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Henry
ZIA

W. L. Bradley

Oct. 4, 1861.

Wish to pray in a temple?
Wish to be a temple; but first become
a temple of God's anointed.

Henry

ZIA

FRUITS OF GODLY SORROW.

Translated from the German of Hartmann, by Dr. James W. Alexander.

Now the crucible is breaking!
Now my faith its seal is taking;
Molten gold unhurt by fire.
Only thus 't is ever given,
Up to joys of highest heaven,
For God's children to aspire.

Thus by griefs the Lord is molding,
Mind and spirit here unfolding
His own image, to endure.
Now he shapes our dust, but later
Is the inner man's Creator;
Thus he works by trial sure.

Sorrows quell our insurrection,
Bring our members to subjection,
Under Christ's prevailing will;
While the broken powers he raises
To the work of holy praises,
Quietly and softly still.

Sorrows gather home the senses,
Lest, seduced by earth's pretenses,
They should after idols stroll.
Like an angel guard, repelling
Evil from the inmost dwelling,
Bringing order to the soul.

Sorrow now the harp is stringing
For the everlasting singing,
Teaching us to soar above;
Where the blessed choir, palm-bearing,
Harps are playing, crowns are wearing,
Round the throne with songs of love.

Sorrow makes alert and daring,
Sorrow is our clay preparing
For the cold rest of the grave.
Sorrow is a herald, hasting,
Of that spring-tide, whose unwasting
Health the dying soul shall save.

Sorrow makes our faith abiding,
Lowly, child-like, and confiding;
Sorrow! who can speak thy grace?
Earth may name thee tribulation,
Heaven has nobler appellation;

AN

ABRIDGMENT

OF

HENRY ON PRAYER:

CONSISTING OF A JUDICIOUS COLLECTION OF
SCRIPTURES, PROPER TO THE SEVERAL
PARTS OF THE DUTY.

With an

ESSAY ON THE NATURE OF THE
DUTY OF PRAYER.

To which are annexed,

SOME FORMS OF PRAYER.

BY A COMMITTEE OF THE NORTH CONSOCI-
ATION OF HARTFORD COUNTY.

HARTFORD :
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1805.

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Be it remembered, That

on the thirtieth day of September, in the thirtieth year of the Independence of the United States of America, LINCOLN and GLEASON of the said district, printers in company, have deposited in this office the title of a Book, the right whereof they claim as proprietors in the words following, to wit :

“ An abridgment of Henry on Prayer ; consisting
“ of a judicious collection of Scriptures, proper to
“ the several parts of the duty. With an Essay on
“ the nature of the Duty of Prayer. To which are
“ annexed some forms of Prayer. . By a Committee
“ of the North Consociation of Hartford County.”

In conformity to the Act of the Congress of the United States, entitled, “ An Act for the encouragement of Learning, by securing the Copies of Maps,
“ Charts and Books to Authors and Proprietors
“ of such copies during the times therein mention-
“ ed.”

SIMEON BALDWIN,

Clerk of the District of Connecticut.

A true Copy of Record,

Examined by

S. BALDWIN, Clerk Dist. Con.

PREFACE.

THE North Consociation of Hartford county, at their session, September 27th, 1803, at East-Hartford, first society, impressed with a sense that the worship of God, in its various forms, is so important and essential a part of religion, and desirous of promoting what might directly tend to assist the acts of religious worship in God's people of all communions, passed the following vote, " That a
" committee be appointed to prepare
" for publication a small cheap volume on the subject of prayer, consisting of an abridgment of Henry
" on Prayer, with such additions as
" they shall judge proper." In pursuance of their appointment, the committee have abridged Mr. Henry's method of Prayer, which is a judicious collection of scriptures, proper to the several parts of the duty: and have concluded to accompany it with an

Essay on the nature of the duty of Prayer ; the foundation of it ; the manner in which it is to be performed ; the ends and design of it ; and the encouragements to the duty. And also some forms of Prayer are annexed to teach, as a sample, the people of God, in what way it is proper to address the *Throne of Grace*, and hold correspondence with the fountain of being and blessedness. There are, indeed, several well composed forms of devotion in the world, written by ministers of the greatest talents and piety. These may be of excellent use to instruct us, both in the *matter* and *language* of prayer. The committee now offer this small volume on the great subject of prayer, to the public ; hoping, that by the grace of the Holy Spirit, it may be the means of assisting the pious of all denominations, in prayer, which is the principal branch of religious worship.

Hartford, Dec. 1803.

AN
ABRIDGMENT
OF
HENRY ON PRAYER.

CHAPTER I.

Invocation and Adoration.

LET us now attend upon the Lord without distraction, and let not our hearts be far from him, when we draw nigh to him with our mouth, and honor him with our lips.*a*

Let us now worship God, who is a Spirit, in spirit and in truth; for such the Father seeks to worship him.*b*

Holy, holy, holy Lord God Almighty, which art, and wast, and art to come.*c*

O thou, whose name is Jehovah, and art the most high over all the earth.*d*

a Matt. xv. 8. *b* John iv. 23, 24. *c* Rev. iv. 8.

d Psal. lxxxiii. 18.

6 *Invocation and Adoration.*

O God, thou art our God, early will we seek thee;^e our God, and we will praise thee; our Father's God, and we will exalt thee.^f

Thou art the Father of lights, with whom is no variableness or shadow of turning, and from whom proceeded every good and perfect gift.^g

Thou art the blessed and only Potentate; the King of kings, and Lord of lords, who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen or can see.^h

We therefore come to thee believing that thou art, and that thou art the bountiful rewarder of all them that diligently seek thee.ⁱ

We cannot by searching find out God, we cannot find out the Almighty unto perfection.^k

Great is the Lord, and greatly to be praised, and his greatness is unsearchable.^l

Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders? ^m

As heaven is high above the earth, so are thy thoughts above our thoughts, and thy ways above our ways.ⁿ

All nations before thee are as a drop of the bucket, or the small dust of the balance,

^e Psal. lxxiii. 1. ^f Exod. xv. 2. ^g James i. 17.

^h 1 Tim. vi. 15, 16. ⁱ Heb. xi. 6. ^k Job xi. 7.

^l Psalm cxlv. 3. ^m Exod. xv. 11. ⁿ Isa. lv. 9.

and thou takest up the isles as a very little thing : they are as nothing, and are counted to thee less than nothing and vanity.*o*

Thou art the King eternal, immortal, invisible, the only wise God.*p*

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God : *q* the same yesterday, to-day, and for ever.*r*

Of old hast thou laid the foundation of the earth, and the heavens are the works of thy hands : they shall perish, but thou shalt endure ; yea, all of them shall wax old, like a garment, as a vesture shalt thou change them, and they shall be changed ; but thou art the same, and thy years shall have no end.*s*

We cannot go from thy presence, or fly from thy Spirit : if we ascend 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 hold us.*t*

All things are naked and open unto the eyes of him, with whom we have to do ; even the thoughts and intents of the heart.*u*

Thou searchest the heart, and triest the

o Isai. xl. 15. 17. *p* 1 Tim. i. 17. *q* Psalm xc. 2.

r Heb. xiii. 8. *s* Psalm cii. 25, 26, 27.

t Psalm cxxxix. 7, 8, 9, 10. *u* Heb. iv. 12, 13.

reins, that thou mayest give to every man according to his ways, and according to the fruit of his doings.*w*

O God, thou hast searched us and known us, thou knowest our down-sitting and up-rising, and understandest our thoughts afar off: thou compassest our path and our lying-down, and art acquainted with all our ways: there is not a word in our tongue but lo, O Lord, thou knowest it altogether.*x*

Thy understanding, O Lord, is infinite.*y*

Thou art wonderful in counsel and excellent in working.*z*

O Lord, how manifold are thy works, in wisdom hast thou made them all.*a*

Thy dominion is an everlasting dominion, and thy kingdom is from generation to generation: thou dost according to thy will in the armies of heaven, and among the inhabitants of the earth, and none can stay thy hand, or say unto thee, what doest thou? or why doest thou so?*b*

We know, O God, that thou canst do every thing, and that no thought can be withholden from thee:*c* and that with thee nothing is impossible.*d*

All power is thine, both in heaven and in earth.*e*

w Jerem. xvii. 10. *x* Psal. cxxxix. 1, 2, 3, 4, 6.

y Psalm cxlvii. 5. *z* Isaiah xxviii. 29.

a Psal. civ. 24. *b* Daniel iv. 34, 35. *c* Job, xlii. 2.

d Luke i. 37. *e* Matt. xxviii. 18.

Thou killest, and thou makest alive ; thou woundest, and thou healest, neither is there any that can deliver out of thy hand.*f*

What thou hast promised, thou art able also to perform.*g*

Thou art of purer eyes than to behold iniquity,*h* neither shall evil dwell with thee.*i*

Thou art holy in all thy works.*k*

And holiness becomes thy house, O Lord, for ever.*l*

And though clouds and darkness are round about thee, yet judgment and justice are the habitation of thy throne.*m*

Thou hast proclaimed thy name ; the Lord, the Lord God, merciful and gracious, slow to anger, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.*n*

Thou art good, and doest good ; and thy tender mercy is over all thy works.*o*

Thou hast prepared thy throne in the heavens,*p* and it is a throne of glory, high and lifted up, and before thee the seraphims cover their faces.*q*

Thou art worthy, O Lord, to receive blessing, and honor, and glory, and power, for thou hast created all things, and for thy pleasure they are and were created.*r*

f Deut. xxxii. 39. *g* Rom. iv. 21. *h* Hab. i. 13,

i Psalm v. 4. *k* Psal. cxlv. 17. *l* Psal. xciii. 5.

m Psal. xcvi. 2. *n* Exod. xxxiv. 6, 7.

o Psal. cxix. 68. *p* Psal. ciii. 19. *q* Isai. vi. 1, 2,

r Rev. iv. 11.

Thou upholdest all things by the word of thy power,^s and by thee all things consist.^t

The earth is full of thy riches ; so is the great and wide sea also.^u

The eyes of all wait on thee, and thou givest them their meat in due season ; thou openest thy hand, and satisfiest the desires of every living thing.^w

Thou preservest man and beast, and givest food to all flesh.^x

Thy kingdom ruleth over all.^y

A sparrow falls not to the ground without thee.^z

Thou art the most high, who rulest in the kingdom of men, and givest it to whomsoever thou wilt.^a

Thou workest all things after the counsel of thine own will.^b

The Lord reigneth, let the earth rejoice ; let the multitude of the isles be glad thereof.^c

We pay our homage to the three that bear record in heaven, the Father, the Word, and the Holy Ghost ; for these Three are One.^d

And since it is the will of God, that all men should honor the Son, as they honor the Father,^e we adore him as the brightness of

^s Heb. i. 3. ^t Col. i. 17. ^u Psal. civ. 24, 25.
^w Psal. cxlv. 15, 16. ^x Ps. xxxvi. 6. ^y Ps. ciii. 19.
^z Matt. x. 29. ^a Daniel iv. 25. ^b Eph. i. 11.
^c Psal. xcvi. 1. ^d 1 John v. 7. ^e John v. 23.

his Father's glory, and the express image of his person.*f*

Thou, O God, madest us and not we ourselves, therefore we are not our own but thine, thy people and the sheep of thy pasture ;*g* let us worship and bow down before the Lord our maker.*h*

Thou, Lord, art the former of our bodies,*i* and they are fearfully and wonderfully made. Thou art God, our maker, who teachest us more than the beasts of the earth, and makest us wiser than the fowls of heaven.*k*

In thee, O God, we live and move and have our being, for we are thine offspring.*l*

In thy hand our breath is, and thine are all our ways ;*m* for the way of man is not in himself, neither is it in man that walketh to direct his steps,*n* but our times are in thy hand.*o*

Thou art the God that has fed us all our life long unto this day, and redeemed us from all evil.*p*

It is of thy mercies that we are not consumed, even because thy compassions fail not ; they are new every morning ; great is thy faithfulness.*q*

f Heb. i. 3. *g* Psal. c. 3. *h* Psal. xcv. 6.
i Psal. cxxxix. 14. *k* Job xxxv 10, 11.
l Acts xvii. 28. *m* Daniel v. 23. *n* Jerem. x. 23.
o Psalm xxxi. 15. *p* Genesis xlviii. 15.
q Lam. iii. 22, 23.

If thou take away our breath we die, and return to the dust.*r*

Our souls have said unto the Lord, thou art our God, though our goodness extendeth not unto thee.*s*

Thou hast commanded us to pray always, with all prayer and supplication, with thanksgiving, to continue in prayer, and in every thing with prayer and supplication to make our requests known to God.*t*

Thou hast directed us to ask, and seek, and knock, and hast promised, that we shall receive, shall find, and it shall be opened to us.*u*

Thou hast appointed us a great high priest, in whose name we may come boldly to the throne of grace, that we may find mercy and grace to help in time of need.*w*

Thou sayest, seek ye my face, and our hearts answer, thy face, Lord, will we seek.*x*

Whither shall we go but unto thee? Thou hast the words of eternal life.*y*

What is man, that thou art thus mindful of him, and the son of man that thou visitest him, and dost thou magnify him?*z*

Oh, let not the Lord be angry, if we that are but dust and ashes take upon us to speak unto the Lord of glory.*a*

r Psalms civ. 29.

s Psal. xvi. 2.

t Col. iv. 2. Eph. vi. 18. Phil. iv. 6.

u Matt. vii. 7, 8. *w* Heb. iv. 14, 16. *x* Psal. xxvii. 8.

y John vi. 68. *z* Psal. viii. 4. *a* Gen. xviii. 27, 30.

We are not worthy of the least of all the mercies which thou hast shewed unto thy servants.*b*

Whom have we in heaven but thee : and there is none upon earth that we desire besides thee, or in comparison of thee ;*c* when our flesh and our heart fail, be thou the strength of our heart and our portion for ever : as the hart panteth after the water-brooks, so panteth our souls after thee, O God ; our soul thirsteth for God, for the living God.*d*

Oh, that we may come hungering and thirsting after righteousness ;*e* for thou fillest the hungry with good things, but the rich thou sendest empty away.*f*

Oh, that our souls may thirst for thee, that we may see thy power and thy glory, as we have seen thee in the sanctuary.*g*

In thee, O God, do we put our trust, let us never be ashamed ; yea let none that wait on thee be ashamed.*h*

There be many that say, who will shew us any good ? but, Lord, lift up the light of thy countenance upon us, and that shall put gladness into our hearts, more than they have whose corn and wine increaseth.*i*

Hear our prayer, O Lord, give ear to our supplications ; in thy faithfulness answer us.*k*

b Gen. xxxii. 10.

c Psal. lxxiii. 25, 26.

d Psal. xlii. 1, 2.

e Matt. v. 6.

f Luke i. 53.

g Psal. lxiii. 1, 2.

h Psal. xxxi. 1.

i Psal. iv. 6, 7.

k Psal. cxliii. 1.

And be nigh unto us in all that which we call upon thee for ; *l* for thou never saidst to the seed of *Jacob*, seek ye me in vain.*m*

Let our prayer be set forth before thee as incense, and the lifting up of our hands be acceptable in thy sight as the evening sacrifice.*n*

Lord, we know not what to pray for as we ought, but let thy Spirit help our infirmities, and make intercession for us.*o*

Oh, pour upon us the Spirit of grace and supplication,*p* the Spirit of adoption, teaching us to cry, Abba, Father.*q*

O Lord, open thou our lips, and our mouth shall shew forth thy praise.*r*

We do not present our supplication before thee for our righteousness ; *s* for we are before thee in our trespasses,*t* and cannot stand before thee because of them ; but we make mention of Christ's righteousness, even of his only, who is the Lord our righteousness.*u*

We come in the name of the Great High Priest, who is passed into the heavens, Jesus the Son of God, who was touched with the feelings of our infirmities, and is therefore able to save to the uttermost all those that come unto God by him.*w*

l Deut. iv. 7. *m* Isa. xlv. 19. *n* Psal. cxli. 2.
o Romans viii. 26. *p* Zech. xii. 10. *q* Romans viii. 15.
r Psalm li. 15. *s* Daniel ix. 18. *t* Ezra ix. 15.
u Jer. xxiii. 6. *w* Heb. iv. 14.

CHAPTER II.

Confession.

OUR GOD ! we are ashamed, and blush to lift up our faces before thee, our God ; for our iniquities are increased over our head, and our trespass is grown up unto the heavens.*a*

To us belong shame and confusion of face, because we have sinned against thee.*b*

Behold we are vile, what shall we answer thee ? *c* we will lay our hand upon our mouth, and put our mouth in the dust, if so be there may be hope,*d* crying with the convicted leper, unclean, unclean.*e*

If we justify ourselves our own mouths shall condemn us ; if we say we are perfect, that also shall prove us perverse ; for if thou contend with us, we are not able to answer thee for one of a thousand.*f*

If thou shouldst mark iniquities, O Lord, who should stand ! but there is forgiveness with thee, that thou mayest be feared ; with thee there is mercy, yea, with our God there is plenteous redemption.*g*

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

a Ezra ix. 6. *b* Daniel ix. 8. *c* Job xl. 4.

d Lam. iii. 29. *e* Lev. xiii. 45. *f* Job ix. 3, 20.

g Psalm cxxx. 3, 4, 7. *h* Psalm li. 17.

Though thou art the high and lofty one, that inhabitest eternity, whose name is holy ; *i* though the heavens be thy throne and the earth thy footstool. *k* yet to this man wilt thou look that is poor and humble, of a broken and contrite spirit, and trembleth at thy word, to receive the spirit of the humble, and to revive the heart of the contrite ones. Thou hast graciously assured us, though they that cover their sins shall not prosper, yet those that confess and forsake them, shall find mercy. *l*

If we say we have no sin, we deceive ourselves, and the truth is not in us. *m*

Lord, thou madest man upright, but they have sought many inventions. *n*

By one man sin entered into the world, and death by sin ; and so death passes upon all men, for that all have sinned. *o*

The nature of man was planted a choice and noble vine, wholly a right seed, but it is become the degenerate plant of a strange vine. *p*

We are by nature children of wrath, because children of disobedience, even as others. *q*

We are all gone out of the way, we are altogether become filthy, there is none that doth good ; no, not one. *r*

i Isa. lvii. 15. *k* Isa. lxvi. 1, 2. *l* Prov. xxviii. 13.
m 1 John i. 8. *n* Eccl. vii. 29. *o* Rom. v. 12.
p Jerem. ii. 21. *q* Eph. ii. 2, 3. *r* Psal. xiv. 2.

By nature our understandings are darkened, being alienated from the life of God, through the ignorance that is in us, because of the blindness of our hearts.*s*

The things of the Spirit of God are foolishness to the natural man; neither can he know them, because they are spiritually discerned.*t*

We are wise to do evil, but to do good we have no knowledge.*u*

We have within us a carnal mind which is enmity against God; and is not subject to the law of God, neither indeed can be.*w*

And our corrupt hearts have been sometimes ready to say, what is the Almighty that we should serve him.*x*

Every imagination of the thoughts of our hearts is evil, only evil, and that continually; and it has been so from our youth.*y*

Oh, how long have vain thoughts lodged within us! *z*

Of the rock that begat us we have been unmindful; *a* and have forgotten the God that formed us; *b* we have forgotten him days without number, and our hearts have walked after vanity. We have set those affections on things beneath, which should have been set on things above.*c*

s Eph. iv. 18. *t* 1 Cor. ii. 14. *u* Jer. iv. 22.
w Rom. viii. 7. *x* Job xxi. 15. *y* Gen. vi. 5.
z Jer. iv. 14. *a* Deut. xxxii. 18. *b* Jer. ii. 32.
c Colossians iii. 2.

We have followed after lying vanities, and forsaken our own mercies ;*d*—have forsaken the fountain of living waters, for cisterns, broken cisterns, that can hold no water.*e*

We have a law in our members, warring against the law of our minds, and bringing us into captivity to the law of sin, that is in our members ;*f* so that when we would do good, evil is present with us. We acknowledge that by nature we are dead in sin,*g* and that there dwelleth no good thing in us.*h*

We have within us an evil heart of unbelief, which inclines us to depart from thee the living God.*i*

We are carnal, and sold under sin.*k*

Our hearts are deceitful above all things, and desperately wicked, who can know them ? *l*

We have been as fig-trees planted in the vineyard, and thou hast come many years, seeking fruit from us, but hast found none ; *m* and therefore we might justly be cut down, and cast into the fire for cumbering the ground.*n*

Thou hast come looking for grapes, but behold wild wrapes ; for we have been empty vines, bringing forth fruit unto ourselves.*o*

d Jonah ii. 8. *e* Jere. ii. 13. *f* Rom. viii. 21, 23.
g Eph. ii. 5 *h* Rom. vii. 18. *i* Heb. iii. 12.
k Rom. vii. 14. *l* Jerem. xvii. 9. *m* Luke xiii. 6, 7.
n Matt. iii. 10. *o* Isaiah v. 4.

