my fruit is better than gold, yea, than much fine gold ; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment ; that I may cause those that love me to inherit substance ; and I will fill all their treasures.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee ; to deliver thee from the way of the evil man, from the man that speaketh froward things.

Happy is the man that findeth wisdom, and the man that getteth understanding ; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold ; she is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days are in her right hand, and in her left hand riches and honour ; her

ways, are ways of pleasantness, and all her paths are peace.

Of Bad Company.

He that walketh with wise men shall be wise ; but a companion of fools shall be destroyed.

My son, if sinners entice thee, consent thou not ; if they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent ; we shall find all precious substance, we shall fill our houses with spoil ; cast in thy lot amongst us, let us all have one purse. My son, walk not in the way with them ; refrain thy foot from their path ; for their feet run to evil, and make haste to shed blood ; they lay wait also for their own blood, and lurk privily for their own lives.

Enter not into the path of the wicked, and go not in the way of evil men ; avoid it, pass not by it ; turn from it, and pass away ; for they sleep not except they have done mischief ; and their sleep is taken away unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence ; their way is hid in darkness ; and they know not upon what they stumble.

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

Confidence in an unfaithful man in the time

of trouble, is like a broken tooth, and a foot out of joint.

My son, give not thy strength unto women, nor thy ways unto that which destroyeth kings.

Whoso loveth wisdom rejoiceth his father ; but he that keepeth company with harlots, spendeth his substance.

The mouth of a strange woman is a deep pit, and he that is abhorred of the Lord, shall fall into it.

That woman is more bitter than death, whose heart is snares and nets, and her hands as bands ; whoso pleaseth God shall escape from her ; but the sinner shall be taken in her net.

As I looked through my window, I beheld amongst the simple ones, a young man void of understanding. He passed through the street near a corner, in the twilight, in the evening, in the black and dark night ; and there met him a woman in the attire of an harlot, and subtile of heart ; so she caught him, and kissed him, and with an impudent face said unto him ; I have peace-offerings with me ; this day have I paid my vows ; therefore came I forth to meet thee, and diligently to seek thy face. So with much fair speech she caused him to yield, and with the flattering of her lips she forced him ; and he went after her straightway, as the ox goeth to the slaughter ; and as a fool to the correction of

the stocks ; or as a bird hasteth to the snare, and knoweth not that it is for his life.

A foolish woman is clamorous ; she is simple, and knoweth nothing. She sitteth at the door of her house ; on a seat in the high places of the city, to call passengers who go right on their ways, saying, Whoso is simple, let him turn in hither ; and as for him that wanteth understanding, she saith unto him, Stolen waters are sweet, and bread eaten in secret is pleasant ; but he knoweth not that the dead are there, and that her guests are in the depths of hell.

The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil ; but her end is bitter as wormwood, and sharp as a two-edged sword ; her feet go down to death, her steps take hold on hell. Therefore, lust not after her beauty in thine heart, neither let her take thee with her eye-lids ; for by means of a whorish woman, a man is brought to a piece of bread ; and the adulteress will hunt for the precious life.

Can a man take fire into his bosom, and his clothes not be burnt ? or can a man walk upon hot coals, and his feet not be burnt ? So he that committeth adultery with a woman, lacketh understanding ; he that doeth it destroyeth his own soul ; a wound and dishonour shall he get, and his reproach shall not be wiped away. For jealousy is the rage of a man ; therefore will he not

spare in the day of vengeance ; he will not regard any ransom ; neither will he rest content, though thou givest many gifts.

My son, if thou wilt receive my words, and hide my commandments with thee ; they shall deliver thee from the strange woman, even the stranger that flattereth with her words ; which forsaketh the guide of her youth, and forgetteth the covenant of her God ; for her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.

Hearken unto me now, therefore, O ye children, and attend to the words of my mouth ; let not thine heart decline to her ways, and go not astray in her paths, for she hath cast down many wounded ; yea, many strong men have been slain by her ; her house is the way to hell, going down to the chambers of death.

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain ; if thou sayest, Behold, we knew it not ; doth not he that pondereth the heart consider it ? and he that keepeth thy soul, doth not he know it ? and shall not he render unto every man according to his works ?

Of Tale-Bearing.

A tale-bearer revealeth secrets ; but he that is of a faithful spirit, concealeth the matter.

The words of a tale-bearer are as wounds ; they go down to the innermost parts of the belly.

He that goeth about as a tale-bearer revealeth secrets ; therefore middle not with the man that flattereth with his lips.

A froward man soweth strife ; and a whisperer separateth chief friends.

He that trusteth in his own heart is a fool ; but whoso walketh wisely shall be delivered.

Of Self-Conceit.

Seest thou a man wise in his own conceit ? there is more hope of a fool than of him.

There is a way which seemeth right unto a man ; but the end thereof are the ways of death.

All the ways of a man are clean in his own eyes ; but the Lord weigheth the spirits.

Most men proclaim every man his own goodness ; but a faithful man who can find ?

It is not good to eat much honey ; so for a man to search his own glory, is no glory.

Of Scorners.

A scorner seeketh wisdom, and findeth it not ; but knowledge is easy to him that desires it.