We have known to do good and have not done it ; therefore deserve the doom of the wicked and slothful servant. *p*

We have been unfaithful stewards, that have wasted our Lord's goods. *q*

We have cast off fear and restrained prayer before God. *r*

We have sinned, Father, against heaven and before thee ; *s* we have all sinned and come short of the glory of God ; *t* for the God in whose hand our breath is and whose are all our ways, have we not glorified. *u*

Against thee, thee only have we sinned and have done much evil in thy sight ; *w* neither have we obeyed the voice of the Lord our God, to walk in his laws, which he hath set before us, *x* though they are holy, just, and good. *y*

In many things we all offend, *z* and our iniquities are more than the hairs of our head. *a*

We have all reason to be humbled for the pride of our hearts, *b* that we have thought of ourselves above what is meet ; *c* and have not thought soberly nor walked humbly with our God. *d*

Our conversation has not been without covetousness ; *e* nor have learned in every

p Matt. xxv. 18. 26. *q* Luke xvi. 1. *r* Job xv. 4.
s Luke xv. 18. *t* Rom. iii. 23. *u* Daniel v. 23.
w Psalm li. 4. *x* Daniel ix. 10. *y* Rom. vii. 12.
z James iii. 2. *a* Psal. xl. 12. *b* 2 Cor. xxxii. 26.
c Rom. xii. 3. *d* Mich. vi. 8. *e* Heb. xiii. 5.

state to be content with such things as we have.*f*

We have made provision for the flesh, to fulfil the lusts of it ; *g* even those lusts which war against the soul, *h* and in many instances have acted as if we had been lovers of pleasure more than lovers of God. *i*

We have put far from us the evil day. *k*

We have been ready to trust in uncertain riches, more than in the living God ; *l* to say to gold thou art our hope, and to the fine gold thou art our confidence. *m*

We have either despised the chastening of the Lord, or fainted when we have been rebuked of him. *n*

We have been desirous of vain glory, provoking one another, envying one another ; *o* when we should have considered one another to provoke unto love and to good works. *p*

We have been slothful in the business of religion and not fervent in spirit, serving the Lord. *q*

Our goodness hath been as the morning cloud, and the early dew, which soon passeth away. *r*

Oh, that sin may appear sin to us, may appear in its own colors, and that by the com-

f Phil. iv. 11. *g* Rom. xiii. 14. *h* 1 Pet. ii. 11.
i 2 Tim. iii. 4. *k* Amos vi. 3. *l* 1 Tim. vi. 17.
m Job xxxi. 24. *n* Prov. iii. 11. *o* Gal. v. 26.
p Heb. x. 24. *q* Rom. xii. 11. *r* Hosea vi. 4.

mandment we may see it to be exceeding sinful ; *s* because it is the transgression of the law. *t*

By every wilful sin we have in effect said, we will not have this man to reign over us ; *u* and who is the Lord that we should obey his voice ? *w* O God, thou knowest our foolishness, and our sins are not hid from thee ; *x* we were foolish in being disobedient, *y* and our lust are foolish and hurtful. *z*

Our way hath been our folly, *a* and in many instances we have done foolishly, very foolishly. *b*

Sin hath deceived us, for our hearts have been hardened through the deceitfulness of sin ; *c* and we have been drawn away of our own lusts and enticed. *d*

By breaking the law we have dishonored God, *e* and have provoked the Holy One of Israel to anger. *f*

We have grieved the holy Spirit of God, by whom we are sealed to the day of redemption. *g*

Our sins have separated between us and God, *h* and have kept good things from us, and

s Rom. vii. 13. *t* 1 John iii. 4. *u* Luke xix. 14.
w Exod. v. 2. *x* Psalm lxix. 5. *y* Titus iii. 3.
z 1 Tim. vi. ix. *a* Psa. xlix. 13. *b* 2 Sam. xxiv. 10.
c Heb. iii. 13. *d* James i. 14. *e* Rom. ii. 23
f Isaiah i. 4. *g* Ephesians iv. 30. *h* Isaiah lix. 2.

by them our minds and consciences have been defiled.*i*

We bewail before thee all our sins and transgressions. We have known our Master's will, but have not done it, and therefore deserve to be beaten with many stripes.*k*

For we have dishonored that worthy name by which we are called, and given great occasion to the enemies of the Lord to blaspheme.*l*

We have named the name of Christ, and yet have not departed from iniquity.*m*

Thou hast nourished and brought us up as children, but we have rebelled against thee.*n*

We have ill requited thee, O Lord, as a foolish people and unwise.*o*

Thou art our Father, that made us and bought us ; yet we have not rendered again according to the benefits done unto us.*p*

Thou hast stricken us, but we have not grieved ; we have refused to receive correction, and have made our faces harder than a rock ; *q* and the rod hath not driven the foolishness out of our hearts.*r*

And when thy hand has been lifted up, we have not seen it.*s*

And now, O our God, what shall we say

i Titus i. 15. *k* Luke xii. 47. *l* 2 Sam. xii. 14.
m 2 Tim. ii. 19. *n* Isaiah i. 2. *o* Deut xxxii. 6.
p 2 Chron. xxxii. 25. *q* Jere. v. 3. *r* Prov. xxii. 15.
s Isaiah xxvi. 11.

after this, for we have forsaken thy commandments ; *t* we have sinned, what shall we do unto thee, O thou preserver of men ? *u*

Thou mightest justly swear in thy wrath, that we should never enter into thy rest. *w*

Thou art just in whatever thou art pleased to lay upon us ; for thou hast done right, but we have done wickedly. *x*

Nay, thou our God hast punished us less than our iniquities have deserved. *y*

Thou therefore shalt be justified, when thou speakest, and clear when thou judgest ; *z* and we will accept of the punishment of our iniquity, *a* and humble ourselves under thy mighty hand, *b* and say, the Lord is righteous. *c*

Oh, the riches of the patience and forbearance of God ! *d* how long-suffering is he to us-ward, not willing that any should perish, but that all should come to repentance. *e*

Thou hast not dealt with us according to our sins, nor rewarded us after our iniquities, *f* but thou waitest to be gracious to us. *g*

And, oh, that this goodness of God might lead us to repentance. *h*

Wherefore we abhor ourselves, and repent in dust and ashes. *i*

t Ezra ix 10. *u* Job. vii. 20. *w* Psal xcv 11.
x Neh, ix 33. *y* Ezra ix. 13. *z* Psalra li. 4
a Lev. xxvi 41 *b* 1 Pet v. 6 *c* 2 Chron xii. 6.
d Rom ii. 4 *e* 2 Pet iii 9 *f* Psalm ciii. 10.
g Isaiah xxx. 18. *h* Rom. ii. 4. *i* Job xlii. 6.

Oh, that our heads were waters, and our eyes fountains of tears, that we might weep day and night for our transgressions.*k*

Our iniquities are gone over our heads as a heavy burden, they are too heavy for us; *l* but weary and heavy laden under this burden, we come to Christ, who has promised that in him we shall find rest to our souls.*m*

Oh, that knowing, every man, the plague of his own heart,*n* we may look unto him, whom we have pierced by our sins, and may mourn, and be in bitterness for them, as one that is in bitterness for a first-born; *o* that we may sorrow after a godly sort, with that sorrow which worketh repentance unto salvation not to be repented of. *p*

And, oh, that we may bring forth fruits meet for repentance. *q*

k Jerem ix. 1.

l Psalm xxxviii. 4.

m Matt. xi 29. *n* 1 Kings viii. 38. *o* Zech. xii. 10.

p 2 Corinthians vii. 10. *q* Matt. iii. 8.

CHAPTER III.

Petition.

LORD, all our desire is before thee, and our groaning is not hid from thee; *a* even the groanings which cannot be uttered: for he that searcheth the heart knoweth what is the mind of the Spirit. *b*

Lord, we come to thee, as the poor publican, that stood afar off, and would not so much as lift up his eyes to heaven, but smote upon his breast: and we pray his prayer, God be merciful to us sinners. *c*

The God of infinite mercy be merciful unto us. Oh, wash us thoroughly from our iniquity, and cleanse us from our sin, for we acknowledge our transgressions, and our sin is ever before us. *d*

Oh, purge us with hysop and we shall be clean, wash us and we shall be whiter than snow; hide thy face from our sins, and blot out our iniquities. Be thou merciful to our unrighteousness, and our sins and our iniquities do thou remember no more. *e*

Let us be justified freely by thy grace, *f* through the redemption that is in Jesus. Blot

a Psalm xxxviii. 9.

b Rom. viii. 26, 27.

c Luke xvii. 13. *d* Psalm. li. 2, 3, 7. *e* Heb. viii. 12.

f Rom. iii. 24.

out as a cloud our transgressions, and as a thick cloud our sins.*g*

Enter not into judgment with thy servants, O Lord, for in thy sight shall no flesh living be justified.*h*

Take away all our iniquity, and receive us graciously ; heal our backslidings, and love us freely, and let thine anger be turned away from us.*i*

Thou Lord art good, and ready to forgive ;*k* and rich in mercy to all them that call upon thee. Thou art a God full of compassion, and gracious, long-suffering and plenteous in mercy and truth. For who is a God like unto thee, that pardonest iniquity, and passest by the transgression of the remnant of thine heritage ; who retainest not thine anger for ever, because thou delightest in mercy. Oh, that thou wouldst have compassion upon us, and subdue our iniquities, and cast all our sins into the depth of the sea.*l*

We have sinned, but we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*m*

We desire to count every thing loss for Christ, that we may win him, and be found

g Isa xliv 22. *h* Psalm cxliii. 2. *i* Hos. xiv. 4.
k Psalm lxxxvi 5, 15. *l* Mic. vii. 18, 19.
m 1 John ii. 1, 2.

in him, not having our own righteousness, but that which is through the faith of Christ.ⁿ

To thee, Lord our God, belong mercies and forgiveness, though we have rebelled against thee.^o

For thy name's sake, O Lord, pardon our iniquity, for it is great.^p

For innumerable evils have compassed us about, our iniquities have taken hold upon us, so that we are not able to look up. Be pleased, O Lord, to deliver us ; O Lord, make haste to help us.^q

Oh, let us have the blessedness of those, whose transgression is forgiven, and whose sin is covered ; of that man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.^r

Oh, let us have redemption thro' Christ's blood, even the forgiveness of sins, according to the riches of thy grace. Being justified by faith, let us have peace with God, through our Lord Jesus Christ, and through him let us have access into that grace, wherein believers stand, and rejoice in hope of the glory of God.^s

Oh, let us acquaint ourselves with thee, and be at peace, that thereby good may come unto us.^t

ⁿ Phil iii. 7, 8, 9. ^o Dan ix. 8. ^p Psalm xxv. 11.
^q Psalm xl 12, 13. ^r Psalm xxxii. 1, 2.
^s Rom. viii. 1, 2. ^t Job xxii. 21.

Heal us, and we shall be healed ; save us, and we shall be saved ; for thou art our praise.*u*

Be not angry with us for ever, but receive us again, that thy people may rejoice in thee. Shew us thy mercy, O Lord, and grant us thy salvation.*w*

Be thou to us a God, and take us to be to thee a people,*x* and make us a willing people in the day of thy power.*y*

We intreat thy favor, O God, with our whole hearts ;*z* be merciful to us according to thy word ; for in thy favor is life, yea, thy loving-kindness is better than life itself.*a*

Lord make thy face to shine upon us and be gracious unto us. Lord lift up the light of thy countenance upon us and give us peace.*b*

O God, be merciful unto us, and bless us, and cause thy face to shine upon us.*c*

The Lord that made heaven and earth, bless us out of Zion ;*d* bless us with all spiritual blessings in heavenly things by Christ Jesus.*e*

Oh, that thou wouldst bless us indeed.*f*

Command the blessing upon us, even life for ever more :*g* for thou blessest, O Lord, and it shall be blessed.*h*

u Jer. xvii. 14. *w* Psal. lxxxv. 5, 6. *x* Heb. viii. 10
y Psalm cx. 3. *z* Psal. cxix. 58. *a* Psal. lxiii. 3.
b Numb. vi. 25, 26. *c* Psal. lxvii. 1. *d* Psal. cxxxiv. 3.
e Eph. i. 3. *f* 1 Chron. iv. 10. *g* Psalm cxxxiii. 3.
h 1 Chron. xvii. 27.

Hast thou but one blessing? yea, thou hast many blessings; bless us, even us, O our Father.*i*

Oh, cast us not away from thy presence, nor ever take thy Holy Spirit from us.*k*

Let 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.*l*

Let thy Spirit witness with our spirit, that we are the children of God, and if children, then heirs, heirs of God, and joint heirs with Christ, to an inheritance incorruptible, undefiled and that fadeth not away, reserved in heaven for us.*m*

The Lord of peace give us peace, that peace which Jesus Christ hath left us, such a peace as the world can neither give, nor take away.*n*

Let the peace of God, which passeth all understanding, keep our hearts and minds through Christ Jesus; *o* and let that peace rule in our hearts unto which we are called.*p*

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.*q*

i Gen. xxvii. 38. *k* Psalm li. 11. *l* Heb. ix. 14.
m Rom. viii. 16, 17. and 1 Peter i. 4.
n John xiv. 27. *o* Phil. iv. 7. *p* Col. iii. 15.
q Rom. xv. 13.

We come to the throne of grace, that we may obtain not only mercy to pardon, but grace to help in every time of need.*r*

From the fulness that is in Jesus Christ, in whom it pleased the Father that all fulness should dwell,*s* let every one of us receive; and grace for grace.*t*

Oh, let no iniquity have dominion over us, because we are not under the law, but under grace.*u*

But being made free from sin, let us become the servants of righteousness.*w*

Let the law of the spirit of life, which is in Christ Jesus, make us free from the law of sin and death.*x*

Give us grace to put off the old man, which is corrupt according to the deceitful lusts, that we may put on the new man, which after God is created in righteousness and true holiness.*y*

We pray that we may not enter into temptation :*z* or however that no temptation may take us, but such as is common to men, and let the faithful God never suffer us to be tempted above what we are able, but with the temptation make way for us to escape.*a*

Let Christ be made of God to us, not only

r Heb. iv. 16.

s Col. i. 19.

t John i. 16.

u Rom, vi. 14.

w Rom. vi. 18.

x Rom, viii. 2.

y Eph. iv. 22, 24.

z Matt. xxvi. 41.

a 1 Cor. x. 13.

righteousness, but wisdom, sanctification, and redemption.*b*

Let us be planted together in the likeness of Christ's death and resurrection ; that as he was raised from the dead by the glory of the Father, so we also may walk in newness of life.*c*

Lord, teach transgressors thy ways, and let sinners be converted unto thee ;*d* and let the disobedient be turned to the wisdom of the just.*e*

Let those be quickened who are yet dead in trespasses and sins.*f*

Open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them, who are sanctified.*g*

Fulfil in us all the good pleasure of thy goodness, and the work of faith with power.*h*

Lord, let thy grace be sufficient for us, and let thy strength be made perfect in weakness, that when we are weak, then we may be strong,*i* strong in the Lord, and the power of his might.*k*

Give us all to know thee, from the least even unto the greatest ;*l* and so to know thee,

b 1 Cor. i. 30. *c* Rom. vi. 4. *d* Psalm li. 13.

e Luke i. 17 *f* Eph. ii. 1. *g* Acts xxvi. 18

h 2 Thess. i. 11. *i* 2 Cor. xii. 9, 10. *k* Eph. vi. 10.

l Heb. viii. 11.

the only true God, and Jesus Christ whom thou hast sent, as may be eternal life unto us.*m*

Open thou our eyes, that we may see wonderful things out of thy law and gospel.*n*

Let the Spirit of truth guide us into all truth,*o* and cause us to understand wherein we have erred.*p*

Lord, grant that we may not be as children, tossed to and fro, and carried about with every wind of doctrine by the slight of men; but speaking the truth in love, may grow up into Christ in all things, who is the head.*q*

Lord, let thy Spirit teach us all things, and bring all things to our remembrance, whatsoever thou hast said unto us; *r* that the word of Christ may dwell richly in us, in all wisdom and spiritual understanding.*s*

Lord, give us a wise and understanding heart,*t* that wisdom which in all cases is profitable to direct. Oh, that we may be filled with the knowledge of thy will in all wisdom and spiritual understanding; that we may walk worthy of God unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.*u*

Order our steps by thy word, and let no iniquity have dominion over us.*v*

m John xvii. 3. *n* Psalm cxix. 13. *o* John xvi 13.
p Job vi. 24. *q* Eph. iv. 14, 15. *r* John xiv. 26.
s Col. iii 16 *t* 1 Kings iii. 9. *u* Col. i. 9, 10.
v Psalm cxix. 133.

Create in us a clean heart, O God, and renew a right spirit within us; and cast us not away from thy presence, and take not thy Holy Spirit away from us; restore unto us the joy of thy salvation, and uphold us with thy free Spirit.*x*

Write thy law in our hearts, and put it in our inward parts.*y*

May we delight to do thy will, O God, and delight in the law of God after the inward man.*z*

Unto us, Lord, let it be given to believe; for the faith by which we are saved is not of ourselves, it is the gift of God.*a*

Lord, increase our faith,*b* and perfect what is lacking in it,*c* that we may be strong in faith giving glory to God.*d*

We beseech thee work in us that faith, which is the substance of things hoped for, and the evidence of things not seen,*e* by which we may look above the things that are seen, that are temporal, and may look at the things that are not seen, that are eternal.*f*

Wilt thou work in us to will and to do.*g*

May we have that faith which overcometh the world,*h* and that hope which is an anchor to the soul sure and stedfast.*i*

x Psal. li 10, 11, 12.

y Heb. viii. 10.

z Rom vii. 22. *a* Eph. ii. 8. *b* Luke xvii. 5.

c 1 Thess iii 10. *d* Rom. iv. 20. *e* Heb. xi. 1.

f 2 Cor. iv 18. *g* Phil. ii. 13. *h* 1 John v. 4.

i Hebrews vi. 19.

May we be watchful against all sin, and abstain from all appearance of evil.*k*

Let our hearts be purified by faith.*l*

Oh, put thy fear into our hearts, that we may never depart from thee.*m*

Let us all be devoted to thy fear ;*n* and let us be in the fear of the Lord all the day long.*o*

Give us grace we beseech thee, to love the Lord our God with all our heart, which is the first and great commandment.*p*

Oh, that the love of God may be shed abroad in our hearts by the Holy Ghost.*q*

Oh, that Jesus Christ may be precious to us,*r* as he is precious to all that believe, that he may be in our account the chiefest among ten thousand, and altogether lovely, and that he may be our beloved and our friend :*s* that though we have not seen him, yet we may love him ; and though we now see him not, yet believing, we may rejoice with joy unspeakable and full of glory.*t*

Lord take away the stony heart out of our flesh, and give us a heart of flesh.*u*

Lord, give us to love our neighbor as ourselves, with that love which is the fulfilling the law,*w* to love one another with a pure

k 1 Thess. v. 22. *l* Acts xv 9. *m* Jer xxxii. 40.
n Psal. cxix. 38. *o* Prov. xxiii. 17. *p* Matt. xxii 37.
q Rom. v 5. *r* 1 Pet. ii. 7. *s* Cant v 10. 16.
t 1 Pet. i. 8. *u* Ezek. xi. 19. *w* Rom. xiii. 9, 10.

heart fervently,*x* that thereby all men may know that we are Christ's disciples.*y*

And as we are taught of God to love one another, give us to abound therein more and more ;*z* and as we have an opportunity to do good to all men ;*a* and as much as in us lies to live peaceably with all men, always following after the things that make for peace, and things wherewith one may edify another.*b*

Lord, make us able to love our enemies, to bless them that curse us, and to pray for them that despitefully use us, and to do good to them that hate us, forbearing one another, and forgiving one another in love,*c* as Christ forgave us. Lord, give us grace to deny ourselves, to take up our cross daily, and to follow Christ ;*d* to keep under the body, and bring it into subjection.*e*

Lord, keep us from being lovers of our own selves,*f* from being wise in our own conceit, and leaning to our own understanding.*g*

Lord, give us all to learn of Christ, to be meek and lowly in heart, that we may find rest to our souls ;*h* and that herein the same mind may be in us, that was in Christ Jesus.*i*

Lord, hide pride from us, and clothe us

x 1 Pet. i. 22. *y* John xiii. 35. *z* 1 Thess. iv. 9, 10.

a Gal. vi. 10. *b* Rom. xii. 18. *c* Matt. v. 44.

d Matt. xvi. 24. *e* 1 Cor. ix. 27. *f* 2 Tim. iii. 2.

g Prov. iii. 5, 7. *h* Matt. xi. 29. *i* Phil. ii. 5.

with humility^l, and put upon us the ornament of a meek and quiet spirit, which in thy sight is of great price.^m

Lord, give us grace to walk worthy the vocation, wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love.ⁿ

Lord, teach us whatsoever state we are in, therewith to be content. Lord, grant that our conversation may be without covetousness ; and we may always be content with such things as we have.^o

Enable us in patience to possess our souls.^r

Let patience work experience in us, and experience hope, such a hope as maketh not ashamed.^q

We pray God, that we may do no evil, but be blameless and harmless as the children of God,^r without rebuke in the midst of a crooked and perverse generation.^s

Oh, cleanse us from secret faults, keep back thy servants also from presumptuous sins ; let them not have dominion over us.^t

Let thy word be hid in our hearts that we may not sin against thee,^u and thy grace be at all times sufficient for us,^w and mighty

^l Job xxxiii. 17.

^m 1 Pet iii. 4.

ⁿ Eph. iv. 1, 2 ^o Heb. xiii. 5. ^p Luke xxi. 19.

^q Rom v. 4, 5. ^r 2 Cor. xiii. 7. ^s Phil ii. 15

^t Psalm xix. 12. ^u Psalm cxix. 11. ^w 2 Cor. xii. 9.

in us ; and never give us up to our own heart's lust, to walk in our own counsels.*

Enable us to walk circumspectly, not as fools, but as wise,† that we may cut off occasion from them, who desire occasion to blaspheme that worthy name by which we are called ;^x and with well doing may put to silence the ignorance of foolish men,^y and adorn the doctrine of God our Saviour in all things.^z

Lord, enable us to take heed to our ways, that we offend not with our tongue.^a

Thou hast said, if any man lack wisdom, he must ask it of God, who gives to all men liberally, and upbraideth not, and it shall be given him :^b Lord, we want wisdom, make us wise as serpents and harmless as doves.^c

Oh, that we may always have our conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God.^d

Let all in every relation dwell together in unity, that it may be as the dew of Hermon, and as the dew that descends upon the mountains of Zion.^e

Oh, that we may dwell together as joint heirs of the grace of life, that our prayers may not be hindered.^f

* Psalm lxxxi. 12. † Eph. v. 15. x 2 Cor. xi 12.
y 1 Pet ii. 13. z Titus ii 10. a Psal. xxxix 1.
b James i. 5. c Matt. x. 16. d 2 Cor i. 12.
e Psalm cxxxiii. 1, 3. f 1 Peter iii. 7.

Oh, that our ways were directed to keep thy commandments, then shall we not be ashamed when we have respect to them all.*g*

Lord, give us to increase with the increases of God,*h* to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ ;*i* to hold on our way, and having clean hands to grow stronger and stronger.*k*

Let our path be as the shining light, that shines more and more unto the perfect day.*l*

Lord, quicken us to work the works of him that sent us, while it is day ; because the night comes wherein no man can work ;*m* and what good our hands find to do, may we do it with all our might, because there is no work or knowledge in the grave, whither we are going.*n*

Lord, grant that we may never be slothful in any good business, but fervent in spirit serving the Lord.*o*

Lord, enable us to do the work of every day in its day, according as the duty of the day requires ;*p* redeeming the time because the days are evil.*q*

Lord teach us to endure hardness, as good soldiers of Jesus Christ ;*r* that we may not fear the reproach of men, or their revilings, nor be ashamed of Christ or of his words ;*s*

g Psal. cxix, 5, 6. *h* Col. ii. 19. *i* 2 Pet iii. 18.
k Job xvii. 9. *l* Prov. iv. 18. *m* John ix. 4.
n Eccl. ix. 10. *o* Rom. xii. 11. *p* Ezra iii. 4.
q Eph. v. 16. *r* 2 Tim. ii. 3. *s* Mark viii. 32.

knowing whom we have believed, even one, who is able to keep what we have committed to him against that day.*t*

Grant that forgetting the things that are behind, we may reach forth to those things that are before for the prize of the high calling of God in Christ Jesus.*u*

We know, that we are born to trouble as the sparks fly upward ; but in six troubles be pleased to deliver us, and in seven let no evil touch us.*w*

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

Let the eternal God be our refuge and, underneath be the everlasting arms.*z*

Let us be kept from the evil which is in the world, and sanctified through truth, thy word is truth.*a*

Build us up, we pray thee, in our most holy faith, and keep us in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*b*

Lord, make us to know our end, and the measure of our days, what it is, that we may know and consider how frail we are,*c* and that

t 2 Tim. i. 12.

u Phil. iii. 12, 13, 14.

w Job v. 7. 19. *x* 2 Tim. iv. 18. *y* Jude 24.

z Deut. xxxiii. 27. *a* John xvii. 15. 17.

b Jude 20, 21. *c* Psalm xxxix. 4, 5.

our days are as an hand breadth, and that every man at his best state, is altogether vanity, and our days upon earth are as a shadow, and there is no abiding. Lord, teach us so to number our days, that we may apply our hearts unto wisdom,^d and make us to consider our latter end.^e

Make us always ready with our loins girded about, and our lights burning, because the Son of man comes at an hour that we think not.^f

And when we walk through the valley of the shadow of death, be thou with us, that we may fear no evil, let thy rod and thy staff comfort us.^g

Guide us by thy counsel, and afterward receive us to glory.^h

Oh, that we may have our conversation in heaven, that we may from thence with comfort look for the Saviour, the Lord Jesus, who shall change our vile bodies, that they may be fashioned like unto his glorious body.ⁱ

Oh, that we may set our affections on things that are above, and that our life may be hid with Christ, in God, that when Christ, who is our life, shall appear, we also may appear with him in glory.^k

^d Psalm. xc. 12.