A scorner loveth not one that reproveth him ; neither will he go unto the wise.

Scornful men bring a city into a snare ; but wise men turn away wrath.

Proud and haughty scorner is his name, who dealeth in proud wrath.

Cast out the scorner, and contention will go out ; yea, strife and reproach shall cease.

Smite the scorner, and the simple will beware ; and reprove one that hath understanding, and he will understand knowledge.

Judgments are prepared for scorners ; and stripes for the back of fools.

Fools make a mock at sin ; but amongst the righteous there is favour.

A wise man heareth his father's instruction ; but a scorner heareth not rebuke.

Reprove not a scorner, lest he hate thee ; reprove a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser ; teach a just man, and he will increase in learning.

If thou be wise, thou shalt be wise for thyself ; but if thou scornest, thou alone shalt bear it.

Of Flattery.

A man that flattereth his neighbour, spreadeth a net for his feet.

He that blesseth his friend with a loud voice, rising early in the morning, it shall be counted a curse unto him.

Bread of deceit is sweet to a man ; but afterwards his mouth shall be filled with gravel.

A lying tongue hateth those that are afflicted by it ; and a flattering mouth worketh ruin.

An hypocrite with this mouth destroyeth his neighbour ; but through knowledge shall the just be delivered.

He that hateth dissembleth with his lips, and layeth up deceit within him.

Of Envy.

Envy thou not the oppressor, and choose none of his ways ; for the froward is an abomination to the Lord, but his secret is with the righteous.

Let not thine heart envy sinners ; but be thou in the fear of the Lord all the day long.

A sound heart is the life of the flesh ; but envy, the rottenness of the bones.

Wrath killeth the foolish man, and envy slayeth the silly one.

Wrath is cruel, and anger is outrageous ; but who is able to stand before envy.

Devise not evil against thy neighbour, seeing he dwelleth securely by thee.

Strive not with a man without cause, if he hath done thee no harm.

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity ;

for they shall soon be cut down like the grass, and wither like the green herb.

Rest in the Lord, and wait patiently for him ; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Cease from anger, and forsake wrath ; fret not thyself in any wise to do evil, for evil-doers shall be cut off ; but those that wait upon the Lord, they shall inherit the earth.

Of Revenge.

Whoso rewardeth evil for good, evil shall never depart from his house.

Say thou not, I will remember evil ; but wait upon the Lord, and he shall save thee.

Be not a witness against thy neighbour without cause, and deceive not with thy lips ; say thou not, I will do so to him as he hath done to me ; I will render unto him according to his work.

Rejoice not when thine enemy falleth ; and let not thine heart be glad when he stumbleth ; lest the Lord see it, and it be evil in his eyes.

Of Suretyship.

He that is surety for a stranger shall smart for it ; but he that hateth suretyship is sure.

A man void of understanding striketh hands, and becometh surety in the presence of his friend.

Be not of them that strike hands, or of them who are surety for debts ; for if thou hast nothing to pay, why should they take away thy bed from under thee ?

My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger ; thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend ; go, humble thyself, and make sure thy friend ; give no sleep to thine eyes, nor slumber to thine eye-lids ; but deliver thyself as a roe from the hand of the hunter, and as a bird from the snare of the fowler.

Of Ill-gotten Gain.

An inheritance may be gotten hastily at the beginning ; but the end thereof shall not be blessed.

He that hasteth to be rich hath an evil eye ; and considereth not that poverty shall come upon him.

He that by usury and unjust gain increaseth his substance, shall gather it for him that will pity the poor.

The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death.

A faithful man shall abound with blessings ; but he that maketh haste to be rich shall not be innocent.

Of Sensuality.

The full soul loatheth the honey-comb ; but to the hungry soul ever bitter thing is sweet.

He that loveth pleasure shall be a poor man ; and he that loveth wine and oil shall not be rich.

When thou sittest to eat with a ruler, consider diligently what is before thee ; and put a knife to thy throat, if thou be a man given to appetite ; be not desirous of his dainties for they are deceitful meat.

Eat not the bread of him that hath an evil eye, neither desire thou his dainty meats. Eat and drink, saith he, but his heart is not with thee ; for the morsel which thou hast eaten, shalt thou vomit up, and lose thy sweet words.

Be not amongst wine-bibbers, or amongst riotous eaters of flesh ; for the drunkard and the glutton shall come to poverty ; and drowsiness shall clothe a man with rags.

Who hath woe ? who hath sorrow ? who hath contentions ? who hath babblings ? who hath redness of eyes ? who hath wounds without cause ? They that tarry long at the wine ; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour

in the cup, when it moveth itself aright ; for at the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick ; they have beaten me, but I felt it not ; when shall I awake ? I will seek it yet again.

Of Reproof.

A reproof entereth more into a wise man, than a hundred stripes into a fool.

A fool despiseth his father's instruction ; but he that regardeth reproof is prudent.

Poverty and shame shall be to him that refuseth instruction ; but he that regardeth reproof shall be honoured.

Whose loveth instruction loveth knowledge ; but he that hateth reproof is brutish.

He is in the way of life that keepeth instruction ; but he that refuseth reproof erreth.