^e Deut. xxxii. 29.

^f Luke xii. 35. 40.

^g Psalm xxiii. 4.

^h Psal. lxxiii. 24. ⁱ Phil. iii. 20, 21. ^k Col. iii. 2, 3, 4.

When we fail, let us be received into everlasting habitations, into the city that hath habitations, whose builder and maker is God.^l

For Temporal mercies.

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

Let the Lord be our keeper, even he that keepeth *Israel*, and neither slumbers nor sleeps.^b

Lord, make a hedge about us, and about our houses, and about all that we have,^c and take sickness away from the midst of us.^d

Let us be blessed in the city and in the field, in our basket and in our store ; let us be blessed when we come in, and when we go out.^e

Lord, let thy good providence so order all events concerning us, that they may be made to work for good to us, as thou hast promised,

^l Luke xvi. 9. ^a Psalm xci. 2, 4, 9, 10.

^b Psal. cxxi. 4, 5. ^c Job i. 10. ^d Exod. xxiii. 25.

^e Deut. xxviii. 3, 5, 6.

they shall to all that love thee, and are called according to thy purpose.*f*

Deal with us according to the tenor of the everlasting covenant, which is well ordered in all things and sure, and which is all our salvation, and all our desire.*g*

Look upon us and be merciful to us, as thou usest to do unto those that love thy name,*h* and do more for us than we are able to ask or think,*i* and supply all our needs according to thy riches in glory by Christ Jesus.*k*

f Rom. viii. 28.

g 2 Samuel xxiii. 5.

h Psal. cxix. 132.

i Eph. iii. 20.

k Phil. iv. 19.

CHAPTER IV.

Thanksgiving.

For Temporal Mercies.

LET our souls bless the Lord, and let all that is within us bless his holy name ; yea, let our souls bless the Lord, and not forget any of his benefits.^a

It is a good thing to give thanks unto the Lord,^b and to sing praises unto thy name, O Most High, and to shew forth thy loving kindness in the morning, and thy faithfulness every night.^c

Thou art gracious, and full of compassion, slow to anger, and of great mercy,^d and hast told us, that thou dost not afflict willingly ; or grieve the children of men ; but though thou cause grief, yet thou wilt have compassion according to the multitude of thy mercies.^e

Thou causest thy sun to shine on the evil and on the good ; and sendest rain on the just and on the unjust.^f

Thou crownest the year with thy goodness, and thy paths drop fatness.^g

Thou causest the grass to grow for cattle, and herb for the service of man. Thou giv-

^a Psal. ciii. 1, 2. ^b Psal. cxlvii. 1. ^c Psal xcii. 1, 2.
^d Psal. cxlv. 8. ^e Lam. iii. 32, 33. ^f Matt. v. 45.
^g Psalm lxxv. 9, 10, 11.

est to all life and breath, and all things,*h* and the earth, O Lord, is full of thy mercy.*i*

All creatures wait upon thee, that thou mayest give them their meat in due season.*k*

Thou hast made us of that rank of beings, which is a little lower than the angels, and is crowned with glory and honor.*l*

Our bodies are capable of being the temples of the Holy Ghost, and our souls of having the Spirit of God dwell in them; we therefore desire to glorify thee with our bodies, and with our spirits, which are thine.*m*

We lay us down and sleep, for thou, Lord, makest us to dwell in safety.*n*

When the sorrows of death have compassed us, and the pains of hell gat hold upon us, we have called upon thy name, and have found that the Lord is gracious and righteous, yea, our God is merciful: we have been brought low, and he hath helped us, and delivered our souls from death, our eyes from tears, and our feet from falling; we will therefore walk before the Lord in the land of the living.*o*

Blessed be God, who daily loads us with his benefits.*p*

Thou hast given us all things richly to enjoy,*q* and into our hands hast brought plentifully.*r*

h Acts xvii. 25. *i* Psal. cxix. 64. *k* Psal. civ. 27.
l Psal. viii. 5. *m* 1 Cor. vi. 19, 20. *n* Psalm iii. 5.
o Psalm cxvi. 3, 4, 5, 6, 8. *p* Psalm lxviii. 19.
q 1 Tim. vi. 17. *r* Job xii. 6.

Our houses have been safe from fear, and there hath been no rod of God upon us ;^s so that the voice of rejoicing and salvation hath been in our tabernacle from day to day.^t

We thank thee that the lines have fallen to us in pleasant places, and that we enjoy a goodly heritage.^u

When we have eaten and are full, we have reason to bless the Lord for the good land which thou hast given us ;^w a land which the eyes of the Lord our God are always upon, from the beginning to the end of the year.^x

Thou makest peace in our borders and fillest us with the finest of the wheat.^y

For Spiritual Mercies.

BUT especially blessed be the God and Father of our Lord and Saviour Jesus Christ, who hath blessed us with all Spiritual blessing in heavenly things, in Christ.^z

Oh, how wonderfully did the kindness and love of God, our Saviour, towards man appear, not by works of righteousness which we had done, but according to his mercy he saved us :^a we had destroyed ourselves, but in thee, and thee only was our help.^b

^s Job xxi. 9. ^t Psalm cxviii. 15. ^u Psal. xvi. 6.
^w Deut. viii. 10. ^x Deut xi. 12 ^y Psal, cxlvii. 14.
^z Ephesians i. 3. ^a Titus iii. 4, 5. ^b Hosca xiii. 9.

When thou sparedst not the angels that sinned, but didst cast them down to hell ; *c* thou saidst concerning the race of man destroy it not, for a blessing is in it. *d*

We are bound to give thanks always to thee, O God, because thou hast from the beginning chosen some to salvation through sanctification of the Spirit : *e* that there is a remnant according to the election of grace, *f* whom God hath chosen in Christ before the foundation of the world that they should be holy. *g*

We have great cause for gratitude and praise that God so loved the world, as to give his only begotten Son, that whosoever believes in him should not perish, but have everlasting life. *h*

We bless thee that as soon as man had sinned, it was graciously promised, that the seed of the woman should bruise the serpent's head ; *i* and that in the Old Testament sacrifices, Jesus Christ was the lamb slain from the foundation of the world. *k*

We bless thee for the promise made to Abraham, that in his seed all the families of the earth should be blessed. *l*

We bless thee for all that thou didst at sundry times, and in divers manners, speak in

c 2 Pet. ii. 4. *d* Isaiah lxxv. 8. *e* 2 Thes. ii. 13.
f Rom. xi. 5. *g* Eph. i. 4, 5. *h* John iii. 16.
i Gen. iii. 15. *k* Rev. xiii. 8. *l* Gen. xii. 3.

times past unto the fathers by the prophets,^m these holy men of God who spake as they were moved by the Holy Ghost,ⁿ and prophesied of the grace that should come unto us.

We bless thee, that when the fulness of time was come, thou didst send forth thy 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.^o

We bless thee, that the Son of man is come to seek and to save that which was lost ;^p and that for this purpose the Son of God was manifested that he might destroy the works of the devil.^q

Lord, we receive it as a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief.^r

We bless thee, that as forasmuch as the children are partakers of flesh and blood, he also himself took part of the same : that he took not on him the nature of angels, but our nature, and was in all things made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people, and that he is not ashamed to call them brethren.^s

^m Heb. i. 1. ⁿ 2 Pet. i. 21. ^o Gal. iv. 4.

^p Luke xix. 10. ^q 1 John iii. 8. ^r 1 Tim. i. 15.

^s Heb. ii. 14, 16.

We bless thee, that thou wast in Christ, reconciling the world to thyself, not imputing their trespasses unto them, and that thou hast committed unto us the word of reconciliation.*t*

Glory be to God in the highest, that in and through Jesus Christ there is on earth peace and good will to men.*u*

We bless thee, that he hath left us an example, that we should follow his steps, in that he did no sin, neither was guile found in his mouth, and when he was reviled, he reviled not again ; *w* and his meat and drink was to do the will of his Father ; *x* and he was holy, harmless, undefiled, separate from sinners.*y*

Oh, that we may be armed with the same mind that he was,*z* and we may so walk as he walked.

We praise thee, that Jesus Christ came not to call the righteous, but sinners to repentance.*a*

We thank thee for the gracious invitations he gave to those who are weary and heavy laden, to come to him for rest,*b* and for the assurance he hath given, that whosoever comes to him, he will in no wise cast him out : *c* that he made a gracious offer, that

t 2 Cor. v. 19. *u* Luke ii. 14. *w* 1 Pet ii, 21, 22, 23.
x John iv. 34. *y* Heb. vii. 26. *z* 1 Pet iv. 1.
a Matt. ix. 13. *b* Matt. xi. 28. *c* John vi. 37.

whosoever thirsts might come unto him and drink.*d*

Herein indeed God commendeth his love to us, in that while we were enemies, Christ died for us,*e* that we might be reconciled to him by the death of his Son.*f*

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins, and not for ours only, but for the sins of the whole world ; *g* that he hath redeemed us from the curse of the law, being made a curse for us.*h*

We bless thee, that Jesus Christ was wounded for our transgressions, and bruised for our iniquities and the chastisement of our peace was upon him, and by his stripes we are healed ; and the Lord having laid upon him the iniquity of us all, it pleased the Lord to bruise him and put him to grief ; *i* that he hath loved us and washed us from our sins in his own blood, and hath made us unto our God kings and priests.*k*

Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing ; for he was slain, and hath redeemed us to God by his blood.*l*

We thank thee, that as he was delivered

d John vii. 37. *e* Rom. v. 8. *f* 1 John iv. 10.
g 1 John ii. 2. *h* Gal. iii. 13. *i* Isaiah liii. 5, 6, 10.
k Rev. i. 5, 6. *l* Rev. v. 9, 12.

for our offences, so he arose again for our justification,*m* and was declared to be the Son of God with power by the resurrection from the dead.*n*

That though he was dead, yet he is alive, and lives for evermore, and hath the keys of death and of hell.*o*

We bless thee, that our Lord Jesus is ascended to his Father and our Father, to his God and our God ; *p* is ascended up on high, having led captivity captive, and hath received gifts for men, yea, even for the rebellious also, that the Lord God might dwell among them : *q* that as the fore-runner he is for us entered into heaven itself, *r* now to appear in the presence of God for us : that he is set on the right hand of the throne of the Majesty in the heavens, *t* angels, and authorities, and powers being made subject to him : *u* that he is gone before to prepare a place for us in his Father's house, where there are many mansions.*w*

We thank thee, that having borne the sins of many he makes intercession for transgressors ; *x* and prays not for those only, that were given him when he was upon earth, but for all that shall believe on him through their

m Rom. iv. 25. *n* Rom. i. 4. *o* Rev i. 18.
p John xx. 17. *q* Psal lxviii 18. *r* Heb. vi 20.
t Heb. viii. 1. *u* 1 Pet. iii. 22. *w* John xiv. 2, 3.
x Isa. liii. 12.

word ; that they all may be one : *y* that we have an advocate with the Father, even Jesus Christ the righteous, who is therefore able to save to the uttermost all those that come to God as a father by him, *z* seeing he ever lives, making intercession. *a*

We thank thee, that because our Lord Jesus humbled himself, and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee might bow, and every tongue confess, that Jesus Christ is Lord to the glory of God the Father : *b* that he is King of kings and Lord of lords, *c* that the Ancient of Days hath given him dominion, and glory, an everlasting dominion, and a kingdom, which shall not be destroyed : *d* that the government is upon his shoulders, and that his name is called Wonderful, Counselor, the mighty God, the everlasting Father, and the Prince of Peace ; and that of the increase of his government and peace, there shall be no end. *e*

We bless thee, that thou hast appointed a day, in which thou wilt judge the world in righteousness by that man, whom thou hast ordained, whereof thou hast given assurance

y John xvii. 20, 21. *z* 1 John ii 1 *a* Heb. vii. 25.
b Phil ii. 8, 9, 10. *c* Rev. xix. 16. *d* Daniel vii. 14.
e Isaiah ix. 6, 7.

unto all men, in that thou hast raised him from the dead.^f

That in that day the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ;^g and shall come to be glorified in his saints, and admired in all them that believe ; for them that sleep in Jesus he will bring with him.^h

We bless thee, that when our Lord Jesus went away, he sent us another comforter to abide with us for ever, even the Spirit of truth.ⁱ

And blessed be God for the promise, that as earthly parents, though evil, know how to give good gifts to their children, so our heavenly Father will give the Holy Spirit to them that ask him.^k

We thank thee, that in Jesus Christ thou hast made an everlasting covenant with us, even the sure mercies of *David*,^l and that though the mountains may depart, and the hills be removed, yet this covenant of thy peace shall never be removed :^m that thou hast given unto us exceeding great and precious promises, that by these we might be partakers of a divine nature :ⁿ that though

^f Acts xvii. 31. ^g 2 Thes. i. 7, 8, 10.

^h 1 Thes. iv. 14. ⁱ John xiv. 16, 17.

^k Luke xi. 13. ^l Isa. lv. 3. ^m Isaiah liv. 10.

ⁿ 2 Peter i. 4.

thou chasten our transgressions with the rod, and our iniquities with stripes, yet thy loving kindness thou wilt not utterly take away, nor cause thy faithfulness to fail; thy covenant thou wilt not break, nor alter the thing that is gone out of thy lips.*o*

That baptism is appointed to be a seal of the righteousness of faith, as circumcision was; *p* that it assures us of the remission of sins, and the gift of the Holy Ghost, and that this promise is to us, and our children.*q*

And that the cup in the Lord's supper is the blood of the New-Testament, which was shed for many for the remission of sins.*r*

We thank thee, that we have the scriptures to search, and that in them we have eternal life, and that they testify of Christ,*s* and that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: *t* that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scripture might have hope; *u* and that we have this most sure word of prophecy, as a light shining in a dark place.*w*

We thank thee, that thou hast made known unto us thy holy Sabbaths,*x* and that still

o Psalm lxxxix. 32, 33, 34. *p* Rom. iv. 11.
q Acts ii. 38, 39. *r* Matt. xxvi. 28 *s* John v. 39.
t 2 Tim. iii. 16. *u* Rom. xv. 4. *w* 1 Pet. i. 9.
x Nehemiah ix. 14.

there remains the keeping of a Sabbath to the people of God: *y* and that when the Lord Jesus ascended up on high, he gave gifts unto men, not only prophets, apostles, and evangelists, but 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, unto the measure of the stature of the fulness of Christ: *z* and that while they teach us to observe all things which Christ hath commanded, he hath promised to be with them always even unto the end of the world: *a* that Jesus Christ hath built his church upon a rock, which the gates of hell cannot prevail against, *b* but his seed shall endure for ever, and his throne as the days of heaven. *c*

We bless thee for the cloud of witnesses with which we are encompassed about, *d* for the elders that have obtained a good report, *e* and are now through faith and patience inheriting the promises. *f*

Lord, give us to follow them, as they followed Christ. *g*

We thank thee for the crown of life, which

y Eph. iv. 9.

z Eph. iv. 8, 11, 12, 13.

a Matt. xxviii. 20.

b Matt. xvi. 18.

c Psal lxxxix. 29.

d Heb. xii. 1.

e Heb. xi. 2.

f Heb. vi. 12.

g 1 Co. ii. 1.

the Lord hath promised to them that love him ; the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us : *h* that having no continuing city, *i* we are encouraged to seek the better country, that is, the heavenly, the city that hath foundations, whose builder and maker is God. *k*

We bless thee, that thou hast not given us over to a reprobate mind, *l* that our consciences are not seared, that thou hast not said concerning us, *m* they are joined to idols let them alone, *n* but that thy Spirit is yet striving with us. *o*

Hath God by his grace translated any of us out of the kingdom of darkness into the kingdom of his dear Son ? *p* not unto us, O Lord, but unto thee be all the glory.

We adore the riches of thy mercy, that any of us have any reason to hope that we have passed from death unto life, *q* and are made to differ from those who are dead in trespasses and sins. *r*

It is by thy grace that we are what we are, *s* and all praise and glory belongs to thee.

We bless thee for the redemption we have through Christ's blood, even the forgiveness

b James i. 12. *i* Heb. xiii. 14. *k* Heb. xi. 10, 16.
l Rom. i. 28. *m* 1 Tim. iv. 2. *n* Hosea iv. 17.
o Gen. vi. 3. *p* Col. i. 13. *q* John v. 24.
r Eph. ii. 5. *s* 1 Cor. xv. 10

of sins, according to the riches of thy grace, wherein thou hast abounded towards us.*t*

Thou hast not quenched the smoking flax, nor broke the bruised reed ; *u* but having obtained help of God we continue hitherto.*w*

In the day when we cried, thou hast answered us, and hast strengthened us with strength in our souls.*x*

Unless the Lord had been our help, our souls had almost dwelt in silence ; but when we said our foot slippeth, thy mercy, O Lord, held us up : and in the multitude of our thoughts within us, thy comforts have been the delight of our souls.*y*

Thou hast brought us to thy holy mountain, and made us joyful in thy house of prayer ; *z* and we have found it good to draw nigh unto God.*a*

We have had reason to say, that a day in thy courts is better than a thousand, and that it is better to be a door-keeper in the house of our God than to dwell in the tents of wickedness.*b*

We have sat down under thy shadow with delight, and thy fruit hath been sweet unto our taste ; thou hast brought us into the banqueting house, and thy banner over us has been love.*c*

t Eph. i. 7. *u* Matt. xii. 20. *w* Acts xxvi. 23.
x Psal. cxxxviii. 3. *y* Psal. xciv. 17, 18.
z Isaiah lvi. 7. *a* Psal. lxxiii. 28.
b Psal. lxxxiv. 10, 11, 12. *c* Cant. ii. 3, 4.

We have reason to love thee, O Lord, because thou hast heard the voice of our supplications, and because thou hast inclined thine ear unto us, we will therefore call upon thee as long as we live.*d*

Lord, thou hast heard the desire of the humble, thou wilt prepare their hearts, and cause thine ear to hear.*e*

Though no affliction for the present hath been joyous, but grievous, nevertheless afterward it hath yielded the peaceable fruit of righteousness, and hath proved to be for our profit, that we might be partakers of thy holiness.*f*

We have had reason to say, that it was good for us we were afflicted, that we might learn thy commandments; for before we were afflicted we went astray, but afterwards have kept thy word.*g*

Thou hast dealt well with thy servants, O Lord, according to thy word.*h*

And now, what shall we render unto the Lord for all his benefits towards us? let our souls return to him as their rest, because he hath dealt bountifully with us, we will take the cup of salvation and call upon the name of the Lord.*i*

d Psal. cxvi. 1, 2. *e* Psal. x. 17. *f* Heb. xii. 10, 11.
g Psal. cxix. 67, 71. *h* Psal. cxix. 65. *i* Psal. cxvi. 7.

CHAPTER V.

Intercession.

OH, look with compassion upon the world that lies in wickedness,^a let the prince of this world be cast out,^b that has blinded their minds.^c

Oh, let thy salvation and thy righteousness be openly shewed in the sight of the heathen, and let all the ends of the earth see the salvation of our God.^d

Oh, give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.^e

Let all the kingdoms of this world become the kingdoms of the Lord, and of his Christ.^f

Let the people that sit in darkness see a great light, and to them which sit in the region and shadow of death, let light spring up.^g

Add unto thy church daily such as shall be saved ; ^h enlarge the place of its tents, lengthen its cords, and strengthen its stakes.ⁱ

Oh, let the earth be full of the knowledge of the Lord, as the waters cover the sea.*

^a 1 John v. 19. ^b John xii. 31. ^c 2 Cor. iv. 4.
^d Psalm xcvi. 2. 3. ^e Psal. ii. 8. ^f Rev. xi. 15.
^g Matt. iv. 16. ^h Acts ii. 47. ⁱ Isaiah liv. 2.
^{*} Isaiah xi. 9.

Let the branches, which are broken off, not abide still in unbelief, but be grafted in again into their own olive tree. And though blindness is in part happened to Israel, yet let the fulness of the Gentiles come in and let all Israel be saved.*k*

Let them be made to look unto him, whom they have pierced ; *l* and that they may turn to the Lord, let the veil which is upon their hearts be taken away.*m*

Our hearts' desire and prayer to God for the gospel Israel, is, that it may be saved.*n*

Do good in thy good pleasure unto Zion, build the walls of Jerusalem.*o*

Save thy people, O Lord, and bless thine heritage, feed them also, and lift them up for ever.*q*

May grace be with all them that love the Lord Jesus Christ in sincerity ; *r* and give to all that name the name of Christ to depart from iniquity.*s*

We pray for all that believe in Christ that they all may be one.*t*

Oh, teach transgressors thy ways, and let sinners be converted unto thee.*u*

Oh, give them repentance to the acknowledging of the truth as it is in Jesus ; that

k Rom. xi. 23, 24, 25, 26. *l* Zech. xii 10.

m 2 Cor. iii 16. *n* Rom. x. 1. *o* Psal. li. 18.

q Psal xxviii. 9. *r* Eph. vi. 24. *s* 2 Tim. ii. 19.

t John xvii. 20, 21. *u* Psal. li. 13.

they may recover themselves out of the snare of the devil.*w*

Let those, that are as sheep going astray, return to Jesus Christ, the shepherd and bishop of our souls.*x*

Lord, let thy Spirit be poured out upon thy churches from on high.*y*

Let pure religion and undefiled before God and the Father, flourish and prevail every where.*z*

Oh, revive thy work in the midst of the years, in the midst of the years make known,*a* and let our times be times of reformation.*b*

Let them be confounded and turned back that hate *Zion*, and be as the grass upon the house-tops, which withereth before it groweth up.*c*

Let no weapon formed against thy church prosper, and let every tongue that riseth against it in judgment be condemned.*d*

Lord, let the man of sin be consumed with the Spirit of thy mouth, and be destroyed with the brightness of thy coming ; and let those be undeceived, that have been long under the power of strong delusions to believe a lie, and cause them to receive the truth in the love of it.*e*

w 2 Tim. ii 25, 26. *x* 1 Peter ii. 25.

y Isai xxxii. 15. *z* James i. 27. *a* Hab iii. 7.

b Heb. ix. 10. *c* Psal. cxxix. 5, 6. *d* Isaiah liv. 17.

e 2 Thes. 2, 3, 8, 10, 11.

We desire in our prayers to remember those that are in bonds for the testimony of Jesus, as bound with them, and those which suffer adversity, as being ourselves also in the body.*f*

Lord, arise, and have mercy upon *Zion*, and let the time to favor her, yea, the set time come ; yea, let the Lord build up *Zion*, and appear in his glory. Lord, regard the prayer of the destitute and do not despise their prayer.*g*

Oh, cause thy face to shine upon those parts of thy sanctuary, which are desolate.*h*

Lord, hasten the time, when thou wilt make wars to cease to the ends of the earth,*i* when nation shall no more lift up sword against nation, nor kingdom against kingdom ; but swords shall be beaten into plowshares, and spears into pruning hooks, and they shall not learn war any more.*k*

Make kings nursing fathers, and their queens nursing mothers to the Israel of God.*l*

Lord, thou hast dealt favorably with our land ; *m* we have heard with our ears, and our fathers have told us, what work thou didst for us in their days, and in the times of old.*n*

f Heb xiii. 3. *g* Psal. cii. 13, 16, 17.

h Dan. ix. 17. *i* Psal. xlv. 9. *k* Isaiah ii. 4.

l Isaiah xlix. 23. *m* Psal. lxxxv. 1. *n* Psal. xlv. 1.