Happy is the man that feareth always ; but he that hardeneth his heart shall fall into mischief.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

As an ear-ring of gold, and as an ornament

of fine gold ; so is a wise reprovcr upon an obedient ear.

It is better to hear the rebuke of the wise, than to hear the song of fools ; for as the crackling of thorns under a pot, so is the laughter of a fool.

Open rebuke is better than secret love ; for faithful are the wounds of a friend ; but the kisses of an enemy are deceitful.

He that rebuketh a wise man, afterwards shall find more favour, than him that flattereth with his tongue.

Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oil, which shall not break my head.

Of Friendship.

As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

A friend loveth at all times ; and a brother is born for adversity.

A man that hath friends must shew himself friendly ; and there is a friend which sticketh closer than a brother.

Thine own friend, and thy father's friend, forsake not ; neither go to thy brother's house in the day of thy calamity ; for better is a neighbour that is near, than a brother far off.

Many will entreat the favour of the prince ;

and every man is a friend to him who giveth gifts.

Two are better than one, because they have a good reward for their labour ; for if they fall, the one shall lift up his fellow ; but woe to him that is alone when he falleth ; for he has not another to lift him up.

Of Kings, &c.

Where the word of a king is, there is power ; and who may say unto him, What doest thou ?

The wrath of a king is as messengers of death ; but a wise man will pacify it.

The king's wrath is as the roaring of a lion ; but his favour is like dew upon the grass.

A wise king scattereth the wicked, and bringeth the wheel over them.

Woe unto thee, O land, when thy king is a child, and thy princes eat in the morning ! But blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season ; for strength, and not for gluttony.

For the transgressions of a land many are the princes thereof ; but by a man of understanding and knowledge the state thereof shall be prolonged.

Take away the wicked from before the king, and his throne shall be established in righteousness.

Better is a poor and a wise child, than an old and foolish king, who will no more be admonished.

Curse not the king, no not in thy thought ; and curse not the rich in thy bed-chamber ; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

I saw under the sun, the place of judgment, that wickedness was there ; and the place of righteousness, that iniquity was there. Then I said in mine heart, God shall judge the righteous and the wicked ; for there is a time for every purpose, and for every work.

If thou seest the oppression of the poor, and the violent perverting of judgment and justice in a province, marvel not at the matter ; for he that is higher than the highest regardeth ; and there is One that is higher than they.

There is an evil which I have seen under the sun, as an error which proceedeth from the ruler ; It is folly set in great dignity, and the rich set in a low place. It is servants set upon horses, and princes walking as servants upon the earth.

A poor man that oppresseth the poor, is like a sweeping rain which leaveth no food.

Of the Rich and the Poor.

The rich and the poor meet together ; and the Lord is the maker of them all.

Labour not to be rich ; but cease from thine own wisdom. Wilt thou set thine eyes upon that which is not ? for riches certainly make themselves wings ; and fly away as an eagle towards heaven.

The rich man's wealth is his strong city ; but the destruction of the poor is their poverty.

The rich ruleth over the poor, and the borrower is servant to the lender.

The rich man is wise in his own conceit ; but the poor that hath understanding, searcheth him out.

He that trusteth in his riches shall fall ; but the righteous shall flourish as a branch.

Riches profit not in the day of wrath ; but righteousness delivereth from death.

There is that maketh himself rich, yet hath nothing ; and there is that maketh himself poor, yet hath great riches.

There is an evil which I have seen under the sun, and it is common among men ; a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth ; yet God giveth him not power to eat thereof, but a stranger eateth it ; this is vanity, and it is an evil disease.

The blessing of the Lord it maketh rich ; and he addeth no sorrow with it.

The poor is hated even of his own neighbour ; but the rich hath many friends.

The poor useth entreaties ; but the rich answereth roughly.

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Rob not the poor, because he is poor ; neither oppress the afflicted in the gate ; for the Lord will plead their cause, and spoil the soul of those that spoiled them.

Of the Righteous and the Wicked.

Say ye to the righteous that it shall be well with him, for he shall eat of the fruit of his doings ; but woe unto the wicked, for it shall be ill with him ; for the reward of his hands shall be given him.

The righteous is delivered out of trouble, and the wicked cometh in his stead.

The righteous is more excellent than his neighbour ; but the way of the wicked seduceth them.

The righteous eateth to the satisfying of his soul ; but the belly of the wicked shall want.

The righteous shall be recompensed in the earth ; much more the wicked and the sinner.

When it goeth well with the righteous, the city

rejoiceth ; and when the wicked perish, there is shouting.

The just man falleth seven times, and riseth up again ; but the wicked shall fall into mischief.

There shall no evil happen to the just ; but the wicked shall be filled with mischief.

The memory of the just is blessed ; but the name of the wicked shall rot.

A good man leaveth an inheritance to his children's children ; and the wealth of the sinner is laid up for the just.

The fear of the Lord prolongeth days ; but the years of the wicked shall be shortened.

The fruit of the righteous is a tree of life ; and he that winneth souls is wise.

The wicked fleeth when no man pursueth ; but the righteous is bold as a lion.

The wicked is driven away in his wickedness ; but the righteous hath hope in his death.