May the glorious times, which thou predicted, soon come ; when all shall know thee from the least to the greatest,^o and the earth shall be full of the knowledge of the Lord as the waters cover the sea.^p

But we are a sinful people, a people laden with iniquity, a seed of evil doers,^q and great reason we have to sigh and cry for all the abominations committed among us.^r

Iniquity abounds among us, and the love of many is waxen cold.^s

Turn us to thee, O Lord God of hosts, and cause thy face to shine, and we shall be saved.^t

Let not our candlestick be removed out of his place, though we have deserved it should be, because we have left our first love.^u

Let wisdom and knowledge be the stability of our times, and strength of salvation ; and may the fear of the Lord be our treasure :^w let the righteous flourish among us, and let there be those that shall fear the Lord in our land,^x as long as the sun and moon shall endure.

May God himself be a wall of fire round about us, and the glory in the midst of us.^y

May peace be in our borders, and prosper-

^o Jer. xxxi. 34. ^p Isaiah xi. 9. ^q Isaiah i. 4.
^r Ezek. ix. 4. ^s Matt. xxiv. 12. ^t Psal. lxxx. 2, 3.
^u Rev. ii. 4, 5. ^w Isaiah xxxiii. 6.
^x Psal. lxxii. 5, 7. ^y Zech. ii. 5.

ity in our palaces. Appoint salvation to us for walls and bulwarks ; make our officers peace, and our exactors righteousness ; let violence never be heard in our gates, wasting and distraction in our borders, but let our walls be called salvation, and our gates praise.^z

Let our peace be as a river, and in order to that, may our righteousness be as the waves of the sea.^a

Let that righteousness abound among us, which exalteth a nation, and deliver us from sin, which is a reproach to any people.^b

Never make our heavens as brass, and our earth as iron,^c nor take away thy corn and thy wine from us, but give us the former and the latter rain in due season,^d and reserve to us the appointed weeks of harvest.^e

Abundantly bless our provision, and satisfy our poor with bread,^f that they who have gathered it may eat, and praise the Lord.^g

Oh, let the wickedness of the wicked come to an end, but establish thou the just.^h

Let all iniquity stop her mouth,ⁱ and let the infection of that plague be stayed by executing judgment.^k

Let those that are striving against sin, never be weary or faint in their minds.^l

^zIsaiah lx. 17. 18. ^a Isa. xlviii. 18. ^b Prov. xiv. 34.

^c Deut. xxviii. 23. ^d Joel ii. 23. ^e Jer. v. 24.

^f Psal. cxxxii. 15. ^g Isaiah lxii. 9. ^h Psal. vii. 9.

ⁱ Psal. cvii. 42. ^k Psal. cvi. 30. ^l Heb. xii. 3, 4.

We beg in the name of the Lord Jesus Christ, that there may be no divisions among us, but that we may be perfectly joined together in the same mind, and in the same judgment.*m*

Now the God of patience and consolation grant us to be like minded one towards another ; according to Christ Jesus, that we may with one mind and one mouth glorify God,*n* and promote the common salvation.*o*

Give us to follow after the things that make for peace, and things wherewith one may edify another,*p* that living in love and peace, the God of love and peace may be with us.*q*

Let nothing be done through strife and vain glory, but every thing in lowliness of mind,*r* and grant that our moderation may be known to all men.*s*

Give us help from trouble, for vain is the help of man ; through God let our forces do valiantly.*t*

Those that jeopard their lives for us in the high places of the field, teach their hands to war,*u* and their fingers to fight, give them the shield of thy salvation,*w* and let thy right

m 1 Cor. i. 10. *n* Rom. xv. 5, 6. *o* Jude 2.
p Rom. xiv. 3, 19. *q* 2 Cor. xiii. 11. *r* Phil. ii. 3.
s Phil. iv. 5. *t* Psal. lx. 11, 12. *u* Judges v. 18.
w Psal. xviii. 34, 35.

hand hold them up, and cover their heads in the day of battle.*x*

Counsel our counsellors, and teach our senators wisdom :*y* Oh, give them the spirit of wisdom and understanding, a spirit of counsel, of knowledge, and of the fear of the Lord.*z*

Nor ever let the things that belong to our national peace, be hid from the eyes of those who are intrusted with its counsels.*a*

Make those that rule over us just men ruling in the fear of God.*b*

And let those that judge remember, that they judge not for man, but for the Lord, who is with them in the judgment, that therefore the fear of the Lord may be upon them.*c*

Make them able men, and men of truth, fearing God, and hating covetousness,*d* that judgment may run down like a river, and righteousness as a mighty stream.*e*

And let rulers never be a terror to good works, but to the evil.*f*

Teach thy ministers how they ought to behave themselves in the house of God, which is the church of the living God,*g* that they may not preach themselves,*h* but Christ Jesus

x Psal. clx. 7. *y* Psal. cv. 22. *z* Isaiah xi. 23.
a Luke xix. 42. *b* 2 Sam. xxxiii. 3.
c 2 Chron. xix. 6, 7. *d* Exod. xviii. 21.
e Amos v. 24. *f* 1 Pet. ii. 14. *g* 1 Tim. iii. 17.
h 2 Cor. iv. 5.

the Lord, and may study to shew themselves approved to God, workmen that need not to be ashamed, rightly dividing the word of truth.*i*

Let utterance be given to them, that they open their mouths boldly, to make known the mystery of the gospel, that they may speak as they ought to speak,*k* as able ministers of the New-Testament,*l* and let them obtain mercy of the Lord to be faithful.*m*

Let the arms of their hands be made strong by the hands of the mighty God of Jacob ; *n* and let them be full of power by the Spirit of the Lord of hosts,*o* to shew thy people their transgressions, and the house of Jacob their sins. *p*

Lord, grant that they may not labor in vain or spend their strength for nought, and in vain ; *q* but let the hand of the Lord be with them, that many may believe, and turn to the Lord.*r*

Let the schools of the prophets be replenished with every good gift and perfect gift from above, from the Father of lights.*s*

Cast salt into those fountains, that from thence may issue streams, which shall make glad the city of our God.*t*

i 2 Tim. ii. 15. *k* Eph. vi. 19, 20. *l* 2 Cor. iii. 6.
m 1 Cor. vii. 21. *n* Gen. xlix. 24. *o* Mich. iii. 8.
p Isaiah lviii. 1. *q* Isaiah xlix. 4. *r* Acts xi. 18.
s James i. 17. *t* 2 Kings ii. 21.

Give grace to all the subjects of this land, that they may, under the government God hath set over us, live quiet and peaceable lives in all godliness and honesty.*u*

Let all of every denomination that fear God, and work righteousness, be accepted of him.*w*

Lord, give to those that are young to remember their Creator in the days of their youth, that thereby they may be kept from the vanity which childhood and youth are subject to, and may be restrained from walking in the way of their heart, and in the sight of their eyes, by considering, that for all these things God will bring them into judgment.*x*

May the aged reflect on the evil days that are come to them, and the years of which they say there is no pleasure in them,*y* as earthly comforts are failing, may thy comforts delight their soul.*z*

Nor also when they are old and gray-headed, leave them not ; cast them not off in their old age, fail them not when their strength faileth.*a*

Let every hoary head be a crown of glory to those that have it, being found in the way of righteousness.*b*

u 1 Tim. ii. 2. *w* Acrs x. 35. *x* Eccl. xii. 1, 9, 10.
y Eccl. xii. 1. *z* Psalm xciv. 19
a Psal. lxxi. 6, 17, 18. *b* Prov. xvi. 31.

Lord, keep those that are rich in the world from being high-minded, and trusting in uncertain riches, and give them to trust in the living God; that they may do good, and be rich in good works, ready to distribute, willing to communicate, that they may lay up in store for themselves a good security for the time to come.*c*

Lord, make those that are poor in the world rich in faith, and heirs of the kingdom, and give to them to receive the gospel.*d*

And though no affliction for the present seems to be joyous, but grievous, nevertheless afterward let it yield the peaceable fruit of righteousness to them that are exercised thereby.*e*

Lord, give us to love our enemies, to bless them that curse us, and to pray for them that despitefully use and persecute us.*f*

And grant, that our ways may so please the Lord, that even our enemies may be at peace with us.*g*

And we pray for all those whom we love in the truth, that they may prosper and be in health, especially that their souls may prosper.*h*

c 1 Tim. vi. 17, 19.

d James ii. 5.

e Heb. xii. 11. *f* Matt. v. 44. *g* Prov. xvi. 7.

h 3 John 2.

CHAPTER VI.

*Occasional Addresses.**Morning Prayer.*

OUR voice shalt thou hear in the morning, in the morning will we direct our prayer unto thee, and will look up; for our souls wait for thee.^a

It is thou, O God, that hast commanded the morning, and caused the day spring to know its place. The day is thine, the night also is thine, thou hast prepared the light and the sun.^b

With the light of the morning, lift upon us the light of thy countenance; let the day spring from on high visit us, to give us the knowledge of salvation, through the tender mercies of our God; ^c and let the sun of righteousness arise upon our souls with healing under his wings; ^d and let our path be as the shining light, that shines more and more unto the perfect day.^e

It is of thy mercy, O Lord, that we are not consumed, even because thy compassions fail not, they are new every morning.^f

^a Psalm v. 3 ^b Psalm lxxiv. 16 ^c Luke i. 77, 78.
^d Mal iv. 2. ^e Prov. iv. 18. ^f Lam. iii. 22, 23.

We thank thee that we have laid us down,^g have had where to lay our head,^h and have not been wandering in deserts and mountains, in dens and caves of the earth ; ⁱ and have slept and have not been full of tossing to and fro till the dawning of the day, and that wearisome nights are not appointed to us.^k

Thou hast preserved us from the pestilence that walketh in darkness,^l and from the malice of the rulers of the darkness of this world,^m the roaring lion that goes about seeking whom he may devour ; ⁿ he that keeps Israel, and neither slumbers nor sleeps, has kept us, and we have been safe.^o

And now may the Lord preserve and keep us from all evil this day, yea, may the Lord preserve our souls : Lord, preserve our going out and coming in.^p

Give thine angels charge concerning us, to bear us up in their hands, and keep us in all our ways.^q

And give us grace to do the work of the day in its day, as the duty of the day requires.^r

^g Psalm iii. 5. ^h Mark viii. 20. ⁱ Heb. xi. 38.
^k Job vii. 34. ^l Psalm xci. 6. ^m Eph. vi. 12.
ⁿ 1 Pet. v. 8. ^o Psalm cxxi. 4. ^p Ps. cxxi. 7, 8.
^q Psalm xci 11, 12. ^r Ezra iii. 4.

In our Evening Prayers.

THOU, O God, makest the out-goings of the evening and the morning to rejoice.^s

Blessed be the Lord, who daily loads us with his benefits, and who hath this day preserved our going out and coming in : ^t

And now we have received from thee our daily bread, we pray thee, forgive us our trespasses.^u

And may we lay us down and sleep ; for thou, Lord, makest us dwell in safety.^w

Let the angels of God encamp round about us,^x that we may lie down and none make us afraid.*

Into thy hands we commit our spirits.^y

Give us to remember thee upon our beds, and to meditate upon thee in the night watches.^z

Enable us to commune with thee and with our own hearts upon our beds.^a

In craving a Blessing before Meat.

THOU, O Lord, givest food to all flesh, for thy mercy endures for ever.^b

The eyes of all wait on thee ; ^c but espe-

^s Psalm lxxv. 8, ^t Ps. lxxviii. 19. ^u Matt. vi. 11, 12.

^w Psalm iv. 8. ^x Ps. xxxiv. 7. * Job xi. 19.

^y Psalm xxxi. 5 ^z Psalm. lxxiii. 6. ^a Psalm iv. 4.

^b Ps. cxxxvi. 25, ^c Ps. cxlv. 15.

cially thou givest meat to them that fear thee, being ever mindful of thy covenant.*d*

Thou art our life and the length of our days,*e* the God that hath fed us all our life long unto this day.*f*

Thou givest us all things richly to enjoy, though we serve thee but poorly.*g*

We acknowledge we are not worthy of the least crumb that falls from the table of thy providence.*h*

According to our Master's example, we look up to heaven, and pray for a blessing upon our food; *i* abundantly bless our provision.*k*

Grant that whether we eat or drink, or whatever we do, we may do all to the glory of God.*l*

In returning Thanks after Meat

NOW we have eaten and are full, we bless thee for the good land thou hast given us.*m*

Especially we bless thee for the bread of life, which came down from heaven, and which was given for the life of the world: Lord, evermore give us that bread, and wisdom to labor less for the meat that perisheth,

d Ps. cxi. 5. *e* Deut. xxx. 20. *f* Gen. xlviii. 15.
g 1 Tim. vi. 17. *h* Matt. xv. 27 *i* Matt. xiv. 19.
k Ps. cxxxii. 15. *l* 1 Cor. x. 31. *m* Deut. viii. 10.

and more for that which endures to everlasting life.ⁿ

The Lord give food to the hungry, and send portions to the needy.^o

Let us be of those blessed ones that shall eat bread in the kingdom of God.^p

In the Evening before the Lord's Day.

NOW give us to remember that to-morrow is the Sabbath of the Lord,^q and that it is a high day, holy of the Lord, and honorable,^r and give us grace to sanctify ourselves ;^s and may the Lord do wonders among us.^t

Give us rest from all our own works, and may we leave all our worldly cares.

For the Morning of the Lord's Day.

WE bless thee, Lord, that the light we see, is the Lord's,^u that we see one more of the days of the Son of man,^w a day to be spent in thy courts, which is better than a thousand elsewhere.^x

Oh, that we may be in the Spirit on the Lord's day,^y and that we may call the Sab-

ⁿ John vi. 27, 33, 34. ^o Psal. cxlvi. 7.
^p Luke xiv. 15. ^q Exod. xvi. 23. ^r John xix. 31.
^s Isaiah lviii. 13. ^t Joshua iii. 5. ^u Psal. cxviii. 27.
^w Luke xvii. 22. ^x Ps. lxxxiv. 10. ^y Rev. i. 10.

bath a delight ; *z* and may honor the Son of man, who is Lord also of the Sabbath-day, *a* not doing our own ways, nor finding our own pleasures, nor speaking our own words.

May that God, who on the first day of the world commanded the light to shine out of darkness, on this first day of the week shine in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. *b*

This is the day the Lord has made, we will rejoice and be glad in it. *c*

Oh, that we may this day experience the power of Christ's resurrection ; *d* that as Christ was raised up from the dead by the glory of the Father, so we also may walk in newness of life ; *e* and by seeking the things that are above may make it appear that we are risen with him. *f*

Oh, that this day we may be filled with the Holy Ghost, and that the fruit of the Spirit in us may be in all goodness and righteousness and truth. *g*

In our Preparation for the Lord's Supper.

NOW we are invited to come and eat of wisdom's bread, and drink of the wine she

z Isaiah lviii. 13. *a* Mark ii. 28. *b* 2 Cor. iv. 6.
c Psal. cxviii. 23, 24. *d* Phil. iii. 10. *e* Rom. vi. 4, 5,
f Col. iii. 1. *g* Eph. v. 18.

hath mingled,* give us to hunger and thirst after righteousness ;^h and being called unto the marriage supper of the Lamb,ⁱ give us the wedding garment.^k

Awake, O North wind, and come thou, South, and blow upon our garden, that the spices thereof may flow forth ; and then let our beloved come into his garden and eat his pleasant fruits.^l

Draw us, and we will run after thee.

In the celebrating the Lord's Supper.

OH, let this cup of blessing, which we bless, be the communion of the blood of Christ.^m

Let this bread which we break be the communion of the body of Christ, and enable us herein to shew forth the Lord's death till he come.ⁿ

Now let us be joined to the Lord in an everlasting covenant ;^o so joined to the Lord, as to become one flesh with him.^p

Now let us be made partakers of Christ, by holding fast the beginning of our confidence stedfast unto the end.^q

Let Christ's flesh be meat indeed to us, and his blood drink indeed, and give us so by faith

* Prov. ix. 5. ^h Matt. v. 6. ⁱ Rev. xix. 9.
^k Matt xxii 11. ^l Cant. iv. 16. ^m 1 Cor. x. 16.
ⁿ 1 Cor xi. 26. ^o Jer. l. 5. ^p 1 Cor. vi. 17.
^q Heb. iii. 14.

to eat his flesh, and drink his blood, that he may dwell in us and we in him, and we may live by him.*r*

Give us grace, as we have received the Lord Jesus, so to walk in him,*s* that our conversation may be in every thing as becomes the gospel.*t*

Thy vows, O God, are upon us, Oh, that we may daily perform them.*u*

Upon occasion of the Baptism of a Child.

TO thee, O God, whose all souls are, the souls of the parents, and the souls of the children,*v* we present this child a living sacrifice, which we desire may be holy and acceptable,*w* and that it may be given up and dedicated to the Father, Son, and Holy Ghost.*x*

It is conceived in sin, but there is a fountain opened ;*y* Oh, wash the soul of this child in that fountain,*z* now it is by thy appointment washed with pure water.*a*

Oh, make good thine ancient covenant, that thou wilt be a God to believers and to their seed ;*b* for this blessing of Abraham comes upon the Gentiles ;*c* and the promise is still to us and our children.*d*

r John v. 55, 56, 57. *s* Col. ii. 6. *t* Phil i. 27.

u Psal. lvi. 12 *v* Ezek. xviii. 4. *w* Rom. xii. 1.

x Matt. xxviii. 19. *y* Psal. li. 5. *z* Zech. xiii. 1.

a Heb. x. 22. *b* Gen. xvii. 7. *c* Gal. iii. 14, 29.

d Acts ii. 39.

Thou hast encouraged us to bring little children to thee ; for thou hast said that of such is the kingdom of God. Blessed Jesus, take up this child in the arms of thy power and grace, put thy hands upon it, and bless it : *e* let it be a vessel of honor sanctified, and meet for the Master's use, *f* and owned as one of thine in that day, when thou makest up thy jewels. *g*

Oh, pour thy spirit upon our seed, thy blessing upon our offspring. *h*

Upon occasion of a Funeral.

LORD, give us to find it good for us to go to the house of mourning, *i* that we may be minded thereby of the end of all men, and may lay it to our heart, and may be wise to consider our latter end ; *k* for we must be gathered to our people, as our neighbors and brethren are gathered. *l*

We know that thou wilt bring us to death, and to the house appointed for all living, *m* but let us not see death, till by faith we have seen the Lord Christ, and then let us depart in peace. *n*

e Mark x. 14. 16 *f* 2 Tim. ii. 21. *g* Mal. iii. 17.
h Isaiah xlv. 3. *i* Eccl. vii. 2. *k* Deut. xxxii. 29,
l Numb xxvii. 13. *m* Job xxx. 23.
n Luke ii. 26, 27.

And when the earthly house of this tabernacle shall be dissolved, let us have a building of God, a house not made with hands, eternal in the heavens.*o*

Give us to know, that our Redeemer liveth and though after our skin, worms destroy these bodies, yet in our flesh we shall see God, whom we shall see for ourselves, and our eyes shall behold, and not another.*p*

Upon occasion of Marriage.

GIVE those that marry to marry in the Lord.*q*

Make them helps meet for each other, and instruments to promote one anothers salvation ;*r* and give them to live in holy love, that they may dwell in God and God in them.*s*

And may they dwell together as joint heirs of the grace of life, that their prayers be not hindered, and make us all meet for that world, where they neither marry, nor are given in marriage.*t*

Upon occasion of the Ordaining of Ministers.

LET the things of God be committed to faithful men, who may be able also to teach

o 2 Cor. v. 1.

p Job xix. 25, 26.

q 1 Cor. vii. 39. *r* Gen. ii. 18. *s* 1 John iv. 16

t Luke xx. 35.

others ;*u* and make them burning and shining lights in thy golden candlesticks ;*w* that it may appear, that it was Christ who put them into the ministry.*x*

Give to them, who are ordained, to take heed to the ministry which they have received of the Lord, that they fulfil it ;*y* and make full proof of it by watching in all things.*z*

Let those, who in Christ's name are to preach repentance and remission of sins, be endued with power from on high.*a*

Give them another spirit, and make them good ministers of Jesus Christ, nourished up in the words of faith and good doctrine.*b*

In times of Drought.

THOU hast said, when heaven is shut up that there is no rain, because we have sinned against thee ; if we confess thy name, and turn from our sins, thou wilt hear from heaven, and forgive our sins, and give rain upon our land.*c*

We ask of thee the former and latter rain, and depend upon thee for it ;*d* for there are not any of the vanities of the heathen, that can give rain, nor can the heavens give show-

u 2 Tim. ii. 2. *w* John v. 35. *x* 1 Tim. i. 12.
y Col. iv. 17. *z* 2 Tim. iv. 5. *a* Luke xxiv. 47, 49.
b 1 Tim. iv. 6. *c* 1 Kings viii. 35. *d* Zech. x. 1.

ers ; but we wait on thee, for thou hast made all these things.^e

In times of Sickness.

TAKE sickness away from the midst of us,^f and deliver us from the noisome pestilence.^g

Appoint the destroying angel to put up his sword into his sheath, and to stay his hand.^h

Spiritual Troubles.

LET those who now remember God and are troubled, whose spirits are overwhelmed, and whose souls refuse to be comforted,ⁱ be enabled to trust in thy mercy, so that at length they may rejoice in thy salvation,^k and tho' thou slay them, yet to trust in thee.^l

Oh, renew a right spirit within them. Cast them not away from thy presence, and take not thy Holy Spirit from them ; but restore unto them the joy of thy salvation, and uphold them with thy free Spirit ; that their tongues may sing aloud of thy righteousness, and shew forth thy salvation.^m

Oh, bring them up out of this horrible pit, and this miery clay ; set their feet upon a

^e Jer. xiv. 22. ^f Exod xxiii. 25. ^g Psal. xci. 3.
^h 2 Sam. xxiv. 16. ⁱ Psal lxxvii. 2, 3.
^k Psal. xiii. 5. ^l Job xiii. 15, ^m Psal. li. 10, 11, 12, 14.

rock, establish their goings and put a new song in their mouth, even praise to our God.*n*

Oh, comfort them again now after the time that thou hast afflicted them :*o* And though for a small moment thou hast forsaken them, and hid thy face from them ; yet have mercy on them and comfort them with everlasting kindness.*p*

Oh, let thy Spirit witness with their spirit, that they are the children of God ;*q* and by the blood of Christ let them be purged from an evil conscience.*r*

Those that are asking the way to Zion,*s* with their faces thitherward, that are lamenting after the Lord,*t* and are pricked in the heart for sin ;*u* Oh, shew them the good and right way, and lead them in it.*v*

To those that are asking, what they shall do to inherit eternal life,*x* discover Christ as the way, the truth, and the life, the only true and living way.*y*

Oh, do not quench the smoking flax, nor break the bruised reed ; but send forth judgment unto victory.*z*

n Psalm xl 2, 3. *o* Psal xc. 15. *p* Isa liv. 7, 8.
q Rom. viii. 16. *r* Heb. x. 22. *s* Jer. l. 5.
t 1 Sam. vii. 2. *u* Acts ii. 37. *v* 1 Sam. xii. 23.
x Matt. xix. 16. *y* John xiv. 6. *z* Matt. xii. 20.