The evil bow before the good ; and the wicked at the gates of the righteous.

The fear of the wicked shall come upon him ; but the desire of the righteous shall be granted.

Though hand join in hand, the wicked shall not be unpunished ; but the seed of the righteous shall be delivered.

The curse of the Lord is in the house of the wicked ; but he blesseth the habitation of the just.

Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh ; for the

Lord shall be thy confidence, and shall keep thy foot from being taken.

God giveth unto a man that is good in his sight; wisdom, and knowledge, and joy; but to the sinner he giveth travel to gather, and to heap up; that he may give to him that is good before God.

Though a sinner do evil an hundred times, and his days be prolonged; yet, surely, I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.

Of Rashness and Deliberation.

To every thing there is a season, and a time to every purpose under heaven.

Say not thou, What is the cause that the former days were better than these? for thou doest not inquire wisely concerning this.

That the soul be without knowledge is not good; and he that hasteth with his feet sinneth.

Without counsel purposes are disappointed; but in the multitude of counsellors they are established.

Where no counsel is, the people fall; but in a multitude of counsellors there is safety.

He that diggeth a pit shall fall into it; and

whoso breaketh an hedge, a serpent shall bite him.

He that answereth a matter before he heareth it; it is a folly and a shame unto him.

Every purpose is established by counsel; and with good advice make war.

Counsel in the heart of man is like deep waters; but a man of understanding will draw it out.

Take no heed unto all the words that are spoken, lest thou hear thy servant curse thee; for oftentimes also thine own heart knoweth, that thou thyself likewise hast cursed others.

Go not forth hastily to strive, lest thou know not what to do, when thy neighbour hath put thee to shame.

Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel.

Of Talkativeness and Silence.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

In a multitude of words there wanteth not sin; but he that refraineth his lips is wise.

Surely the serpent will bite without enchantment; and a babbler is no better.

A fool uttereth all his mind; but a wise man keepeth it in till afterwards.

Even a fool when he holdeth his peace is counted wise ; and he that shutteth his lips is esteemed a man of understanding.

He that hath knowledge spareth his words ; and a man of understanding is of a cool spirit.

The words of a wise man's mouth are gracious ; but the lips of a fool will swallow up himself.

He that keepeth his mouth keepeth his life ; but he that openeth wide his lips shall have trouble.

A man shall have joy by the answer of his mouth ; and a word spoken in season, how good is it.

Every man shall kiss his lips that giveth a right answer.

The words of wise men are heard in quiet, more than the cry of him that ruleth among fools.

Of Prudence and Foolishness.

The wisdom of the prudent is to understand his way ; but the folly of fools is deceit.

A prudent man foreseeth the evil, and hideth himself ; but the simple pass on and are punished.

A wise man feareth, and departeth from evil ; but the fool rageth and is confident.

He that walketh uprightly, walketh surely ; but he that perverteth his ways, shall be known.

Wisdom is before him that hath understanding ;

but the eyes of the fool are in the ends of the earth.

The simple believeth every word ; but the prudent man looketh well to his goings.

Withdraw thy foot from thy neighbour's house, lest he get weary of thee, and so hate thee.

Debate thy cause with thy neighbour by himself, and discover not a secret to another ; lest he that heareth thee, put thee to shame, and thine infamy turn not away.

The man that wandereth out of the way of understanding, shall remain in the congregation of the dead.

He that sendeth a message by the hands of a fool, cutteth off the feet, and drinketh damage.

When he that is a fool walketh by the way, his wisdom faileth him ; and he saith unto every one that he is a fool.

Folly is joy unto him that is destitute of wisdom ; and it is sport for a fool to do mischief.

A stone is heavy, and the sand is weighty ; but a fool's wrath is heavier than them both.

He that troubleth his own house shall inherit the wind ; and the fool shall be servant to the wise in heart.

Though thou shouldst bray a fool in a mortar amongst wheat with a pestle ; yet will not his foolishness depart from him.

As a jewel of gold in a swine's snout, so is a fair woman which is without discretion.

Every wise woman buildeth her house ; but the foolish plucketh it down with her hands.

A virtuous woman is a crown to her husband ; but she that maketh ashamed, is as rottenness in his bones.

Who can find a virtuous woman ? for her price is far above rubies. The heart of her husband doth safely trust her ; for she shall do him good, and not evil, all the days of her life. She stretcheth out her hand to the poor ; yea, she reacheth forth her hands to the needy ; she openeth her mouth with wisdom, and in her tongue is the law of kindness ; she looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up, and call her blessed ; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain ; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

Of Pride and Humility.

Pride was not made for man, nor haughtiness of heart for him that is born of a woman.

Pride goeth before destruction, and a haughty spirit before a fall.

When pride cometh, then cometh shame ; but with the lowly, is wisdom.

Only by pride cometh contention ; but with the well-advised is wisdom.

An high look, and a proud heart, and the ploughing of the wicked, is sin.

Every one that is proud in heart is an abomination to the Lord ; and though hand join in hand, the wicked shall not be unpunished.

The Lord will destroy the house of the proud ; but he will establish the border of the widow.

Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud.

Put not thyself forth in the presence of the king, and stand not in the place of great men ; for it is better that it should be said unto thee, Come up higher ; than that thou shouldst be put lower, in the presence of the prince which thine eyes have seen.

When thou art bidden of any man to a wedding, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher ; then shalt thou be honoured in the presence of them that sit at meat. For whosoever exalteth himself shall be humbled ; but he that humbleth himself shall be exalted.

Of Lying and Truth.

Lying lips are an abomination to the Lord ; but they that deal truly are his delight.

A false witness shall not be unpunished ; and he that speaketh lies shall perish.

Bread of deceit is sweet to a man ; but afterwards his mouth shall be filled with gravel.

It is naught, it is naught, saith the buyer ; but when he has gone his way, then he boasteth.

As a mad man, who casteth fire-brands, arrows, and death ; so is the man that deceiveth his neighbour and saith, Am not I in sport ?

The lip of truth shall be established for ever ; and a lying tongue is but for a moment.

A wholesome tongue is a tree of life ; but perverseness therein is a breach in the spirit.

We must not speak wickedly for God ; nor talk deceitfully even for him.

Of Justice and Injustice.

To do justice and judgment, is more acceptable to the Lord than sacrifice.

Better is a little with righteousness, than great revenues without right.

A false balance is an abomination to the Lord ; but a just weight is his delight.

The wicked borroweth, and payeth not again ; but the righteous sheweth mercy and giveth.

He that justifieth the wicked, and he that condemneth the just, are both an abomination to the Lord.

He that withholdeth corn, the people shall curse him ; but a blessing shall be upon the head of him who selleth it.

Remove not the old land-mark ; and enter not into the fields of the fatherless ; for their Redeemer is mighty, and shall plead their cause with thee.

Of Love and Hatred.

A good name is better than precious ointment ; and the day of death, than the day of one's birth.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

Better is a dinner of herbs where love is ; than the stalled ox and hatred therewith.

Better is a dry morsel, and quietness therewith ; than a house full of sacrifices with strife.

Hatred stirreth up strifes ; but love covereth all sins.

There is that speaketh like the piercings of a sword ; but the tongue of the wise is health.

As coals are to burning coals, and wood to fire ; so is a contentious man to kindle strife.

He that passeth by, and meddleth with strife which belongeth not to him, is like one that taketh a dog by the ears.

If a wise man contend with a foolish man, whether he rage or laugh, there is no peace.

A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

As the bird by wandering, and as the swallow by flying, so the curse causeless shall not come.

He that is first in his own cause seemeth just; but his neighbour cometh after and searcheth him.

Of Anger and Meekness.

He that is soon angry dealeth foolishly; and a man of wicked devices is hated.

A man of great wrath must suffer punishment; for if thou deliver him once, yet thou must do it again.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

A fool's wrath is presently known; but a prudent man covereth shame.

Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

He that soweth iniquity shall reap vanity; and the rod of his anger shall fail.

Be not hasty in thy spirit to be angry ; for anger resteth in the bosom of fools.

Make no friendship with an angry man, and with a furious man thou shalt not go ; lest thou learn his ways, and get a snare unto thy soul.

He that is slow to anger is better than the mighty ; and he that ruleth his spirit, than him that taketh a city.

The discretion of a man deferreth his anger ; and it is his glory to pass over a transgression.

A soft answer turneth away wrath ; but grievous words stirreth up anger.

Of Mercy and Cruelty.

The merciful man doeth good to his own soul ; but he that is cruel troubleth his own flesh.

A righteous man regardeth the life of his beast ; but the tender mercies of the wicked are cruel.

Cast thy bread upon the waters ; for thou shalt find it after many days.

Give a portion to seven, and also to eight ; for thou knowest not what evil shall be upon the earth.

He that hath pity on the poor lendeth to the Lord ; and that which he hath given will he pay him again.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

Whoso mocketh the poor reproacheth his Maker ; and he that is glad at calamities shall not be unpunished.

Of Obedience and Disobedience.

The eye that mocketh at his father, and despiseth to obey his mother ; the ravens of the valley shall pick it out, and the young eagles shall eat it.

The wise in heart will receive commandments ; but a prating fool shall fall.

The way of a fool is right in his own eyes ; but he that harkeneth unto counsel is wise.

He that refuseth instruction despiseth his own soul ; but he that heareth reproof getteth understanding.

He that turneth away his ear from hearing the law, even his prayer shall be an abomination.

Of Slothfulness and Diligence.

A slothful man hideth his hand in his bosom ; it grieveth him to bring it again to his mouth.

He that is slothful in his work, is brother to him that is a great waster.

The slothful man saith, There is a lion in the way ; I shall be slain in the streets.

As the door turneth upon its hinges, so doth the slothful man upon his bed.

By much slothfulness the building decayeth ; and through idleness of the hands, the roof droppeth through.

The desire of the slothful killeth him ; because his hands refuse to labour.

The soul of the sluggard desireth, and hath nothing ; but the soul of the diligent shall be made fat.

The sluggard is wiser in his own conceit, than seven men that can render a reason.

The sluggard will not plough by reason of the cold ; therefore shall he beg in harvest, and have nothing.