For the Sick.

LORD, thou hast appointed those that are sick to be prayed for, and prayed with, and hast promised, that the prayer of faith shall save the sick : Lord, help us to pray in faith for the sick as being ourselves in the body.*

When our Lord Jesus was upon earth, we find they brought to him all sick people, that were taken with divers diseases and torments, and he healed all manner of sickness and all manner of diseases among the people ; and he hath still the same compassion and power over bodily diseases that he ever had : *a* he saith to them, go, and they go : come, and they come : and when he speaks the word the sick are healed.*b*

He is still touched with the feelings of our infirmities ; *c* in the belief of this, we do by prayer bring our friends that are sick, and lay them before him.*d*

Lord, grant that the sick may neither despise the chastening of the Lord, nor faint when they are rebuked of him : *e* but that they may hear the rod, and him that hath appointed it, and may kiss the rod, *f* and accept the punishment of their iniquities.*g*

* James v. 14, 15. *a* Matt. iv. 23, 24

b Matt. viii. 8, 9 *c* Heb. iv. 15. *d* Luke v. 18.

e Heb. xii. 5. *f* Mich. vi. 9. *g* Lev. xxvi. 41.

Give them to see, that affliction cometh not forth out of the dust, nor springs out of the ground ;^h that they may therefore seek unto God to the Lord more than to the physician,ⁱ because unto the Lord our God belong the issues of life and death.^k

Lord, shew them wherefore thou contendest with them,^l and give them in their affliction to humble themselves greatly before the God of their fathers,^m and to repent and turn from every evil way. O Lord, rebuke them not in thy anger, neither chasten them in thy hot displeasure ; have mercy upon them, O Lord, for they are weak : Lord, heal them, for they have need of healing. Return, O Lord, and deliver their souls : save them for thy mercy's sake.ⁿ And lay no more upon them than thou wilt enable them to bear ; enable them to bear what thou dost lay upon them.^o

Oh, spare a little, that they may recover strength, before they go hence, and be no more.^p

Let the eternal God be their refuge, and underneath them be the everlasting arms.^q

Consider their frame, remember they are but dust.^r

^h Job v. 6, 8.

ⁱ 2 Chron. xvi. 12.

^k Psal. lxxviii. 20. ^l Job x. 2. ^m 2 Chron. xxxiii. 12.

ⁿ Psal. vi. 1, 2, 3, 4.

^o 1 Cor. x. 13.

^p Psal. xxxix. 13.

^q Deut. xxxiii. 27.

^r Psal. ciii. 14.

Oh, strengthen them upon their bed of languishing and make their bed in their sickness.^s

Oh, turn to them, and have mercy upon them ; bring them out of their distress : look upon their affliction, and their pain, but especially forgive all their sins.^t

* Make thy face to shine upon them, save them for thy mercy sake.^u

For Dying Persons.

NOW their flesh and heart are failing, Lord, be thou the strength of their heart, and their everlasting portion.^w

In the valley of the shadow of death, Lord, be thou present with them, and may thy rod and thy staff comfort them.^x

Oh, do not fail them, nor forsake them now :^y be a very present help.^z

Into thy hands we commit the departing spirit,^a as into the hands of a faithful Creator, by the hands of him who has redeemed it.^b

Let it be carried by angels into *Abraham's* bosom ; ^c and let it be presented to thee without spot or wrinkle or any such thing.^d

Lord Jesus, receive this precious soul ; let

^s Psal. xli. 3.

^t Psal. xxv. 16, 17, 18.

^u Psal. xxxi. 16. ^w Psal. lxxiii. 4. ^x Psal. xxiii. 4.

^y Heb. xiii. 5. ^z Psal. xlvi. 1. ^a Psal. xxxi. 5.

^b 1 Pet. iv. 19. ^c Luke xvi. 22. ^d Eph. v. 27.

it come to the spirits of just men made perfect.^e

When it is absent from the body, may it be present with the Lord.^f

This day let it be with thee in paradise.^g

Now let it be for ever comforted,^h and perfectly freed from sin.

For those who are deprived of Reason.

OH, look with pity upon those, that are put out of the possession of their own souls ;ⁱ whose judgment is taken away,^k so that their soul chooseth strangling and death rather than life.^l

Oh, restore them to themselves, and their right mind.^m

Deliver them from doing themselves harm,ⁿ and whatever afflictions thou layest upon any of us in this world, preserve to us the use of our reason, and the peace of our conscience.

For afflicted and bereaved Families.

VISIT the houses of mourning as our Saviour did, and comfort them by assuring them, that Christ is the resurrection and the

^e Heb. xii. 23. ^f 2 Cor. v. 8. ^g Luke xxiii. 43.
^h Luke xvi. 25. ⁱ Luke xxi. 19. ^k Job xxvii. 2.
^l Job vii. 15. ^m Luke viii. 35. ⁿ Acts xvi. 28.

life,^o that their relations, which are removed from them, are not dead but sleep,^p and that they shall rise again, that they may not sorrow as those that have no hope.^q

Enable them to trust in the living God,^r the rock of ages, and enjoy the fountain of living waters ; when creatures prove broken reeds and broken cisterns.^s

Be a father to the fatherless, and a husband to the widows, O God, in thy holy habitation.^t

Keep them alive, and let the widows trust in thee.^u

For recovery from Sickness.

WE extol thee, O Lord, upon the account of those whom thou hast lifted up, whose soul thou hast brought up from the grave, and kept them alive, that they should not go down to the pit.^w

Those that were brought low thou hast helped ; hast delivered their soul from death, their eyes from tears, and their feet from falling. Give them grace to walk before thee in the land of the living, to offer to thee the sacrifice of thanksgiving, to call upon the name of the Lord and pay their vows to him.^x

^o John xi. 23, 25.

^p Matt. ix. 24.

^q 1 Thes. iv. 13. ^r 1 Tim. vi. 17. ^s Jer. ii. 13.

^t Psal. lxxviii. 5. ^u Jer. xlix. 11. ^w Psal. xxx. 1, 3.

^x Psal. cxvi. 6, 8, 9, 13.

Lord grant that those, who are delivered from death, may not be as the nine lepers ; *y* who did not return to give thanks ; or as *Hezekiah* who rendered not again according to the benefits done unto him.*z*

Those whom the Lord has chastened sore, yet has not delivered them over unto death ; Oh, that they may therefore praise him who is become their salvation.*a*

For Seamen.

LET those, that go down to the sea in ships, that do business in great waters, observe the works of the Lord there, and his wonders in the deep ; *b* and acknowledge what a great God he is, whom the winds and sea obey.*c*

Oh, preserve them through the paths of the sea,*d* and in perils by waters and by robbers.*e*

If the stormy winds be raised, which lifteth up the waves so that they are at their wit's end, deliver them out of their distresses, make the storm a calm, and bring them to their desired haven ; and oh, that those, who are delivered may praise the Lord for his goodness, and for his wonderful works to the children of men.*f*

y Luke xvii. 18.

z 2 Chron. xxxii. 25.

a Psal. cxviii. 18, 21.

b Psal. cvii. 23, 24.

c Matt. viii. 27.

d Psal. viii. 8.

e 2 Cor. xi. 26.

f Psalm cvii. 25, 26, 27, 28, 29, 30.

CHAPTER VII.

Conclusion of Prayer.

NOW the God of peace, that brought again from the dead our Lord Jesus Christ; that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight; through Christ Jesus,^a do for us exceeding abundantly above what we are able to ask or think according to the power that worketh in us.^b

Now the God of Israel grant us the things we have requested of him.^c

Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength and our Redeemer.^d

Lord, thou hast assured us, that whatever we ask the Father in Christ's name, he will give it us :^e we ask all these things in that name.

Now to God only wise, be glory through Jesus Christ for ever, Amen.^f

^a Heb. xiii. 20. ^b Eph. iii. 20 ^c 1 Sam. i. 17.
^d Psal. xix. 14. ^e John xvi. 23. ^f Rom. xvi. 27.

Now to the King eternal, immortal, invisible, the only wise God, be honor and glory, for ever, Amen.*g*

Now unto him that is able to keep us from falling, and 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, now and for ever, Amen.*h*

Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever, Amen.*i*

g 1 Tim. i. 17 *h* Jude 14, 25. *i* Rev. v. 13.

AN ESSAY

ON THE NATURE OF THE DUTY OF

PRAYER.

IT is proposed, in these few pages, to lay before the reader, some thoughts and observations on the important subject of prayer. And the thoughts which will be suggested, are intended to illustrate the *nature* of the duty—the *foundation* of it—the *ends* and *design* of it—the *manner* in which it is to be performed—and the *great* and *powerful* *encouragements* to the stated and constant practice of it.

SECTION I.

THE *nature* of the duty of prayer, will now be attempted to be explained.

Prayer is essential to religion; and of course, no person, who lives in the allowed omission of it, can have any good grounds to hope for the divine favor, or for a seat at last, in the mansions of peace above. It is a duty, likewise, of the greatest importance in itself, and more than any other, tends to keep alive in us, a sense of the presence of God—of our need of his mercy—of our en-

ture dependance on him—and the high obligations, under which we are to him for his kind care over, and rich goodness towards us. It is in truth, the great medium of communion and intercourse with him. Had we no *revelation* from heaven to instruct us, in the right way thither, the light of reason alone would oblige us to be constant and devout in calling upon the name of God. It is a piece of respect and homage so exactly consonant to the natural ideas, which all men have of the Supreme Being, that it is certain that those who live without prayer, live without God in the world.

What, then, is the nature of the duty ? The scriptures speak of it, under the idea of our *drawing near* to God—*lifting up* our souls to him—*pouring out* our hearts before him—and *seeking* his face. It is a religious calling upon God founded upon the belief, both of his infinite knowledge, power, and presence, and of his abundant goodness and tender mercy in Jesus Christ : in consequence of which, he is always ready to hear and receive our prayers ; perfectly acquainted with all our needs, and fully able to supply them. Prayer, therefore, is the solemn offering up devout acknowledgments and the desires of the heart to God for things agreeable to his will, through the Mediator. It is the lifting up of the mind to God, by whatever way it is made, whether we utter our requests with our

mouths, or only offer the thoughts of the heart. Prayer is expressing a constant religious dependance upon his wise and good Providence, gratitude for the benefits which we receive, a patient submission to his will under afflictions, an ingenuous trust in him—and relying on his gracious assistances to help our sincere endeavors. And it is either public in the house of God, or private in our families, or secret in our closets—or ejaculatory, often ascending to the Supreme throne, through all the business of the day, and silence of the night, upon all emergencies and occasions. The times, when it is to be preformed are eminently, morning and evening, at the opening and closing of each revolving day. There must be the morning and evening sacrifice. Nature and reason, as well as the ordinance of heaven, in the Jewish worship, point out the commencement and close of every day, as the fit and proper *stated seasons* of family, and closet devotion. We are commanded to pray *continually*; and without *ceasing*, alluding to the morning and evening oblations under the ancient dispensation—the *daily sacrifice*. The meaning cannot be that we should spend our *whole time* in this duty, because there are other duties and concerns to be regarded, of equal moment; but that we should, constantly and diligently, attend upon the duty, every day, as our state and condition shall permit; and

on such occasions also as the Providence of God may minister. And we are further to cultivate a prayerful temper of mind, or habitual disposition to seek to heaven for a supply of all our wants, and to go to God on all occasions of trouble, as readily, cheerfully, and natuarlly, as a dutiful child to a kind parent. “God is our refuge and strength, a very present help in trouble. But ye have received the spirit of adoption, whereby we cry, Abba, Father. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

The things for which we are to pray, are the blessings of this life, and of grace, temporal and spiritual mercies. Life—health—food—raiment—friends—all that we have, or hope to enjoy proceed from the Supreme Being :—and in all, we entirely depend on his Providence. Every good and perfect gift cometh down from above, from the Father of lights. For the favors and bounties of God, in relation to the present life, we are earnestly and constantly to pray ; and to acknowledge the divine hand, in all our ways, with a full submission to the divine will, in whatever a Holy Sovereign shall please to allot or order for us. But that for which we ought to be more especially concerned, and have still more need to beg the divine assistance, is the supply of our *spiritual wants* : that God would

bestow on us his eternal salvation and all the qualifications and prerequisites of it—would pity and bless, renew and forgive us—would enable us to fulfil all duty—believe his truths—obey his precepts—rest on his all-sufficiency—persevere in holiness—patiently to continue in well-doing—adopt us into his family—entitle us to the privileges of his children—to the promises of his word—and glories of his kingdom—recieve us into his favor here, and accept of us, when we come to die. For spiritual life, peace, forgiveness of sin, divine influence, justification, adoption, increase of grace, perseverance therein to the end we are to pray, particularly, earnestly, and absolutely, without any qualifications, because we know these things to be always proper for us to ask, and always agreeable to the will of God. The parts of prayer are *invocation—adoration—confession—petition—thanksgiving—and intercession.*—Invocation is making mention of one or more of the names or titles of God, expressing our purpose to worship him, and desiring his assistance and acceptance, under a sense of our insufficiency and unworthiness. Adoration is that part of prayer which contains the mention of the nature of God with the highest admiration and reverence, his infinite glories; unity of essence, and inconcievable subsistence in three persons, the Father, the Son, and Holy Spirit—his several attributes, various works, and

relation to us.—Confession is that part of prayer which consists in a humble sense and acknowledgment of our low nature—our depravity of heart—entire destitution of all holiness, as we come into the world—our sins—guilt—desert of punishment, and our wants.—Petition or pleading, is that part of prayer which includes the desires of deliverance from all evil, temporal, spiritual, and eternal—and bestowment of all good, temporal, spiritual and eternal on ourselves and others.—Thanksgiving is that part of prayer which gives unto God the honor and glory due unto his holy name, and ascribes blessing, and glory to him for all the benefits received from his infinite fulness.—Intercession is that part of prayer which seeks favors and mercies for others.—Blessing God for what he is in himself, and for what he has done for us and wishing and ascribing honor and glory to him, is the proper *conclusion* of prayer.—Such is the nature, and these are the several parts of prayer, a word used in scripture, in a very extensive sense, “including not only a request and petition for mercies, but the whole address of a creature on earth to God in heaven, about every thing that concerns his God, his neighbor, or himself, in this world or the world to come.” Doctor Watts, in his Guide to prayer, says, “I know not a more natural order of things than this is : To begin with invocation, or calling upon God ;

then proceed to adore that God whom we invoke because of his various glories ; we are then naturally led to the work of confession, considering what little, contemptible creatures we are in the presence of so adorable a God ; and to humble ourselves because of our abounding sins, and our many necessities. When we have given praise to a God of such holiness, and having spread our wants before him, petitions formercy, naturally follow, and pleading, with such divine arguments, as the Spirit and word of God put into our mouths, should accompany our requests ; after all we resign ourselves into the hands of God, and express our self-dedication to him ; then we recollect the mercies that we have received, and out of gratitude pay him our tribute of honor and thanks. And as he is glorious in himself, and glorious in his works of power and grace, so we bless him and ascribe everlasting glory to him.

“ I cannot but think it a very useful thing for young beginners in the work of prayer to remember all these heads, in their order—to dispose of their thoughts, and desires before God in this method, proceeding regularly from one part to another. And as this must needs be useful to assist and teach us to pray in public, so sometimes in our secret retirements, it may not be improper to pursue the same practice.” Yet it must be granted, there is no necessity for confining ourselves to this, or a-

ny other set method any more than there is of confining ourselves to a form in prayer.

SECTION II.

WE will next inquire into the *foundation* of prayer.

The *foundation* of this duty lies in our wants and weaknesses, and in a belief of the power and goodness of him, to whom we address ourselves, and of his particular as well as general Providence. Of him, through him, and to him are all things. In him we live, move, and have our beings. As possessed of all possible perfections—having an infinite fulness—and standing in the relation to us, of creator, preserver, benefactor, law-giver, and judge, and as exercising a general and particular providence, we are to worship before him. He is absolutely independent and all-sufficient. He has an eye to pity—an ear to hear—and an arm to save. Infinite wisdom and infinite power constitute his all-sufficiency. All his attributes and glories indeed combine in laying a proper foundation for the duty of prayer. Were he not omnipresent and omniscient; did he not know all things, and had he not an infinite fulness, there would be no grounds to prefer our petitions and supplications to him. Had he not power to bestow, and goodness to incline him to bless and assist us, there would be no foundation

to seek to him. Had he no ability or willingness, or were he not present by a particular providence, to attend to the situation and condition of all his creatures, there would be no foundation for our addresses to his throne, and no hope of relief in our wants or fears.

Our wants, likewise, constitute a part of the foundation of prayer. Had we no wants, there would be no need of prayer, and the duty would be superfluous. But all rational creatures have many wants, and therefore all should seek to God for a supply. We are poor, frail, dying creatures. We are also miserable, guilty sinners, odious to divine purity, and obnoxious to divine vengeance. We have wants, which we cannot supply. We are surrounded with evils, which we cannot remove, and liable to calamities, which we can only deplore. We are exposed to dangers both seen and unseen, against which we cannot sufficiently provide. There is, consequently, a just foundation for the duty of prayer. All reasonable and candid minds cannot help perceiving it. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. Seek ye the Lord while he may be found, and call ye upon him while he is near."

SECTION III.

THE *ends and design* of prayer were the next thing to be considered. After opening the nature, and pointing out the foundation of the duty, it seems requisite to show its ends and design. What good do our prayers, however sincere and constant, accomplish? What is the use or purpose of them? This is an important and interesting branch of the subject; and what will be offered, it is hoped, will convince all, at least, of the reasonableness and necessity of the duty.

The ends and design of prayer, it ought to be particularly remembered are not to make any alterations, either in the mind or purposes, or affections of God. Petitions and requests, to men like ourselves, are designed to cause them to pity us, and change their purposes. But we grossly err, and betray great ignorance, if we imagine that the design of our petitions to God, the holy Sovereign of the universe, is to change his mind. Yet many, it is to be feared, have no higher or more consistent notions of so plain a duty, than that it is intended to bring about some change in the object, either to make him more friendly and lenient, or to produce some alteration in his nature, will, and purposes. But it is not any part of the design of our addresses to God to alter his mind or purposes.

He would be imperfect, were he capable of any change. A being who is all-perfect can never change. The Almighty Jehovah is the same from eternity to eternity ; the same in wisdom, goodness, and power ; the same yesterday, to-day, and for ever. “ Before the mountains were brought forth, or ever thou hadst formed the earth and the world ; even from everlasting to everlasting thou art God.” His mind is always the same, and can never alter. “ He is of one mind and who can turn him ? and what his soul desireth that he doth : for he performeth the thing appointed for me.” His purposes are, likewise, fixed, beyond all possibility of change. He sees things just as they are, in all cases ; and consequently there can be no room or ground for any alteration. “ I know that whatsoever God doth, it shall be for ever : nothing can be put to it : nor any thing taken from it, and God doth it that men should fear before him.” On his immutability rests the stability of the universe. Were he changeable, often altering his designs and counsels, we could have no dependance upon him, trust in his promises, or hopes of his lasting favor. But he is the Father of lights, with whom there is no variableness or so much as shadow of turning. Thus, therefore, he speaks of himself, “ I am the Lord, I change not, therefore ye sons of Jacob are not consumed.”

Equally evident it is, that the ends and design of prayer are not to excite divine commiseration and clemency. Many will be ready to allow that God is immutable, but still conceive that our abundant and affectionate cries to him are designed to draw forth his tender mercy, or to make him mild and relenting when he beholds our distresses and sorrows. Such a notion of the ends of prayer, though entertained by many, proceeds from defective and unworthy views of the divine nature and attributes. What has given rise to such a mistaken idea, in the minds of people, and especially children, is that our requests to our fellow creatures are intended to excite their feelings of sympathy and commiseration. When we, in an affectionate and lively manner, describe to others, our calamities and wants, it is to move their bowels of compassion. Thus, the transition is easy to the supposition that God is moved to compassion by our pathetic supplications to him for relief. But the design of prayer is by no means to excite the pity of the Deity. Were this the end of our homage and cries to God, it would imply that he was not, in his own nature, sufficiently inclined to mercy, but was hard-hearted and cruel, inexorable and unkind. This would be the highest reproach to him : For he is, indeed, infinitely merciful, benevolent, and kind ; the Father of mercies ; slow unto anger ; abundant in

goodness, in long-suffering, and in every amiable attribute. He is said to delight in mercy, which is a most endearing view of the clemency of his nature. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." He is said, also, to extend his pity over all his works. "The Lord is gracious and full of compassion, slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works." Hence we are commanded to imitate his merciful nature. "Be ye, therefore, merciful, as your Father who is in heaven, is merciful." Certainly, then, the end of prayer cannot be to move him to compassion, as he is infinitely merciful, in his own nature, and always ready to exercise his tender pity, when it is wise and best. We are, of course, never once to admit the supposition that God stands in need of being stirred up to compassion by affecting descriptions of our misery, eloquent addresses, mournful complaints, or ardent petitions.

Neither can the purpose of prayer be to suspend or interrupt the laws of nature or operations of second causes, and bend the government of God to the wants of the creature. Our supplications and homage are not designed to induce him to work miracles

or to interfere with the order and harmony of his government. In this age of the world, we are not to expect miraculous interpositions, in our behalf, or in behalf of our friends, our country, or the church of Christ. We, consequently, form very wrong ideas of the ends and design of prayer, if we conceive that it is intended to destroy or alter the plan of the divine government, to suspend the power of second causes, or to work miracles for us. It was not instituted for these purposes. Such purposes, indeed, would destroy all order, and bring the utmost confusion into both the natural and moral world. If none of the things now mentioned be the ends and design of prayer, the question still returns, what are its purposes, or what valuable ends does it answer?

One is, to impress deeply upon the mind, a sense of the presence of God—our dependance on, and accountableness to him. We are naturally unapt to realize the being and perfections of the First Cause of all things. We see him not with our bodily eyes, for he is invisible, and are inclined to forget his universal presence, and all the attributes and glories of his nature, and our constant and entire dependance on him. Prayer is adapted in itself to bring to the mind the divine existence and glories; and our accountableness, as rational creatures and moral agents. We cannot address ourselves to the throne of

grace, without conceiving of the being and presence of God, and that we are dependant upon him for all mercies, and responsible to him for all our thoughts, words, and actions, the temper of our mind, and conduct of our lives. Hence, the apostle to the Hebrews says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Those who never come to him by prayer, who live, day after day, habitually without it, cannot be supposed to have any realizing and impressive practical persuasion of his being and glories, or their own dependance on him, or accountableness to him. It is impossible for them to have the same sense of his existence, and their dependance, as those have, who give themselves to this duty. We ought to feel our entire and constant dependance on him, every moment, for life and all the blessings of life, for pardon and all the hopes of happiness in a future world. All we have, and are, or hope to have, or enjoy, cometh from the exuberant fountain of all being and blessedness. In him we live, move, and have our beings. He is not far from every one of us, however much we may neglect or forget him, or his providence. "Whither shall I go from thy Spirit, or whither shall I flee from thy presence: if I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell

in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand hold me." God is omnipresent, confined to, and excluded from no part of space. And to make us feel that he is present, possessed of all possible excellencies, that he sees us, that we are altogether dependant on him, and accountable to him is one important end of prayer.