He that laboureth, laboureth for himself ; for his mouth craveth it of him.

As vinegar to the teeth, and as smoke to the eyes ; so is the sluggard to them that send him.

He becometh poor that dealeth with a slack hand ; but the hand of the diligent maketh rich.

Seest thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men.

The hand of the diligent shall bear rule ; but the slothful shall be under tribute.

In all labour there is profit ; but the talk of the lips tendeth only to penury.

Love not sleep, lest thou come to poverty ; open thine eyes, and thou shalt be satisfied with bread.

Be thou diligent to know the state of thy flocks, and look well to thy herds ; for riches are not for ever ; neither doth the crown endure to every generation.

Go to the ant, thou sluggard, consider her ways and be wise ; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

I went by the field of the slothful, and by the vineyard of the man void of understanding ; and it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well ; I looked upon it, and received instruction. Yet a little sleep, a little slumber ; a little folding of the hands to sleep, so shall thy poverty come as one that travelleth ; and thy want as an armed man.

He that observeth the wind shall not sow ; and he that regardeth the clouds shall not reap. As thou knowest not what is the way of the Spirit, nor how the bones do grow in the womb of her that is with child ; even so thou knowest not the works of God that maketh all. In the morning sow thy seed, and in the evening withhold not thine hand ; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Of Cheerfulness and Melancholy.

A merry heart doeth good like a medicine ;
but a broken spirit drieth the bones.

A merry heart maketh a cheerful countenance ;
but by sorrow of heart the spirit is broken.

As cold waters to a thirsty soul, so are good
news from a far country.

Hope deferred maketh the heart sick ; but
when the desire cometh, it is a tree of life.

All the days of the afflicted are evil ; but he
that is of a merry heart hath a continual feast.

Heaviness in the heart of man maketh it stoop ;
but a good word maketh it glad.

The heart knoweth its own bitterness ; and a
stranger intermeddleth not with its joy.

Even in laughter the heart is sorrowful ; and
the end of that mirth is heaviness.

Miscellaneous Passages.

The Lord hath made all things for himself ; yea,
even the wicked for the day of evil.

Commit thy way unto the Lord, and thy
thoughts shall be established.

The lot is cast into the lap, but the whole dis-
posing thereof is of the Lord.

There is no wisdom, nor understanding, nor
counsel against the Lord.

The horse is prepared against the day of battle ; but safety is of the Lord.

The fear of man bringeth a snare ; but whose putteth his trust in the Lord shall be safe.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him.

The spirit of a man is the candle of the Lord, searching all the inward parts of the belly.

As in water face answereth to face ; so the heart of man to man.

Even a child is known by his doings ; whether his way be pure, and whether it be right.

He that delicately bringeth up his servant from a child, shall have him become his son at the length.

Withhold not correction from the child ; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shall deliver his soul from hell.

Hell and destruction are never full ; so the eyes of man are never satisfied.

The glory of young men is their strength ; and the beauty of old men is their grey head.

Man knoweth not his time : for as the fishes are taken in an evil net, and as the birds that are caught in the snare ; so are the sons of men snared in an evil time, when it falleth suddenly upon them.

What hath man of all his labour, and of the vexation of his heart, wherein he hath laboured

under the sun ? for all his days are sorrows, and his travel grief ; yea, his heart taketh not rest in the night.

What profit hath he who has laboured for the wind ? all his days he eateth in darkness, and he hath much sorrow and wrath with his sickness.

Whatsoever mine eyes desired I kept not from them ; I withheld not my heart from any joy ; for my heart rejoiced in all my labour ; and this was the portion of all my labour. Then I looked on all the works which my hands had wrought, and on all the labour that I had laboured to do ; and, behold, all was vanity and vexation of spirit ; and there is no profit under the sun.

I have seen all the works that are done under the sun ; and, behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight ; and that which is wanting cannot be numbered.

LET US HEAR THE CONCLUSION OF THE WHOLE MATTER :—Fear God, and keep his commandments ; for this is the whole duty of man.

APPENDIX.

THE SUCCESS OF PRAYER.

IT having been my chief object, in the foregoing pages, to assist the devout Christian in obtaining the most Scriptural, and, of course, the most acceptable method of prayer, I intended to have given the following passages at full length, and also to have added a more enlarged list of the success attending "effectual fervent prayer," mentioned in the Sacred Volume. But as this would have swelled the work to an inconvenient size, I have contented myself by merely referring the Reader to the books, chapters, and verses, where the following specimens are to be found.

The Prayer of Abraham, and the Lord's Answer,
Gen. xv. 1—3 ; 4—6.

Of Jacob, Gen. xxxii. 26 ; 28—30.

Of Moses, Ex. xxxiii. 12, 13 ; 14—16.

Of Joshua, Joshua x. 12 ; 13, 14.

Of Manoah, Judges xiii. 1—8 ; 9—25.

Of Hannah, 1 Sam. i. 1—17 ; 19, 20, 24, 28.

- Of Samuel, 1 Sam. xii. 16—18 ; 18—25.
Of David, 2 Sam. xxiv. 17 ; 18.
Of Solomon, 1 Kings iii. 5—10 ; 11—14.
Of Solomon, at the dedication of the temple,
1 Kings viii. 1—54 ; ix. 3.
Of Elijah, 1 Kings xvii. 20, 21 ; 22.
Of Hezekiah, 2 Kings xx. 1—3 ; 4—7.
Of Jehoshaphat, 2 Chron. xx. 1—12 ; 13—
30.
Of Manassah, 2 Chron. xxxiii. 10—13 ; 13.
Of the Church, Isaiah lxiii. 15—19, and lxiv ;
lxv. and lxvi.
Of Jeremiah, Jer. i. 6 ; 7—10.
Of Ezekiel, Ezek. ix. 4—8 ; 9, 10.
Of Daniel, Dan. ix. 3—19 ; 20—27.
Of Jonah, Jonah ii. 1—9 ; 10.
Of the Leper, Math. viii. 1, 2 ; 3.
Of the Centurion, Math. viii. 5—6 ; 7—13.
Of the Disciples, Math. viii. 23—25 ; 26.
Of the two blind Men, Math. ix. 27, 28 ; 29,
30.
Of Peter, Math. xiv. 22—30 ; 31, 32.
Of the Syro-Phœnician Woman, Math. xv.
21—27 ; 28.
Of blind Bartimæus, Mark x. 46—51 ; 52.
Of a Nobleman for his Son, John iv. 46, 47 ;
50—53.

THE PRAYERS OF OUR BLESSED LORD AND SAVIOUR.

On Mount of Transfiguration, Luke ix. 28—
31.

At the grave of Lazarus, John xi. 41, 42.—
His Intercessory Prayer, xvii.

In the Garden of Gethsemane, Math. xxvi.
36—44.

On the Cross, Luke xxiii. 34; John xix.
30; Luke xxiii. 44—46.

Of Saul of Tarsus, Acts ix. 1—16; 17—20.

Of Peter, Acts ix. 36—40; 41, 42.

Of the Church for Peter, Acts xii. 1—5; 6—
17.

THE BIBLE RECOMMENDED.

“ Read and revere the sacred page ; a page
Which not the whole creation could produce ;
Which not the conflagration shall destroy ;
In nature's ruins, not one letter lost.”

THE BIBLE (says Buck,) is not only the oldest, but also the best book in the world ; the matter, the manner, the end, the harmony, and the success of the Scriptures, together with their wonderful preservation ; the character of the penmen and accomplishment of their predictions ; should

teach us their Divine authority. Infidels may reject ; sceptics may doubt ; and the licentious may sneer ; but no one that ever wished to take away this foundation-stone, could produce any other equal to it, on which the structure of a pious mind, a solid hope, a comfortable state, or wise conduct could be raised. A view of the heathen world ; and a sight of mankind at large, will evidently show how far the light of nature can carry men. Revelation alone is the “ sure word unto which (in the beautiful language of the apostle,) we do well to take heed, as unto a light that shineth in a dark place.”

Mr. Locke, justly esteemed one of the greatest masters of reason, being asked a little before his death, what was the shortest and surest way for a young man to attain a true knowledge of the Christian religion ? made this memorable reply, “ Let him study the Holy Scriptures ; especially the New Testament ; therein are contained the words of eternal life ; it has God for its author ; salvation for its end ; and truth, without any mixture of error, for its matter.”

There is no book (says another pious and learned man) so admirably adapted to the capacities of all men as the Bible ; it is so sublime in its language ; so noble in its doctrines ; yet plain in its precepts, and excellent in its end ; that the man must be ignorant, and depraved indeed, that can live without frequently reading it.

THE LIGHT AND GLORY OF GOD'S WORD.

THE Spirit breathes upon the Word,
And brings the truth to light ;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page,
Majestic, like the sun ;
It gives a light to every age,
It gives, but borrows none.

The hand which gave it still supplies
The gracious light and heat ;
Its beams upon the nations rise ;
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

ON THE IMPORTANCE OF PRAYER.

What various hindrances we meet,
When coming to a mercy-seat ;
But who that knows the worth of prayer,
But wishes to be often there.

Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw ;
Gives confidence to faith and love,
Brings every blessing from above.

Restraining prayer we cease to fight,
Prayer makes the Christian's armour bright ;
And Satan trembles when he sees,
The weakest saint upon his knees.

When Moses stood with arms spread wide,
Success was found on Israel's side ;
But when through weariness they fail'd,
That moment Amalek prevail'd.