Another great and leading purpose of the duty, is suitably to dispose and prepare the mind for the reception of divine favors.—While we have no sense of the being, presence, and attributes of God, of our absolutely dependant state, and infinite obligations to him, we are not in a meet situation to have favors and blessings bestowed on us. We should not feel our need of them, or obligations gratefully to acknowledge them, when bestowed. There is a direct and natural tendency in this duty of religion to fit the mind to receive pardon, and all favors and mercies. It softens the affections. It lays us open to good impressions. It brings us to the footstool of a holy and sovereign God, where we ought to feel ourselves. It necessarily leads us to look up to the Majesty of heaven and earth, as seated on a throne of glory, as the omnipresent, omniscient, all-powerful, and original cause of all things—the Maker, Governor, Lawgiver, Judge, and Disposer of the created universe. Addresses and supplica-

tions to heaven tend, therefore, necessarily to make us realize our own state, as frail, dependant creatures—insufficient for our own happiness—unable to ward off evils, or fly from them—standing in need of divine pity and grace—of temporal and spiritual good things—having minds darkened—affections impure—and sins innumerable. The native consequence of such views is to make us see and feel how vile we are ; how guilty ; how unworthy of any favor from a holy God. This is clearly the tendency of humble and importunate addresses to our Father who is in heaven, and therefore they are calculated and designed to fit and prepare us for mercy. More than any thing else doth prayer fit us for receiving gracious aids from God. The great end and design of it is, therefore, to lay the mind open for divine illuminations and teachings—to impress and soften the affections—to awe the conscience—to raise and elevate our views to God—and suitably prepare us for divine blessings, for temporal and spiritual favors. It is, consequently, a duty in its own nature, fit and proper ; and divine wisdom shines bright in obliging us by express command, to attend upon it steadily and constantly.

A *further* end and design of prayer is to draw down upon us, as the means *divinely constituted*, the blessings which we may, from time to time, need. It is expressly appointed

by a wise and gracious God, to be the mode of access to him, and *means* of deriving blessings to us. It is to be performed in the name of the only Mediator and all-prevalent Advocate at the right hand of the throne of the Almighty, in a dependance upon the influence and co-operations of the ever blessed Spirit of all grace. As it tends, by its native effects, to fit and prepare the mind for the reception of mercies, so likewise to be the channel of conveying them to us. For, when we are suitably prepared to receive, God is ready to confer them on us. It is his delight to confer them, and in his own *appointed* way. It is perfectly agreeable to him ; and his infinite benevolence disposes him to make his creatures the subjects of his kindness. He is the hearer of prayer and the fountain of all grace ; able to do exceeding abundantly above all we ask or think. When he diffuses happiness, he acts out his own benevolent heart. He delights not in the death or misery, simply considered, of the guilty sinner. He is good, and doth good, continually. And he has made prayer, by his own special appointment, the mean of deriving blessings to us—even all the favors, personal or relative, public or private, temporal or spiritual, which, in our several places or stations, we may need. Therefore we are to go to him as the source of all blessings : to call upon him for all we want ; for he waits to be gracious :

to cry, Abba, Father : to seek to him as children to tender parents, for a supply of all our needs—for life—for breath—for health—for food—for raiment—for all temporal favors—especially for sanctifying grace—for forgiving mercy—inward peace—and every thing necessary to enable us to serve him to his acceptance in this world, and to qualify us to serve him without any imperfection, in the next state of existence. He has expressly appointed and ordained prayer, as the channel, on account of the infinite merits of his Son, in which his mercies are to flow down to us. It is the only way, in which it is constituted for us to go to him—the only way appointed to bring favors and blessings to us ; and therefore obligatory on all mankind,—on all classes of people, high and low, rich and poor, old and young, and in all ages of the world. What duty can be more rational, or becoming our station as creatures, and condition as sinners,—and to which, in distress, man naturally resorts ? As creatures we need the power of God to protect and defend us, and goodness to preserve and bless us. As sinners we need his grace to sanctify us, and his mercy to wash away the guilt of all our transgressions through the precious blood of his own eternal Son—grace to fit us to live, and to prepare us to die.

It may not improperly be subjoined, that *another* end and design of the duty is to accus-

tom us before hand to the exercises of heaven. All the blessed inhabitants of that world of light and perfection encompass the throne of the triune God, with their thanksgivings and songs of praise. They prostrate themselves before the eternal Majesty, in the most lowly reverence. The worship of God on earth, is to prepare us for the homage and adorations of heaven. "Above it stood the seraphims, each one had six wings, with twain he covered his face, and with twain he did fly. And one cried unto another and said, Holy, holy, holy is the Lord of hosts. The whole earth is full of his glory."

In the Revelation of St. John, we have the most magnificent descriptions of the devotions and adorations of the church triumphant. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, blessing, and honor, and glory, and power be unto him that sitteth on the throne, and unto the Lamb for ever and ever. And the four beasts said amen, and the four

and twenty Elders fell down and worshipped him that liveth for ever and ever."

The work of heaven is chiefly loving, fearing, adoring, and praising God and the Redeemer. The principal employment is divine homage. "Therefore are they before the throne of God, and *serve* him day and night in his temple." Would we be fitted for the work of heaven, we must be initiated into it, in this world. And as loving, adoring, and praising the Creator and Redeemer is the chief exercise of angels and saints above, so we must be accustomed to this devotional exercise, in this state, if we would be prepared for the society of the blessed in the realms of peace. One end of the devotions of the church militant is to fit us for the devotions of the church triumphant. We are to worship and serve God, in all the forms of worship, that we may be prepared in the temper of our minds for the worship and service of him in heaven.

Prayer to God is designed to train us up for the sublime services of the heavenly world. If we do not accustom ourselves to the performance of it here, in its several kinds, how shall we be able to join in it hereafter? It seems, then, that one important end and design of worshipping the Supreme Being here below is to train us up for his worship, in a state of perfection above: "When we shall come unto Mount Zion, and unto the city of

the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly of the 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." Such are the ends and design of prayer.

SECTION IV.

THE manner in which prayer is to be performed.

We are to pray with an *awful apprehension* of the majesty of God, and a *due sense* of his glorious attributes. He is clothed with majesty, and decked with light, as with a garment. He rideth upon the wings of the wind ; and his angels he maketh as a flame of fire ; before him angels bow, saints adore, and the pillars of heaven quake. The greatest solemnity and deepest reverence, therefore, become all his worshippers. We are to come before him, as a *Spirit*, infinite unchangeable, eternal, and self-existent., Impressed with a sense of our own nothingness, and his transcendant excellence, having high, adoring, and reverential thoughts of him, and low and abasing thoughts of ourselves, are we to address the throne of grace. We must consider him, as omnipresent and omniscient to whom our secret thoughts and

the principle whence our actions flow, are better known than they can be to ourselves.—He is infinitely holy, and of course, must be displeased with that worship which proceeds from a conscience defiled with sin, or is performed in an unholy, irreverent manner. Thus the prophet says, addressing himself to God, “Thou art of purer eyes than to behold evil, and canst not look on iniquity;” that is, thou canst not behold it, without the utmost detestation, and therefore “if we regard it in our hearts, he will not hear our prayers.” We must address ourselves to him, under a proper sense of the spirituality of his nature, entertaining no gross ideas of him like what we have of finite and corporeal beings. While our deportment is grave and reverential, our hearts must be engaged in the duty and be disposed to give him the glory due unto his name. We are also to look up to him as a God of infinite goodness, mercy, and faithfulness, with whom is plenteous redemption through a Mediator, the Saviour of man, and a God of infinite power, who is able to do exceeding abundantly above all we are able to ask or think. Again,

Our supplications are to be offered to heaven with the *deepest humility* or *affecting sense* of our own unworthiness. A deep sense of unworthiness naturally flows from high, adoring, and reverential thoughts of the divine excellence and greatness. If we have any

right views, either of God or of ourselves, we shall feel infinitely below him. He is in heaven, we are on earth. The most exalted intelligent creatures worship him, with the greatest humility. The seraphims are represented as covering their faces with their wings, when in the divine presence, as if unworthy to behold his glory or to be employed in his service. His infinite holiness, and our pollution, on account of sin, should induce us to offer our requests to him, with the lowest abasement. As dependant beings we have nothing but what is derived from him. As frail, dying creatures we wither away and are brought to nothing. In the book of Job man is compared to a *leaf* that is easily broken and driven to and fro, or to stubble that can make no resistance against the pursuing wind. And the psalmist, speaking of man in general, says, "What is man that thou takest knowledge of him, or the son of man that thou makest account of him." And elsewhere it is said, "What is man that thou shouldst magnify him, or that thou shouldst set thine heart upon him." These are humiliating considerations; our sense of unworthiness will be still increased, when we view ourselves as sinful, guilty creatures, worthy to be abhorred by God, who might justly reject us, and refuse to hear and answer our prayers. We are nothing before the Majesty of heaven and earth. We are vile dust and ashes. Our

foundation is in the dust, and we are making haste to the grave. But God inhabits eternity; the High and Lofty One, who dwells in the high and holy place. A low and abasing sense of unworthiness appears in the best of the people of God, in their approaches into his sacred presence: Abraham, when pleading for Sodom, expresses himself thus, "Behold now I have taken upon me to speak unto the Lord, who am but dust and ashes." Jacob says, "I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servants." David, tho' a king, is another remarkable instance of humility in prayer, on divine record, "I am a worm and no man." And the publican dared not even to look up to God. "And the publican standing afar off would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful unto me a sinner." We are, then, to draw near to God with a humble frame of spirit, with deep contrition and penitence of heart, on account of our sins. Further,

An *affecting sense* of our wants, as well as sins, should accompany our prayers. We ought to look upon ourselves as indigent creatures, utterly insufficient for our own happiness, divested of that glory and those ornaments which were put on man, at first, in his state of innocence; wholly destitute of the divine moral image as we are born into the

world, and of all those things which are essentially requisite for our happiness, and, of consequence, that we must be lost for ever unless God be pleased, out of his mere self-moving goodness, to supply our wants—renew us by his Holy Spirit—forgive our trespasses, and grant us an interest in his special friendship. Feeling that we are sinners, conscious of the guilt which we have contracted, and of the punishment to which we have exposed ourselves, we must draw nigh to God, through a Mediator. Under a sense of the stain and pollution of sin, we must fall down before the foot-stool of the throne of grace, with the greatest degree of self-loathing. We are to realize how much we are enslaved to sin—how much we have been inclined, and how prone we are, at all times, to forsake the truth; to neglect duty; to serve divers lusts and pleasures, and to walk 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. We are moreover to consider sin as deeply rooted in our hearts, debasing our affections, defiling our consciences, and captivating our wills. The longer we live in it, the more it will grow and increase, rendering us more and more indisposed to that which is good, and setting us at a greater and still greater distance from God and holiness. As dependant, frail, dying creatures, we need the power and goodness

of God to protect us ; his bounty, patience, and continued care. As sinners, we are in a perishing condition, and want all spiritual blessings. A prayer acceptably offered to a merciful and gracious God, is offered in the exercise of a penitential frame of mind. Let it be added,

That *faith* must, likewise, accompany our addresses to the *mercy-seat*. Faith in the blood of the atonement is necessary to the acceptance of our prayers. Whatsoever is not of faith is sin. Faith seems to be essential to our keeping up a daily intercourse with the Father of our spirits. This principle will lead us to commit ourselves, and all our concerns, into a Saviour's hands, depending on his merits and mediation for the supply of all our wants, viewing him as having purchased, and as being authorized to apply all the benefits of the covenant of grace, which are the subject-matter of our supplications to him. Thus we are instructed by the apostle Paul in respect to the manner of our prayer, " I wilt therefore that men pray every where, lifting up holy hands, without wrath and doubting." It is the will of God that all men, all persons, of every age, class, and station in life, attend, stately and constantly, upon the duty of prayer. And they are to pray from holy views, and to have no angry, unforgiving, and vindictive passions. All malice, ill will, and hatred are in themselves unfit and sinful, and unbecoming the duty.

It will, again, be obvious to reflect, that we must attend upon the duty with *diligence* and *sincerity*. We are not to intermit or be unsteady in it, through worldly-mindedness or a pretext of urgent temporal business. God is to have our first thoughts, best services, and choicest affections, as being infinitely worthy of all our love, homage, adoration, gratitude, and praise. Prayer to him is therefore a duty incumbent on all, high and low, and must be performed with sincerity and constancy. Every day, without suffering any worldly transactions to hinder, morning and evening, should our voice ascend to our heavenly Father, for his smiles on our persons, our substance, our friends, the church, our nation, and the whole world of mankind. It is as needful as our daily bread, and we cannot be the friends of God, while we live in the allowed and habitual neglect of it. "Ye are my friends, if ye do whatsoever I command you." But we are commanded to pray, and therefore cannot customarily omit it, and be the friends of God. Some will pray occasionally when under divine frowns, bereaved of dear comforts, and sorely afflicted; but in their prosperity, forget and neglect God. Those, however, who are infrequent and unsteady in the duty, have no warrantable grounds to expect the divine approbation and acceptance. We are to be diligent, sincere, and persevering in calling upon the name of God.

Our blessed Lord and Redeemer was very particular in commanding us to be diligent, constant, and persevering in the duty of prayer ; and never to faint or be discouraged, so as to forget or neglect the stated seasons. " Watch ye, therefore," says he, " and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man. And he spake a parable unto them to this end that men ought always to pray and not to faint." Our prayers in order to prevail, must be stated, at the regular return of the seasons of the duty. We must continually come to God, daily to ask his favor, and to bless his name. We must have a habit of prayer ; the mind in perfect secrecy, unknown to the world or nearest friend, may lift itself up to God. We cannot too often or too fervently look to heaven for mercy, grace, and all needed good things. None should pass over the stated seasons, morning and evening. And, in general, all who have an heart to pray, will find time and place, proper language and materials, and will let no business, or company, or diversion, or pleasure keep them from paying to their Maker, Preserver and Benefactor, the duty which they owe him. Even children should go to their heavenly Parent, and never neglect or forget to pray unto him, as well as they are able ; that he may have honor and

glory from all; especially should parents teach their children to pray, and fail not to set them an example in their family. Prayer is an eminent part of religion. It is the very breath of the Christian. It will keep alive a sense of God in the soul, and tend to deter us from sin more, perhaps, than any duty.—Hence the saying of a pious divine, “either praying will make us leave off sinning, or sinning will make us leave off praying.” We must persevere, diligently and faithfully, in the duty all our days. Persons must maintain and cultivate an habitually prayerful temper of mind as well as a meek, humane, forgiving, obliging, courteous, and thankful frame of heart. We are to worship and serve God, all the days of our lives, till by death “we enter in, through the gates, into the city.” “Rejoicing,” says the apostle Paul, “in hope, patient in tribulation, continuing instant in prayer.” Making it our daily work, and never omitting it. “Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance.” Again, “Pray without ceasing.” We are to begin, and to continue in the practice with diligence and perseverance. Further,

Our prayers, likewise, are to be performed with *fervor, attention, and engagedness* of mind. We should have a composure and solemnity, duly preparing ourselves for so near an approach to God. There are, it must be conce-

ded, great inequalities in the feelings and views of the best of men, in their addresses to God. Sometimes they have more of the spirit of prayer than at others ; happy visits of the divine Spirit ; precious seasons of refreshment ; more copiousness and enlargement, livelier devotion, warmer gratitude, more raised affections, and deeper attention. But none can avoid all kind of wanderings of thought and disturbances, and temptations. The most pious are often afflicted with vain and idle thoughts, with wandering attention, cold affections, indevout frames. When this is the case, they bewail their want of the spirit of prayer, their deadness and languor, formality and hypocrisy. Clear is it that our supplications to Almighty God should be accompanied with zeal and fervor, ardor and deep attention. " Not slothful in business," says the apostle, " fervent in spirit, serving the Lord." Zeal and life peculiarly become us, when we repair to the great Father of the intellectual system for his blessings. The mind should be solemn, the thoughts collected, the attention fixed, and the heart inspired with devotional sentiments. We should be earnest and affectionate. Thus we read of Jacob's wrestling with God in prayer, and of his great importunity. " He had power over the angel and prevailed ;" he wept and made supplication unto him. Says St. James, " The effectual fervent prayer of the righteous man avail-

eth much." See how earnest and how sincere David was. "Attend unto my cry, give ear unto my prayer that goeth not out of feigned lips." Hezekiah, addressing himself to God with tears in his sickness, and being heard and recovered, praised God with the most raised affections. "The living," says he, "the living he shall praise thee, as I do this day, the father to the children shall make known thy truth." Finally,

It is to be particularly remembered, that all our homage and petitions are to be offered to the one only true and living God, "through the one Mediator," between an offended sovereign and guilty rebels. In the name of Christ alone are we to come before a prayer-hearing God. He is the all-prevalent intercessor—infinately worthy and infinitely meritorious. Our cries for mercy to the God of all grace are heard and accepted only for the sake of his merits and mediation. We may not come to a holy God in our own names, or on our own account. Confession of sin, pleadings for mercy, supplications, and thanksgiving can only ascend to the throne of the universe with acceptance for the sake of Christ. He is infinitely worthy. He has suffered and died for us; and God will hear us on his account—yea, waits to be gracious. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. For

through him we both have an access by one spirit unto the Father. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If any man sin we have an advocate with the Father. Who also maketh intercession for us." Many more passages might be, with equal propriety, adduced, to demonstrate that prayer to God is always to be in the name of Christ. But these are deemed sufficient.

All that is further necessary to be offered on the manner of prayer, is the *assistance* of the Spirit of God in the duty, to be sought and hoped for. The proofs from the holy scriptures, of the influences of the Spirit of God in prayer are, Zech. xii. 10. Luke xi. 13. Rom. viii. 26. Gal. iv. 6. Eph. vi. 18. James v. 16. Jude 20. Many collateral texts may be pertinently added, John iii. 6. Rom. viii. 14. Gal. v. 16. also ver. 25. John xvi. 8. Rom. viii. 16. The experience of all Christians confirms this doctrine of the influences of the Holy Ghost, in the duty of prayer, and other religious exercises. Such, therefore, as deny any more assistance from God, by his Spirit, in this duty than in the common lawful employments and pursuits of the world, or conceive that the Spirit only excites some holy motions in the heart according to the words of prayer, and does not assist, as to

matter, method, and expression, ascribe too little to the Spirit of God. Such grossly err, likewise, as *wait* for an inclination to pray, from immediate and present dictates of the Spirit of God, or expect such aids from him, as to render their prayers the proper work of inspiration, and to make their own study and labor needless. They indeed awfully pervert and abuse, as well as misapprehend the doctrine of the influences of the Spirit of all grace, in prayer, and turn it to the purposes of enthusiasm. We are, without doubt, to conceive of the Spirit of God as assisting us in prayer, in the following ways ; as directing our natural capacities, understanding, judgment, memory, invention, and affections ; as blessing our own diligence in reading, hearing the word, meditation, study, and attempts ; in disposing us to pray and keeping us deeply attentive while praying ; in sometimes supplying us with the matter of prayer by his secret teachings ; influencing the method ; in helping to proper expressions, and exciting such graces as are suited to the solemn work. Would we be favored with the gracious aids of the ever-blessed Spirit, we must earnestly seek them, be diligent in acquiring the gift, by studying a proper method, proper language, and matter ; plead the promise of God that he will give his Spirit, confine ourselves to no *set forms* whatever, avoid formality and lip-service, be thankful for all

assistance granted, fear a spirit of pride and self-sufficiency, and order our conversation, in the world, according to the gospel, and our prayers.

SECTION V.

THE encouragement to the duty of prayer will now be explained and laid before the mind.

To persuade people to practise this great duty is of the highest consequence. And to this, the most weighty and influential considerations urge us. And one great branch of the encouragement to stated prayer arises from the *divine command* enjoining it. From the goodness and benevolence of Jehovah we have every reason to conclude, that prayer would not have been made an express duty, had it not been not only in itself fit, but of salutary effect. An infinitely wise and gracious Being never commanded any thing as duty, which is not of happy tendency. Even the beauty of holiness mainly consists in its blessed tendency. Barely, therefore, our being commanded statedly to offer our supplications to the throne of grace is a full evidence of their usefulness. Were petitions and acknowledgments, homage and adorations offered to an omnipresent and almighty Being, of no avail or significance, they would not be required of us. But that prayer is required

of us, in holy writ, none can deny ; and is therefore beneficial in its effects and consequences. The wisest and best of all beings would not have required it of us, if it were in vain, and could answer no valuable purposes. A holy, glorious God does nothing in vain. All his works are good, and answer a valuable end, though we, short-sighted and imperfect creatures, cannot comprehend how they will do this. His commandments are all holy, just, and good. But it would be neither holy, just, wise, or good to command us, to live in the practice of stated solemn prayer if it were in vain. God has, by express and positive precept, commanded us to pray to him. “Thou shalt worship the Lord thy God, and him only shalt thou serve. And he spake a parable to this end that men ought always to pray and not to faint. Pray without ceasing. Seek the Lord while he may be found, and call upon him while he is near.—Enter thou into thy closet, and when thou hast shut thy door, pray to thy Father who seeth in secret, and he shall reward thee openly.” We are as much commanded to offer stated prayer to God, in all the ways, in which that duty is to be performed, as we are to fear him—or to do justly—or to love mercy. And the divine command is both our warrant and encouragement. Again,

The instances of the success of prayer, on divine record, are a strong and powerful en-

couragement to the duty. Prayer is a sacred and appointed mean to obtain all the blessings, which we want, whether they relate to this life or the life to come. And shall we refuse the very means, which infinite wisdom has ordained for our own happiness? Shall so glorious a privilege lie unimproved through our negligence? How efficacious has prayer been, in past ages! Every instance of success, in the duty, is an inducement to others, to go, and do likewise. When we see that God, in his Providence, has rewarded the duty, and conferred favors in consequence of it, we cannot but feel that we ought to seek to the throne of grace with fervor and importunity for all the blessings, which we may need, pertaining to life and godliness. Every answer to prayer is an invitation to us to attend upon it. Jacob, Elias, David, Daniel, and Joshua, are remarkable instances of the power of fervent prayer. Gen. xxxii. 24, 30, and xxxv. 3. Elias or Elijah was a very eminent prophet; a man of a quick and passionate temper. "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit." Innumerable almost are the instances of David's crying to God for relief, and of God's hearing him. "I cried," says

he, “unto the Lord in the day of trouble and he heard me and delivered me.” Dan. vi. 10, 20. Joshua x. 12, 13. What wonders have been wrought by the power of prayer ! God delights to own and bless praying breath. “I said not unto the seed of Jacob, seek ye me in vain. Those that seek me shall find me.” In scripture, and in the history of pious people, in ancient and modern days, in all ages, we find how powerful prayer is with God. He is the hearer of prayer—“O thou that hearest prayer.” And this is the highest encouragement to us to call upon him for all we need, and to acknowledge him in all our ways. Further,

The *example* of our Saviour strongly presses us to the duty. None ever stood in so little need of prayer, and yet none were ever so diligent, constant, and devout in it. Religious retirement and secret prayer were his delight. Often were the mountain, the desert, and silence of the night witnesses of his requests to heaven. We read of his seeking a retreat for devotional exercises.—“He sent the multitude away, and went up into a mountain apart to pray.” He spent, sometimes, the whole night in prayer. He was also a perfect pattern of submission and fervor in his petitions. “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,

and hast revealed them unto babes ; even so Father, for so it seemed good in thy sight.— And he went a little farther and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt.” He was, also, a perfect example of a holy fervor, and affection in prayer. “ Who,” says the apostle to the Hebrews, “ in the days of his flesh, when he had 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.”— The prayers of Christ, the glorious founder of our holy religion, are mighty encouragements to us, to call upon our Father, who is in heaven. He has set us an example and taught us how to pray. He directs us to attend the duty, statedly, with seriousness and reverence ; to be pertinent, concise, and spiritual in our sacrifices of prayer and praise. “ But when ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of, before ye ask him. Immoderately long, tedious, repetitious prayers are not such as are either proper, or acceptable to God. Vain repetitions, tautologies, and unnecessary words are disgusting to men, and displeasing to God.

Another very great encouragement to prayer, is the gracious promise that God will hear and accept the supplications of his people. There is a power or efficacy in prayer. As a holy and merciful God has commanded it, so he will own and honor it, by making it the instrument of deriving blessings to us, the favors which we may want, and which are best for us. *The prayer of faith*, we are told, prevails with God, and is always heard and accepted. "The effectual fervent prayer of the righteous man availeth much." Hence the duty and propriety of cries to God, in our distress ; and likewise of desiring the prayers of his people : and an important privilege it is to have an interest in them. It is particularly the declared and express will of God, that the authorized ministers of religion, the pastors of the churches should, in cases of dangerous sickness, be sent for ; that they should pray over the sick, ask for their recovery and forgiveness. "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, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."—By the "*Elders of the church*," we are to understand Christ's ministers of the gospel, sometimes called bishops, presbyters, pastors,

teachers, overseers of the church, and ministers of the New-Testament. And it is made the duty of people, in sickness, to send for them, to pray with, and for the sick. God is often, of his great mercy, pleased to hear their prayers, to grant health, life, and spiritual favors, on account of them. It is not mere custom or ceremony, then, neither is it superstition or enthusiasm, to have Christ's regular ministers, the pastors of the churches, at the instance of the sick and afflicted, sent for to pray for them. It is the *express will and command* of God. And he would not have commanded it, had he not intended to have it the means of deriving his blessings and favors to his creatures. If we admit that the above passage refers to a *miraculous faith*, and *miraculous healing*, and a *special anointing* with oil, still the duty of sending for the Elders or authorized ministers of Christ to pray for the sick, may be fairly inferred from the words.—Again we are thus directed, “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much.” The prayers of godly ministers and people have wonderful power. It is a great privilege and happiness, as well as duty, to pray to God. Many are the promises made to this duty. “Call upon me in the day of trouble and I will hear thee,” is the direction to us in adversity. The psalmist addresses himself to the Supreme Being, un-

der the character of the prayer-hearing God. "O thou that hearest prayer ! Again, God is intreated to open his ear upon our petitions. "Lord I cry unto thee, make haste unto me : give ear unto my voice when I cry unto thee. Let my prayer be set forth before thee as incense ; and the lifting up of my hands as the evening sacrifice." Our Father who is in heaven has an ear to hear the cries of his people ; is present to know, and has power to answer. It is our happiness and privilege therefore, to come to him for his aid and pity, under all distresses. Our prayers will find the way to his throne from the deepest glooms and remotest corners of the earth. His being the *hearer* of prayer is one of the most engaging and attractive views, which we can take of his character, and a powerful motive to the duty of prayer. Further,

The fitness of the duty, in the reason and nature of things, is also a powerful inducement to the stated practice of it. It is perfectly reasonable in itself, and fit in its own nature, that poor, feeble, imperfect, dependant creatures should constantly own their entire dependance on the first cause of all things, the God that made them, and offer to him their homage and praise. The light of nature, our relation to God as his creatures preserved by his kindness, and our innumerable wants, prove, beyond all contradiction, that prayer is a fit and reasonable exercise. Is it

not perfectly reasonable, and fit in itself, that we should worship, fear, adore, and serve the Lord of creation, and suitably express our reverence? Ought not self-existence and almighty power to be adored—eternity, omniscience, and omnipresence to be revered—infinite holiness to be honored—goodness and mercy to be praised—and wisdom and faithfulness celebrated by us? Can scepticism itself, dispute the fitness and propriety of this duty? As long as the Deity remains what he is, and we what we are, it is infinitely fit and right that he should receive, day by day, a tribute of homage and adoration, gratitude and praise from us. The glories of his character—the wonders of his works—the holiness of his laws—the rectitude of his government—and riches of his grace, are arguments adapted to convince all men of the reasonableness of the duty of prayer. We are invited by the warmest exhortations, and encouraged by the highest hopes to draw near to God, with all our wants and sorrows. For prayer is a work of much larger extent than a petition to God for his mercy. “When a holy soul comes before God he hath much more to say, than merely to beg. He tells his God what a sense he hath of the divine attributes, and what high esteem he pays to his majesty, his wisdom, his power, his mercy. He talks with him about the works of creation, and stands wrapt up in wonder. He

talks about the grace and mystery of redemption, and is yet more filled with admiration and joy. He talks of all the affairs of nature, grace, and glory ; he speaks of his works of Providence ; of love and vengeance in this, and the future world." Lastly,

The goodness, mercy, grace, love, and patience of God encourage us to seek him, statedly and constantly, in all the ways of drawing near to him, in his worshipping assemblies on the Lord's day, in our dwellings, morning and evening, and in our closets. " Seek ye the Lord while he may be found, and call ye upon him while he is near." He is seated on a throne of glory and of grace ; exalted above all blessing and praise ; self-existent, independent, and all-sufficient ; worthy of our deepest adorations ; the only object of religious homage ; slow to anger ; long-suffering ; abundant in goodness ; forgiving iniquity, transgression, and sin. Such is the God, whom we are to worship ; whose goodness, grace, and condescension are infinite ; and who may well challenge from us, and all intelligent creatures, the highest possible ascriptions of praise. From angels, and from men, he may call for the warmest expressions of love, gratitude, and adoration. The goodness, the patience, and benevolence, the loving-kindness and innumerable favors of God invite us near to his throne, and powerfully encourage us to seek from him, all need-

ed blessings, personal or relative, public or private, temporal or spiritual. How wonderful is it, that so great—so glorious—so holy a God—the Majesty of heaven and earth—transcendantly excellent—supremely blessed—should hear our cries—regard our prayers—and assure us that they are not in vain. Prayer is powerful—is efficacious—draws down upon us the divine blessings, being appointed by God as the means thereof. “I said not unto the seed of Jacob, seek ye me, in vain.” It is no superstition—it is no enthusiasm, to which we are urged, when intreated and pressed to make conscience of the duty of prayer, and never to omit or neglect it. “For the end of all things is at hand, be ye therefore sober and watch unto prayer.” How happy if the rising, and risen generation, of all ages, and classes, and descriptions of people, would give themselves to prayer ! To aid all who may be prevailed upon to practice so important—so plain—so useful—and so reasonable a duty ; to furnish them with proper materials, and the most suitable language, even the language of the Holy Ghost—the foregoing collection of texts of scripture, from Mr. Henry’s method of prayer, is made.



P R A Y E R S.

A Prayer for the Lord's-day Morning.

ALMIGHTY and most merciful God ; existing in and of thyself ; possessed of all possible perfections, and worthy of all praise. We would now lift up our hearts to thee, as a prayer-hearing God, and in the name of our blessed Redeemer. We adore thee as the God of glory and of grace. We adore thee for what thou art in thyself and for all the displays of thy character. We adore thee, as the God and Father of our Lord Jesus Christ, and in him, the God and Father of all, who believe in his name. We implore the influences of thy Holy Spirit to aid us, in the solemn duty before us. May he indite our petitions for us, and fill us with the sentiments of devotion. We rejoice, heavenly Father, in all thy goodness to us, in creation, preservation and redemption ; and for thy kind care and protection, during our whole lives--and, especially, would we praise

thy holy name, for the preservation of the past night, and for the light of this sacred morning—for the return of the Christian Sabbath, and opportunity to read thy word, at this time. We bless and praise thee, O Lord, Most High, that our eyes behold the light of another of the days of the Son of man. This is the day the Lord hath made. In it thy churches meet to pray unto, and praise thee. Thou hast ordained and appointed the Sabbath-day ; always hast given thy people a day, in which to serve thee ; and hast owned and blessed the Sabbath, in all the ages of thy church. Thy wisdom shines forth illustriously in the institution of the Sabbath, that thy people might have leisure, and a fit season to worship thee, in a public manner, as well as in a more private way :—that religion may be preserved ; its public duties performed ; and its ordinances observed. May we be enabled to sanctify, as we ought, this day unto the Lord our God—to regard it as holy time, distinguished from all other days ; as a day of sacred rest—as an emblem of the rest of heaven ; and to be kept holy by resting from all worldly employments and conversation—and by being wholly devoted to religious exercises, except what may be taken up in works of necessity and mercy. For the Sabbath was made for man and not man for the Sabbath. May we be in the spirit on the Lord's day : be assist-

ed in all its duties : and, particularly, for the solemnities of public worship. May thy servant, the pastor of this church and people, be this day enabled, and always, to come to his people in the fulness of the gospel of peace, be richly furnished for sanctuary services, and be honored as an instrument of promoting the Redeemer's cause and kingdom. Bless with the teachings and influence of the Holy Ghost, all the worshipping assemblies of thy people, in this, and all Christian lands, that may meet this day, to worship thee. Bless all the churches of our Lord Jesus Christ, in this, and all Christian lands, and all the pastors of the churches. May the churches be built up in the order, faith, peace, and purity of the gospel—in soundness of doctrine, and faithfulness of discipline and ordinances ; and all the pastors be inspired with the love of precious and immortal souls ; be faithful and zealous, able and successful ministers of the New-Testament. Put a stop to the prevalence of vice, immorality, error, heresies, divisions, and sectaries in religion. May all the people in all gospel lands, be more and more united in doctrine and discipline. May Christ Jesus, the great head of the church, go forth this day by his power and grace, and be in the midst of his worshipping people. Revive religion, here and all around us, and every where. Bless the means of grace in our land ; the means of education ; a preached

word, and administered ordinances ; and all attempts to carry the gospel where now unenjoyed, or unknown. Smile upon all this nation : Bless our government—our rulers—our teachers—and all orders and classes of people. Have mercy upon the sick, the afflicted, and the dying.—Oh ! pity a dying world, and send salvation to the ends of the earth. Bless us, now before thee, of this family : sanctify and renew our souls by the power of the Holy Ghost :—forgive our sins—justify us by a Redeemer's all-perfect righteousness. Bless us, personally and relatively ; bless all our friends, forgive our enemies, reward our benefactors. Be our God while we live—our hope when we come to die ; and our portion in eternity—and all the praise and glory shall be given to the Father, Son, and Holy Ghost. Amen.

A Prayer for the Lord's-day Evening.

O THOU, who inhabitest eternity, supremely great and infinitely gracious, worthy of all adoration, homage, love, praise, and obedience. May we be assisted, on the evening of this thy day, in the solemn duty of family religion. It is both our privilege and happiness that we may come before thee—may spread our requests before, and make

known our wants to thee, by prayer and supplication, together with thanksgiving. Thou art the hearer of prayer and God of all grace. We are the creatures of thy power—thine hand formed us at first—thy goodness has always supported us, ever since we have had a being in the world—and thy bounty has constantly supplied our returning wants. And it is our indispensable duty to acknowledge thee, in all our ways.—Thou hast made us rational creatures—moral agents, and accountable to thee for all our conduct, exercises of heart, and actions of life. We are made capable of knowing, loving, fearing and serving thee. And it is infinitely fit that we should honor and glorify thee, with all the powers and capacities of our souls, and health and strength of our bodies. We are made capable of worshipping and serving thee, in the condition of a family. The blessing of the Lord is on the habitation of the just.—Thou lovest the gates of Zion, but still dost dwell in the tents of Jacob. We ascribe glory and praise to thy name, O thou fountain of being and blessedness ! for thy goodness to us, through our whole lives ; but, especially, through another holy Sabbath. We have enjoyed the blessings and salvation of another of the days of the Son of man : have been favored with another precious opportunity of public worship. How amiable are thy tabernacles, O Lord of hosts ! How delightful to

go to the place of public worship ! Sanctify to us the instructions of thine house, and word :—accept the prayers and praises of thy people. We have enjoyed another holy Sabbath—our land enjoys her Sabbaths—we live in a land of gospel light, where the means of grace, thy word, and ordinances are enjoyed. We have great spritual privileges. Glory to thy name that we were not born in countries of Pagan darkness and idolatry—Mahometan imposture, Popish superstition, or Jewish blindness. We hear the glorious gospel—may read thy holy word—may worship thee, according to what our consciences dictate, without fear of molestation.—Persecution is unknown in our land. May we feel how necessary it is for us to improve aright all our religious advantages, the day of life, means of grace—seasons and opportunities of salvation—Sabbath and sanctuary enjoyments—and divine ordinances. May we have an increasing sense of the infinite importance of all divine institutions—and be more and more attached to thy word—thy house—thy worship—and thine ordinances, however much they may be opposed or neglected by an ungodly world. May we so improve all our Sabbaths, that we may, at last, spend an eternal Sabbath of rest in glory. May we hate and abhor all the ways of sin—repent—believe—and follow the example of Christ :—rest on his merits for pardon, justi-

fication, and happiness. Take the care of us, this night ; raise us to see the light of another day, take the care of us, all our days. Bless this family. Pity all the afflicted. Bless our land—our rulers—thy churches, and all thy people. Bless all the nations of the world, and fill the earth with thy praise. We commit ourselves, O God, and all for whom we ought to pray, to thine infinite mercy in Christ Jesus, to whom with the Father and Spirit of truth be all praise thro' everlasting ages, Amen.

Morning Prayer for a Family.

INFINITELY great and infinitely gracious God ! Thou art the God of the evening and of the morning ; and the hope of all the ends of the earth. Thou givest unto all life and breath, and all things. Unto thee, would we sinful, unworthy creatures, draw nigh, in a way of duty, that we may be found in the way of mercy. For where shall we go for mercy, but to thy throne of grace ? Where can we expect to find a preserving and a pardoning God, but at the mercy seat ? Thou art in heaven, and we are upon earth. The distance between thee and us sinful and ruined creatures, is infinite. For thou art infinitely glorious in holiness, and we are depraved sin-

ful creatures ; depraved in heart, depraved in practice. We have lost the divine image. We are by nature the children of wrath.— We are dead in sin. If we justify ourselves, our own mouths shall condemn us. If we should plead our own perfection, this would prove us to be perverse. O Lord, if thou shouldest be strict to mark our iniquities against us, our mouths would be stopped, and we could not *stand before thee*. But blessed be thy name, with thee there is forgiveness that thou mayest be feared ; with thee there is mercy ; with thee, through the atoning blood of Jesus, there is plenteous redemption. Thou hast not dealt with us according to our sins, nor rewarded us after our iniquities ; but thou waitest to be gracious unto us. Oh, that knowing the plague of our own hearts, we may look to him whom we have pierced with our sins ; and may mourn for them with that godly sorrow, which worketh repentance unto salvation, not to be repented of. Our only hope is in the Lord Jesus. Of ourselves we can do nothing. It is the name, the all-prevailing name of the Lord Jesus, we plead before thee. *By his all-sufficient righteousness he hath magnified thy holy law*. He hath made it *honorable for thee*, to have mercy on whom thou wilt have mercy. This is our encouragement to come before thee, polluted with sin, as we are ; and this is our only hope, that we may find mercy. Hear us, therefore, in his name ; and, *for*

his sake, freely forgive us all our sins. For we have sinned ; and sinned greatly, O Father, before heaven and in thy sight. We are no more worthy to be called thy children. We have sinned in thought, in word, and in deed. We have sinned by omitting known duties, and by actual transgressions of thy holy law. But, blessed be thy name, through the riches of thy grace, we have an advocate with thee, even Jesus Christ, the righteous. He is the propitiation for our sins ; and *for the sins of the whole world*. Wash away our sins in his blood ; and cleanse us from all our transgressions. With his stripes may we be healed. Oh, for Jesus, sake, show us thy mercy, and grant us thy salvation. Give us truly penitent hearts for all our sins. By the Holy Spirit create within us a clean heart, and renew within us a right frame of spirit. Open our eyes to read, our ears to hear, and our hearts to understand thy law and gospel.— May we learn of Christ to be meek and lowly in heart, and find the divine rest of the gospel to refresh our souls, in this world of trial. May Christ be in our souls the hope of glory.— May we walk circumspectly, not as fools, but as wise, redeeming the time. Whether we live, or die, may we be the Lord's. And while we plead for our own souls, we desire to plead for Zion. Bless the ministers of thy gospel. Give them wisdom and grace to be faithful in the great work of their calling. May they preach the truth, in Jesus. Clothe them with salvation, that thy saints may shout

aloud for joy. Send them forth into all the earth, to plant and build up thy church, as instruments of divine appointment. Bless thy servant, the pastor of the church, in this place. Strengthen his hands and encourage his heart, in the work of the Lord. May he be a blessing to this people. Revive among this people and in all our towns, the good work of thy grace. May we experience a day of divine power, in the gracious ingathering of thousands into thy church of such as shall be saved. May the whole earth be filled with thy glory. Bless this family in him, in whom all the happy families of the earth are blessed. Bless it with all needed temporal and spiritual blessings. May every member of it be renewed by thy grace ; and be enabled truly and faithfully to serve and glorify thy name. Then will we speak thy praise from the heart, with unfeigned lips. Then will we declare what thou hast done for our souls, and magnify the Lord.—We bless thee, O Lord, for the salvation of our lives another night ; that we have been refreshed by sleep in its appointed season ; that we are alive, while others are dead ; that we have awaked this morning in so comfortable a measure of health ; that we are on this side of the grave and out of a miserable eternity ; and, that we have now an opportunity of calling on thy name. We bless thee, that we have food to eat, and raiment to wear, and a comfortable habitation to dwell in. We thank thee, for thy law and gospel, as a divine rule, to direct us.

in the way of duty, that we may know thee, and the way of salvation ; but above all, for the *unspeakable gift* of thy only begotten Son, to deliver us from the curse of the law, by being made a curse for us. For this, the angels praise thee ; and for this, we would glorify thy name. May we never forget the wonders of redeeming love ; but prize them with the whole heart. Give us this day, our daily bread. Lead us not into temptation to sin against thee in any manner ; but deliver us from evil. May our words and meditations be acceptable in thy sight. Do for us abundantly above what we are able to ask or think, both for soul and for body, for time and for eternity ; and all the praise shall be given to the Father, and to the Son, and to the Holy Ghost, for ever. Amen.

A Morning Prayer for a Family.

INFINITELY great and glorious God ! Thou art the great fountain of life and light, and the source of all good. With the light of this morning, we pray thee to lift upon us the light of thy countenance, and grant us the joys of thy presence. Wilt thou, who didst command the light to shine out of darkness, shine into our dark and benighted souls to give us light of the knowledge of the glory of God. May we feel it to be a peculiar privilege, as well as an important duty, to draw near to thee in prayer, ask of thee the things

which we need, and cast our cares and burdens upon thee. Wilt thou mercifully meet with us, and commune with us from off the mercy seat. Encouraged by the gracious declarations of thy word, we would come in the name of Christ Jesus, confessing our sins, and imploring thy grace and mercy. We humbly acknowledge our great guilt and unworthiness ; we have an evil heart of unbelief, which inclines us to depart from thee, the living God, and have indulged the carnal mind, which is enmity against God. We have been wickedly opposed to thine holy character and righteous government, and have transgressed thy laws, which are holy, just, and good. Our hearts have been a sink of sin and pollution, and our lives a series of wickedness and rebellion. How greatly have we fallen short in every duty ? and in many things we have all offended. We have great reason to blush and be ashamed, when we reflect upon our numerous sins, and to cry, God, be merciful to us sinners. For Jesus' sake, we entreat thee to be gracious to us ; and to pardon our iniquities, for thy name's sake ; for they are great. Justify us freely by thy grace through the redemption, which is in Christ Jesus. Oh, be not strict to mark iniquity against us, for our sins are more in number than the hairs of our heads, and are awfully aggravated. Wilt thou purify us from sin, and work in us both to will and to do, Glorify the riches of thy free grace in making heirs of eternal life. May we feel our infinite

need of Jesus as our Saviour, and trust in him alone for pardon and salvation, realizing, that we have nothing of our own to commend ourselves to thy favor. ✓ May the Lord Jesus appear precious to us, as he does to those who believe. Grant that we may be found in him, not walking after the flesh, but after the Spirit. May we, like the blessed Jesus, be meek, humble, and lowly in heart, walking as he also walked. Wilt thou dispose us to live in a careful observance of all the duties of religion, both towards God and man. We pray that we may have a tender regard for thine honor and glory—may seek the advancement of religion above our own private selfish interests, and make it our great concern to do thy will, and lay up treasures in heaven. May we have a benevolent regard for our fellow creatures, and do good to all, as we have opportunity, not rendering evil for evil, but overcoming evil with good. ✓

Wilt thou impress our hearts with sentiments of gratitude for the innumerable instances of thy kindness. Thou art kind and gracious unto us, although we are evil and unthankful. It is of thy mercy that we are not consumed, and are prisoners of hope in the land of the living. We thank thee that thou hast preserved us through another night—that we have lain down, and arisen, because thou hast sustained us, and that our sleep has not been the sleep of death. We have great reason to be thankful for food and raiment—for a comfortable measures of health, and the

many necessities and comforts of life, with which we are surrounded. But more especially would we thank thee, Father of mercies, for the unspeakable gift of a Saviour—for the offer of eternal life, and for the sacred scriptures, which were given by the inspiration of God, and are able through faith in Christ to make us wise unto salvation. We thank thee also for the gift of thine Holy Spirit to awaken, renew, and sanctify us, and so to prepare us for thine heavenly kingdom. May thy goodness lead us to repentance, and thy long-suffering to our salvation. Fill our hearts with gratitude to thee, and dispose us to live to thy praise and glory. Wilt thou, gracious God, take a kind care of us through this day. Preserve us from all the evils and temptations, to which we may be exposed, and spread our paths with peace and safety. Assist us in all the duties and lawful business of the day. May we be in thy fear all the day long, and aim at thy glory in all our conduct. We entreat thee to be merciful to this family, and bless all who reside under this roof. May they all belong to thy family, and be members of thine heavenly kingdom. Grant, that the parents may be faithful to bring up their children in the nurture and admonition of the Lord, and may they live together as the heirs of the grace of life. May the children be preserved from the paths of vice and error—remember their Creator in the days of their youth, and choose that better part, which will never be taken from them. And God grant

that not one of this family may be left to go on in sin, and lie down in eternal sorrow. Wilt thou, heavenly Father, in thine infinite mercy, visit this people with the effusion of thy Spirit, and revive thy work among them. May Christians here be quickened and enlivened, and be engaged in seeking and praying for the prosperity of Zion and the salvation of souls. We pray thee to lead enquiring souls to the blessed Jesus. May they feel the plague of their own hearts, and their need of the renewing influences of the Spirit—cordially receive the Lord Jesus as their Saviour, and find joy and peace in believing. And Oh ! that thou wouldst pity careless sinners, who have no pity on themselves. Suffer them not to go carelessly down the broad road to destruction. Shew them their awful danger, and pluck them as brands from everlasting burnings. Bless the pastor of thy church in this place. May he be an able and faithful minister of the gospel—be skillful in winning souls to Christ, and have many souls as seals of his ministry and his crown of rejoicing in the day of the Lord. Be gracious to all the ministers of the gospel every where. May they obtain grace to be faithful, and mercy to be successful. Build up the churches of our Lord Jesus through the world. Make additions unto them of such as shall be saved. May all who name the name of Christ, be careful to depart from all iniquity, and to adorn the doctrine of God their Saviour by a holy life and conversation. Revive thy work

through our land and among all Christian nations, and send the gospel to the heathen. And may the time soon come, when the knowledge of the Lord shall cover the earth, as the waters do the seas. Wilt thou be merciful to all in affliction and distress, and grant them relief. Heal the sick, we entreat thee ; comfort mourners with the consolations of thine Holy Spirit, and may the dying be prepared to meet their judge in peace. May we all remember, that our life is a vapor, which appears for a little time, and will soon vanish away, and that our days will soon be numbered and finished ; when we must bid an everlasting adieu to all our earthly friends and enjoyments, and be fixed in unspeakable and eternal happiness or misery. May we so prepare for this solemn event, that our death may be our everlasting gain—a happy dismissal from this world of trouble and sorrow to realms of endless joy and peace. And now to the Father, Son, and Holy Ghost, be ascribed eternal praises. Amen,

A Morning Prayer.