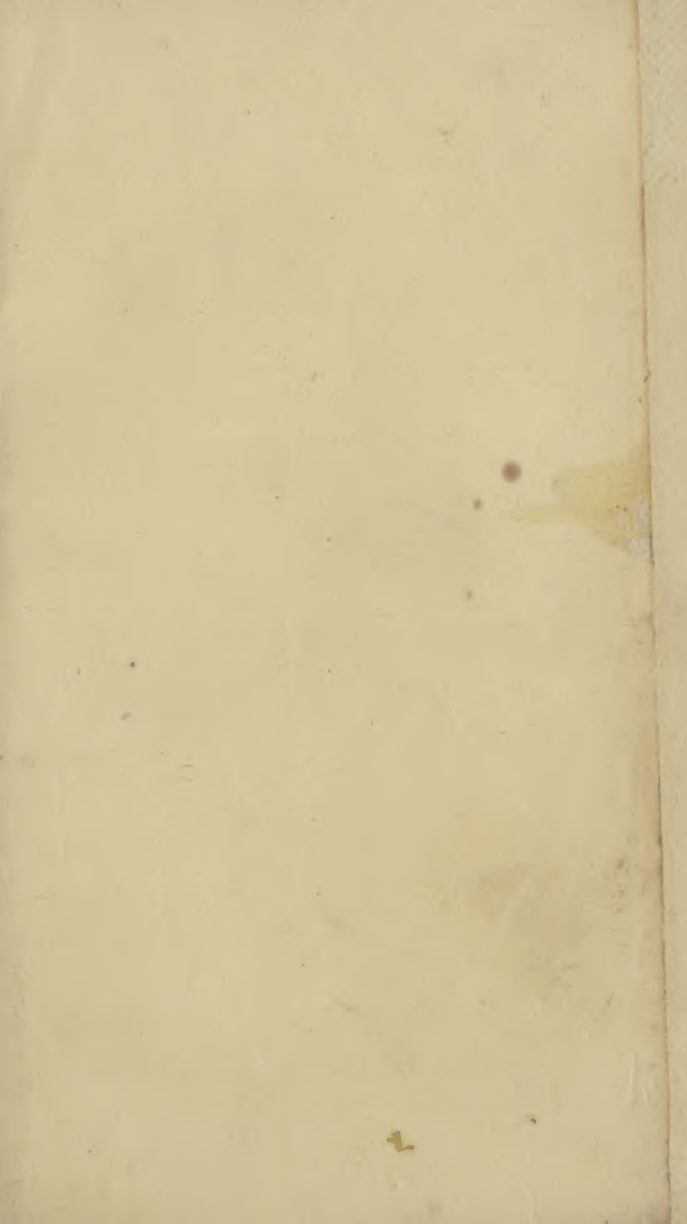
Have you no words ? ah, think again ;
Words flow apace when you complain,
And fills your fellow creature's ear,
With the sad tale of all your fear.

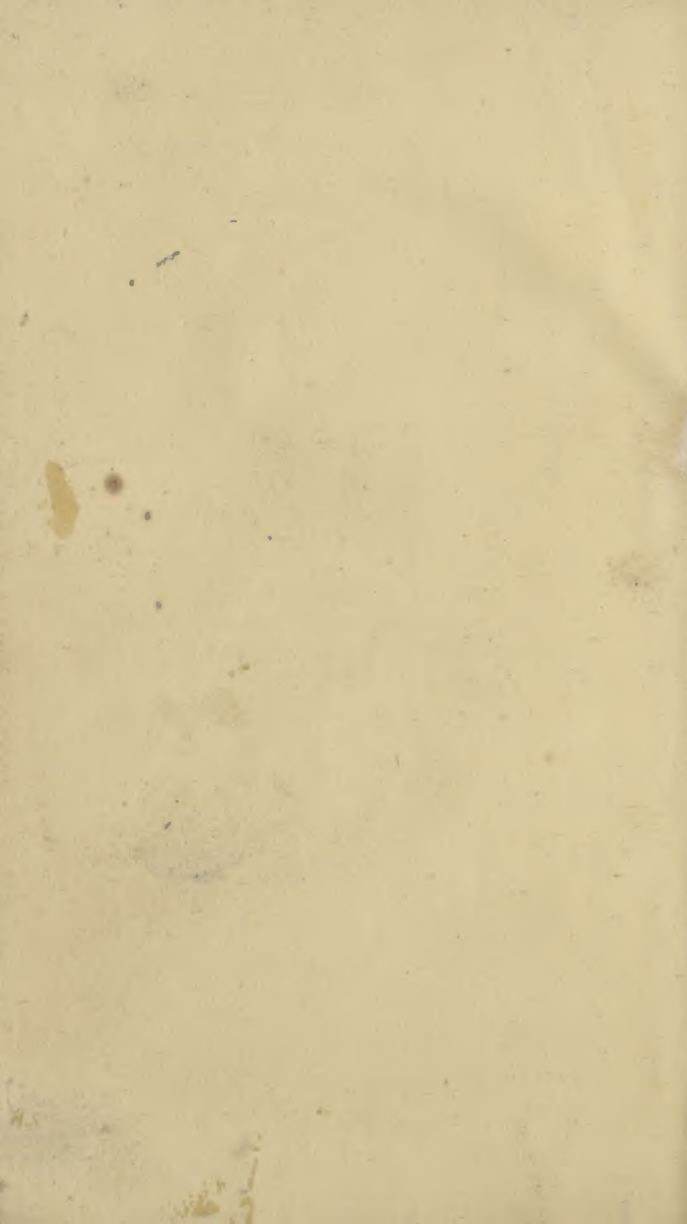
Were half the breath thus vainly spent,
To heaven in supplications sent ;
Our cheerful song would oftener be,
" Hear what the Lord has done for me ."

FINIS.

EDINBURGH :

PRINTED BY R. MARSHALL, EAST ROSE STREET LANE.





21

16.10.86