HOLY and eternal God, Thou art great and greatly to be feared, and to be had in reverence of all them that draw nigh to thee.

Impress our minds with a sense of thy omnipresence and enable us to realize that we are now in the full view of the heart search-

ing Jehovah. May we come before thee with reverence believing that thou art and that thou art the rewarder of all who diligently seek thee. We presume not to come in our own name, or on account of any merit in ourselves to ask any favor, but in the all-prevailing name of Jesus our great Mediator and Intercessor : for his sake regard us unworthy and guilty creatures and let our cry come up before thee as incense and the lifting of our hands as the morning sacrifice, holy and acceptable in thy sight ; and may we offer through him the sacrifice of broken and contrite hearts which will be acceptable in thy sight.

And now, O Lord, we desire to confess before thee, with the deepest humility and self-abasement, our transgressions ; and we rejoice that we may do it in hope of thy pardoning mercy through Jesus Christ the great sacrifice for sin ; and thou hast said, if we confess our sins, thou art faithful to forgive.

We confess we were shapen in iniquity and conceived in sin, and that to our original guilt we have added innumerable actual transgressions. We have lived without God and without Christ in the world and have restrained prayer before thee—yea, we have openly violated thy laws and trampled upon thine authority. We have rejected thy Son, grieved thy Spirit, misimproved our time and opportunities for doing or getting good. We have no excuse to make for our sins ; self

condemned we plead. Enter not into judgment with thy servants, O Lord, for in thy sight no flesh living can be justified. We plead the merit of thy Son, and through him entreat thee to pardon all our offences. Tho' our sins have grown up to the heavens and our trespasses have reached the clouds, they are not too great for thee to pardon. Give us to see our lost and ruined state ; convince us of sin, righteousness and judgment, and may thy Spirit operate on our hearts in his all-powerful influences to renew us to holiness, and enable us to receive Jesus Christ as he is offered in the gospel. Bring us out of darkness into marvellous light, and transform us into thine own image. Subdue within us every thing that exalteth itself against God—take away our evil propensities and inclinations, and let not sin have dominion over us. May we bow to the sceptre of Jesus and be willing that he should rule in and over us. Enable us to crucify the flesh with its affections and lusts and no longer live to ourselves. May we take thy word for our rule, shun the sins it prohibits and practise the duties which it enjoins, and in all respects be conformed to thine image and law.

And now, O thou compassionate Father of the universe, we desire to feel more entirely our dependance on thee, and to offer thee that praise which will glorify thy name. We call on our souls and all within us, to praise thee that we were born in a Christian land, and that we enjoy Christian privileges.

We thank thee that we are endowed with rational souls and are capable of knowing our Lord's will ; and for the glorious salvation which the gospel opens to our view, and offers to our acceptance. We bless thee for the influences of the Holy Spirit to awaken our attention, convince us of sin, convert us to holiness and fit us to enjoy thee in the heavenly world. We praise thee for seasons of prayer, for support under trouble and above all for the hope of glory through thy Son. We praise thee for the protection of the night past—that our sleep was not the sleep of death—we see the morning light in health and comfort and in the beginning of this day may read thy word, and lift up our souls to thee in prayer. We thank thee for all personal and family blessings ; may a sense of thy goodness abide on our hearts, and influence us to all the duties of piety.

Protect us this day from all evil and assist us in every duty ; may we remember that we are always in thy presence—that thou art the inspector of all our conduct, and that we must give account to thee for our improvement of every day. Give us this day our daily bread, and help us successfully to resist every temptation.

We pray thee to bless this family—may we who are the head, walk before our household in thy fear, and bring up our children in thy nurture and admonition ; suffer not sickness to enter our dwelling, and let our lives and healths be precious in thy sight.

May thy gracious presence be in the midst of this place—thy Spirit be abundantly poured upon thy people ; may thy church be increased, and thy servant who ministers in holy things, have a double portion of thy Spirit and be enabled rightly to divide the word of truth, and give to every one a portion in season.

Bless our land—rule in the hearts of our rulers—be with the chief magistrate of our nation ; give him wisdom to conduct the important concerns of our country, and make him an instrument of great good to us ; may all our rulers be just, ruling in the fear of the Lord.

Be with all thy churches ; succeed a preached gospel, and go with those who have gone to preach the gospel in our infant settlements—may the wilderness blossom like the rose ; succeed any attempts to christianize the heathen, and may they be brought to the knowledge of the truth ; order times and seasons favorably ; pity all in affliction, and prepare the dying for death. Extend mercy to a guilty world ; let thy gospel be preached to every creature, and may thy church be glorious in all the earth ; may wars and tumults cease and peace and righteousness fill the world.

We renewedly commend ourselves and all our concerns to thee ; may we live as dying and accountable creatures, and discharge with fidelity the duties of our several stations and relations in life ; may we grow in grace,

and the knowledge of God—continually enjoy an approving conscience—and when we are about to depart out of this life, may we rejoice, beholding our redemption drawing nigh ; and when absent from the body, may we be present with the Lord and join that blessed society on high, where we shall for ever celebrate the praises of redeeming love through Jesus Christ, to whom with the Father and Holy Spirit be dominion and praise. Amen.

A Prayer for a Family under bereavement.

ETERNAL Sovereign of the universe—all things are under thy control and subject to thy will. The destinies of all men are fixed in thine eternal counsels, the bounds of human life are assigned to each of us, beyond which we cannot pass. The various states of prosperity and adversity are allotted to us in thy infinite wisdom. Thou bringest down to the grave and thou raisest us up again—thou givest joy and sorrow as thou seest best adapted to promote our piety, and qualify us for the enjoyments of thy presence.

We adore thy infinite glories and perfections, and desire to humble ourselves under the rebukes of thy rod.

Thou hast sent death into this family and taken away one who was the desire of our eyes. While we own thy judgments are

just, may we be enabled to see that in covenant love and faithfulness thou hast afflicted us. Dear Redeemer, remember us in this day of affliction, and comfort our hearts with thy heavenly consolations. Be present with thy supporting grace, that we may not faint under thy rebuke. May we honor thee by a wise improvement of this trial and by a patient submission to thy sovereign will, and in the multitude of our thoughts within us, let thy consolations delight our souls. May we examine our hearts and conduct that we may know why the Lord hath thus dealt with us ; and be earnest at the throne of grace that we may learn what thou wouldst have us do.

O God, sorrow hath filled our hearts by reason of the wide breach thou hast made in our family. Oh, heal the breach which thy hand hath made, and make up our loss in the enjoyment of thy gracious presence.—Come and take possession of our hearts, and enable us to devote ourselves entirely to thee. May we have that peace and consolation which results from submission to thy will.

We acknowledge we have deserved all our trials, and infinitely greater, for we have sinned against thee. We have abused thy bounties and have forgotten thee in our inordinate love of creature comforts. We have despised the riches of thy grace, misimproved our time, and rejected the great salvation of the gospel. We desire to humble ourselves before thee and acknowledge with

shame and blushing our multiplied and aggravated sins. We entreat thy pardon and mercy through Jesus Christ—through him who is the resurrection and the life, may we be raised from death in sin to a life of holiness. May our affliction be the mean of reconciling our hearts to thy government, and engaging us to give ourselves to thee entirely. May we live more disengaged from the vanities of the world, and view all our dear relatives and friends as uncertain in their continuance. May we view ourselves as frail and dying creatures, and live in an actual and habitual preparation for death, judgment and eternity. Oh, teach us so to number our days as to apply our hearts to wisdom. As our dearest comforts are dying around us, may we remember that our days are as an hands breadth and our age as nothing before thee—that we must soon follow our friends who are gone down to the grave and into the eternal world—that we must soon stand at thy tribunal and give up our account to thee.

Oh, prepare us by thy grace for the solemn hour of death that we may meet it with Christian fortitude, triumph in a dying hour and be welcomed to the joy of our Lord.

Through Jesus Christ, who died and arose again as the first fruits of them that slept—to him be glory and praise for ever. Amen.

A Prayer for the Closet.

O THOU eternal source and fountain of Being and blessedness ! with thee is everlasting strength—with thee is mercy—with thee is the residence of the Spirit. To thine omniscient eye all hearts are naked, and every thought, and every secret desire, is perfectly known. Grant me thy Holy Spirit, and enable me, a lost and ruined sinner, to draw near to the mercy-seat and plead with thee, for the sake of Jesus thy beloved Son, for the blessings I need both for time and eternity. Help me to contemplate thy glory, the infinite purity and rectitude of thy nature, and as in thy presence, to commune with my own heart.

But, O Lord, I am vile, what shall I say ! I am inclined to evil as the sparks to fly upward. I have an evil heart of unbelief, in departing from the living God. I have broken all thy holy commandments in thought, word, and deed. Thou hast preserved my life amidst innumerable dangers, thou hast fed and clothed me from thy bounty, and comforted me with friends, and given me pious instructors, but I have been basely and stupidly ungrateful. Thou hast put into my hands thy holy word, that gospel that brings life and immortality to light, and in the most moving language of love, hast called upon me to repent and live—to fly from the wrath to come, to forsake sin and to believe in that Redeemer, who is full of grace and truth, and is able to

save unto the uttermost all that come to God by him ; but all this grace I have abused, and misimproved all the talents thou hast given me. I have nothing of my own to plead before thee, but wretchedness and want. O thou, who art merciful and gracious, who delightest not in the death of a sinner, help me to embrace the Lord Jesus Christ, by faith to plead his righteousness, and his only, before God.

Give me not up to a hard heart and blinded mind. Save me from the sin that most easily besets me, and enable me to watch and pray, that I enter not into temptation. Keep me from a deceived heart. Grant me the spirit of Christ, and save me from pride, vain-glory, and selfishness.

May the love of God reign in my heart, that I may render to him the glory due to his name, and to man the things that are his. Make the path of my duty plain in all the relations of life, and in all my dealings with my fellow creatures, and may I not do to others what I should be unwilling to receive from them. May I as freely forgive others as I hope God will forgive me, and be enabled sincerely to pray for them.

Lord, help me to be temperate in all things, and to keep under those passions and appetites of the body, which war against the soul, that I may deny myself, take up the cross, and follow Christ. Grant me submission to thy providential hand under crosses and

frowns ; to commit all my ways to God, and wilt thou direct my steps.

O thou who hearest the prayer of the contrite, who hast told me in thy word, to enter into my closet and pray in secret, of thy great mercy forgive what thou hast seen amiss in this duty. Thou knowest all my needs, better than I can ask or think, let me hope in thy mercy to the chief of sinners through Jesus Christ, my strength and my Redcemer, to whom with the Father and the Spirit, be glory for ever. Amen.



THE

Shorter Catechism.



SHORTER CATECHISM.

Agreed upon by the Reverend Assembly of Divines, at Westminster.

Q. **W**HAT is the chief end of man?

A. Man's chief end is to glorify God, and enjoy him for ever.

Q. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God which is contained in the scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him.

Q. *What doth the scriptures principally teach?*

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. *What is God?*

A. God is a spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. *What are the decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his own

will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.

Q. How does God execute his decrees ?

A. God executeth his decrees in the works of creation and providence.

Q. What is the work of creation ?

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days and all very good.

Q. How did God create man ?

A. God created man male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures.

Q. What are God's works of providence ?

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures and all their actions.

Q. What special act of providence did God exercise towards man in the state wherein he was created ?

A. When God had created man he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon the pain of death.

Q. Did our first parents continue in the estate wherein they were created ?

A. Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. What is sin ?

A. Sin is any want of conformity unto, or transgression of the law of God.

Q. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Q. Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate wherinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin together with all actual transgressions which proceed from it.

Q. What is the misery of that estate wherinto man fell?

A. All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries of this life, to death itself, and to the pains of hell for ever.

Q. Did God leave all mankind to perish in the state of sin and misery?

A. God having out of his mere good pleasure from all eternity, elected some to everlasting life, did enter into a covenant of grace to deliver them out of the state of sin and misery, and to bring them into a state of salvation by a Redeemer.

Q. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect, is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continues to be God and man, in two distinct natures, and one person, for ever.

Q. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her, and yet without sin.

Q. What office doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. How doth Christ execute the office of a prophet?

A. Christ executeth the office of a prophet, in revealing to us by his word and Spirit, the will of God for our salvation.

Q. How doth Christ execute the office of a priest?

A. Christ executeth the office of a priest, in his once offering up himself a sacrifice to

satisfy divine justice and reconcile us to God, and in making continual intercession for us.

Q. How doth Christ execute the office of a king ?

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. Wherein did Christ's humiliation consist ?

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Q. Wherein consists Christ's exaltation ?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, and sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. How are we made partakers of the redemption purchased by Christ ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. How doth the Spirit apply to us the redemption purchased by Christ ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. What is effectual calling ?

A. Effectual calling is the work of God's

Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

Q. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called, do in this life, partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Q. What is sanctification?

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin and to live unto righteousness.

Q. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption,

and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. What benefits do believers receive from Christ at their death?

A. The souls of believers are at their death made perfect in holiness, and their bodies being still united to Christ, do rest in their graves till the resurrection.

Q. What benefits do believers receive from Christ at their resurrection?

A. At the resurrection believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment and made perfectly blessed in the full enjoyment of God, to all eternity.

Q. What is the duty which God requires of man?

A. The duty which God requires of man, is obedience to his revealed will.

Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our hearts, and with all our souls, and with all our

strength, and with all our mind, and our neighbors as ourselves.

Q. What is the preface to the ten commandments ?

A. The preface to the ten commandments is in these words, " I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage."

Q. What doth the preface to the ten commandments teach us ?

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. What is the first commandment ?

A. The first commandment is, " Thou shalt have no other Gods before me."

Q. What is required in the first commandment ?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. What is forbidden in the first commandment ?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God and our God, and the giving that worship and glory to any other which is due to him alone.

Q. What are we especially taught by these words (before me) in the first commandment ?

A. These words (*before me*) in the first commandment teach us, that God who seeth

all things, taketh notice of, and is much displeased with the sin of having any other God.

Q. Which is the second commandment ?

A. The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments."

Q. What is required in the second commandment ?

A. The second commandment requireth the receiving, observing, and keeping pure, and entire, all such religious worship and ordinances, as God hath appointed in his word.

Q. What is forbidden in the second commandment ?

A. The second commandment forbiddeth the worshipping of God by images, or any other way, not appointed in his word.

Q. What are the reasons annexed to the second commandment ?

A. The reasons annexed to the second commandment, are God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. What is the third commandment ?

A. The third commandment is, "Thou

shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

Q. What is required in the third commandment ?

A. The third commandment requireth, the holy and reverend use of God's name, titles, attributes, ordinances, word and works.

Q. What is forbidden in the third commandment ?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. What is the reason annexed to the third commandment ?

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. Which is the fourth commandment ?

A. The fourth commandment is, "Remember the Sabbath day, to keep it holy, six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.

Q. What is required in the fourth commandment ?

A. The fourth commandment requireth the keeping holy to God such set times as he hath

appointed in his word, expressly one whole day in seven to be an holy Sabbath to himself.

Q. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by an holy resting all that day even from such worldly employments and recreations as are lawful on other days, and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy.

Q. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments, or recreations.

Q. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment, are, God's allowing us six days of the week for our own employments; his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. Which is the fifth commandment?

A. The fifth commandment is, "Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Q. What is required in the fifth commandment ?

A. The fifth commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as superiors, inferiors or equals.

Q. What is forbidden in the fifth commandment ?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations.

Q. What is the reason annexed to the fifth commandment ?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep his commandments.

Q. Which is the sixth commandment ?

A. The sixth commandment is, "Thou shalt not kill."

Q. What is required in the sixth commandment ?

A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. What is forbidden in the sixth commandment ?

A. The sixth commandment forbiddeth the taking away of our own life or the life of our neighbors unjustly ; and whatsoever tendeth thereunto.

Q. Which is the seventh commandment ?

A. The seventh commandment is, "Thou shalt not commit adultery."

Q. What is required in the seventh commandment ?

A. The seventh commandment requireth the preservation of our own, and our neighbor's chastity in heart, speech and behavior.

Q. What is forbidden in the seventh commandment ?

A. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

Q. Which is the eighth commandment ?

A. The eighth commandment is, "Thou shalt not steal."

Q. What is required in the eighth commandment ?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. What is forbidden in the eighth commandment ?

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbor's wealth and outward estate.

Q. Which is the ninth commandment ?

A. The ninth commandment is "Thou shalt not bear false witness against thy neighbor."

Q. What is required in the ninth commandment ?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness bearing.

Q. What is forbidden in the ninth commandment ?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. Which is the tenth commandment ?

A. The tenth commandment is, "Thou shalt not covet thy neighbor's house ; thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. What is required in the tenth commandment ?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor and all that is his.

Q. What is forbidden in the tenth commandment ?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

Q. Is any man able perfectly to keep the commandments of God ?

A. No mere man since the fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.

Q. Are all transgressions of the law equally heinous ?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. What doth every sin deserve ?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. What doth God require of us that we may escape his wrath and curse due to us for sin ?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. What is faith in Jesus Christ ?

A. Faith in Jesus Christ is a saving grace whereby we receive and rest upon him alone for salvation, as he is offered unto us in the gospel.

Q. What is repentance unto life ?

A. Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose of, and endeavors after new obedience.

Q. What are the outward means whereby Christ communicateth to us the benefits of redemption.

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments and prayer, all which are made effectual to the elect for salvation.

Q. How is the word made effectual to salvation ?

A. The Spirit of God maketh the reading but especially the preaching of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. How is the word to be read and heard, that it may become effectual to salvation ?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. How doth the sacraments become effectual means of salvation ?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ and the work of his Spirit in them, that by faith receive them.

Q. What is a sacrament ?

A. A sacrament is an holy ordinance, instituted by Christ, wherein by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to believers.

Q. What are the sacraments of the New-Testament ?

A. The sacraments of the New-Testament are baptism and the Lord's supper.

Q. What is baptism ?

A. Baptism is a sacrament, wherein by washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagements to be the Lord's.

Q. To whom is baptism to be administered ?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him, but the infants of such as are members of the visible church are to be baptized.

Q. What is the Lord's supper ?

A. The Lord's supper is a sacrament, wherein by giving and receiving bread and wine according to Christ's appointment, his death is shewed forth, and the worthy receivers are not after a corporeal and carnal manner, but by faith made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. What is required in the worthy receiving the Lord's supper ?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love and new obedience, lest coming unworthily they eat and drink judgment to themselves.

Q. What is prayer ?

A. Prayer is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, with confession of our sins and thankful acknowledgment of his mercies.

Q. What rule hath God given for our direction in prayer ?

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly call'd, "The Lord's prayer."

Q. What doth the preface to the Lord's prayer teach us ?

A. The preface to the Lord's prayer which is, "Our Father which art in heaven," teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and ready to help us, and that we would pray with and for others.

Q. What do we pray for in the first petition ?

A. In the first petition which is, "Hallowed be thy name," we pray that God would enable us and others to glorify him in all things whereby he maketh himself known and that he would dispose all things to his own glory.

Q. What do we pray for in the second petition ?

A. In the second petition which is, "Thy kingdom come," we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. What do we pray for in the third petition ?

A. In the third petition which is, "Thy will be done on earth as it is in heaven," we pray that God by his grace would make us able and willing to know, obey and submit to his will in all things as the angels do in heaven.

Q. What do we pray for in the fourth petition ?

A. In the fourth petition which is, "Give us this day our daily bread," we pray, that of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessings with them.

Q. What do we pray for in the fifth petition ?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God for Christ's sake would freely pardon all our sins, which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

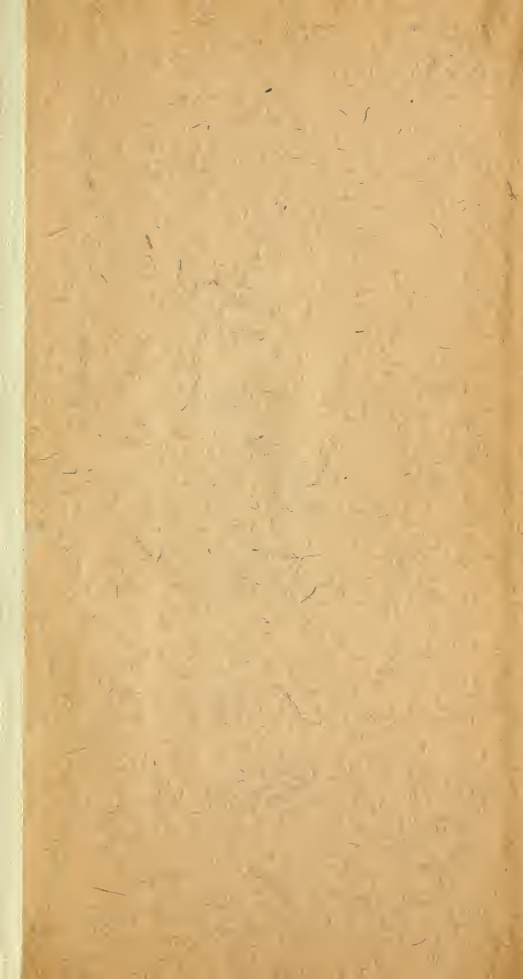
Q. What do we pray for in the sixth petition ?

A. In the sixth petition which is, "And lead us not into temptation, but deliver us from evil," we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. What doth the conclusion of the Lord's prayer teach us ?

A. The conclusion of the Lord's prayer which is, "For thine is the kingdom, the power, and the glory, for ever," Amen, teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him and in testimony of our desires, and assurance to be heard, we say, *Amen*.

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